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Readers of the Journal, are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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INGERSOLL.

Mis Lecture on "What Must We Do to be Saved," at McVicker's Theatre, Sunday, Nov. 26th.

He Replies to the Criticisms of Drs. Lorimer and Thomas and other Preachers-The Bible Teachings for which the Great Infidel has no Reverence.

Col. Ingersoll filled McVicker's Theater again on last Sunday, when he answered the question, "What Must We Do to Be Saved?" But before doing so he replied to the recent criticisms of city clergymen on his "Talmagian Theology." He said:

LADIES AND GENTLEMEN: Wherever I lecture, as a rule, some ministers think it their duty to reply for the purpose of showing either that I am unfair, or that I am blasphemous, or that I laugh. And laughing has always been considered by theologians as a crime. [Laughter.] Ministers have always said you will have no respect for our ideas unless you are solemn. Solemnity is a condition precedent to believing anything with-out evidence. [Laughter.] And if you can only get a man solemn enough, awed enough,

he will believe any thing. In this city the Rev. Dr. Thomas has made a few remarks, and I may say by way of pre-face, that I have always held him in the highest esteem. He struggles, according to his statement, with the problem of my sincerity, and he about half concludes that I am not sincere. There is a little of the min-ister left in Dr. Thomas. [Laughter.] Minister left in Dr. Thomas. [Laughter.] Ministers always account for a difference of opinion by attacking the motive. Now, to him, it makes no difference whether I am sincere or insincere; the question is, Can my argument be answered? Suppose you could prove that the maker of the multiplication to be held methomatics in contempt? What table held mathematics in contempt? What of it? Ten times ten would be a hundred still. [Laughter and applause.] My sincerity has nothing to do with the force of the argument—not the slightest. But this gentleman begins to suspect that I am doing what I do for the sake of applause. What a commentary on the Christian religion! that, after they have been preaching it for 1,600 or 1,800 years, a man attacks it for the sake of popularity [applanse]—a man attacks it for the purpose of winning applause. When I commenced to speak upon this subject there was no appreciable applause; most of my fellow-citizens differed with me; and I was denounced as though I had been a wild beast. But I have lived to see the majority of the men and women of intellect in the United States on my side [applause]; I have lived to

THE CHURCH DENY HER CREED:

I have lived to see ministers apologize in public for what they preached; and a great and glorious work is going on until, in a little while, you will not find one of them, unless it is some old petrifaction of the redstone period [laughter], who will admit that he ever believed in the Trinity, in the Atonement or in the doctrine of Eternal Agony. ment, or in the doctrine of Eternal Agony.

they are not satisfied with the orthodox Christianity of the day. [Applause.] That is the reason. They are beginning to hold it in

But this gentleman imagines that I am insincere because I attacked certain doctrines of the Bible. I attacked the doctrine of eternal pain. I hold it in infinite and utter abhorrence. And if there is a God in this universe who made a hell; if there be a God in this universe who denies to any human being the right of reformation, then that God is not good [applause], that God is not just, and the future of man is infinitely dark. despise that doctrine, and I have done what little I could to get that horror from the cradle, that horror from the hearts of mothers, that horror from the hearts of husbands

ers, that horror from the hearts of husbands and fathers, and sons, and brothers, and sisters. It is a doctrine that turns to ashes all the humanities of life and all the hopes of mankind. [Applause.] I despise it.

And the gentleman also charges that I am wanting in reverence. I admit here to-day that I have no reverence for a falsehood [applause], I don't care how old it is [laughter], and I don't care who told it [renewed laughter], whether the men were inspired or not. [Laughter.] I have no reverence for what I believe to be false, and in determining what is false I go by my reason. [Applause.] And whenever another man gives me an argument I examine it. If it is good I follow it. If it is bad I throw it away. If it is bad I throw it away.

I HAVE NO REVERENCE

for any book that upholds human slavery. [Applause.] No matter whether he be God or man, I have no reverence. I have no reverence for the miracles of the Bible. I have no reverence for the story that God allowed bears to tear children in pieces. I have no reverence for the miraculous, but I have reverence for the truth, for justice, for charity, for humanity, for intellectual liberty, and for human progress. [Applause.] I have the right to do my own thinking. I am going to do it. [Applause.] I have never met any minister that I thought had brain enough to think for himself and for me too. [Applause.] I do my own. I have no reverence for barbarism, no matter how ancient it may be, and no reverence for the savagery of the Old Testament; no reverence for the malice of the New. And let me tell you here to-night that the Old Testament is a thousand times better than the New. The Old Testament threatened no vengeance beyond the grave. God was satisfied when his enemy was dead. It was reserved for the New Testament—it was reserved for universal benevolence—to rend the veil between time and eternity and fix the horrified gaze of man upon the abyss of hell. The New Testament is just as much worse than the Old as hell is worse than sleep. [Applause.] And yet it is the fashion to say that the Old Testament is bad and that the New Testament is good. I have no reverence for any book that teaches a doctrine contrary to my reason; no rever-ence for any book that teaches a doctrine contrary to my heart; and, no matter how old it is, no matter how many have believed it, no matter how many have died on account of it, no matter how many live for it, I have no reverence for that book, and I am glad of it. [Applause.]

