Gruth Genes no Mask, yows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Benring

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THE ROSTRUM.

A Lecture Delivered by Susie M. Johnson, at Union Park Hall, Sunday, Jan. 29th, 1882,

ON THE RELATION OF MODERN RATIONAL-ISTIC THOUGHT TO THE PRESENT WELL BEING OF THE RACE.

(Reported for the Religio-Philosophical Journal.)

INVOCATION. arts of sorro for tidings from beyond the door of death. How many are traveling these earthly ways in doubt and darkness waiting, watching and praying for a single gleam of light from the other side of the valley of death. How many more rejoicing hearts are singing songs of praise that may be wordless, yet are they nevertheless full of music and joy. They have found their loved ones in the happiness of continued existence, and able to report to them from the other side of that terrible mystery which is called death. Oh! Infinite Spirit of rower, wisdom and love, thou hast made this possible, and at least a few of earth's children are still waiting to carry the glad tidings of great joy to all; and these will celebrate the return of those whose mortal bodies have been laid away. Their enfranchised spirits are waiting on the spirit-hills and singing a song of redemption. They are waiting, watching and praying like their friends on earth for an opportunity to make known that existence. The sympathies, affections, and tender thoughts gathered around them in the life mortal, still cling to them, and they are waiting to make themselves known; waiting to soothe the heart's agonies and sorrows; waiting to throw wide open the door of immortality, that all of earth's suffering souls may know the way that leads to life eternal.

LECTURE.

As you congregate yourselves together, on this occasion hoping to hear something by which you may see more clearly your duty, or hear that which shall point the way, at least to better living and thinking, hoping that you may hear something to inspire your hearts and minds with greater trust and with higher wisdom-so we congregate together for the purpose of advising in reference to the presentation of thought best calculated to instruct and entertain an audience like that before us. Each person is attended by ministering spirits more or less, and especially those known as sensitives, or those possessing any of the varied phases of mediumship, are accompanied by a band or circle of spirits, who advise and counsel together with reference to the best method of presentation as well as the matter, and we who represent the speaker, select this subject: "The Relation of Modern Rationalistic thought to the present well being intellectually and spiritually, of the race." We use this term rationalistic because we think it more cosmopolitan and broader than the term spiritualistic or liberalistic, for these terms are usually applied to designate certain classes or parties distinguished from other classes or parties, hence they are susceptible of only limited application: under these circumstances the term rationalistic involves all thoughts of a progressive character-spiritualistic, atheistic, liberalistic as well as christian in its more liberal pha

ses. This term rationalistic involves—pre supposes at least—the exercise of reason upon all subjects of investigation and inquiry as a means of forming conclusions and obtaining knowledge under the best circumstances.

There are a great many people who are evolving, either directly or indirectly in this rationalistic way, the thoughts that have been sweeping over the whole civilized globe during the last half century; bringing about such rapid changes as to affect the material, spiritual and mental progress of the world, leaving their impress upon everything they have touched. We have only to go back a few years to see how maryelous the changes in so short a period of time, through the more general or universal exercise of reason. It has been said that man is a thinking and reasoning being. and in proportion as his thought finds exercise in work and in activity, and as it becomes centered in mind, it makes its impress through various forms upon external and objective conditions, and in that proportion we find ourselves drifting, not only mechanically but intellectually and spiritually, and in certain well defined currents, and these are carrying us in spite of ourselves into new fields of thought and into higher and larger observation, and in turn they are giving character to and molding civilization and human destiny.

Reason and inquiry, whether by philosophers or scientists, are to determine how great are the potentialities involved in these new forms of conception-in these new methods, and now likely to affect existing institutions-how likely to change the methods of thought of the age. These are the questions now agitating the public mind. They often find expression from platform and pulpit, and more or less in our literature. Whither are we tending, and what are to be the probable results of the modifying influences, that this new tide of spiritual activity has brought to us. upon the future of the race, intellectually, spiritually and physically? It is a fact that what has been denominated as Spiritualism, by itself considered as a specialty—is one of certain lines of modern investigation. It has been said by some who are disposed to look upon this modern spiritual administration, as largely one of spiritual liberty, that modern spiritual phenomena have toned, modified and changed the whole channel and course of common thought within the last half century. Perhaps you may think this is exaggerating, and giving undue prominence to a class of phenomena scarcely yet interpreted.

As the years with mufiled tread pass by us and sink into the past, we find thought going forth and keeping pace with them. Our own systems, forms and methods are being constantly modified and changed. We find ourselves unconsciously the recipients of inspiration, words are put into the mouths of seers, liberal preachers, and our teachers are often the stump-speech orators. When we look for the old land marks, when we look for peculiar characteristics that belong to former creeds and dogmas of man and earthly dispensations, they, too, if they have not passed into oblivion, are obsolete

You hear at the present time very little talk about hell and the devil. Modern Rationalism has made its way into every crevice of thought. We find the people of distant islands have caught the rationalistic spirit, and are changing their beliefs and absolutely their method of thought. The philosopher, the historian, the careful examiner of human records, asks, what are really the potentialities that have produced these changes? When we come to think of it, rationalistic thought in this day has some characteristics that never belonged to it before, and among them, is this: We have not entirely outgrown the habits of war and antagonism; we yet make this spirit of antagonism bitter, malicious and destructive. Nor have we altogether outgrown heathenism; we are still barbarous, and some there be who want to hang the man that differs from them. The world. however, is fast outgrowing this.

In the history of intellectual and spiritual progress every change has been preceded by periods of dissension and antagonism. that have led to destruction of life and property. But modern Spiritualism has made its way to every civilized nation, and though some lives have been indirectly sacrificed, yet no warfare has been fought; I of and superior to that based in humanity.

no millions of human beings slaughtered, | But there are some Rationalists and Spiritand yet singular as it may seem this rationalistic thought has changed the methods of teaching and preaching. We find even the Christian world unconsciously led to that point of spiritual and mental activity where it changes its old standard of thought, because the people invariably in one form or another have led their teachers. To be sure there have been martyrs and saviors stoned all along the great highway of progress; there are those who have taken advanced positions, head and shoulders above their fellows, and as a consequence have been persecuted unto death; nevertheless the grand total of humanity, spiritually and mentally considered, has always led these martyrs and saviors indirectly; in other words the spirit of God breathing upon the universe of his creation, including man's soul, has impelled the great body of humanity forward and upward.

We find on referring to history the common experience of humanity is, that these saviors and martyrs have always found among the masses of manking, some souls who appreciated them and who interpreted their thoughts aright. Fanatics-sometimes called fools-have also had at times great, divine impulses, impelling them to heroic deeds and self-sacrificing labor for humanity, and the impress of their work will be felt for ages.

These human hearts and souls of ours sometimes act unconsciously, and are wiser than the wisest heads. In other words the spiritual life of man is greater, grander and more divine than all other life. It interblends with and infuses all other forms and manifestations of activity and carries us in its last analysis to a higher point of spiritual realization.

We find by acquaintance with these phenomena, these signs and indications, that the great body of humanity has become permeated and infilled with the facts and teachings which it had opposed. The people of this day are virtually preaching Rationalism in obedience to this rationalistic wave. The spirit of the age insists that all things of earth and the skies. shall minister to the necessities of humanity. In obedience to this great impulse, the Church has done what? Revolutionized itself!-in fact has found it necessary to revise and reconstruct itself! In other words to reform the old standards, and put new interpretations upon the old records. She has not done this because of the necessities growing out of her organization, or because of greater spiritual activity under the ministrations of the old systems. but because driven to it by the onwardmoving tide of rationalistic thought outside of her pale.

Spiritualism without doubt has done its proportion in this direction: it has spread the tidal wave of spiritual activity that has swept over the civilized world, and changed the character of spiritual thought. This is a fact that must be admitted. It has done this without organization and without any apparent concentration of influence. It has been carried, as it were, by the wind-scattered over the whole vast fields of civilization. It has not only carried consolation to the afflicted and sorrowing, but has given increased activity and strength to all branches of thought.

We as Spiritualists have not done all the work: Materialists, Atheists and Liberalists, with others of different shades of opinion, have contributed their portion as well to swell the tide of power, until the old forms spurred into activity by the volume of power flooding them, have determined to wake up; to cut away from their old moorings and try intellectual and spiritual power in a new element and under new forms. We say that the churches everywhere are now infused with this new element of thought. It has come to be the fashion for men and women to read the Bible in the light of reason; to interpret it after the manner of their highest convictions. To give this interpretation all the latitude their experience demands. We find rationalistic thought is reconstructing the entire mental and spiritual convictions of the world. If we were to endeavor to place the credit of this upon any one particular class, we should make a mistake. The only way we can account for the change is by recognizing a power outside

ualists who claim not to believe in the ex istence of a Supreme Being: in other words. they don't believe in a God,

We are making history day by day, and in reviewing the experiences of daily life in after years, we find there has been a divine purpose out-working itself. As we look over the past we find that every age has builded better than it knew.

We who are playing our part upon the stage of human experiment, contribute each in his or her own small way to swell the sum total of human experience. The Church would be unwilling to admit that the advent of modern Spiritualism with all its absurdities—and it has many—with all its contradictions, eccentricities and fanaticism-and it has a great deal of each-had ever contributed its quota of power to mold the thought of this age. Perhaps even advanced thinkers like Dr. Thomas and Prof. Swing and iconcelastic Ingersoll would laugh at the idea.

It is a fact worthy of note, however, that the Church to day in all of its more liberal forms, is honey-combed with spiritual thought. No really intellectual man or woman of this age, would have the presumption to attempt to lead any class, who did not to a greater or less extent in thought and deed, embody Spiritualism together with the rationalistic thought of the day. Therefore Spiritualists may take courage and consider themselves a favored class. Your skepticism and unbelief has at last reconstructed the so-called professedly be-Having world - you have won them over This Rationalism, asking the whys and wherefores, has made the Christian's hell a very comfortable place to live in: made the Christian devil a respectable person: it has, in fact, made the Christian God worthy of ruling the Universe. Now he is a Father! Rationalistic thought has done something more: it has done more for the Church-not only put thought into it but work! Modern rationalistic thought asserts that evil or the devil is only a lesser form of good; it has made God, humanity and the devil friends; it has made them minister unto each other, and made man an intelligent copartner with his Creator: the devil likewise. Rationalism has reconciled those apparently unreconcilable poten-

tialities. The rationalistic thought of this day points not only to a higher conception of God and the hereafter likewise, but to loftier attainments and grander possibilities in this life. It teaches us that our life here shapes our life for the hereafter. Rationalism has made an all-wise God a scientist in the new creation and construction of matter and relationship of spirit with matter. It has made both harmonious instead of antagonistic as heretofore taught. It has not only put new forms of thought into the Church but new methods of working also. The churches are not only thinking but working in a direction that has a tendency to lessen human misery. We find less attention paid by the churches to foreign missionary work, and more tenderness and kindness manifested toward the heathen at home. There is scarcely a church in all christendom to day, where the minister in charge dare preach what was fearlessly promulgated fifty years ago. Into this old fossil, the Church, the glad tidings is reaching. and driving those in charge out of their shells—out of the darkness into the light.

Some assume that modern rationalistic thought will be gradually absorbed by the churches. I differ with them. We have made them reconstruct their past, and we will make them reconstruct their dogmas built upon that past. We have made them revise their bible, and we will make them liberalize their creeds. We have compelled them to place a bottom in the bottomless pit and make it tolerable; and we will compel them to open the doors of heaven to every child of earth. We will do more than that: we will not not only compel them to revise their ideas of the world of spirits, but we will compel them to reconstruct the world of mortality. We will compel them to treat every child of mortality, as an immortal soul, freighted with possibilities that no man—yea, no God, dare to measure. We will compel them yet to not only put thought in their sermons, but soul into their work, and they shall not minister as they profess to do, to some particular sect alone, but to the whole world. We will not ! see them not."

only revolutionize thought-we will bring such an intense influence to bear in the churches that the ministers will teach that man has not only got a soul to save after death-that he has got a spirit to purify, to consecrate to holiness of life and purpose while in human form; teach him how he may know something of the spirits that walk by his side, and speak to him words of counsel and cheer.

Rationalism shall yet teach people that they need not die to go to heaven, but may live continually in heaven, and have that heaven on earth; that they must be min. istering spirits; if they wish to be ministered unto from the higher realms, they must minister unto those beneath them-so up the grand spiral of progress, they shall go singing songs of redemption.

Is Dr. Thomas a Splirtualist?

The Alliance answers a correspondent, who asks if Dr. Thomas is a Spiritualist, as follows:

"Dr. Thomas is not a Spiritualist in his religious belief, although we presume that, in common with many thinkers, he is convinced that there is 'something in it.' Spiritualists have no right to claim him as one of their number."

Dr. Thomas does not profess to be a Spiritualist, yet his discourses contain the true essence of Spiritualism, and he is known to visit mediums and to endeavor to gain a knowledge of spirit life through such means. In a discourse on the "Ministry of Angels," delivered by him, and published the Religio-Philosophical Journal April 27th, 1878, he spoke in the following beautiful language:

"The Bible is full of this doctrine, and I had thought to bring it out more at length than time will now permit. The text says: 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation? That is, it directly affirms by the idiom of the original language, that they are ministering spirits, and are sent forth to minister for those who shall be the heirs of salvation. In the Old Testament times such ministration was common, so common as not to occasion surprise, and was easily believed by all. In these days of simple trust, God was near, heaven was near, and the angels walked and talked with men and women; met them by the way, came to them by their tent doors, or in the wilderness; came to them in dreams and visions, and talked with them face to face. Thus they came to Abraham and Lot, to Daniel and Ezekiel. And when we come to the New Testament and the life of Christ the whole scene is radiant with angelic presence and light. They speak to Zachariah and Elizabeth, and to Joseph and Mary. They attend in a grand overture the birth of our Lord, and the whole heavens are filled with the music of their sweet voices, and the Judean skies echo back the glad chorus of 'Glory to God in the highest and on earth peace and good will to man.' The angels were with our Lord in His temptation, in His baptism, and attended His whole ministry, and in solid columns or legions were witnesses to the scene of His death. They attended Paul and Peter; they opened the iron gates of the prison that Peter might go free. ... We have opened up in this way a most impressive view of the method of the divine government as carried on through the ministrations of angels. They are His messengers, flying through the heavens, charged with messages of love or mercy, or justice or judgment. They hover over the shock of battle scenes, and are present in the storm where sailors battle with the angry sea; they walk, unperceived, our crowded streets, ready to shield from danger, or to comfort in sorrow. There is not a sick-bed, nor a death-bed, whether it be of man or child, or in palace or hovel, or out in the desert wild but the angels of God are there. It has long been the cherished faith of many-and it is my beliefthat each soul, that all souls, have guardian angels-bands of angels-who attend them through all their journey here below. O! what an upper-world of life and light and joy and ministrations is just above us and all about us could our blind eyes and heavy ears but see their bright forms and bear their sweet voices. And in that happy throng are fathers and mothers watching their children, and children who often come back and walk by our side, but our dulleyes

An Answer to a Letter of Cantion in the Investigation of Spiritualism.

BY THE MAS BARLOW.

Mr. Jeremian Hacken, Berlin, N. J.

Dear Sir: Yours this day received cautioning me ear nestly against imposture in the investigation of Spiritualism. You say you have meeting ated for many years and have detected and exposed fronts and imposture and investigation. exposed frauds and impositions, and it is left upon my mind an uncertainty whether you now have any faith in it, though it would seem you did have for a long time. But I infer you still give some attention to it as you speak of having seen my brief article in the Religio Philosophical Journal and give me credit for speaking with candor. At my first view I thought the Journal treated the subject ably and candidly, which pleased me, and I concluded to give attention to it by way of more or less inquiry, and see if there was truthful evidence to be found confirmatory of the reality of a spiritual existence and life hereafter. We have no satisfactory demonstrative proof of it, the Bible is dusky and dark, and the church has never thrown any light upon it. There is apparent manifesta tions of that truth, taking what is said to have been witnessed by men, women and children of intelligence and credibility, and as much to be confided in and believed as any persons we read of in sacred or profane history of whose credibility we know nothing. Eyes and ears are just as good and reliable now as in the days of the prophets, apostles and Jesus; the human heart has been the same; the thirst for immortality the same; and the aspirations for a higher and happier life are as lively and

hopeful now as ages ago.
It is the duty of every person to think of these things and honestly investigate unless he would as willingly die a mortal brute as an immortal spiritual, intelligent being, and most especially should every religious teacher in the ministry, if honest and faithful in his calling-he should make himself a light on the dark question of the future, enable himselt to speak of what he had seen as evidence and not impair the consistency of his character by denying or condemning unseen and unheard. He should enable himself to speak as did Jesus, saying: "We speak that we do know, and testify that that we have seen," or exercise a little modesty against denying what other and reputable persons say they have seen and know. If he will not inquire when so important a question is up, he ought to be deposed from the ministry as an unworthy, cowardly teacher. I cannot content myself and abuse my God-given mental faculties of reason and common sense for use in the investigation of the truthful and good, by refusing their legitimate exercise. I have for too long a portion of my life been a quiet listener and given seeming assent to the horrible doctrines of orthodoxy, when I should have given at-tention to the more reasonable and rational of things pertaining to the duties of this life and the future. The world has had its influence to hold me, as millions of others to a kind of respect to religious doctrines because they were popular, though they outraged heaven. I have tired of such truckling to error by whomeoever advocated, and now turn to the deliberate consideration of another line

of thought.

I was pleased with your advisory counsel as well meant. I have given the same advice to others. The religious world is full of fraud and deception. Hypocrisy runs hand in hand with seeming piety, and Jesus most emphatically denounced it in the popular religionists pal chair; lurks under the bishop's robes, breathed from the pulpit and pours forth its pestiferous spirit in boisterous prayer. It exists commingled with the ceremonials of the altar, in the bathings of the baptismal founts, styped and nibbled in service of the eucharist, indeed wherever seifish and evil spirited man is known to speak and act, there is more or less hypocrisy and deception. There is a vast deal of truth in the saying: There is none that doeth good, no not one, and I fail to see that man is any more upright, truthful, honest, neighborly or liberal as to be trusted or confided in for confessing a new birth, joining a church or donning clerical or sacredotals, then without. I would not carry my views to the old orthodox idea of total depravity. I mean to be understood that there is an opportunity for all to be wiser, better and more honest, in the church and out of it than they are. It is a common thing and a habit of professors of religion to confess themselves, as often as they speak, of being great sinners, and it is due to them to take them at their word and to acknowledge we believe they tell the truth. I have no doubt that they do tell the truth. But they should be honest enough, and willing to let outside sinners stand as good a chance to escape hell as they themselves do, if all are sinners. But to them sin is nothing if they only confess or tell of it. I do not believe any such thing. believe a saint will be punished for a rascally caper as quick as any other bad fellow. The confession of the Episcopal church that from the gown down to the humblest of the flock "we are miserable sinners," is well timed every day and night to prompt to better views.

You speak of the impostors that pretend to display spiritual power and materialize. This may be so. I would not stultify myself by supposing for the moment that there has ever been, or ever will be the presentation of any aubject for investigation involving new and important truths without accompanying errors and impostures. Of all men to refuse investigation because of deceptions, frauds and impostors; Christian believers should be the last. False prophets and teachers have always existed and always will exist. There were some sixteen false Messiahs before Christ, and several since. Millions now believe he was an impostor.

See the superstitions and false doctrines professedly based upon the Bible. Whilst I hold the Bible in the highest reverence for its fundamental, grand truths, to be found in the gross mass, I believe the orthodox doctrine claimed to be based upon it, to be utterly false, yet honestly believed in by millions, whilst with equal honesty disbelieved in by many millions more. But shall we refuse to investigate and repudiate science, religion and truth because of accompanying error, fraud or imposture? As we should not swallow without masticating, so we should not hastily believe a confirmed faith, without deliberate, cautious inquiry. We may, however, do ourselves as much injustice by hasty denials as by inconsiderate admissions. We should feel for the safest foundation for every footstep of progress we take in our pursuits for truth, and even then we run hazards of error. Still we should move onward in our searches

for light. We cannot read the scriptures held up so sacred and unerring by the church without care and caution sgainst the false and decep-tive that is in it. Much therein written has been surreptitiously interpolated or stolen in. The faculties of reason and judgment should be called in question as protection against fraud in that book, as well as others. Truth

tice, for our highest interests and happiness are to be found in our adoption of, and conformity to truth, although it may sometimes seem to press heavily upon us. This comes from our want of a full appreciation of it.

You speak of a saying of Robert Cooper, "about matter passing through matter," and call it "arrant nonsense" I do not know in what manner or to what Cooper applied his saying; but as a mere proposition it is truthfully applicable to all departments of operative, material nature. To us practically, many embodiments of matter in its density cannot be mediumistic to other embodiments. But we are in the dark as to the laws governing the embodying of matter, of crystallizations in the mineral world, or into forms in the organic world. That operative intelligent power which governs and controls these things may well be deemed competent to all such apparent displays in the material world as passing matter through matter. Our limited knowl-edge must not give limitation to wisdom and power manifested in and throughout the fields

of the activities of the material universe.

Years before I ever heard of the advent of modern Spiritualism through the rappings of the Fox girls, I became satisfied from my study of nature, that in the back ground of all materiality was an intelligent operative, creative and governing power, and I had no better name for it than a spiritual power. And I am now pleased in knowing that I then in a public address made a public statement of these my views. No one called me crazy for it; but it seems that since then when many millions have come to the same conclusion, it is made evidence of insanity. I hope it will not assign me to an asylum. The only question in my mind has been and is, whether we can attain to that knowledge which will establish the truth of that philosophical deductions. tion. There are strong probabilities that we can, and have, to the satisfaction of many of the best and most enlightened minds in the world, for which all should joy with joy unspeakable if convinced of the glorious reality. If the church of millions can be satisfied on finding one, to them, truthful Messiah to sixteen false ones, the outside world ought to be allowed to sift the evidence of spiritual life through the manifestations of the day if even half is erroneous and not more than one spirit in ten is not of the devil. I will stir around. ransack and search through a massive amount of error for one little truth, and run the gauntlet through a world of devils in a chase for eternal life, not discoverable by any light now afforded by the church or any system of the-

ology taught by man.

The mediums of whom you speak may have practiced fraud. It would be wonderful if none have been practiced. A Judas was of the college of apostles, but that is no evidence that the rest of them were impostors, nor does it detract from the good name of the beloved St. John. Though superstition characterizes all nature as evil, it should in nowise deter us from listening to the vocality of the heavens that declared glory to a David, nor from giving ear to the language he heard as of the voice of all things around him. We should not hesitate secking for flowers because of thorns, nor to listen to the minstrels of nature because of hissing snakes or bellowing bullfrogs. We should walk along the pathway of life, though we may occasionally stumble and And in pursuit of the great, glorious, cestatic truth of immortality, we should be willing to encounter anything and everything as barriers in the way, nor fear the frowns of pious arrogance, contempt of Pharisees, frauds of impostors, assumptions of a priesthood, or hostility of a church.

All are to die for themselves and should live for themselves, knowing that whether they ive or die they are the offspring of a parental Creator, and not in the keeping of, nor subject to, a destiny to be awarded by any fraternity of men, religious or otherwise of earth. I think you will now understand me, and I conclude by saying I cannot compromise my rights and my manhood by refusing to view or review any evidence that may be presented to me tending to settle the question so long mooted of "to be or not to be."

Notes of Travel-Elkhart, Indiana and Sturgis, Michigan.

To the Editor of the Religio-Philosophical Journal: Arriving in Elkhart, Ind., on the 7th inst., I was much surprised to see the rapid progress of this young city. Ten years had wrought changes I could not then have thought possible. Elkhart has trebled its population during this period. This rapid growth is largely due to the facilities offered by its extensive water power to manufacturing enterprise. Its great flouring mills, paper factories, starch factories, and knitting factories, that employ over four hundred operatives; and also the machine shops of the Lake Shore railway, have all added to its growth until Elkhart now boasts of a population of 8,000 souls.

It is also a city of journalistic enterprise Two daily papers, each respectable in size, and ambitious for success, are among the fixtures of the city. There are also several weeklies published here, among which I noticed the Journal and the Digest. Elkhart is not without literary ambition in other directions. A popular course of lectures, comprising some of the best talent, among whom I might mention Mrs. Livermore, has been generously austained during the winter.

I commenced my lectures on Sunday, the 8th ult., in the Opera House with a respectable audience in attendance, which increased in size until the close. It was the first regular course of lectures delivered by a Spiritualist in the city for many years, and the lecturers were liberally sustained. The press of the city and citizens generally gave them respect-ful consideration. Wilsey's orchestra added much to the interest of the lectures with their

Spiritualists in Elkhart are not numerous, yet they comprise many of the active citizens who have long been identified with the interests of the city. Among this class I might mention M. F. Shuey, one of the leading members of the bar, and an old settler in Northern Indiana; also mine host, M. E. Cole, being connected with the National bank, and a thorough Spiritualist seven days in every week. On Saturday, the 14th inst., I conducted the funeral service of Robert Fulkerson, another pioneer settler and Spiritualist now "gone up higher."

On the evening of the 27th a reception was given the writer by Mr. and Mrs. McLachlan, at their residence on Main street. About thirty invited guests were present, most of whom were Spiritualists, and had been regular attendants at the lectures; it was indeed a pleasant occasion, and I shall not soon forget the kind friends who greeted me there.

As the traveler on the desert sands ever and anon turns his thoughts to the verdant palmshade where he has halted for an hour to cool his throbbing temples and burning feet, so will the wayworn itinerant carry in kindly remembrance the friends who made the evening so joyous. Mr. and Mrs. Emery and Miss Kinman deserve especial thanks for their excellent music,

A good test medium is greatly needed in Elkfraud in that book, as well as others. Truth hart, and would no doubt be liberally sustain-will never shock the senses of reason and justed. There is a general disposition to investi

gate, but the people do not desire mediums whose conditions preclude an honest investiga-tion.

STURGIS MICHIGAN. On the 25th inst., I reached the ever hospitable home of J. G. Wait, in a violent storm. This home has welcomed the writer and other

lecturers and mediums these many years. Our cause in Sturgis is not advancing; indeed, our people are not as strong there as ten or twenty years ago. There is a faithful few who toil on, but there is an ebb in the tide; some have moved away and not a few crossed the 'hither side.' I lectured two evenings in the Free Church. This spacious edifice stands as ten years ago, but many of the orators who made its walls echo with their eloquence, are now silent. Once a year (in June) the friends of the faith in "all the regions round about," make a pilgrimage to this temple. They meet and talk over the journey, affirm their faith, and renew their vows. A few selected speakers fan the dying embers into a full blaze, and then they go home and hybernate for another year. But the tide will flow again, and it is not improbable that regular meetings will soon be resumed. I called upon a few after the storm and found the JOURNAL as ever a welcome visitor at their firesides.

My hour for departure is at hand, and my letter has already grown longer than I intend-A. B. FRENCH.

VACCINATION ARGUMENTS.

Doctors Disagree.

To the Editor of the Religio-Philosophical Journal:

Noticing an article in the Journal of Jan. 14, on vaccination, by Professor Alexander Wilder, which seems so utterly at variance with truth and the known facts of vaccination, I feel that I should be derelict in my duty as a conservator of the public health, did I let his statement pass uncontradicted. It is a well known fact that for many months the small pox was confined in our own city to those districts where through ignorance and supersti

tion, vaccination was refused.

That the many intelligent readers of your valuable journal may know the facts in regard to the history and statistics of vaccination, and thus be induced to protect themselves and their loved ones from death by that most loathsome disease, small pox, I enclose a statement by Dr. Lewis A. Sayre, of New York, an authority entitled to as much credit as any member in the medical profession, either in Europe or S. J. AVERY, M. D. America.

Chicago, Jan. 20. **第一个一个人的** VIEWS OF DR. LEWIS SAYRE ON VACCINA-

TION. The Times published Tuesday some facts relating to vaccination, obtained from Dr. Lewis Sayre, of New York city. The doctor said further that from the most careful study of statistics and of the opinions and experience of the most acknowledged authorities, physicians have come to the positive conclusion that small pox is capable of being entirely eradicated from any community by a proper and persistent system of universal and repeated vaccination. From the year 1708, when Jenner announced to the world his great discovery, to the present time, facts have been constantly accumulating for the elucidation of the most universally accepted truth ever demonstrated by the science of medicine, and that is that vaccination, when properly performed, is a certain and perfect protection against small pox. Dr. Sayre referred to the malignant epidemic of small pox which pervaded in Philadelphia in 1827, when but one well-ascertained death from that disease among 80,000 vaccinated persons came to the knowledge of a committee of investigation. From 1801 to 1822 in Holstein, 234,959 persons were subjected to vaccination, and during all this period and for two years subsequently, only two cases of small pox occurred. In the kingdom of Denmark, during the same period only one individual among 447,000 vaccinated had been attacked by modified variola; thus showing that in a population of 682, 564, with the exception of three cases, the discase was entirely exterminated for a space of twenty three years. Previous to the use of vaccination there died annually of small pox out of every million in West phalia during the years 1776-80, 2 643, and during thirty-five years, from 1816-50, (after vaccination was adopted), the annual death rate from the same disease was only 114. In Copenhagen, the death rate from small pox was 3,128 annually for every million for many years, and after vaccination it was only 286. In Berlin for twenty-five years previous to the general use of vaccination the annual death rate by small pox was 3,422, and for forty years subsequently it has been only 876. In Sweden for twentyeight years preceding the use of vaccination out of every million of the population there died from small pox annually 2,050 and for forty years after the use of vaccination the annual death rate by small pox'was only 158 of every million. This report was presented to both houses of parliament by command of her majesty, but it carried

on its face its own importance. "Thus it is seen," said the doctor, "that out of 22,000,000 people there died annually of small pox, previous to vaccination, 62,861, and for the same number of people there have died annually since vaccination was adopted only 7,403, thus saving annually the lives of 55,458 persons, besides the relief from physical suffering which those who are afflicted with this terrible scourge must necessarily endure. From all the evidence we have been enabled to obtain we have reason to believe—in fact we are all most positively certain—that had the vaccination been perfect and universal among these 22,000,000, the other 7,403 could have been saved also. Shall we go further? Very well, then; here goes. Dr. J. G. Balfour, surgeon to the Royal military hospital at Chelsea, in England, states that the small pox mortality of the British navy has not reached a third, nor that of the British army a fourth, of the London rate, and he says that in the experience of the Royal military asylum for forty-eight years (within which time 5,774 boys have been received for training) only four deaths by small pox occurred, and—mark this—these all in unvaccinated boys who were believed already to have suffered small pox before becoming inmates of the school.

The doctor insisted that there should be frequency of vaccination, until the system has been so thoroughly infected with the vaccine poison that it will act as a perman-

ent protection. For the twenty years previous to 1862 the Prussian army presented an almost entirely re vaccinated population. One hundred and four annual deaths by small-pox was the last experience of the former system; two annual deaths by small pox has been the average for the revaccinated army.

Since 1843 revaccination has been compulsory in the Bayarian army, and from that date up to the date of the last report (1857), he has noticed neither a single death by small pox nor even a single case of unmodified small pox as having occurred in that population. Many other statistics from Sweden, Denmark, Baden, and the British army could be cited equally striking, prov-ing conclusively the absolute necessity for revaccination.

[Having thus presented both sides of this question, the pressure of other matter will not allow us to continue it further.—ED]

Charles Currier Placed to Rest Surrounded by His Spiritualistic Friends.

The remains of Charles Currier, the artist who was found dead in his room, on Larimer street, on Saturday night, were laid in their final resting place in Riverside cemetery yesterday. Mr. Currier in life was a Spiritualist, and his funeral was presided over by the Denver believers in the same faith. They were out yesterday in force. Mrs. VanDeusen delivered an eloquent prayer, which seemed to well up from the soul, and it brought team to the eyes of many of her listeners.

The ceremonies at the grave were very impressive. Hugo Preyer delivered the following eulogy: Friends, Brothers and Sisters:

"We have met here this beautiful Monday morning in January to lay away the gar-ment of him who, while living in the physical form, was a child of nature; whose genius adorns many a mansion in this city to day. He was one of Nature's noblemen, who, while roving and climbing over the peaks of our 'Majestic Rockies,' or, while gazing over the vast plains drank in Na-ture's inspiration. He had learned from Nature's wonders that there is a God, and that man is immortal, and he not only knew this, but he also taught it to those he left behind him in our care. 'The good that men do," it is said, 'lives after them.' This is doubly true of him who put his good thoughts, ideas and inspiration upon canvas. The name of our friend and brother, his genius and inspiration will never be forgotten, e'en though he has passed from our physical sight and joined that happy throng in the Summer-land.

Usually a funeral is a solemn gathering, but why it should be so is a mystery to me. The Christian who believes in a future life and who believes that God does all for the best; who believes that Jesus died to save, and went to Heaven to prepare a mansion for us, certainly should not regret that our friend and brother has gone to the home prepared for him.

The infidel who believes that with the death of the physical body comes the end of all our woes and sorrows; who believes that man is a creature of chance cast upon the troubled waters of life, should not mourn because his brother has been engulf-

ed therein. The Spiritualist who knows that the physical organism is not the man, but only his garment, and that the spirit which constitutes and makes man all he is, and that

it can not be annihilated, and who knows that man is immortal, he should not mourn. but rather rejoice, that another soul has entered the realm of eternal progression. It is true a physical separation from those we love is painful, but it is so because we have learned to love the physical more than the spiritual. We have learned to love the form more than the spirit which animates the form. Again it is said that we sorrow because our father, our husband, our protector is taken away from us. But this is not true. Your father, your husband, your protector still lives. That which constituted him a man, a child of God, still lives. only his outer garment has been removed. He is even now with us, and he bids me say: "Dear wife, dear children, I live and you know, thank God, that I live, only that which was of earth is being given back to mother earth, my spirit, my soul, lives and will watch over and protect you. Do not trouble yourselves over worldly affairs: he who has created and adorned Nature, as no other artist can adorn; he who has guided you so far in life; he who feeds and protects the birds of the air, who fills the air with fragrance from a million flowers, he will take care of you. Pray to him, ask him for assistance. Come to him as a loving and trusting child comes to its parent, and you will find a welcome and response to every wish. Kind and loving friends, God's children on earth, will help you. Go to them, open your hearts and you will not suffer. Do not weep, but rather rejoice that I have gone before to prepare a home for you-a mansion in the skies, where we will soon all meet, and where sorrow is unknown."

To our brother whose garment lies before us, and who has entered that Summer-land, we say: "Brother, you have entered upon a new life; upon a life of eternal progression. Let earthly cares be laid aside and strive as you have done upon earth to fulfill the mission of your creation. Here was only your beginning, your stepping stone to a far more glorious future. Come back often to those you leave behind you, and protect and comfort them; prepare them for that life which each and every one of us must enter."

Thanking the friends who have assembled here to pay their last tribute of earthly respect to our brother, we will now return to our homes, carrying with us the assurance that when we pass the shining portal, our brother will be there to receive us with open arms.—Denver (Col.) Republican, Jan.

[Cincinnati Irish Citizen.]

Mr John Miller of 54 West Fifth street, tells us that he was cured by the use of St. Jacobs Oll of a complicated case of rheumatism of ten years standing.

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Dr. R. V. Pierce, Buffalo N. Y.: Dear Sir-I have been taking your "Favorite Prescription" for "female weakness." Before I had taken two days I began to feel stronger. I have taken but two thirds of a bottle and believe I

am cured. Gratefully. MRS. H. C. LOVEET, Watsoka, Ill.



DR. C. W. BENSON, of Baltimore, Md.

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Woman and the Household.

BY HESTER M P LE. [Me'nchen, New Je . y.]

GO, FEEL WHAT I HAVE FELT. (By a young lady who was told that she was a monomeniac in her hatred of alcoholic liquor.)

Go. feel what I have felt, Go, bear what I have borne; Sink 'neath a blow a father dealt, And the cold, proud world's scorn. Thus struggle on from year to year, Thy sole relief the scalding tear.

Go. kneel as I have krelt: Implore, beseech and pray, Strive the besotted heart to melt, The downward course to stay; Be cast with bitter curse aside-Thy prayers burlesqued, thy tears defled.

Go. stand where I have stood. And see the strong man bow;
With gnashing teeth, lips bathed in blood,
And cold and livid brow; Go, eatch his wanderirg glance, and see There mirrored, his soul's misery,

Go to my mo'her's side And her crushed spirit cheer; Thine own deep anguish hide, Wipe from her cheek the tear; Mark her dimmed eye, her furrowed brow, The gray that streaks her dark hair now, The toil-worn frame, the trembling limb, And trace the rul 1 back to h m Whose plighted f ith in early youth. Promised eternal love and truth But who, foresworn, bath yielded up This promice to the deadly cup, And led her down from love and light And all that made her pathway bright, And chained her there, 'mid want and strife, That lowly thing—a druckard's wife! And stamped on childhood's brow so mild,

That withering bligh .- a drunkard's child! Tell me I hate the bowl-Hate is a feeble word; I leathe, abhor, my very soul By trong disgust is stirred Whene'er I see or hear or tell Of the dark beverage of hell!

A POWERFUL SERMON. The Spuyten Duyvel disaster on the H.R.R. is still fresh in the minds of their readers. These nine persons, mostly young and vigorous, were thrust out of this existence in the most horrible manner, and others terribly maimed and scarred. The following is a verbatim extract from the report of the coroner's

inquest: in regard to the automatic brake, Mr. Hanford, the conductor, said some one had pulled

the rope. "Do you mean to say," asked the Assistant District Attorney, "that the rope was tamper-ed with?" Most emphatically I do," said Mr. Hanford, raising his voice nervously. "The foundation of that accident was rum," and he slapped the coroner's desk with his hand with great violence.

Don't get excited," said the coroner, stern-

ly.
"I can't help it, sir, when I think how they were carousing and drinking."