DR. THOMAS SEEMS TO THINK

that I should approach these things with infinite care, that I should not attack slavery, or polygamy, or religious persecution, but that I should "mildly suggest"—mildly(?)— should not hurt anybody's feelings. When I go to church the ministers tell me I am going to hell. When I meet one I tell him "there is no hell," and he says: "What do you want to hurt our feelings for?" [Applause and laughter.] He wishes me mildly to suggest that the sun and moon didn't stop, that may be the bears only frightened the children, and that, after all, Lot's wife was only scared. [Laughter.] Why, there was a minister in this city of Chicago who imagined that his congregation were progressive, and, in his pulpit, he said that he didn't believe the story of Lot's wife—said that he didn't think any sensible man would believe that a woman was changed into salt; and they tried him, and the congregation thought he was entirely too fresh. [Great laughter.] And finally he went before that church and admitted that he was mistaken[laughter], and owned up to the chloride of sodium, and said, "I not only take the Bible cum grano salis, but with a whole barrelful. [Laughter.] My doctrine is if you don't believe a thing say so; no need of going away round the bush and suggesting may be, perhaps, possibly, peradventure. That is the ministerial way, but I don't like it.

I am also charged with making an onslaught upon the good as well as the bad. I say here to-day that never in my life have I said one word against honesty, one word against liberty, one word against charity, one word [Applause.] The religion preached in the pulpits does not satisfy the intellect of America, and if Dr. Thomas wishes to know why people go to hear infidelity it is this Because | ture or speech that I have delivered one word | existence here. To other world is a negligible people go to hear infidelity it is this Because | ture or speech that I have delivered one word |

against the good, against the highest happiness of the human ract. I have said all I was able to say in favor of justice, in favor of librty, in favor of home, in favor of wife and children, in favor of progress, and in favor of universal kindness; but not one word in favor of the bad, and I never expect to. [Ap-

Dr. Thomas also attacks my statement that the brain thinks in spite of us.

Doesn't it? Can any man tell what he is going to think to-morrow? [Laughter.] You see, you hear, you taste, you feel, you smell—these are the avenues by which Nature approaches the brain. The consequence of this is thought, and you cannot by any possibility help thinking.

NEITHER CAN YOU DETERMINE

what you will think, These impressions are made independently of your will. "But," says this reverend doctor, "whence comes this conception of space?" I can tell him. There is such a thing as matter. We conceive that that matter occupies room-space-and, in our minds, space is simply the orposite of matter. And it comes naturally-not supernaturally. Does the gentleman contend there had to be a revelation of God for us to conceive of a place where there is nothing? We know there is something. We can think of the op-posite of something, and therefore we say space. "But," says the gentleman, "where dowe get the idea of good and bad?" I can tell him; no trouble about that. Every man has the capacity to enjoy and the capacity to suffer for any book that upholds human slavery. [Applause.] I despise such a book. I have no reverence for any book that upholds or palliates the infamous institution of polygaman. Whenever a man enjoys himself he calls that good; whenever he suffers he calls that good; whenever he suffers he calls that are useful for him he calls that are useful fifther with him upon the subject of the ealls good; those that are of no that defends wars of conquest and extermination. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for any book that tells a husband to kill his wife religion. I have no reverence for the save that the calls that are useful to him he calls that are useful the laws of nature. Every m that we are capable of enjoying or capable of suffering. That is the foundation of conscience; and if man could not suffer, if man could not enjoy, he never would have dreamed of the word conscience, and the words right and wrong never could have passed human lips. [Applause.] There are no super-natural fields. We get our ideas from exper-ience—some of them from our forefathers, many from experience. A man works-food doesn't come of itself. A man works to raise it, and, after he has worked in the sun and heat, do you think it is necessary that he should have

A REVELATION FROM HEAVEN

before he thinks that he has a better right to it than the man who didn't work? [Applause and laughter.] And yet, according to these gentlemen, we never would have known it was wrong to steal had not the Ten Commandments been given from Mount Sinai. You go into a savage country where they never heard of the Bible, and let a man hunt all day for game and finally get one little bird, and the hungry man that staid at home endeavor to take it from him, and you would see whether he would need a direct revelation from God in order to make up his mind who has the better right to that bird. [Applause and laughter.] Our ideas of right and wrong are born of our surroundings, and if a man will think for a moment, he will see it.

Continued on Second Page,

Wm. Emmette Coleman in his Own Defense.