"Did you try to control them?"
"I couldn't, for they were all gentlemen by inference. But it was an every day occasion, especially on Fridays. I couldn't control them. I couldn't take their bottles away from

them." "Had you men enough to control the carousing?" asked a luror

"No, sir, we couldn't control them. The passengers were gentlemen by position in sosiety, and I thought I had no right to interfere. It is an every day occurrence, especially Fridays, when the legislature adjourns. We had ex coroners, ex aldermen, senators, assemblymen and politicians of all kinds. It was a general carousal. I have no doubt that some you gentlemen have witnessed the scene on Fridays. Men had bottles which they pass ed around from one to another."

"Do you consider that men who will act in that way and pull a cord which is attached to the brakes are gentlemen?" asked Gen. Veile.

"No, sir, I do not, but I couldn't stop them." Additional words only weaken the effect of this simple and startling picture. Passengers who escaped injury corroborate the story of the conducter. They describe the brutal scenes of the smoking car, where assemblymen drank and swaggered with the lowest, and passed the bottle from one trainman to anoth-The scene abruptly ended by the pulling of a bellrope by some hilarious individual who is said to be known as a representative from the city.

What more effective temperance lecture and plea for woman suffrage could be penned? The office holders and representatives of the people, they who are chosen to make and revise our laws, should have felt an increased reponsibility by their very position. But they accepted trusts only to dishonor them. Such as they make our cheeks tingle with shame at the unextinguished animalism which still dwells in humanity. And we are assured that they represent the average politician!

They are just the men who are conservative in regard to woman, and keep her trammeled in convention and law. They prate about her modest home keeping duties, of the sacredness of motherhood, and of the pure and refined influence over her children (of whom such as they are the fathers, forsooth!) They sneer over their cups at the "strong-minded" -and one would need to be very weak minded to accept their views—then to leer and ogle at women who have been dragged down to their own level, than vote against laws which would loosen their rapacious grasp upon the laboring and "protected" classes. What would such as they think to see the women conducting in a similar manner? And yet there are not two sets of laws in morals or in physics. Honor and uprightness and self-government and purity are of no sex. A woman is hurt no more by plunging down a precipice than a man would be, under the same conditions. His moral elevation is just as necessary as hers, for the good of the race. Whatever moral restrictions he would place around her, he should first try on himself. If two sets of rules were possible, then men and women do not belong to the same family, and "go get thee to a numery" should be said to every girl.

Or, if woman is held to be the superior moral power, then let such as so hold, place the management and care of children entirely in her hands. Men who frequent the beer saloon and are corrupt by practice, have no right to entail deprayed tastes upon posterity. If un-happily they are fathers, they should delib-erately hand over their innocent offspringto those whom they declare must stand on a pinnacle so much above themselves, and say, "Here, take these children of my pollution and teach them to be leaders of a better race-Help these boys to be fit consorts of women such as we demand you to be! Send your wisest and best matrons to our legislative halls to use their quick inventive powers and ten. der charity in placings safeguards about our social life, and in abolishing evils which tend directly to sap the moral power and purity of

ANOTHER SCENE. The following is not pleasant reading. We instinctively turn from such paragraphs—and succeed.

our pepulation."

we have to do it so often in looking over the papers! But there it is nevertheless; a record only of what is repeated hourly in one or another. Slurring over the facts will not undo them. We will face it for this time only, and that for the purpose of seeing what can be done as preventive. It is another coroner's jury, and a little boy is telling the story of his mother's murder:

On the day before his mother's death, he said, his father came into the house under the influence of liquor, and compelled his mother, who was lying ill in bed, to get up, and he then beat her. "My mother cooked some meat, and he eat it all. Mother got none of it, neither did I. In the evening he beat her again, and kicked her about the body. I told my father not to heat her so, and he then struck me on the head At about 10 o'clock the same night he beat her again, threw her on the floor and kicked her. He then went out and moth er lay on the floor unable to speak, and died during the night. I had nothing but bread during three days, and it was so hard I could hardly eat it."

His brother John, he said, was in a lodging house on Eighteenth street, and another brother had been sent to the Protectory as a vagrant. He also said that his father had warned him not to tell any one that he had beat his wife, "but," the lad continued, "I want to tell

the truth." Another temperance lecture and most powerful plea for woman suffrage! For, if women had a voice in law making, the manufacture and traffic in that which has been their curse during all these centuries, would soon be curtailed--children would cease to enter upon this stage of being endowed with depraved appetites, perversions, inharmonies and mad-

Good men are pondering deeply this question of rum and beer drinking, and they invoke the help of their sisters. In works of reform and regeneration, which are truly religious, men and women meet on a high platform, and all that courtesy, goodness, gentleness and true manhood have to show as the product of all the centuries is to be found among these help ers of humanity. Blessings on such as these! Occasionally they are found in our halls of justice or legislation, but often their righteous souls sorely vexed by the depravity of those scenes, they leave these places for the pushing, grasping, unscrupulous politician. And here they do a wrong which may cost this republic its life. With rottenness at its vitals, how can

its limbs and members escape disintegration? The following recapitulation was made by Mrs Elizabeth Thompson of New York, who has prepared and circulated the result of the liquor traffic:

"We pay eight times as much for rum as for education, and twice as much for intemperance as for the support of the government We waste nearly or quite 800 000,000 for the de basement of the intellect and the destruction of the body. The saloons outnumber all oth a kinds of business houses of any one class in the country, and the traffic imposes a tax of 33 per cent. on the people. In the manufacture and sale of alcoholic liquors in the United States, there are invested \$2 000,000,000. This exceeds the total crops of wheat, rye, corn, oats, barley, buck wheat and potatoes, by nearly \$900,000,000."°

This array of figures is startling, but there is a side of the question which cannot be estimated by figures. The loss of spiritual development and the entailing of degraded mental and spiritual conditions, as well as physical, make the progress of humanity very slow. And they who are interested in the highest unfoldment of the race, the last, the best, the spiritual nature, must see to it that in dreaming and theorizing they do not waste valuable which might be given to practical work in the broad fields of reform.

Since writing the above, twenty-one students of Princeton, one of the oldest and most flourishing of our colleges, have been arrested tor disorderly conduct, destroying property and generally disgraceful behavior. The excuse made by their friends is to the effect that a large portion of them had been drinking and were not responsible for their acts! And these young men are from the "first families," and are to become leaders of the future,

BOOK REVIEWS.

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

THE LIFE AND WORK OF JAMES A. GAR-FIELD, Twentieth President of the United States; embracing an account of the scenes and incidents of his boyhood; the struggles of his youth; the might of his early manhood; his valor as a soldier; his career as a statesman; his election to the Presidency, and the tragic story of his death. By John Clark Ridpath, LL. D., author of a popular History of the United States; a Grammar School History of the United States: an Inductive Grammar of the United States; an Inductive Grammar of the English Language, etc. Copionsly illustrated. Jones Brothers & Co., publishers, 76 and 78

Monroe Street, Chicago, Ill. This is a most excellent biographical sketch of our martyred President. The illustrations are fine, the style of the author clear and pleasing, and taken all together it may be regarded as an admirable production. The first chapter commences of course by giving an account of his early life—describing in graphic language "the lonely home in the wilderness" and the early struggles of one who was deatined to take such a prominent part in na-tional affairs, and who, at last, in the zenith of his glory and power, was shot down by a vile assassin. Under the headings of "The Struggles of Boyhood," "The Morning of Power," "A Soldier of the Union," "Hero and General," "In the Ascendant," "Leader and Statesman," "The Noontide," "Great Questions statesman," "The Noontide," Great Questions and Great Answers," "Candidate for the Presidency," "In the High Seat," "Shot Down," "Gazing at the Sea," and "The Solemn Pageant," the author gives a detailed account of the lamented President's life, in such a please of the lamented President's life, in such a pleas ing style, that it cannot fail to interest all classes. The work seems to possess the rare quality of responding to the popular want in every detail—in matter, illustration, paper, printing, binding, and price. As it concerns Garfield's life and the events which make him illustrious, this book will ever remain the standard popular biography.

SEED ANNUAL FOR 1882. D. M. Ferry & Co.,

Detroit, Mich. This catalogue, issued by this enterprising firm, is intended for gratuitous distribution. Those who wish to obtain rare seeds, plants, etc., of unexceptionable quality, should send for it. It is copiously illustrated, and will furnish the information that every farmer re-

LITTLE HEARTS AND LITTLE HANDS, an Illustrated Monthly for the Children of Spiritualists, 4 New Bridge Street, Ludgate Circus, London, Eng., E. C. Price, 6d. mouthly; 6s. per

This work is admirably adapted for the purpose it is intended, and should be sustained by the Spiritualists of England. Under the management of two such men as John S. Farmer and J. J. Morse, it certainly should

Magazines for February no Before Mentioned.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Charles J Folger; Conservative Curriculums; The Apaches; The Habitant of Lower Canada; Facial Habits; The Yorktown celebration; Paul Broca; Woman and Science; The Puritan Child: Louise Otto Peters; A Natural Cure: Evils connected with Higher Education; Kitchen Leaflets; Notes in Science and Agriculture; Editorial Items: Poetry; Answers to Correspondents; Personal; Library.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: The Hygiene of Bed rooms; The Social, Domestic and Health Habits of the Bengalese; Our Dessert Table; Editorial Department; Studies in Hy giene for Women; Current Literature.

The Southern Medical Record. R. C. Word, M. D., Atlanta. Ga.) Contents: Two Cases of Lithotomy; Nitric Acid a Remedy for Stings and Poisons: Recurrent Malarial Attacks; Emphysema; Use of Plaster-of-Paris in the Treatment of Club-Foot; An Old Doctor's Story; A Case of Opium Habit of Six or Eight Years' Standing Treated Successfully with the Solid Extract of Coca; Animal Vaccination; Self-Abortion; The Sixteen Com-mandments of the Paris Academy of Medicine; My Experience in Stammering and its Cure; Reports on the Progress of Dentistry; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorials and Miscellaneous.

The New Church Independent. (Weller & Son, Chicago.) An exponent of the teachings of Swedenborg.

The Pansy. (D. Lothorp & Co., Boston, Mass.) An illustrated weekly paper for boys and girls.

The Progressive Age (Atlanta, Ga.) Contents: The wisdom of the Ancients; Death and the Spiritual Body; The Teachings of Spiritualism; God in the Soul; An Infallible Test of Truth; Spiritual Phenomena: Gems of Thought; Poetry; Miscellany; Humorous; Notes of Interest; Publisher's Notice.

St. Nicholas. (The Century Co., New York) Contents: Frontsipiece-Adventures of Prince Nezahualcoyotl; Sending a Valentine; The Man in the Moon; School-boy Troubles; The Round Stone; 'A Bit of Advice;" Winter; His Barque is Worse than his Bite; Donaid and Dorothy; How a Little Girl Suggested the Invention of the Telescope; "Up in the Morning Early;" How to Run; "Little Bird with Bosom Red," Going to Sea—A Talk with Boys; Cornwallis's Buckles; Cradle Song; Partnership; A Curious Drama; Lady Ann's Valentine; The Winter of Life; Recollections of a Drummer boy; "Oh, What a Cunning Little Baby Elephant!" Men and Animal Shows, and How they are Moved About; Very Humane; The Hoosier School boy; Jack in the Pulpit; For Very Little Folk; The Letter box; The Riddle box.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece-The Compliments of the Season; St. Valentine's Day; A King's Merry Christmas: A Memorable Skate to Long Level Lock; A Boy of Tokay: Painting Valentines; A Delightful Grandfather; The Dame School; Their Club and Ours; The Rose and the Waif; How the Little Steadmans Spent Christmas; Ted's Rubber Boots; To-Day: Grandmamma's Valentine: How Fred dy Scared Tom; From the Hudson to the Neva; Picture; A Valentine for a Baby; Short Stories from the Dictionary; In the Granary; One Night's Musk Rat Trapping; The Jester Jesting; Coasting; The Breaking-up of the Ice Bridge; Two Faces under a Hood; Indian Children and their Pets; Snow Stories; Christyann; Johnny Pig; Taugles; Music; Magna Charta Stories; Ways to do Things; Old Ocean; Door Yard Folks; Health and Strength Paper; The Traveling Law-School; Wide Awake Post Office

The Popular Science Monthly. (D. Ap pleton & Co., New York) Contents: The Seven World Problems, by Emil Du Bois-Reymond: How Animals Breathe, by H. L. Fairchild; Dreams and the Making of Dreams, by J. Mortimer Granville, M. D.; Sanitary Relations of the Soil, by Dr. M. von Petten kofer; Longevity of the Oyster, by Prot. Sam'l Lockwood; A Glimpse Through the Corridors of Time, by Robt. S. Ball, LL D., F.R.S. Epidemic Convulsions, by David W. Yandell Extension of the Signal Service, by Prof. J Prowbridge; The Fundamental Problems of Physiological Chemistry, by Dr. Edmund Drechsel; A Botanist of the Ninth Century, by C. Hartwich; Wild Animals as Man's As sociates, by Prof. E. S. Morse; The Philadelphis Academy, by J. S. Kingsley; A Little Matter, by A. E. Outerbridge, Jr.; Vibration of Rocks in Patapsco Valley, by Frederick Garretson. M. D; Sketch of M. Sainte Claire Deville; Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Medical Tribune. (Alexander Wilder, M. D., F. A. S. and Robert A. Gunn, M.D. New York) Contents: Euthanasia; Formu lated Eclectric Doctrines; Diseases of the Velas; Revolt Against Compulsory Vaccina tion in England; Whom Shall We Trust? Opening and Drainage of Cavities in the Lungs; Glycerine in Flatulence, Acidity and Pyrosis; Free Trade in Medicine; The Mir-

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

What is "Transcendental Physics?"

The Popular Science Monthly lately con tained a review of Zollner's "Transcendental Physics," treating it in a manner perhaps unjustifiably harsh, but with its conclusions we cannot say we widely differ. It is not "scientific" for those who disagree on scientific subjects to array motives or indulge in epithets. It is not a personal matter this search after truth, but entirely a matter of principle. It will be remembered that Prof. Zollner had the boldness to Investigate the phenomena of Spiritualism and dared to write a book narrating his wonderful experience. The facts often observed by Spiritualists of the disappearance of objects and the passage of matter through matter, were to him inexplicable. and he rushed to an obscure conjecture o Kant, and sought to account for all this class of phenomena by a fourth dimension of space. This explanation was not called for, and as the Reviewer shows, grew out of a false conception of Kant's meaning. No one, it is true, can be justly blamed for not understanding Kant, for he probably never understood his own writings, nor can the reviewer claim to comprehend the present work of Prof. Zollner, for to three dimensional beings, a fourth dimension is unthinkable, and no one has ever yet_claimed to understand Prof. Zollner's attempted demonstration. The reviewer says:

"The problem the professor seems to have set before himself may be described thus: given a tatter of Kantism, a scrap from the received doctrine of our acquired perceptions, and the rickety figment of a fourth dimension to evolve a theory which shall save the fourth dimension at all hazards' ... "This alas! is quackery. Yet Prof. Zollner is no quack. He is a trained scientist, enthusiastic without doubt, but equally without doubt sincere. What, then, is at fault? To be sure he is a man with a theory, and that means a good deal; but it does not cover the whole ground. He above all is a man with an impossible fact. By this he has fallen. Theorizing to explain a fact is hazardous enough, but theorizing to prove a fact, more hazardous still, but a man who theorizes to prove a fact beyond the bounds of human knowledge is lost, and this is the predicament of our worthy professor."

This sharp critic lays himself open to criticism when he talks of "impossible facts." A fact cannot be impossible. It is absolute. What we regard as facts may not be possible, but a fact admits of no qualification. If thereby is meant that the tying of a knot in an endless cord is impossible, or the passage of matter through matter, the evidence is overwhelmingly in favor and cannot be gainsaid.

It is to be regretted that Prof. Zollner, should have theorized from the facts he records, and thus have diverted attention from their great value. A plain statement of facts was by this uncalled for theorizing, transferred into an obscure metaphysical dissertation. The theory is not understandable, as the fourth dimension of space is unthinkable. The problem of the nature and constitution of space is one of the questions bequeathed from immemorial time, and will be passed on to some future age until its unprofitableness is comprehended and it is understood not as a problem to be solved, but as a chimera growing out of mental limitation. Strictly speaking. so far as space having four, or three dimensions, it has none. For space is simply the place where something exists. That something must have three dimensions of length breadth and thickness or else it would not be something but would be nothing. Space

which contains nothing has no dimensions, for if it had then it would be something, or would be matter to the extent of its dimensions. Length, breadth and thickness are dimensions of matter, and applying these to space is an abstraction which would be unthinkable were the experiences with matter unknown.

O.B. Frothingham—An Authorized Statement.

Rev. M. J. Savage lately preached a sermon to a large Boston congregation, on the alleged conservative change of opinion of the eminent free religious preacher and writer, O. B. Frothingham, and stated that Mr. Frothingham had seen the sermon and certified to its correctness. After stating the inaccuracies of the published interview in the New York Evening Post, and giving some history of the career of the preacher, he closed as follows: "I will number my points:

"1. Mr. Frothingham does not regard any science that deserves the name as tending toward materialism.

"2. He would not limit free thought on any subject or any in direction.

"3. He is not in the least inclined to go back to any past church, statement or creed. "Why, Mr. Savage, I know too much for that," said he, the other day.

"4. While he has no sympathy with destruction for its own sake, he thinks the work of destruction, for the sake of higher and better building, had not gone half far enough."

"5. He said he would not blot out a single word he had published.

"6. Now then for the change. To put it in my own phrase I should say he has come to be a more pronounced theist. He said to me, 'For many years I have been inclined to try and prove that everything comes out of the earth, from below; that religion is purely earthly in its origin, something made by man-his effort to perfect himself, to use Abbott's phrase. And I have not, as I now think, taken enough account of the working in the world of a divine mind, a power above man, working on and through him to lift and lead.' In his own use of that term he looks for larger 'revelations' of God and truth in the future. Said he: 'I hope that new light will break out—not of Gcd's word in the sense of a book, but of God's universe.' The new light, he thinks, will come, not by studying old creeds or standards or Bibles, but by looking forward for new manifestations, through natural methods, in the human soul."

Our sectarian creed makers will find small comfort in this authentic statement. but this "looking forward" for the soul's "new manifestations" tends rather toward Spiritualism.

On Friday evening last, several hundred old and new friends assembled at Union Park Hall to greet Miss Johnson. The occasion was most erjoyable, and gave promise of future results, gratifying to all who have an interest in the effort to increase the opportunities for public Spiritualist meetings in this city. After Miss Johnson had shaken hands and passed words of greeting with those assembled, Mr. Williams and daughter sang a favorite song, after which followed a recitation and song by Miss Lillie Armour, a sweet little phenomenon, aged four years. Mrs. Fallows then gave a humorous reading and invited the guest of the evening to speak. In complying with the request, Miss Johnson gave an interesting sketch of her various visits to the city in former years. recalling the very successful career of the First Society under the presidency of Mr. J. R. Robinson. She said it would seem that in a city like Chicago, three or four flourishing societies ought to exist, and with proper effort on the part of the thousands interested in Spiritualism, this could be readily brought about. Love of her work and thorough devotion to the cause permeated Miss Johnson's remarks, and the friends felt new strength and a fresh determination to do their share. Following these remarks Miss Jesse Murray and Prof. Dickson gave recitations which were loudly applauded. Judge Holbrook made one of his characteristic speeches, full of wit and humor. Later in the evening the time was enjoyably spent in social intercourse, and at a late hour the company dispersed, with the unanimous desire that frequent social gatherings should be made a feature in the manage

Herman Snow, of San Francisco, Cal., writes: "After more than fourteen years of steady effort in my position, I have at length decided to retire from the field, having disposed of my Spiritualist and Liberal book business to Albert Morton, who is well worthy of general confidence and support, and whose advertising card may be found in another column. My own post-office address will, for the present, be San Francisco, Cal."

ment of the West Side Association.

Dr. H. T. O'Farrall, formerly a leading druggist of this city and now postmaster at El Moro, Colorado, where he is also largely interested in real estate and mining, was with his wife in town last week on business. Dr. and Mrs. O'Farrall are investigating Spiritualism, and while here had a sitting with Mrs. Nichols, with the results of which they seemed much pleased.

Daniel Lott, of Lottsville, Pa., writes: Dr. Peebles has just finished an interesting course of lectures containing much useful information. He lectures also in North Collins, N. Y., and Spartensburg,

E. I. Hammond, a Veteran Spiritualist.

In the Index of Jan. 26th, is a mention of the departure of Elisha L. Hammond, of Florence, Mass., aged 82, and a letter on his character over the signature of S. H. He is spoken of in terms of the highest admiration," his long and faithful advocacy of anti-slavery, woman suffrage and other reforms is commended, his help in starting the excellent Free Religious Society in the Florence Cosmian Hall, has due mention, and the beauty and excellence of his daily life is portrayed in an appreciative way. S. H. says:

"It has been said by some that Liberalism awakens no zeal, no warmth of emotion. Who that has witnessed in Cosmian Hall meetings, the frequent, spontaneous outbursts of fervid, heartfelt utterances from the lips of Mr. Hammond can deny that relegious freedom can kindle the flame of genuine enthusiasm for the true and good. And why should not freedom stir up the feelings and awaken emotion. It is the caged bird that cannot soar; while the eagle, flying free through the unlimited heavens, is "kinding her undazzled eyes at the full midday beam."

His liberal religious principles sustained him to the last. He contemplated and spoke of his own coming death with the utmost serenity. Death had no fictitious terrors for him. In his view, it was life, rot death, that was the more serious thing; and in his noble life he has left us an example of rare self-consecration to the welfare of his fellow-men.

This is so far true and just, but we are told by a friend who has known Mr. Hammond for thirty years that he was, with his friend William Lloyd Garrison, an early and outspoken Spiritualist and firm in his faith at a late date.

Either the writer of this notice in the Index did not know this, or he stopped short of telling the whole truth, which Mr. Hammond would gladly have told. Fortunately we can complete the statement.

Japanese Progress-Our Ancestors in Heaven.

The Japanese empire seems on the way to a higher freedom. The obstacles in the way are great, the Mikado or Emperor is an absolute monarch, the nobles are powerful, the people are accustomed to be ruled and know very little of political liberty. But new ideas are coming up, intercourse with foreigners makes its impress on a people ready to observe and not impervious receptive indeed—to the inspiration of the world's progress. Popular societies for political discussion are being formed and an unrest stars the waters.

With a foresight and wisdom rare among hereditary rulers, the Mikado aims to be wise in time, and has issued a decree for the meeting of a Parliament in 1890, to form a Constitutional Government and recognize popular rights—to put by degrees a government by the people in place of a despotism. One clause of this Imperial proclamation is significant of spiritual presence and faith in immortality. It

"Our ancestors in heaven watch our acts, and we recognize our responsibilities to them for the faithful discharge of our high duties, in accordance with the principles and the perpetual increase of glory they have bequeathed us."

Verily, this Pagan ruler is nearer the kingdom of heaven than some "most Christian kings!" Success to his efforts, and to those of his people, for a peaceful revolution

Current Items.

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. addresses, and papers will be sent.

The average velocity with which the particles of hydrogen gas are moving under the ordinary pressure, and at a temperature of thirty-two degrees Fahrenheit, is 11-4 miles per second.

The name of the *Infidel Pulpit* has been changed to that of *This World*. It has been enlarged and otherwise improved. It will remain under the control of George Chainey. Price, \$2.00 per year.

Subscribers who do not see their remittances credited on the tag attached to their papers, within three weeks after sending the same, will please notify us at once by postal, and save trouble.

The Roman correspondent of the Geneva Journal says: "It is asserted that two other member of the chapter of St. Peter's are about to follow the example of Mgr. Campello and embrace Protestantism. I withhold names for the present."

The Interior, prognosticating that the prohibitory constitutional amendment will be carried in Iowa by a large majority, discusses the possible effect upon those who are engaged in the brewing business, and advises them to turn their breweries into glucose factories. It calls glucose a "wholesome article of food employed almost exclusively in the adulteration of sugar."

In seeking for substance which would destroy the microscopic animals in water without injuring it for drinking purposes, Dr. Langfeldt found that citric acid (one-half gram to every liter of the water) killed all the living organisms, except cyclops and those with thick epidermis, within two

A special from Ellis, Kan., states that the wife of a farmer gave birth to five children, all of whom are living. Dr. Wilson, who attended upon the case, expresses the belief that the group will live and flourish. The mother is doing well. This is one of the most marvelous facts on record, and will be sure to attract the attention of the medical world.

THE SAVING GOSPEL OF SCIENCE.—"In Edinburgh, since 1867, \$2,500,000 have been spent in improvements relating to the sanitory condition of the city, and steady decrease in the death-rate has been the result. Facts like these are a sufficient answer to the cheap talk of average preachers, who declare that 'science can never reach the masses."—The Index.

Mrs. Sarah E. Bromwell, of number 671 West Lake St., has changed the night for her pub ic circles to Wednesday and Saturday evenings. Some physical phenomena, it is said, are now occurring at these circles, which Mrs. Bromwell hopes will continue to increase.

A singular will case is in the courts at Marseilles, France. Last year, in a boating accident on the Rhone, a man and wife named Rivoire were drowned. By her will the wife had bequeathed to her husbaud the sum of \$375.000, and the point at issue is which died first, he or she? Did he survive her, if only for a few moments, his heirs are entitled to the fortune; otherwise they are not. Both sides admit that the husband was seen struggling for some minutes after the wife was in an apparently lifeless state; but, while one claims that she was actually dead, the other holds that she was merely in a state of syncope, and that in reality she survived her husband by some minutes. No way out of the dispute appears yet

Lecturers and Mediums.

Col. Eldridge is lecturing in Texas.

Prof. Toohey having completed his work in this city, has gone eastward.

Mrs. DeWolf, one of Chicago's oldest mediums, has gone to New Orleans for a brief stay.

Wm. L. Thatcher, of Cleveland, Ohio, has been elected Conductor of the Lyceum there.

Mrs. Maud Lord is now convalescent and again holding scances at her residence, number 10 North Throop St. Mr. J. R. Robinson is up from Texas on

business of his paper, The Railway Advance.
His health is improving, we are glad to state.

Dr. C. D. Grimes has given a course of lectures at Lausing, Mich. Since then, we are sorry to learn, he has been in very poor health.

Mr. Giles B. Stebbins spent two days in

town last week. His many friends here were delighted to see him once more. No man in the ranks of Spiritualism is more generally esteemed.

C. E. Watkins will be in Brownsville.

Pa., until the 15th of February. Parties between Brownsville and Philadelphia, desiring his services can address him at the former place.

Miss Johnson is lecturing to increasing audiences at Union Park Hall, No. 517 West Madison street. On next Sunday morning the spirit controlling will answer such questions relating to Spiritualism as may be presented in writing.

On the last two Sundays of the month Mr. E. W. Wallis of London, will lecture for the First Society in this city. Mr. Wallis has met with flattering success in the East, and we shall welcome with pleasure his presence in this city.

H. L. Green has been lecturing before the Spiritual and Liberal Association at Detroit. Mich. He is on his way westward, and parties desiring his services can address him for the present at Otsego, Mich., care of Willie E. Green. Mr. Green has the full and hearty endorsement of Col. Ingersoll.

G. H. Geer lectured during the Sundays of January at Greenfield, Mass. On the 5th and 6th of that month he spoke at South Vernon, Vt. His engagements during February are as follows: Athol, Mass., the 5th and 12th; at Williamantic, Ct., the 19th and 26th.

Mrs. R. C. Simpson goes South on the 12th on a visit to her father. We hope she will find time to give her old friends in New Orleans an opportunity to once more witness manifestations of spirit power which occur so satisfactorily in her presence.

Dr. J. K. Bailey spoke at Lake View, Mich., Jan. 14th and 15th; at Lockwood, Mich., Jan. 21st; at Sparta Center, Kent Co., Mich., Jan. 28th and 39th. Reports indicate that his lectures are well received, and that the Doctor is doing a useful and lasting work of good.

L. D. Rouse speaks in high terms of Mrs. C. M. Morrison, of Boston, as a medical clairvoyant. He says: "I speak from a personal acquaintance of seven years, during which time she has examined over 5,000 cases, and no failure to describe and locate the disease has come to my knowledge."

Chicago would soon become famed as a winter resort were a few such seasons as the present to follow. While terrific storms prevail in the East, blocking the streets stopping horse cars and impeding travel generally the denizens of this favored city can sit beside open windows, wear spring clothing and have all the advantages of New Orleans climate.

Mr. Charles Bright, of Australia, is meet, ing with flattering success in California. The last week in February he starts eastward across the continent. Societies or individuals desirous of securing his services should address him immediately, care of Tubb's hotel, Oakland, California. We hope Mr. Bright will have calls enough along the route to occupy his time fully. Some arrangement will no doubt be made which will enable Chicago people to hear this Spiritualist exponent from the antipodes.

Our Exchanges.

There have been attempts in all ages of the world to understand the nature of the Infinite. Prof. C. Von Negalli, of Munich, by his observations of the mechanism of the universe, deduces the following: "Nature is everywhere uninvestigable where she becomes endless or eternal. We cannot conceive her as a whole, because a process of conceiving, which has neither heginning nor end, does not lead to conception." The Pantheist regards all things as God, which is certainly cosmopolitan enough for the enlarged views of any one. He glistens in the diamond, exists in the the tints of flowers, in the granite rock, in the vast materials of which worlds are made. His power is manifested in a single drop of water, for if the electricity in it be disengaged in a single voltaic cell, it will be equal to that liberated (says a writer in the Popular Science Review.) in 800,000 discharges of the great Leyden battery of the Royal Institu. tion. If the quantity of electricity liberated by the chemical action of a single grain of water on four grains of zinc, be equal in quantity, as asserted, to that of a powerful thunderstorm-if the power of a God is not manifested therein, whose power is it? asks the Pantheist. But Negalli asserts the Deity, being infinite, is uninvestigableit is impossible to define and correctly understand such a being. The Rev. Stephen Wood in the New Church Independent, however, writes of Deity with the sincere conviction that he understands all about him: his self-reliance and apparent earnestness in the matter is refreshing to one who has been searching after God. He says:

Swedenborg teaches that all substance is one, and all force one, and that God is this substance. In Divine Love and Divine Wisdom' he says: 'There is only one substance, which is substance in itself.' (n. 197.) Again: 'Every one who thinks from clear reason, sees also, that all things were created out of a substance, which is substance in itself; for this is the real esse, from which all things that are exist: and as God alone is substance in itself, and thence the real esse, it is evident that the existence of things is from no other source.' (n. 283.) 'From these considerations it may be clearly seen, that from the Divine which is substance in itself, or the only and sole substance, all and everything that is created exists.' (n. 198) This great truth, that God created all things from Himself, as the one only substance, lies at the foundation of the science of correspondence, as used by Swedenborg. He teaches that the first efflux from the Divine, or, the proximate manifestation is the radiance or effulgence of the divine wisdom. This effulgence is the spiritual sun, in which resides the creative energy, and by which all things were crea-

There has been much written and said in reference to Buddha of a very favorable character, and calculated to make one believe that he was endowed with divine wisdom. Some of his sayings are as follows:

"By quietness overcome anger; by good, evil; by liberality, greed; by openness and truth, dissembling and falsehood."

"There is no fire like lust; no bondage like hatred; no toil like perturbation, no river like desire."

"Good people shine from afar, like the snow mountain; bad people are not seen like arrows shot by night. He who holds back rising anger like a rattling chariot, him I call a real driver. The rest, but hold

the reins."
"Speak the truth; yield to no anger; give when asked of the little thou hast; by these

three steps thou shalt go near to the God." The above remarks by Buddha seem to beam with something that is God-like, and they give one an exalt ed idea of his nature and character. Chas. D. B. Mills in his work "The Indian Saint, or Buddha and Buddhism" says: "In the Eastern world to-day bow millions of devout worshipers before Buddha." The roseate views presented to the world in reference to this remarkable man, are calculated to place him in the ranks with Jesus, as one possessing a divine mission. There are, however, two sides to his nature and life, like that of every other individual, and the dark side thereof is given as follows in the London Spiritualist:

"One good effect of Spiritualism is the tendency it has to induce its votaries to inquire, without prejudice, into the merits and demerits of all religious systems, and of all phases of religious thought. Hence much has been brought forward of late by various writers in Spiritualist periodicals about Bud dhism, showing how large a proportion of good there is in that religion in its primitive form. Col. Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned Buddhist, for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist catechism which is circulating extensively in India. Mr. Edwin Arnold in his beautiful poem, 'The Light of Asia,' has placed Buddhism before the public in the most attractive possible manner, but neither from him nor from any other admirer of the great religious teacher of Eastern nations, have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment that he ever lived at all, and hat his supposed career is not a myth. He deserted his wife, flung away the wealth of the love of Yasodhara as if it were nothing, and stole forth by night into the world, to seek the unknowable. After many years, towards the close of his career, his wife was allowed to gaze upon him from a distance as upon a vastly superior being. In these days and in this country a man who did the same would be ordered to the treadmill by a magistrate for deserting his wife and leaving her chargable to the parish. If Buddha saw a better path in life before him, he might at least have urged Yasodhara to tread it with him, and not left her to grieve over his heartless desertion. Where women are so utterly downtrodden as in India, the Buddhistic dea may be acceptable, and do its evil part in keeping them in a debased position. In England women still labor under grievous legal and social wrongs, for there is plenty of barbarism under the thin crust of civili-

zation around us, but we do not see that the Buddhistic idea and example would tend to abolish the evils; rather the re-

Speaking of "Conditions" and the difficulty of a spirit communicating when the brain of the medium is not well developed, The Two Worlds says:

"How weak the thought—it cannot be the message of Robert Dale Owen," or any other eminent writer. 'How ungrammatical, how altogether coarse and unworthy of him.' Certainly, in these particulars the criticism may be just; but the utterance of the spirit, like everything else, depends on existing conditions. If we would empty one of our Croton reservoirs through a pipe of one inch bore, however vast the volume of water, however great the pressure, the stream cou'd not be more than an inch in diameter. So, great thoughts, expressed through an organism unable alike to grasp or transmit them, naturally must be modified, even travestied, simply because the medium of transmission is not able to transmit the volume, or express the delicacy and purity of style.

Prof. Tyndall well says: "This religion survives after the removal of what had long been considered essential to it. In our day the antipodes are accepted, the fixity of the earth given up, the period of creation and the reputed age of the world are alike disputed, evolution is tooked upon without terror, and other changes have occurred in the same direction too numerous to be dwelt upon here. In fact from the earliest time to the present, religion has been undergoing a process of purification, freeing itself slowly and painfully from the physical errors, which the busy and uninformed intellect mingled with the aspiration of the soul, and which ignorance sought to perpetuate!" At the present time, however, the warfare between Science and Religion has to a great extent ceasedat least it has lost its venom, and exists only in a mild, pleasant form, and in some instances is really amusing, as in the case of Jasper, the colored divine, of Richmond, Va., who insists "Dat de sun do move 'round de earth." Speaking of Religion and Science, the Echo, of Ocago, New Zealand, says:

"For centuries a strife has raged, ceaseless and bitter between Religion and Science, locked together and flercely disputing for supremacy. Of late years the balance Las begun to trim, and religion, once so potent, recoils before the stern onset of science; one by o e her weapons have been wrested from her grasp, one by one her glories have passed away, and she now lies in her shattered armor still gasping for the breath of life, which seemed nigh flown in the last great grapple, shrinking before the pitiless, eager eye, which sees in her only the victim of phantasy, an abnormal patient whom he thinks to dissect, and yet half-wondering if her pristine powers contained no truth, no beauty. Brother and sister stand divided and as foes. Science calm, contemptuous, and self sure; Religion ing, famished, and unc broken toys about her, seated in the ashes of her home. Science has truth, and dreams that he has all. Religion knows not truly what she has. She has claimed so much she cannot keep; she has wronged so much she doubts her own rights, and having stolen from others, scarce expects her due. Spiritualism is no third compeer; it is the completion of the primal two. Coming to satisfy the natural needs of man for moral teaching, to bring comfort to the suffering. strength to the weak, and light to the wise. Through religion this was first possible, for science then was young. But at maturity science claims her rights. Belief, no longer needed, yields to knowledge; the religious spirit seeks new realms for its exertions, and reposes on higher planes. The facts of Spiritualism are scientific, and to science they belong: but the teachings are religious, the earnestness and the selfsacrificing zeal for the good of others, the patience, the purity, and the aspiration, which it enjoins with tenfold power, rise upon its truth. "Its religion is a philosophy, its philosophy is a religion." Spiritualism is the golden angel which reanimates the world, unites the erring, blending science and religion, and points the path to progress

At Rutland, Vt., Horace Hotchkiss, aged 70 years, having been insane 43 years, suddenly came to himself one day last week. and asked his wife who had devoted all these weary, dreary years to the care of her lunatic husband, to sing. This she could not do, but she repeated a hymn that had been familiar to him in other days, and he brightened with the pleasure it gave him, repeating it after her correctly and entirely. Then he recalled and repeated two or three other hymns, sunk away into unconsciousness and died.

A vast religious gathering of Buddhists has recently been held in Allahabad, at the junction of the Jumna with the Ganges. It is known as the Magh Mela, and this being the twelfth year of its holding the attendance has been unusually large. Visitors are estimated to have numbered between 1,000,000 and 2,000,000. Fears have been entertained that a pestilence might break out among this great multitude with frightful

Prof. Dufour has reported to the Helvetic Society of Natural Sciences an interesting observation of what he considers a new proof of the roundness of the earth, in the deformation of images produced on large surfaces of calm water. It may often be witnessed on the Lake of Geneva, and in the case of ships some miles distant at sea-

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Letter from New York City.

Among those who have in the past week joined the great majority, is Rev. Henry W. Bellows, who for forty-two years ministered spiritually to the members of his Conservative Unitarian Church. He has been a marked man in that denomination, and might have been more so, had he been braver. He was cultured and eloquent, handsome and dignified. His sonorous voice could roll out grand periods most melodiously. But he was a temporizer from first to last, trimming his sails to catch the breeze of popularity. There is a true and characteristic story related of him. which I cannot forbear giving. Once upon a time he gave a sermon upon actors and acting, it was when the theatre was regarded with horror by the pious,-in which he took liberal grounds, really urging that the denizens of the green room had souls and were sometimes worthy of respect, and that the legitimate drama supplied a natural desire for amusement. Some of the clergy commented severely on his generous treatment of this class, and when a deputation of prominent actors waited upon him to express their appreciation of his humanity, he coolly drew back, saying something like this, "Gentlemen I have changed my mind about the subject. I preached entirely too liberal a sermon, and regret very much that I was so inconsiderate. In fact my position is now against theaterical amusements." It is needless to say such a man opposed progressive thought and regarded spirit intercourse with holy horror. He was the leader of conservative, as Mr. Frothingham of independent and radical, Unitarianism, in New York.

THE CHRISTENING OF A BABE, is the name of a ceremony which was enacted in Republican Hall on a late Sunday morning, though why the term Christening is used does not seem clear; the word dedi cation expresses the meaning of the act Capt. H. H. Brown (of the Two Worlds), made some remarks prior to the act, in which he declared that himself and wife owed it to the cause with which they were connected, and to the little one as well, that they should dedicate her publicly, as far as possible in the external, to the spiritual life. This dedication was only an emblem, but by this ceremony they opened to her the channel of spiritual influx. (A friendly query here: How can this be? Can a form merely, however significant or typical, open the channel of spiritual influx? So our fossilized churches think; do we agree with them?)—He concluded by pledging in the name of his wife and himself, that they would live such lives as would conduce to the angelic growth of the little one.

Mrs. Brigham, after quoting from Christ's blessing children, took the babe in her arms. named it Minzola H. Brown—the first name meaning "The breath of heaven," and placeing a Calla Lily in her little hand uttered some tender words in bestowing upon her the additional name Lily. After a short poem, came the benediction.

MEETING IN BROOKLYN.

The Brooklyn Fraternity have secured the services of Mrs. Lillie for February, and of Lyman C. Howe for March, E. W. Wallis having occupied the rostrum during the first month. The latter has spoken very acceptably, under inspiration upon such topics as "Starved Souls;" "Miracles, actual and possible"; "Man's Double Duty to Gain the World and Save the Souls." At the variety of speakers, and a variety of subjects. Two weeks ago, Mrs. Mary A. Gridley gave an address and an interesting series of experiments upon Psychometry. They would have delighted Prof. Denton. The first trial was in describing the character of a centleman by means of a letter in his handwriting, which had been handled by hundreds of persons. After holding it to her forehead a short time, she gave a remarkably correct description of the writer, who proved to be Gen. W. S. Hancock. Other experiments equally well-marked, followed, Mr. Wallis also read characters from articles named from the audience. while he was entranced. On the evening of the 27th Prof. J. R. Buchanan gave a characteristic address upon the topic "What should be Done."

Mrs. Hyzer still continues the even and acceptable tenor of her way at Everett Hall, Brooklyn. The Children's Progressive Lyceum meets at the same place every Sunday afternoon, while the Eastern District Liberal Spiritual Conference meets every Monday evening at Cosmopolitan Hall.

MEETINGS IN NEW YORK.

The Harvard Conference as usual holds its symposium Sunday afternoons, G. F. Winch, chairman. Mrs. Brigham opened the meeting with a short address a recent Sunday. The same lady holds her usual audiences constantly at Republican Hall, the morning lecture always being a Mosaic upon the multifarious topics furnished by frequenters. Her evening discourses are, consequently, much more satisfactory to those who like to follow out one train of thought. The questions of the morning fully illustrate how little the average mortal thinks, reasons or listens to the still small voice of intuition. Queries are made upon subjects which every neophyte ought to investigate and settle in the privacy of his own home and his own soul. How can a skillful speaker deal with them in five or ten minutes? But this is an era of skimming, and the questioner swallowing the cream in a few words, thinks he is settled on that point, and proceeds to open his mouth to be filled again. Not so is any real nutriment attained, but a chronic mental and spiritual dyspepsia is likely to be established.

A CONCERT AT STECK HALL,

which occurred on Saturday evening, Jan. 21st, proved a delightful affair, every number on the programme being excellently given. The Orange Quartette, by Messrs. Handel, Mandeville, Harrison and Baldwin (the latter the editor of the Orange Journal), opened with a song charmingly rendered. Then followed the elecutionist, T. W. Wood, with a recitation of Irwin Russel's Christmas Night in the Quarters, capitally given, and an encore. Then Miss Macasker made her debut with a wirning flexile voice, which showed the most careful training. Afterward this young lady sang with Mrs. Belle Cole, and the latter sang a solo and encore beside. Mrs. Cole is not only one of the very best ballad singers in this country but her contraito voice has a peculiar vibrant quality. Then Mr. Weed sang, Mr. Woodcock gave a piano solo, and Mr. Hilliard a tenor solo. Miss Conron was in splendid voice, and it was worth a long journey to hear her then, as it is every Sunday, when she adds her lark-like strains to the harmonizing influences of the morning and evening discourses.

MR. DAVIS'S LECTURES are unique, epigrammatic and so full of pith and suggestiveness that only when

you are alone and analyze the subject matter, do you realize how vast is their scope. One untrained in intuitional and spiritual research or accustomed to loose, vague spiritual theories, unfounded in natural laws, will lose more than one half the meaning of the words he hears. Just so an untrained inartistic eve sees not the tints and forms and meaning of the landscape over which it roams. To those who have read the Harmonia carefully, there is an amplification of some principles therein elucidated which affords great delight. Latterly his subjects have been such as "Life Material," "Life Spiritual," "The Ministry of Miseries" and "Origin of the Human Mind." New York, Feb. 2nd.

Their Last Game of Domines.

The Gloversville Intelligencer contains the following singular incident:

"A singular and very sad coincidence occurred at Bennet's Corners last week. Two men, named John Coon and Reuben Steele. neighbors, living within a few rods of each other, engaged in a game of dominos at the residence of the latter last Thursday evening. At an early hour the game was closed and Coon departed. At 10 o'clock the same night a message was brought to Coon informing him of Steele's sudden death and he at once returned to his late friend's home and assisted in preparing his body for burial. Late in the same night Mr. Coon's wife awoke to find her husband sitting up in bed, and in answer to her inquiry he said that he felt queer, but did not know what the trouble was. They both then lay down to sleep, and on Mrs. Coon awakening in the morning she tound her husband dead.

Thanks are due the following for sending in clubs the past week: A. B. French, Lucian Prince, Dr. J. K. Bailey, John Hart, Mrs. J. G. Gleason, Lyman C. Howe, Dr. A. B. Spinney, W. N. Shepherd, Ellen Horn, Mrs. A. Bower, A. D. Harrison, J. W. Thomas, L. Burg, J. K. Jones, Jose Greeley, Allen Shadle, and L. B. Field.

Dr. Townsend will probably commence a series of lectures and experiments at Hershey Hall next week.

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Spiritual Meetings in Chicago. The West Side Association of Spiritealists meet at Union Park Hall, 517 West Madison Street. Miss Seste M. Johnson, trance speaker, lectures during February. Services at 10:33 A. M. and 7:30 P. M.

The First Society of Spiritualists meets at 7:45 P.M. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Cora L. V. Hichmond regular speaker.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P.M.

Meetings are he'd each Sunday at 7:3) P.M. at 994 Milwau-kee Avenue. G. W. Brooks principal speaker.

Meetings are held each Sunday at 7:30 A. m. at 264 West Madison Street. Mrs. E. S. Silverston, President. Spiritual Meetings in Brooklyn and New

York. NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 F M., in Stock's Musical Hall, No. 11 Rast Fourteenth St., near Fifth Ave. (Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern 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.

P. E. FARNSWORTH, Secretary.

Address Box 777 P.O. THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 Weat 38rd St. (near Broadway), every Sunday at half past ten. A. M. and half past seven F. M. Children's Progressive Lyceum meets at S F. M.

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SPIRITUALISM

AT THE

CHURCH CONGRESS.

The Church Congress is an assembly of clergy and laity of the Established Church of Repland, held in various large Owns from year to year. Any one can be udmitted to the meetings by purchasing a tiexet. It is, therefore, a widely representative religious gathering; and, as such, its opinions carry deserved weight. The meeting for 1881 was held at Newcasth on Type, mider the presidency of Dr. Lightfoot. Mehop of Dorbam. At the evening seedon on Tuesday, October 4th, a paper was read by Dr To-raton, Vicar If S . John's, Notting Hill, London, on "The Duty of the Church in Respect of the Prevalence or Spiritualism." He was followed by Mr. W. R. Browne, Canon Basil Wilberforce, and Mr. John Fowler. Other speeches were delivered, her those above tained are alone of permanent value.

These aperches have been published in pumphlet form in England and Autorica, for distribution, more especially among religious people, in the belief that it will do a most effective work in awakening them to an investigating spirit. fivery Sphitualist should see that the paraphlet is placed in the hands of his Christian acquaintences "M. A. (Oxon)"in his is traduction to the Brg!ish ed tton. says:

"No apology. I hope, is needed for preserving in mora permanent permitte best thoughts elicited by that discusslon, and the reflections to which they have given rise in a mind that views the subject from a different standpoint to that which fir. Thornton and Canon Wilberforce occupied. It is well that a serious attempt on the part of the clergy of the Republished Church to est more over of the great spiritnal 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 neknow odging that the claims of Spiritualism to revious notice were recessized, and that the old bad spirit of exclusive bigotry and succeing incredulty-what Canon B. Wi berfords called the "ecclesiastical pant-puch, which is the modern substitrite for the 'anathematica' of less solerant days"-was conepicuously absent. Inquirers will gather from his discussion a his her idea of the in portance of the subject which they are investigating, and may e able to see how for some of the arguments employed with stand logicals fing."

In addition to the speeches "M. A (Oxon," convibutes some

valuable Notes thereon and ords: Advice to Inquirers; A biles that of prop inent persons who a test some or all the phenomena of Spirituatism; Conjurors on Paychic Phenomena and Legerdemain. The American edition contains in addition. H ats to Investigators and Mediums concerning Physical Poear mena. A further list of names: and a very important private letter written by the late Epes Sargent only four weeks before he passed to epirit, to which he giv shis views on life and death in his usual clear and vigorone style

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Growth in Heaven.

BY EMMA TUTTLE.

The mother cat in thoughtful mood and watched fair Claribel Standing among the garden flowers, pure as a Hly The floating gold about her face, and white robes

made her seem Like some young angel, brightening a brief midsummer dream.

How bleat it . mother heart to rear so fair a child, I said. "Oh! if you e uld but see the two! the living and So near alike my infants were that never one could teal The which it was one stooped to kiss, Clarine or

"They seemed like Paradisal flowers down drifted from the skies Upon my pillow, all the lore of God's love in their

But when they grow so large their feet chimed mucle on the floor, One died. The preacher said 'henceforth ye know her life no more.'

"That fateful day Death's presence stood between my pretty pair I scarcely dreamed that any hope could lighten my despair; It seemed so recklessly unjust Clarine lay dumb

and chill While Claribel, her counterpart, lived, warm and laughing still.

"What though I writhed in agony and loathed to draw my breath? Though I should die, and all things die, she could not wake from death! And so at length, by slow degrees, my soul began

For something which could compensate my dire

"And lo! this truth flashed like a star athwart my spirit's gloom; The growth of all unfinished lives beyond the silent tomb. I knew as Claribel's sweet life unfolded in my As surely, and by such degrees, Clarine was grow-

"Ah, joy! no mortal tongue need say its ley words I know, as well as soul can know, they walk in company, And that as Claribel has grown from bud to perfeet bloom, Clarine has grown to womanhood beyond the channel's gloom!

"If I were called to Heaven this day my ready soul would meet A daughter like my earthly child, serencly wise And so I thank you doubly much for all the praise von end: I wish your eyes could see the two-the living

Our early dead! so safe—so safe from every sin and wrong. We mourn a broken strain we thought would swell into a song, We feel a hush which left unsaid a volume sweet and grand, But life and growth in Heaven, as here, march onward hand in hand.

Mediumship.

To the Editor of the Religio-Philosophical Journal: Certain writers in your contemporaries are in the habit of applying opprobrious epithets, such as the "the Judases of the cause," and the like, to those who have not the same facility of belief in genuineness of extraordinary phenomena, that they have. Such writers seem to imply that an easy credulity is the one saving grace, while it is an unpardonable sin to withhold credence until there is evidence sufficient to convince a rational intellect. I protest against this, as I protested years ago against the same spirit manifested from the pulpit toward Thomas Paine. A sincere desire to know the truth should, with due diligence, be equal to any saving faith. Those who are favored with long moonlight rambles with their materialized spirit friends, whose features can be recognized, certainly should have unwavering faith; but perhaps they are no more praiseworthy than those who detect palpable fraudulent theatri-cal representations of materializations. I try to be charitable to both classes—both may be useful

to the cause we have at heart. I wish, in brief, to express the thought that mediums are not solely to blame for resorting to fraud; so long as the public are more willing to pay for fraud than they are for the best genuine manifestations the spirits can give through mediums, they will get fraud more or less. Genuine mediumship is not fostered and encouraged enough. How this should be done, I will not suggest in this letter. JOHN ALLYN.

A Wonderful Parisian Secr.

A rather curious fact is told in connection with the recent death in Paris of an American gentle-man who had resided abroad with his family during a long term of years, but who returned to take up his abode in his native land some three years ago. He is said to have gone, out of curi osity, to visit the famous clairvoyant Edmond some time before leaving Europe. Edmond told him that he was about to return to the United States, and that the move would prove the most disastrous step he had had ever taken in his life. "Misfortune will succeed to misfortune," was the clairvoyant's remark, "and you will come back to Europe at last." Shortly after the return of the American to the United States one of his younger children died, other calamities befell him, his own health gave way and finally he came back to Paris only to end there his own days in a very short space of time. It was this same Edmond that was consult. ed by the ill-fated mother of General Skobeleff. shortly before her departure for Russia. He long evaded her question as to the future, but finally yielded to her positive commands. "Well, mad-ame," he said, "I see you before me covered with blood. Your death will be a violent one." It may be remembered that the unfortunate lady was murdered by her own secretary and coachman very soon after her return to her native land.— Continental Gazette.

Dr. Spinney's Article.

To the Editor of the Religio Philosophical Journal:

Dr. Grimes says that "the readers of the Jourman would do well to read, re-read and reflect upon Dr. Spinney's subject, 'The Construction and Destruction of Spiritualism.'" I have only this to say, that the writer not only read, re-read and reflected, but "rehearsed" a part of it to her husband; then read it to an orthodox neighbor and "referred" to it when she sent her paper to a spleitualist friend; but not considering that she possessed sufficient literary ability to do it justice by public comment, she "resolved" to thank the author for his timely and much needed production. With due respect to Dr. Grimes the writer can assure him that she has not used a verb or prefix superfluously to convince him that his re-proof is uncalled for, and she thinks he will con-clude that as a Spiritualist she has done her part in this one particular line of the business. Her prayer is, that each one may ever strive to do his or her part to aid a cause that all should love so well; and if possessed of but a small talent one should not be discouraged in using it. Mrs. E. W. C. Letter from Mrs. Mary Dana Shindler.

To the Editor of the Religio-Philosophical Journal: I have been reading your issue of January 14th, in which is an interesting article under the head of "The Poor Working Girl." In it you quote Mrs. Chandler as saying:

"It is Chicago's shame that its men and women had to sluk to the lowest depths before its civil-ization reached out its hand to their aid. The drunkard is helped out of the gutter and surrounded with luxuries," etc.

At the moment of reading it I was forcibly reminded of an episode in my New York life during the last ferrible winter, and as I am impressed with the idea that the relation of it may interest, and perhaps instruct some of your readers, I will give it to you, and you may use it or not, as you think proper.

It was Christmas Eve, 1880, and the weather was bitterly cold. As I sat alone in my comfortable room, thinking of my much loved home in a far off land and vainly wishing that I could transport myself thither, if only to share with my loved ones the usual festivities of that time "so hallowed and so gracious"—a time when social ties are strengthened, when, if ever, heart meets heart, and the sacred anthem "Peace on Earth, good will to men" rises from earth to heaven, while the morning stars seem singing together and all

the sons of God shouting for joy.

I was thinking, too, of the thousands in that great city to whom Christmas brought no joy, no hope; and also vainly wishing that I were a millionsire, that I might go forth on a mission of love and make glad the hearts of all with whom I came into contact, forgetting for a moment that riches often harden the heart, and intensify the natural selfishness of humanity in these days of

luxury and ostentation.
While thus pondering, a visitor was announced A person entered, a man in the decline of life, yet young enough to possess one of the most oily and fluent tongues to which it had ever been my lot to listen. He was exceedingly complimentary; said he had seen my name and address in a certain paper, had determined to call upon me, would write to his wife in Boston that he had been privileged to visit me, in short, his tongue seemed made of "taffey," and he wound up by asking the loan of half a dollar! My limited power of intuition and the experience of a pretty long life enabled me to take the measure of the man at once, and I quietly declined the honor of be-stowing alms in that direction; which action on my part immediately relieved me of the presence of my talkative visitor.

A few moments only had elapsed before another visitor put in an appearance. He was apparently a man of middle age, clad in threadbare garments, which were, however, scrupulously nest and clean. He had a sorrowful tale to tell. He said he was a steel plate engraver, but his occupation had so injured his eyesight that he had been for-bidden by occulists to work at his business on peril of total blindness. He and his wife had earned and saved a neat little sum of money, which was lost in a moment through an unlucky petroleum speculation. This misfortune together with his threatened blindness, had so affected his wife that she lost her reason and was then an iu-mate of the Insane Asylum at Harrisburg, Pa. His home was in Philadelphia and he had come to New York with a man who had promised him employment, but who had left him in the lurch without a cent of money in his pecket. He had written to a friend in Philadelphia for money enough to take him home, but how to live in the meantime was the question. He had eaten nothing for two days, walking all the time from place to place in search of employment, and the night before, rather than sleep in a station house, had walked the streets till morning. He had been directed to several places where it was thought he might receive aid, and the account he gave of there visits would have been amusing if it had not been so pitiful. At one place he was told (and here is where Mrs. Chandler's remark comes in) that if his breath had smelt of liquor, and if he were a drunkard, he might have been relieved; but as that was an "Inebriate Asylum," nothing could be done for him there. "Well, sir," said the poor man, "I thank God I am not a drunk-

He went to another benevolent institution and was asked if he had been a convict. On his re plying in the negative, "Then," said the officer, "I cannot aid you. This is an institution for reforming convicts; if you had ever been in prison, I might have helped you."

Well, sir," sald the poor stranger, "I thank God I have never been in prison, though I may have to go there soon."

He went, by direction, to St. John's Gulld, but a "sister" told him it was not their day for receiving applications. and she could not depart from their rules. She seemed highly indignant, and scolded him well for coming out of the regu-

He was advised to go to Dr. J. H—, a wealthy clergyman and pastor of one of the richest churches in New York, who treated him rather cavalierly. "Do you belong to any church?" in-quired the Dr. "No, sir," was the reply. "And I declare, ma'am," said the stranger to me, "I felt like saying to him, as I had to the others, I thank God I don't belong to any church."

On receiving a negative reply the reverend gentleman said, "Then I don't wonder you are in your present condition." "And what, Madam, do you think he gave me?" inquired my visitor.
"I'm sure I don't know," I replied, "did he give "No, madam, he gave me a tract, entitled 'Do you love Jesus?' I laid it on a chair and took my leave."

"And now, madam," he continued, "you see before you a desperate man. I must sleep in a bed

I had felt all along that the man was telling me the truth, and he had testimonials which appeared to be genuine; but my own funds were unusually low and I had but little to give. I, however, divided with him the contents of my purse, and filled his pockets with food, and his gratitude was really touching. The tremulous and heartfelt "God bless you, madame," as he shook my hand at parting—his hands were as cold as ice was a benediction of more value to me than that of the highest ecclesiastical potentate; and I slept all the sweeter for knowing that my visitor was probably enjoying the comfort of a good bed and pillow for his weary head. Truly "it is more pleased to give than to receive."

I am glad to hear that your pamphlet in regard to the Church Congress is having so fine a sale. The very fact that Spiritualism has been discussed by so respectable a body as an assemblage of clergy of the established Church of England will prove an entering wedge into circles which we poor deluded mortals could not hope to reach; and on the mercantile principle that the smallest favors are thankfully received, I suppose we ought to be thankful that a Church Congress has deigned to notice us. Really, though, I have no doubt that the discussion was one of supreme interest, and am anticipating its perusal with much pleasure.
Yours sincerely and faithfully,
MARY DANA SHINDLER.

Nacogdoches, Texas.

Presentiment in a Child.

To the Editor of the Religio-Philosophical Journal: Little Maud S. Ford, daughter of Geo. F. Ford of Edmore, Mich., aged 2 years, 11 months and 7 days, passed to spirit-life after a very brief ill-About three weeks before she passed away she came from her play to her mother and said. "Maudie is not going to stay; she is going way off to be buried up in the cold ground." About a week later she said to her sister, "Let Maudie go and ride with you to day, for she will never go again." In the morning of the day of her departure she appeared in her usual health when she weil. Don't you feel sorry for Maudie? She is going to be very sick. She is going away off where you will never see your little Maudie again." came to her mother and said, "Maudie don't feel

The mother tenderly clasped her to her bosom The mother tenderly clasped her to her bosom, wondering what this could mean, but was not left in doubt long, for her loved "Maudie" grew seriously ill, and later in the day she said to her mother, "Good-by;—lift me up—I hear the band playing—I am going now." Her little spirit then departed, to be "carried by the angels" to the bosom of the "Faithful."

I have been acquainted with Mr. and Mrs. Ford for many years, and believe they have made

for many years, and believe they have made truthful statements.

A. H. MACK.

Spiritualism in Calcutta.

While theosophy is engaging the attention of our countrymen in the western presidency, spiritualism has begun to stir up the minds of a portion of the most respectable and intelligent classes of the citizens of Calcutta, with unquestionable manifestations of a power, the mystery of which is still unfathomable. Some leading native gentlemen, who take a deep interest in spiritualism, have, at some expense, brought over Mr. Eglinton who, has already acquired a world-wide reputation as a physical and materializing medium. This gentleman, who has recently arrived at Calcutta from England, has already held several seances from England, has already held several seances during which he has given undoubted proofs that he really possesses the powers he professes to be gifted with. The first seances, was held at the Honorable Maharajsh Jotendro Mohun Tagote, C. S. I. We are told it was a decided success. Two other seances were held at the residence of Babu Denonath Mullick. At the first of them, with a view to prepare the minds of his sitters gradually to the mysterious wonders he is capable of exhibiting, Mr. Eglinton, though his hands were held on either side by two gentlemen of the highest respectability and intelligence, caused, through some agency which certainly could not have been material, a luminous cross on a dark ground, as of black velvet or broad cloth, to appear in the air, then a harmonium, which, when the sitters took their places in the light, was some ten or twelve feet apart from them, to be brought by the same means to within two feet of them, and, finally, mirabile dictu, the same instrument to be played upon. At the subsequent seance, held at the Babu's house, no sceptic could possibly have doubted that the things he saw and heard could have been effected by other than immaterial agency. An organ was played upon by invisible hands; and, though Mr. Eglinton, to prevent any suspicion of his being a ventriloquist, kept some water in his mouth, which he afterwards spat out in the light, the sitters distinctly heard articulate words anoken connectedly and sensibly by inand, finally, mirabile dictu, the same instrument to words spoken connectedly and sensibly by invisible voices, which, he said, belonged to his spirit-guides. To the surprise of the whole party, whose character for respectability and intelligence is absolutely unquestionable, the materialized form of a native lady then appeared; and this lady, whose face was partially visible, a gentle-man who was a sitt r, solemnly assured the party that he distinctly remained as his mother. But these things were don, in darkness. Still, it is impossible to doubt that hey were done in absolute good faith, and without the least help from accomplices. The crowning feat, however, remains to be told. Mr. Eglinton, in the clear lamplight, tore off an end of a blank card, giving the rent piece to one gentleman to keep securely un-der his thumb, while he passed the card with the point of a black lead pencil, which he broke off with his teeth, to another gentleman, whom he desired to place the card and the bit of pencil within a book on which he was resting his hands. The sound of writing was distinctly heard by every sitter within the book. But some disturbance in the conditions necessary in these seances, quite unsettled Mr. Egilnton. Rather than lay himself open to the imputation of practising fraud, he chucked a card together with a pencil towards a window within the room. Shortly afterwards he asked the gentleman, who had placed the first mutilated card into the book under his hands, to take it out, when, to the surprise of all, it contained part of a letter, written at the dictation of the departed spirit of a distinguished relative of a most distinguished member of the scance—the continuation of this letter being found

in the card thrown near the window. A copy of this letter we subjoin:— "I am glad to take this opportunity of proving to you beyond doubt the fact of my continued existence. I am happy in my immortal form, and would that I could see you the same in your earthly one. That I still live and can communicate again with you, you must not ever again doubt, for I am as much human in my continued existence as you are. I still take interest in you, and watch your earthly progress with anxiety. And I guard and guide you—I trust, to the right path. But you must not forget, in the language of Dharmapada, that he who pays homage to those who deserve homage, whether awakened, or their disciples—those who have overcome the host, and crossed the flood of sorrows; he who pays homage to such as have found true deliverance, and know no fear, his merit can never be measured by anybody; that is Nirvana, the highest happiness. Written for

He is with your father. Mr. Eglinton has come out under the most distinguished auspices, and would have received no countenance, if he had not given undeniable proof of his wonderful powers. Already his reputation has spread; and we hear that he lately held several seances at the house of a high public officer, where some distinguished members of the civil and military services were present. It should be known that Mr. Eglinton has not come out to exhibit his powers to the outside public, but only to a select few of the higher and more intelligen classes upon whom no imposture can possibly be palmed off. We are almost sure that before long he will succeed in dispelling any doubts that may rest on the minds of people, who have not in quired into the subject, as to the reality and good faith of Spiritualism, as practiced by true Spirit-uelists. Milton, who was certainly not superstitious and weak minded, tells us:

Millions of spiritual creatures walk the earth Unseen, both when we walk and when we sleep. Indian Mirror, Cacutta, India.

Mr. Charles Bright's First Address in America.

Last evening at Dashaway Hall, Mr. Charles Bright of Australia delivered a clearly-stated and truly eloquent address on "The Freedom of Thought," which is so marked a characteristic of the present century. He has a good voice and fine delivery, with all the ease and appearance of a cultivated scholar and practiced public speaker. He reviewed its progress through the days of Copernicus, Galileo and Puritanism, speaking in high terms of Dr. Draper's works, especially his "Conflict of Science and Religion," which, he said, was but the different expressions of one universal thought, and no conflict could exist in a universe whose sum, taken as a whole, is a glori-ous expression of harmony. He denied the ex-istence of anything supernatural, claiming all things that can exist as purely natural, and only incomprehensible to us because they exist in the exercises of some law of which we are yet uninformed. Thus, he describes death as only an in-cident in life, through which we pass by perfectly natural processes to another condition of being just as natural, but more advanced. He though all the children of a Divine Fatherhood had re ceived divine assistance and light in all ages. He spoke of the genius Mozart, Shakespeare and George Stephenson as divine gifts, and said lightning was beyond man's comprehension until Franklin brought it down from heaven, to be the messenger of commerce and furnish power and light to the world. He spoke of death as the grandest revelation the world can know, and not that annihilation which materialists fear, He closed with some remarks on spiritualism, after which Mrs. Ada Foye gave a rapping soance. The lecture was largely attended and gave general satisfaction. The course will be continued on succeeding Sunday evenings, and the subject of the next lecture will be "Free thought vs. Mental Blavery."-Alta California."

"Spiritualism at the Church Congress, by M. A. (Oxon), author of "Psycography," "Spirit Identity," "Higher Aspects of Spiritualism," and vatity," "Higher Aspects of Spiritualism," and various pamphlets, is from the Religio-Philosophical Jouenal press, Chicago, Ill. It is a pamphlet deserving of a wide circulation throughout our country. The papers read at this gathering of the clergy of the Church of England by Rev. Dr. Thornton, W. R. Browne, Rev. Canon Wilberforce, and John Fowler, show plainly that they have given the subject thought, and there are strong grounds for a belief in the peculiar tenets its advocates so strongly adhere to. Every church society in America should receive at least a dozen copies of this namphlet and we hove our a dozen copies of this pamphlet, and we hope our liberal Spiritualists will contribute largely to this purpose, and assist Col. Bundy in circulating it. It contains in addition advice and information for inquirers, and lists of prominent Spiritualists. Price, 10 cents per copy, or 6 copies for 50 cents. Address, Briligio Philosophical Journal, Chicago, Ill.—Light for All.

The Woman's Civil Service Association.

This is a national organization of associated women in and out of office in the United States, pledged to advance the claims of women to an equitable share with man in government and municipal employment, with an equal rate of pay for similar labor. At the present time there are more than five thousand women holding office and receiving pay under a Republican adminstra-tion, with salaries ranging from \$100 per year and little to do, to \$4,000 per year and great responsibility. But there are now more than 100,000 men in the employment of the government, not including state and municipal organizations; which appoint and pay thousands more, with only here and there a few women. It is true that many of these men are married,

and support wives and children, and against these no objection can be urged; but a large number fully one half it is estimated—are single. Why should not these, or an equitable number at least give place to women, equally qualified for government service and equally deserving? Why not? Instead of 2,000 women postmasters as now, out of 40,000, why should we not have 10,000? Instead of 500 deputies, or clerks as now, why should not women occupy 5,000 similar places filled by men? Instead of 2,000 women clerks and copyists in the department at Washington, why should there not be 10,000? Instead of 100 women light keepers and copying the protection engle the Head recovery guarding, like protecting angels, the life of poor Jack on the wild sweep of our rugged coast and broad lakes, why should we not have 1,000? This is the woman's century, and the demand for woman's active hand and quick thought is growing greater. Our government wisely recognizes the fact, and appointments to office of qualified women no longer excites surprise. Why? Not alone because it is an age of progress, but because no woman has ever yet proved a defaulter in positions of trust. To further and provide the interests of its members in securing and retaining positions of honor and profit under state, municipal and the general governments is the purpose of the Woman's Civil Service Association. All women within the limits of the United States are eligible to membership. A directory comprising one or more members from each state and territory will have supervision over appointments and promotions in the civil service from such state or territory, and will report probable vacancies, secure recommendations, and forward applications to the president of the association at Washington. All members will be in direct communication with the secretary of the association, and will be entitled to receive by private letter any information known at headquarters in Washington likely to be of profit to the members in that state. special department, however, of Woman's Words, (A monthly review of what women are doing all over the world,) will be devoted to the purposes of the association, and will give prompt reports of all beneficial movements in official life, or otherwise, likely to be available to members. The annual membership fee has been fixed at one dollar. Address: MRS. JUAN LEWIS,

Washington, D. C.

Some Eastern Parables.

Secretary and Treasurer.

That there are more ways than one of seeing everything is shown in the parable of the tiger and the man, who were both looking at a picture, and the man, who were both looking at a picture, in which the man was drawn as victorious and the beast subdued. The man said to the tiger: "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer: "The painter was a man; if a tiger had been the painter, then the drawing would not have looked in this manner." Rouchefoucauld says:

"How can you expect a friend to keep your secret, when, by telling it to him, "you prove that you are incapable of keeping it yourself?"

To beware of how you confide in your friends is given in the tale of a miser, who said to his friend:

"I have now 1,000 rupees, which I will bury out-

"I have now 1,000 rupees, which I will bury out-

side of the city; and I will not tell this secret to any one beside yourself." They then went out of the city, and buried the money under a tree. Some days after, the miser, going alone to the tree to see if his money was

pected his friend; but he dared not question him, as he was sure that he would never confess it. So he had recourse to this stratagem; going to him, he said: "A great deal of money has come into my hands, which I want to put in the same place. If you

will come to-morrow, we will go together."

The friend, coveting the larger sum, replaced the smaller. In the meantime the miser went and found it, and having secured his money, he de-termined never again to confide in a friend. One of the kings of Persia sent a skillful physi-

cian to the prophet Mohammed. After remaining some years in Arabia without any one making trial of his skill as a physician, he went to Mo-hammed, and complained, saying: "They sent me to dispense medicine to your companions, but to this day no one hath taken notice of me, that I might have an opportunity

of performing the service to which I had been appointed." Mohammed replied:

"It is a rule with there people never to eat till they are hard-pressed by hunger, and to leave off eating while they have a good appetite."

The physician said: "Ay, indeed, this is the way to enjoy health." He then made his obeisance and departed

We all know what a degrading thing avarice is -how it benumbs a man's finer instincts, and lowers and degrades his better nature. More especially is this the case if this undue love of money has developed within a man a want of scrupulous honor as to how he comes by his money, so that he but gets it. An eastern parable illustrates this. A Russian priest knew that a moujik, or peasant, had come upon buried treasure in the shape of a pot of money; and the priest, being excessively avaricious, determined that he should get possession of this treasure. So he killed one of his own goats, and took off its skin—horns, beard, and all complete; and having pulled the skin over himself, he told his wife to bring a needle and thread and fasten it up all round, so that it might not slip off. In this guise he went to the moulik's cottage at dead of night, and began knocking and scratching, when the peasant jumped up and cried: "Who's there?" "The evil one!" replied the priest; and demanded that the moulik should at once give him back the pot of money he had found. The peasant looked out of the window, and seeing the goat's horns and beard, he was certain his visitor was none other than he represented himself to be; and in great terror he selzed the pot of gold, carried it outside, and flung it on the ground. "I've lived before now without money," he said, "and now I'll go on living without it." The priest selzed the money and hastened home. "Come," said he to his wife, "the money is in our hands now. Here, put it well out of sight, and take a sharp knife, cut the thread and pull the goat's skin off me before anyone sees it" She took the knife me before anyone sees it" She took the knife and was beginning to cut the thread at the seam, when forth flowed blood, and the priest, began to how! "Oh, it hurts—it hurts! Don't cut, don't cut!" She began ripping the seam open in amother place, but with just the same result. The goat's skin had united with his body all round, "And all that they tried," adds the legend, "all that they did, even to taking the money back to the old man, was of no avail. The goat's skin remained clinging tight to the priest all the same. Tod evidently did it to punish him for his great greediness.—Chambers' Journal.

Mrs. M. J. Hendee, the well-known medium of San Francisco, Cal., writes: Friends, we must be just to the bridge that carries us over the stream. If we lift ourselves too much out of the atmosphere of augel guides, they may in time ignore us. Many wish to avoid obsession or control by unhappy or wicked spirits; this is what all should try to do; and this is what advanced spirits teach, who have been educated in the spirit realm: That in order to avoid the darkness and suffering through ignorance of spirit-life all should investigate the truth of life beyond the grave, and educate themselves here before they gray, and concare incurselyes note before they go to that realm, that they may not have to pass through the ordeal of throwing their undeveloped condition upon mortals here. Many of our mediums are made to suffer intensely by the control of undeveloped spirits.

Hindoo Frankness.

Frankness is a quality of which we, as a nation, boast, and yet it may be fairly owned that the census returns just given in Bombay put us to shame in one particular. Asked to state their profession in one particular. Asked to state their profession or calling, these simple Hindoos have filled up the paper with an accuracy that might in vain be sought for in this country. We cannot point to a single avowed criminal; yet in Bombay there are, upon their own confession, twenty-six gamblers and swindlers, one dog poisoner, and sixteen wizards. Our engravers in wood are "artists," and our shopkeepers "merchants." In Bombay, the six hundred and pinety-eight tattooers who the six hundred and ninety-eight tattooers who inhabit the land designate themselves by no other name, but claim the distinction of the exact art they practice. So, too, the forty-one idol makers are proud of the craft which lifts them above their fellows, while no mere scribblers of doggerel dispute the palm with the single poet of the province. These evidences of ingenuousness do not exist in western civilization, and we may sigh for them in vain. Perhaps, on the other hand, Bombay would have been just as well pleased had her gamblers and swindlers, wizards and dog poisoner, kept some of this information to themselves.—London Telegraph.

The convicted assassin reiterates his impious assertion that, acting as the special agent of Deity, he has, by committing the greatest of crimes, saved the nation from another war. If such an assertion, supposing it to be made in perfect honesty, is an indication of an unsound mind, then the very large number of honest religionists who still accept the once universal notion of 'special providence" must be regarded as persons of un-sound mind. No religious opinion is more ancient, or has been more universally held, than that a supernatural power constantly watches over and specially intervenes, in ways inscrutable, in the affairs of mortals. It has been the distinctive idea of all pagan religions. It passed from the paganism of Rome, from the paganism of Paganism of Asia from the Egypt, from the paganism of Asia, from the paganism of Scandinavia, as well as from the Judaism of the Hebrews, into the religious system which succeeded them, and has given a distinctive character to the whole head of arth-detinctive character to the whole body of orthodox christian doctrine even down to the present day. To say that the assertion by an orthodox zealot of a special intervention of Deity in the politics of this country by special inspiration of a particular agent, or by any method which inscrutable wisdom might choose, is an indication of mental unsoundness, would be to set down orthodox Christianity as an insane delusion: — Chicago

New England and "the Athens of America" New England and "the Athens of America" will scarcely be prepared to believe that young Nebraska leads the United States in the ratio of intelligence, yet this fact will be shown by the census reports. Only 1.73 per centum of her population are illiterate. Ohio comes next, with only 2.71 per cent; Illinois is third, with 3 15 per cent of her population illiterate; then come in order New York; with a percentage of 3.28; Pennsylania, 3,41, and then Massachusetts, 4.25. The highest percentage of illiteracy is in South Caro. highest percentage of Illiteracy is in South Caro-lina, where 32.32 per cent of the population can-not read and where less than 45 cents per capital per year is expended for educational purposes. It may be said of all the states of the northwest that they brought with them their old New England notions of education and impressed them upon the communities where they settled. And it can not be less than gratifying to note the results, especially when we take into account the large foreign population found in every new state and the struggles with poverty that are always the lot of the pioneer,—Chicago Inter-Ocean.

Notes and Extracts.

The birth of a child is the morning of a new existence. The man of science stands foremost as an

The supreme and only arbiter of truth is the human reason.

True it is that neither genius or co always runs in families.

You cannot be well one-half Spiritualist and the other half something else.

Whatever obstructs the pathway of progress and mental freedom will be put out of the way. Impatience, excitability, and over anxiety

are fruitful causes of failure in spiritual re-unions. The progressive mind of the future, like that of the present, will draw its succor from heaven. The cry that the world is growing worse every day is a libel upon the intelligence of the

God never saves souls: if men turn from their evil ways it is from a desire which springs up in the individual.

There is enough to do to uproot the vice. crime and immortality that exists in the world, if everybody would do their level beat.

Genius is recognized in all branches of mechanics, arts and sciences, but where is the genius or constructive power of religious bodies? It is folly to be living for a second state of ex-

stence, thinking you can be supremely happy in it so long as you do not know how to enjoy the present.

Scientists tell us that the planet earth is a product of the sun planet, and that it is continu-ally unfolding and becoming more perfect, and is better adapted to the use of man to than ever belore. We see in the schoolmaster and the man of

science, the artisan, the inventor, and the mer-chant, the grand controlling forces which will over-ride all others in the great work of human amelioration in that no distant future. If the devil is really doing all that is being done

by spirits through the mediums of to-day, the devil if not quite already transformed into an angel of light is on the road back to heaven and is making rapid progress along the heavenward Whenever one or more persons show distinct signs of mediumship, they should be provided with tables, pencils, paper, and cabinets if neces-

sary; and indeed in every instance these adjuncts had better be in the room, as no one can tell what phenomena may transpire at any time. Money has become the "Shylock" to which all else must succumb; it is the end and aim of existence with many; they are ready to sacrifice anything for it. Indeed, the world is in bondage

to this, and how can we expect to become free? There must be some great convulsion, or revolution, to bring it about. Intolerance raised dynasties by the sword

to fall by the sword. In Scotland it made it an unpardonable sin to manifest happiness. In Connecticut it said, "No person shall run on the Sabbath, nor walk in his garden, nor elsewhere, but reverently to and fro from meeting." It would not permit man to glory in this beautiful creation, filled as it is with sunshine and song; he must show his gratifude by bewailing and moaning and crawling in the dust at the feet of bigotry and power.

The churches induce music and art to lend en-chantment to their services, and strive to interest young persons by the general attractiveness of their meeting houses; while in a great many towns and cities influential Spiritualists remain in towns and cities influential Spiritualists remain in obscurity and allow the churches to have things all their own way, while they listlessly stand by and see their own children enter and leave Sabbath schools every Sunday where they are taught to despise prophesyings, and attribute all spiritualistic phenomena to the devil. In these schools pliant infant minds are taught of hardly anything but an angry God, a bleeding Savior, and a gaping hell. They are told they are born totally deprayed and thus led to believe that unless God supernaturally resenerates them they can neith. praved and thus led to believe that unless God supernaturally regenerates them they can neither think a good thought or perform a good deed. And to these schools and churches Spiritualists often contribute largely, saying that they do some good. Is it not your duty to deposit your funds where they will do the most good, and where the truths you hold—say you hold so dear—shall be promulgated in the hearing of old and young, rich and poor, and with such accessories as tend to stimulate the highest feelings of an audience or congregation.—W. J. Cololle.

The total number of Unitarian churches in the United States, including four or five in the British Provinces, is 344, of which number 252 are without pastors or stated pulpit supply. Three churches sustain colleague pastors, two have female pastors, and one has had its pulpit supplied for a number of years by a layman. New churches were organized during 1881 at Brocton, Mass.; Manistee, Wich.; Minneapolis, Minn; Mount Pleasant, Mich., and Philadelphia, Pa. The list of clergymen includes 403 names. Of this number of clergymen 179 are without pastorates. During the year twenty-five pastors were settled.

Spiritualism at the Church Congress.

The price of this admirable pamphlet is as follows:

100 copies by express, \$3 00, by mail, \$3 75; 50 copies by express, \$1 60, by mail \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies 25 cents; single copies, 10 cents.

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[Mondovi. (Wis.,) Buffalo Go., Herald. I Notions of the First Settlers.

Mr. W. H. H. Amidon, one of the first set-tlers in the town of Gilmantown, Wis, and one of the most industrious and hard working men in the county, has been very severely troubled with rheumatic pains during the past few years, so much so at times, that he was disabled from performing manual labor. Learning of the wonderful cures effected by the use of St. Jacobs Oil, he procured a few bottles and experienced immediate relief. Many others of our acquaintances have used it and express themselves as highly gratified with the relief it has afforded them. This king of medicines can be bought every where.

A bright youth, undergoing examination a few days since for the admission to one of the departments, found himself confronted with the question, "What is the distance from the earth to the sun?" Not having the exact number of miles with him, he wrote in reply, 'I am unable to state accurately, but don't believe the sun is near enough to interfere with a proper performance of my duties, if I get this clerkship." He got it.—Buffalo Express.

Needless Misery.

Many people miserably drag themselves about with failing strength feeling that they are sinking into their graves when Parker's Ginger Tonic would begin with the first dose, to bring vitality and strength back to them.-

A young curate, having preached before his vicar for the first time, asked that worthy, at the close of the service, which passage in his sermon he thought the best, to which the vicar made reply, "Your passage from the vestry to the pulpit was very fine; but commend me to that from the pulpit to the vestry for downright, heart-relieving effect!"

The highest hopes and interest of the race rest on the purity, health and strength of womanhood. We take pleasure in referring our readers to the remarkable efficacy of Lydis E. Pinkham's Vegetable Compound in all that class of diseases from which women suffer so

That worthy and witty divine, Thomas Fuller, was a man of considerable substance as well as spirit, and one day, riding with a friend named Sparrowhawke, he thought to chafe him after the manner of the ancients. "Pray, what is the difference," quoth he, "between an owl and a sparrow-hawk?" 'Oh," retorted the other, "most every way: an owl is fuller in the head, fuller in the body, and fuller all

The Highest Rank.

Made from harmless materials, and adapted to the needs of fading and falling hair, Parker's Hair Balsam has taken the highest rank as an elegant and reliable hair restorative.

Come to me ye high realities. Grant me your immortality, your duration of possession forever,—Zoroastrian Prayer.

Sick and bilious headache, and all derang. ments of stomach and bowels, cured by Dr. Pierce's "Pellets"—or antibilious granules 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

One day, Thaddeus Stevens was practicing in the Carlisle court, and he didn't like the ruling of the presiding judge. A second time the judge ruled against him, when he got up with scarlet face and quivering lips, and com-menced tying up his papers as if to quit the court room. 'Do I understand, Mr. Stevens," court room. "Do I understand, Mr. Stevens, asked the judge, eyeing him indignantly, "do I understand that you wish to show your con-tempt of court?" "No, sir! no, sir!" replied Mr. Stevens: "I don't want to show my con-tempt, sir. I'm trying to conceal it!"

Sublimely Superb.

A pair of beautiful Sun-flowers on Easels will be mailed free to any lady who will send a three cent postage stamp to Dr. C. W. Benson, 106 No. Eutaw St., Baltimore, Md.

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and other urinary disorders. \$2, of druggists, or mailed postpaid, Children's Pad (cures "bed-wetting") \$1.50. DAY KIDNEY PAD Co., Buffalo. N. Y. is a certain cure for Bright's disease, diabetes,

The truth is never a beggar; it rules by divine right, and I will obey it if it ordains despair. -- Abbot.

Horsford's Acid Phosphate IN IMPAIRED DIGESTION.

I have used Horsford's Acid Phosphate with success in cases of nervous prostration, wherein the digestion was more or less impaired, especially in those cases characterized by great prostration, with excessive sweating Cleveland, O. E. C. BUELL M. D.

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Mr. Isaac Miller of Fort. Wavne. Indiana, writes:

February 7th, 1881. Ten years ago I contracted a severe cold, which brought me very low. I went from one doctor to another, getting prescriptions from each, but the medicines they prescribed seemed to do me no good. I kept getting worse and worse, until at last I became so weak that if I went any distance from my house it seemed that I would never be able to get back. I was in despair, and had almost given up all hope of recovery. As a last resort. I went to Strope's Drng Store, in this city, and asked him if he had any medicine that would help me. He said he had, and he was so confident of it that he said, "Here, take this bottle of Dr. Schenck's Pulmonic Syrup, and if it does you no good you need not pay for it." I took the bottle home and commenced using it, as you directed, and it worked like magic. By the time it was gone, I felt very much better, and so I got another bottle which completed the cure.

I have since used the Pulmonic Syrup in my family many times with the best results. I have also recommended it to many friends, among others. Mrs. Hesser, of Plymouth, Indiana, who had Consumption, and she was cured in a very short time by its use. ISAAC MILLER.

Engineer on Pitts, Ft. Wayne & Chicago R. R. Residence No. 44 William st., Ft. Wayne, Indiana.

DR. SCHENCE, Philadelphia, Pa. Dear Sir-We are well accquainted with Mr. Isaac Miller, and can youch for the truth of the statement he sends you in regard to the great benefit he received from the use of your medicines. Yours Truly,

D B. STROPE & CO., Ft. Wayne. Ind., Feb. 8th, 1681. Druggist.

Consumption Cured--Read this letter from Mr. Ittick, of La Porte, Ind.

DB. SCHENCK : In the year 1872 I was suffering with Consumption. and had gotten so low that I had no hope of ever getting well again. I waited for death to put an end to my sufferings. There was one of my friends who was persistently trying to have me use your Pu monic Syrup and Seaweed Tonic, but I utterly refused to get any more medicine. I was disgusted with medicine. I had tried so many different medicines without being helped by any. Finding that I was not to be persuaded, he bought some of your Pulmonic Syrup and Seaweed Tonic himself, and brought them to me. I at first refused to touch them. I did not want to be experimented on, but finally consented to use them merely to satisfy him, not that I expected they would do me any good. I commenced taking the Pulmonic Syrup and Scawced Tonic, and to my great surprise felt almost immediate relief and was encouraged to continue using them. My condition improved under their use, until, in time I grew perfectly well, no trace of the disease remaining. My lungs had healed up and grew stronger than ever. I was permanently cured, as I have had no trouble with my lungs since that time.

I owe my life entirely to your medicines. Nothing else saved me. I will bear cheerful testimony to the great virtues possessed by your medicines. I know of several other cases here where your medicines have been used with entire success. I am well-known here, being one of the original German settlers in La Prote Co., and having been in the Livery business for many JOHN ITTICK. years.

N. B. I can and will, if necessary, swear before any Justice of the Peace, to all that I have said in the above JOHN TTTICK. statement. La Porte, Ind., Jan. 31st, 1881.

Another Case of Consumption Cured at La Porte, Ind.

DR SCHENCE: About twelve years ago I was dangerously ill with Lung Fever. I had great trouble in breathing; every breath I drew caused me pain. I had three doctors | MANDRAKE PILLS | *,*For sale, wholesale and retail, by the Religio-Philreating me, but I grew worse all the time. I was at | MANDRAKE PILLS | osophical Publishing House, Chicago.

that time connected with the Lake Shore R. R. Co. One of my fellow clerks induced me to get some of your medicines, saying that he had used them himself with entire success. I sent for some of your Pulmonic Syrup, Seawced Confe and the Mandrake Pills. I used them according to the directions, and in a short time noticed a marked improvement in my health, which kept up as I continued using your medicines After taking several bottles each of the Palmonic Syrup and Seawced Tonic I got entirely over my sickness.

Since that time I have recommended your medicines to many other peop e living in La Porte, who are them with great success.

F. W. NEBELTHAU, Ex-Trustee of La Porte Co.

La Porte, Jan. Mot. 1881. Time is to CERTIFY. That we have sold the medicines mentioned in the certificates to Mr. Nebelthau and others, and their statements are authentic and reliable. FRED'K WEST & CO., Druggists.

Mr. J. B. Miller, of Newcastle, Ind., writes:

Newcastle Ind., January 22d, 1881.

DR. SCHENCK: Dear Sir-My wife was troubled with Lung Disease. attended with weakness and prostrution. I had doctors in Newcastle and Ragerstown attending her, but their skill was of no avail. She did not grow any better under their care. She became so low that there seemed to be no hope for her recovery. I then came across one of your pamphlets, and after reading of the many cures made by your medicine . I concluded to give them a trial-So I bought one bottle each of your "Pulmonic Syrup" and "Seaweed Tonic," which she used and showed such a marked improvement that I got more of the medicines. After using a half dozen bottles, she became quite well and strong again. My wife has great faith in your medicines, and she thinks there is nothing better in the world. We keep them aways in the Yours Truly.

J. B MILLER. My wife's mother was slezed with bleeding of the lungs. She also used your Pulmonic Syrup and Beaweed Tonic, and, as in my wife's case, the Pulmonic Syrup heated her lungs, and she found the Seaweed Tonic to be possessed of wonderful strengthening pro-J. B. MILLER.

Why I have the Utmost Confidence in Dr. J. H. Schenck and his Medicines.

During the past two years, my mother and brother have died of Concumption. I was myself quite unwell most of this time, and when, shortly after their death I was attacked with cough and severe hemorrhages, I naturally concluded that I was des ined to go with the same disease. I immediately consulted a physician, who made a specialty of lung diseases. After examining me, he said that he thought my lungs were sound, and that I would soon recover. In less than a week after this. I had another severe hemorrhage. Thinking that my physician had made a mistake in my case. I consulted another doctor. He thought my lungs affected, and prescribed for me for a long time. I got no better under his treatment, but generally worse. My cough was very bad, my appetite entirely gone. I had severe pain in my right side, and for months I did not sleep more than two or three hours in a night. My tongue was heavily coated and I had a bad taste in my mouth. I had the headache almost all the time.

Feeling that something must be done, I at last coacluded to consult with Dr. Schenck, the physician who. I think, I have good reason to believe to be the best in the treatment of lung disease. I went to his office in Boston, and was examined. He found my left lung quite badly deseased, and my liver seriously affected. He told me that I could be cured if I would follow his directions. Of course, I consented to do so, and I very soon saw that my confidence in his ability was well placed. I took the Mandrake Pills, Seaweed Tonic and Purmonic Syrup all at one time, as directed by him and within one month my worst symptoms were gone I went to see the Doctor on his next visit to Boston which was one month after the first time I saw him and he said, "Only continue with the medicine and you will surely get well." I did so, and kept on gaining in every way until I was perfectly well, and able to work as usual. Since my recovery I have not lost a day's time, except when I have made friendly visits to the Dector at his Boston office. My cough is gone, my ap petite is good. I have no headache or pain in my side. I sleep better than I ever did in my life, and my lungs are apparently healed, as I have no hemorrhage.

These are the reasons why I believe in and recommend Dr. J. H. Schenck and his medicines. He did just what he said he would do for me, and I believe that I owe my life to his medicines and care.

FRED. F. TRULL, Hudson, Mass., May 25th, 1881.

From Florida, Berkshire Co., Mass.

J. H. SCHENCK, M. D.

Sir:-Please excuse my not writing sooner in answer to yours of May 5th, respecting my experience with your medicines. It is briefly as follows:

In the fall of 1871 I was attacked with what the physiclans called Congestion of the Lungs or Pulmonic Consumption. As the winter came on. I became rapidly worse, the disease principally being confined to my left lung. The physician in attendance became convinced that he was doing me no good, ceased his visits, telling me that I could not live until spring. A counsel of physicians was immediately held, and they came to the conclusion that my left lung was nearly consumed, and that my case was hopeless. About this time I was re commended to try your medicines, when to the as tonishment of my friends I began slowly to improve Of course this improvement was very slow, owing to my weak state. It took months to convince the physicians that I was really better, so sure were they that I could not live. I continued taking your Syrup, Tonic and Pills for the space of four or five months, and in the course of a year regained my former health, although there is little doubt that one lung is nearly gone.

I have since heard that one of the doctors said that if that man (myself) lived he must come and see him. You receive my heartfelt thanks for the good your medicines have done me, If you wish to publish this you have my consent. Yours, &c.

NORMAN BLANCHARD, Florida, Berkshire Co., Mass.

June 1st, 1880.

Cleveland, Ohio.

October 29th, 1881.

DR. SCHENCK. Dear Sir;-I have reason to know the value of your Remedies: the Pulmonic Syrup, Seawced Tonic and Mandrake Pills. I have used them in my family for many years. They were first brought to my notice in 1962. I was then very far gone with Disease of the Lungs, and had been given up by physicians to die. Mr. A. B. Griffin, of Ravenna. Ohio, induced me to try your medicines, saying 'had they had cured him of Lung Disease after he had been in as low a condition as my self. I consented to do so, as I had no other hope of being cured. I used the Pulmonic Syrup and Seaweed Tonic, and began to pick up right away. Feeling my condition improving. I kept on using the medicines and finally became quite well and strong again, and have continued so to this day.

Yours Truly. D. J. KING. Foreman of I. N. Topliff's shops, Bast Cleveland, O.

DR. SCHENCK'S

Do not produce sickness of the stomach, Nausea or griping. On the contrary, they are so mild and agreeable in their action that a person suffering with a sick headache four stomach, or pain in the howels, is specify relieved of those distressing symptoms. They act directly on the liver, the organ which, when in a healthy condition, parifies the blood for the whole body.

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Prof. John King, of the College of Medicine, of Cincinnati, says: "In Constipation it acts upon the bowels without disposing them to subsequent costiveness. In Chronic Liver Complaint there is not its equal in the whole ravge of medicines, being vastly more useful than mercurial agents, arousing the liver to healthy action, increasing the flow of bile, and keeping up these actions longer than any other agent with which we are acquainted." (See American Dispersatory, page 728.) In all cases of Liver Complaint or Dyspepsia, when there is a great weakness or debility, Dr. Schenck's Seaweed Tonicsh and d be used in connection with

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599 pp., extra cloth, price \$2.00, postpaid.

Deity of Christ.

BY M. B. CRAVENS.

The religious tendency of the age in connection with free thought and general education is elevating the common mind to a higher conception of Divinity than the rude excogitations handed down from a former period, when ignorance among the populace was regarded as a moral necessity. Such a feigned deity as tradition says appeared to an absconding refugee from justice, more than three thousand years ago on Horeb. personating God Almighty as "a man of war," (Ex. 15:3) instigating his followers to deeds of rapine and human destruction, has become virtually outgrown under the humanitarian reign of modern civilization, when alleged miracles in proof of counter-feit deification are assigned a place with romance, and superstition retreats before the light of science.

If Jesus was co equal and co eternal with God, as theologically taught, his wisdom is not apparent in selecting the land of Canot apparent in selecting the land of Canaan, four thousand years after creation to demonstrate his divinity for human redemption exclusively to Jews, when the whole human family stood in equal need of divine revelation. If he had made an earlier descent in Eden, and redeemed the individual has afterwards said was their individual he afterwards said was their father, before he seduced Eve, a greater saving of souls would have been accomplished at less cost. It would not only have prevented the "fall of man," and saved Jesus the agonies of the cross, but obviated the necessity of preparing an endless hell by furnishing the world with a perpetual

paradise. The claim that he possessed "all power" is sufficiently refuted by the testimony that he could not do many mighty works in his own country. While it is maintained that the words: "I, and my Father are one; he that hath seen me, hath seen the Father;" and other parallel sayings settle the question of his Godship; the diverse expressions: 'Why callest thou me good? there is none good but God. Not my will, but thine be done;" and other concordant texts equally determine his humanity exclusive of divinity. The latter words uttered in view of his martyrdom, show that the sacrifice was not voluntary on his part. When his prayer for the cup to pass from him was not answered, he exclaimed: "My God, why hast thou forsaken me?" showing conclusively that he did not consider himself Deity. He prudently termed himself the "son of man' in his teaching, knowing that the offspring of God was not limited to an only begotten son foreordained to crucifixion for the trans gression of Adam who, according to Luke, was another son of God. The pre-existence claimed for him can only be hypothetically maintained on psychic ground of reasoning in common with all the sons and daughters

Whatever may have been his capacity as a religious renovator, he certainly evinced a gentle disposition in allowing the devil to place him on such an uneasy seat in Jeru salem, after returning from the mountain on which he liad been shown all the kingdoms af a globular world in a moment of time. John the Baptist had such an exalted opinion of his qualities that he express-ed surprise at his candidacy for baptism, intended for the remission of sin. But on hearing in prison that he was promenading the country in company with the devil, in-stead of visiting him in Machoerus castle, such strong doubts arose of his Messiah-ship that he sent messengers of investigation inquiring if they were to look for another. This reputed forerunner had no more idea that he was Deity, than his mother had when she said: "Thy father and I have sought thee sorrowing." It would be absurd to say she then just found her lost Creator, or that the priest circumcised God eight days old.

John the evangelist is the only gospel writer having any personal knowledge of the early life of Jesus, and admits that his brethren did not believe in his divinity. He says nothing in regard to a supernatural birth as announced by Matthew the publican, and Luke, an unknown physician of Antioch who never saw Jesus, and ignored inspiration in the preface of his gospel to Theophelus. But after a long residence at Ephesus, among the scholastic Eclectics, John wrote a different gospel from the others, adopting the doctrine of Christ's divinity in identity with the Logos. or Word of Plato, as God in the beginning, consistent with Hellenic philosophy oppos ed to Gnosticism. Hence in the prologue to his gospel Jesus is synonymous with the second person in the Platonic trinitywhich consisted in Father, Logos or Word,

According to the Synoptics, Jesus was baptized and went immediately into the wilderness, where, instead of trying to reform Satan in their intercourse, contemptibly said: "Get thee behind me;" refusing even to make bread out of stones to gratify his apparent desire for a social meal with Jesus in the wilderness, after eating dust all the days of his life. John is silent in regard to his baptism at Beth Abara, and treats his visit there merely as an introductory interview with the Baptist, who then first saw him. After this instead of going to the wilderness according to the Synop-tics, John says he started the day following for Cana, and made over a hundred gallons of wine out of water at a marriage celebration-more prejudicial to the cause of temperance among the blue hills of Galilee," than making bread out of stones for a hungry devil in the wilderness.

and Psyche or Spirit.

As a philanthropist and reformer devoted to the fatherhood of God and brotherhood of man, Jesus stands pre-eminent in Jewish annals, and will forever hold his place in history among the redeemers of mankind: while the incongruity of his teaching, as narrated by the evangelist has opened a wide field for criticism and theological speculation. Thus in his "sermon on the mount," he says that he came not to destroy the law or the prophets, but to fulfill; then commences his mission by denouncing a portion of the law, which, if he was God, according to the orthodox creed, was his own inspiration. After preaching non-resistance and forgiveness in opposition to Mosaic retaliation, he resorted to violence in the temple by scourging civil citizens. How astonishing God would appear at a church-fair, overthrowing tables and scat-

tering things generally!

If his instruction to give a cloak in addition to the one who took a coat was adopted as a general rule of practice, we would soon go half clothed ourselves to support thieves and robbers. His counsel to take no thought for the morrow, is only calculated for the comfort of tramps, dependent on the fore-thought and toil of others for their bread, so fatal to local prosperity that it is utterly disregarded by all his followers except simpletons who take to it naturally. He rays he came not to send peace on earth, but a cut a sword; and advised any of his disciples not 1890,

having such an instrument of warfare, to sell his garment and buy one. Yet no one believes that he would encourage hostility with the use of deadly weapons contrary to the whole tenor of a gospel designed to turn swords into ploughshares in prelude to a peaceful millenium.

Matthew, at the close of his gospel says the dying exclamation of Jesus was: "My God, my God, why hast thou forsaken mel' Luke says his last words on the cross were: "Father, into thy hands I commend my spirit." According to John his final words were: "It is finished." These accounts are so irreconcilably at variance that no one knows what his dying expression was. The fact is only important to show that the writers themselves did not know-except John, who was present Yet it is clear none of them considered him a dead God. If some of our literary scribblers in writing a gospel of Garfield, should give such com-

plicated and heterogeneous accounts of his life and last words, with no history from twelve to thirty, they would be hooted down as bogus biographers; while such random writers in a former age of credulity have been canonized as infallible authors, and on the merit of tradition still held sacred by the church as oracles of divine inspiration. Thus it is well for the reputation of early Christian literature that the numerous gospels referred to and quoted from by the patristic fathers became lost before the Nicene Council (A. D. 325) for the so-called Apocryphal Gospels of the Infancy of Jesus, still extant, sufficiently attest the fabulous tendency of the primitive ages.

With such gospel discrepancy it is impossible to tell what Je us did say during his ministry. So far as our knowledge of his manuscript extends, he wrote only with his finger on the ground, not thinking his followers would write dissimilar accounts of him for future controversy, with his sayings evidently perverted and works magnifled in adaptation to a fictitious age, when Paul considered it a religious prerogative to "lie unto God's glory"—with the scriptu-ral testimony that the Lord commissioned a "living spirit" in heaven to accomplish his righteous purposes on earth. I. Kings. 22:22. There is no evidence that the miracles ascribed to him stand on any higher plane of authority than those accorded to Krishna, Aesculapeus, Apollonius and other religious theurgists said to have been of heavenly descent, divinely incarnated as sons of God and saviors of men—some of whom were crucified before Christ.

John's gospel agrees with the others in locating the place of his crucifixion near Jerusalem; but while under visionary ab-erration of mind during seclusion on the Isle of Patmos, he made an apocalyptic revelation that it took place in Sodom and Egypt. Paul thought different, and in writing to the Galatians says he was crucified among them, in Asia Minor. He also declared to the Corinthians that if the princes of this world had known the hidden wisdom of God they would not have crucified him. Thus on this act of barbarity, which a foreknowledge of God's occult wis dom would have prevented, is founded the whole theological plan of human redemption. On the assumed efficacy of this par-adox, he then resorted to what he calls the "foolishness of preaching" salvation through the blood of Jesus as a crucified God derogatory to divinity. He then took the Greek name of Paul, in place of the Hebrew Saul, to inaugurate a dispensation in Judaism harmonizing with the Gentile proclivity to divine incarnation-which gospel was previously "preach to every creature under heaven.

The open denial of Jesus by Peter among the servants in the palace, shows that he did not consider his Godhead worth a malediction on a barren fig-tree. In his opening address to the Jews on the day of Pentecost, he speaks of him as a "man approved of God among you;" but afterward said that God had made this same Jesus both Lord and Christ showing him to have been a subsequent product of Deity, reflecting his equality with God in the beginning. Judas alone evinced faith in advance that Jesus was God enough to take care of himself, and evade his enemies as reported on the brow of the hill at Nazareth-after he realized the benefit of a venal transaction in the betraying him at the pecuniary expense of those "princes of this world." But when he saw that Jesus was only human, and the victim of his perfidy, he was sorrow-stricken and cast down the money in grief, showing that he was not a reprobate. He then departed in despair, theologically consigned to hell for instrumentality in opening a way to heaven for others, leaving an incorrigible persecutor to become proselyte and organize the church, with a reclaimed back-slider to carry the "keys of the kingdom"

instead of a sword to cut off ears. Discrepancies might be pointed out in-definitely in the recorded ministrations of Jesus, limiting his capacity to humanity, showing his delification to have been the afterwork of his followers. His teaching judiclously embraced the humanitarian sentiment of all antecedent Oriental sages, in opposition to Mosaic barbarism. Though naturally biassed in favor of the Jews, he admitted greater faith among Gentiles—who not having the law, were a law unto themselves." His noted precept: "Whatever ye would that man should do unto you, do ye even so unto them, is substantially traced through preceding Gentile reformers as far back as Confucius. B. C. 600. He no doubt borrowed much from the Talmudic writings among the Therapeuts in the rural districts of Palestine, where he evidently spent most of his early life.

Though he is adored in Christendom as Savior of the world, his reformation in Palestine bears no comparison in benign results with that of Buddha and Krishna in India or Zoroaster in Persia. A thousand years after his ministry, the European nations were lower in ignorance, vice and superstition under Christian sacerdotal influence than ancient Greece under the teachings of Pythagoras, Socrates and Plato before the Christian era. If the Almightv. personified in Christ, bad descended from heaven to redeem mankind near two thousand years ago by such a sacrifice as that narrated in the gospels, the success of this advent as an omnipotent being would have been manifested before the modern civil triumph of heresy and free thought over ecclesiastical despotism, revived science and superinduced the general education that has now placed the Caucasian race professing Christianity in the Vanguard of civilization.

The Atlanta (Ga.) Constitution thinks that, under an inexprable pressure that is beyond the reach of influence or argument, the plantations will split into small farms, and small farmers will take the place of large planters. The same causes that sliced nearly 70,000 farms from the Georgia plantations in the ten years preceding 1890 will cut off as many more between now and

Richboro, Pa.

Our Foreign Exchanges.

The Journal du Magnètieme, published at No. 6 l'Echiquier street, Paris, is strictly what its name implies, a journal of mag-netism, and is the oldest publication of its kind in the world, having been founded in 1845 by Baron du Potet, and consequently thirty-seven years old. It appears monthly under the direction of M. H. Duville, as-sisted by A. Aksakoff, state counsellor in Russis, Dr. J. de Cebailos, physician to the Royal family of Spain and other persons of note. The December number contains a letter of correspondence addressed to the editor, in the course of which he has the following to say, which we reproduce in

English:
"There lives near me a female somnambulist who has rendered and still renders great service to sick persons who have been abandoned by the physicians. This woman has no need of a magnetizer, as she goes to sleep herself, and when she is not too much fatigued she sees very well.

"Eeach day she receives more than thirty persons, but, as I am afraid of consulting her in a moment, I avoid seeing her altogether and have but a limited confidence in her. In spite of this she has effected some wonderful cures. She is a person forty years of age and completely illiterate.

"Every one has confidence in her all about here, and what she predicts during her magnetic sleep almost always takes place, according to general report. During the twenty years that she has been in the exercise of this faculty, she has made so great a reputation, that as soon as any sickness however slight, occurs in the neighborhood she is sent for to heal it, and curious enough she is a prophetess in her own country, where she is looked upon as a strange and almost supernatural personage.

"She has been known there from infancy The eighth child of a poor farmer, she was hired out when quite young as a sheep herder: at home with her employers in the evening, and not participating in the labors of other servants, she used to yield to mag-netic sleep, and in this condition she would announce the things that would happen the next day.

"Later on she was employed as a house servant by a physician, who, aware of her peculiar endowments, desired to assure for her an advantageous future by keeping her in his family. She would not accept his of-fers, but sometime afterward was married and became the somnambule (the sleeper as some say) of Bewet.

"I believe that magnetism is destined to render immense service to humanity, above all in the treatment of diseases, but it is as vet too little known. I myself do not know t enough; I can say that I believe I have seen effects but I can explain nothing, the

science is to me unknown. "In the meantime I wait and work; I am re solved to neglect no opportunity to learn to magnetize, or at least to know more about it, and by and by to teach to others what I have learned. You, Mr. Duville, who are versed in this knowledge and in possession of light upon the subject, will please tell me what one must do to learn magnetism, and what are the best works for consulta

To this the editor replies as follows: "We will answer our honorable correspondent, and also a large number of other persons who have consulted us upon the same subject, by saying that we shall very soon publish a work which will give a very easy and simple method by which any person may become in a very little while, a magnetizer of sufficient power to render efficient service in the healing of the more common diseases.

"This method which consists in practice, but in a simple and attractive practice, is at the command of every one. As to the works which every person interested in magnetism should possess, we will recommend to beginners the "Course of Magnetism in 12 by Baron du Potet; the "Practical essons." Treatise of Magetism." by Dr. Tony-Mollin: the "Manual of the Student Magnetizer," by Baron du Potet; the "Course of Magnetism" and the "Art of Magnetizing by Charles Lafontaine." Americans who are interested in the study of magnetism can profit

by the above list of works on the subject. The Revue Spirite opens its December number with an article entitled "Mons. Renan and the Christian Idea," and says that this eminent writer has just published a new work called "Marcus Aurelius," which closes the series of his study of Christianity. The second article is one of great imterest, written by a Russian of royal blood, Prince Adeka, and is entitled, "The True Causes of Nihilism in Russia." He commences by saying that "To prove that Nihilism exists in Russia, particularly among the Russian youth, and that this moral and intellectual epidemic is being propagated in an alarming manner is useless; everybody knows it and feels it. excepting perhaps, those who should have the clearest perception of it—I mean the Gov-

ernment and the Russian clergy. It is absurd, he thinks, to attribute this unfortunate tendency to the political and economical condition of Russia as many do: "I affirm," he says, "that this virus, this evil resides principally, if not wholly, in the doctrines and so called orthodox worship of the Greek Russian church; the multiplicity of its symbols has ended in absorbing all the moral truths of the Gospel and made it a dead letter in the conscience of the greater majority of the adherents to this form of religion."

The Russia youth are instructed in the doctrines, forms and mummeries of the orthodox church from their earliest years, by priests in the common schools. At about 19 years of age they frequent the university or a high school; they there study the laws of matter in all their development. This instruction which is carried to a high degree of perfection, thanks to the excellent professors, is not subject to ecclsiastical censorship; the students compare this teaching and the truth that springs from it, with that of Russian orthodoxy as taught by the ignorant and often fanatical

priests, and condemn this orthodoxy. "Unacquainted with any language besides the Russian, they are unable to acquaint themselves with the advanced thought of other lands, which treats with liberality and without confusion, all the questions of Spiritualism and religious rationalism.

"If the Russian student had to make a choice between material philosophy and the modern spiritual philosophy, I think he would chose the latter.

But no book or article containing philosophical and spiritual opinions regarding Christian doctrines, can be published, un-less they accord with the doctrines of the Russian church; all criticism of these doctrines is prohibited, while all materialistic writings, which contradict the spiritual doctrines of the church have free

circulation.

"All books, manuscripts, and articles, having for their object to prove that experimental Spiritualism or Spiritism, is but

the persons who give it attention are fugitives from lunatic asylums or incarnate devils, and they are received with open arms by the editors of journals, and the ecclesiastical censor is enchanted with them, so great is their fear of the new doctrine. Attempt to make a wise and judicious reply to these articles against Spiritualism,

"One of the most eminent Russiau Spiritualists, the patriarch of American Spiritualism in Russia, Mr. d'Aksakof, is obliged to publish at Leipsic and in the German language, his interesting review of psychological studies because not permitted in

Russia.
"If you ask the reason of these acts of vandalism worthy of the middle age, the ecclesiastical censor will answer that materialistic doctrines will never be able to displace the practices of Russian orthodoxy, while Spiritism, treating of the soul and its evolutions independent of the dogmas established by the Holy Fathers of the Russian church, would produce a seism in the Orthodox church-a heresy greater than the reform of Luther. Spiritism is free examination, scientific faith, moral and social revolution, and to allow it to be studied by the multitude is to overthrow inevitably, the position acquired by thousands of monks and Russian priests who already feel the ground trembling beneath their feet.

"The Russian student. who knows no language but his own, has no idea of Spiritism or rational Spiritualism, the exposition of which, in the Russian tongue, is prohibited as though it were a pest, be-comes an atheist and then a materialist, all the while wearing a cross suspended from his neck; and at length he becomes a nihil-ist—a mere accentuated form of social ma-

terialism, as understood by him.
"Let a free exposition of the psychological truths of rational Spiritualism be permitted in Russia and in the Russian language, without hindrance and with any suppression by the ecclesiastical censor, exactly as is the practice with respect to all other sciences, and I am persuaded that in the near future nihilism will sensibly diminish. We thirst for intelligent truths which can be accepted by the reason, so that we may no longer see our young peo-ple giving adoration to the theories of materialism and nihilism which they consider as being the only expression of truth."

The Revue makes the important announcement that "Beginning with the month of January, 1882, the Revue Spirite will contain in each one of its numbers a bulletin of the psychological investigations of the scientific society—a bulletin more or less lengthy, according to the materials furnished each month by our reunions and labors.

"This bulletin must be regarded as entirev distinct from the Revue, although attached to it. It will have its own paging, and can be detached at the end of the year, and bound in a separate volume."

The same paper also says: "We propose to publish, commencing with the first of January, an analytical review and summary of the foreign spiritual press. We will thus be able to show the ever increasing importance of the great spiritual movement, Learned men of the first order and illustrious writers have courageously entered into the arena, and are earnestly prying into the mysterious domains of psychology. Each day brings us a new recruit, and the grand ecclesiastical bodies of England and America, formerly so hostile, are now recognizing the truth and the importance of our studies, and officially declare in the minutes of their conferences, the danger to them of passing by our discoveries and works as of no significance or account."

Der Sprechsaal, of Leipsic, seems to be growing in strength and beauty from week to week, and is conducted more on the plan of our American spiritual papers than are other foreign publications. We have recently received four numbers, from 7 to 10 inclusive, and we find them all brim full and running over with good things. Nos.7 and 8 contain a long article of Hudson Tuttle's entitled "Cosmism, the Religion of the future," and a flattering notice of our American seer is given in the latter number.

Licht Mehr Licht is also growing in excellence. October and November numbers at hand, devote much space to translations from American writers, and to American

Spiritualism generally.
October number of the Constancia, the spiritual monthly of Buenos Ayres, is at hand. The attack made upon Spiritualism in the Ateneo Espanol (Spanish Atheneum) by Sr. Putggari, which was so ably answered by Senor Hernandez, calls for thirteen pages of the Constancia in further refuta tion Sr. Puiggari is a professor in the University of Buenos Ayres, and when the Constancia heard that the gentleman was to speak against Spiritualism it was rejoiced for up to that time the subject had received no public attention, and ridicule or contempt was all the notice it ever received. Its arraignment by the Professor was just what the Spiritualists wanted, for it brought the matter squarely before the people, and opened a controversy that will not fail to enlighten them on the grandest philosophy that was ever given to the world—a philosophy that has come to stay in spite of all opposition.

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