To the Editor of the Religio-Philosophical Journal:

Some of your readers have doubtless seen the slanderous article being published in a certain so-called Free thought paper in New York, in which the vilest charges are made against my moral character. These libelous attacks—emanating principally from certain fraudulent materializing mediums whom I have denounced in the Journal, and their defenders and "carpages"—are any and all defenders and "cappers"—are one and all manufactured out of whole cloth, are willful deliberate lies, without a vestige of substantial basis. Even my dead wife has been brought in, and the blackest falsehoods put in her mouth against me by these human

ghouls. The editor of the paper publishing these villainous fabrications has written me informing that he will not publish any denial of these lies. Comment on such flagrant injustice is unnecessary. The propagators of this slander should remember that there is a law of criminal libel on the statute-books, and there may be a time when forbearance ceases to be a virtue.

WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

There has been considerable gossip about the religious views of the late Thurlow Weed. It seems that he made no formal profession of his religious faith, but the following words of his show that he had meditated about a future life: "It is a relief to me to repeat the Lord's Prayer before going to bed, and I could not sleep without it. I cannot believe, and cannot be brought to believe, that the purpose of our creation is fulfilled by our short existence here. To me the existence of anexistence here. To me the existence of another world is a necessary supplement of this to adjust its inequalities and imbue it with

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During November, 1882.

[Reported for the Religio-Philosophical Journal.] Ques.—Has each earth a circle of guardian spirits that uperintend its growth and development?

Aus.-No earth can come into existence unless spiritual beings, sufficiently intelligent and exalted, exert such control over original cosmic matter as to gradually transform the cosmos or chaos into a sphere capable of sustaining human bodies. Every planet has a guardian angel who is the central ruler of the guardian sphere; the guardians of earths are none other than spirits who have at some time in their career lived upon some earth similar to those which they now rule. By conflict with matter and victory over material temptations upon them, they are now victors and have the right to be rulers where they were once servants. All spirits advance solely by the exercise of their wills over whatever is beneath them (and matter is ever inferior to spirit); and as the proper position of spirit is ever that of ruler while the true place for matter is ever that of obedience to spirit, worlds that are slowly shaped into perfect roundness and which in all their transformations are in the guiding all their transformations are in the guiding hands of unerring intelligence, are brought into being by those souls which have already subordinated matter and who are now framing worlds. Spirit-life is ever needed to evolve the expressions of life. Science speaks every thing to appear and disappear that it may make the way open for higher results, nevertheless it attests freely to the design in nature, which science can behold even though theology should never assert it. The spirit occupying the interior sphere sees behind the scenes, can look upon the operating intelligence and assigns reasons for outer manifestations, which science can simply observe, and thus Spiritualism explains to you the reasons why every thing in nature is in perfect order, and why laws are ever immuta-ble and the universe a theatre of intelligence. Nature's laws are manifestations of wisdom, of intelligent mind, for those laws are no other than laws framed by intelligent law givers, advanced souls, whose constant opera-tion upon matter brings about in due season premeditated or predestined results. When you have fully mastered your own lower natures, when you have completely subdued your entire physical being to your moral sense, you will become world builders, rulers of worlds, guardian spirits, guardian angels Self conquest is birth into angelhood.

Ques.—Is there any danger that the earth will ever oilide with a comet?

Ans.—There certainly appears no such danger. Comets move in their own orbits, even though their movements are erratic apparently. A comet moves in an elongated ellipse and may wander outside of this solar system, only entering it at times; at any rate cometary movements may be regular and yet only occasionally visible on earth. The long fiery tale of comets, so much dreaded, is usually, if not always, simply a train of luminous vapor, not possessing the solidity necessary to seriously affect, the earth. If necessary to seriously affect the earth. If you observe comets when visible to the naked ye you will discover that you can see stars through their tails. These lengthened tales appear like masses of floating hair. From the latin word coma, hair, the English word comet is derived. The comets, therefore, being vaporous bodies, possessing in no sense the substantiality of earth, appear to us perfectly harmless. It may be true, that by watching their movements, men have fore told important events. They may enter this solar system (or become visible to earth) at certain periods when strange changes are taking place, or are about to take place in the same. The ancient Romans very frequently believed that victory or defeat would be theirs according to the position of stars at the time when their battles opened. They also divined by watching the flight of birds. No one supposed that birds themselves brought a catastrophe to earth; but simply that they were caused by the gods to so move that men might predict future occurrences by studying their mode of flight. It may, of govern he true that highly developed individcourse, be true that highly developed individ-uals may gain such an insight into the law which controls the motions of planets and comets, that any appearance in the heavens, may have for them a special import, and yet neither the planet or the comet, may exert any dangerous influence over any world. We look upon comets as perfectly harmless visitors; they have their own special work in the universe. We therefore anticipate no danger to the earth or to any planet from any cometary visitation.

Ques.—Who were the mound builders? Ans,-The mound builders have existed in various ages and in various parts of the world. They were at all times a very highly intuitive and mediumistic race of people,

who were so far under spirit influence and so much enlightened by intuitive perception. they could discover the location of copper ore, or any other mineral substance or deposit they sought, even though it were many leagues under ground, not only by the appearance of the earth, but by the sensibility of their organisms and the attraction which the minerals in the earth always offer to those human bodies in whom the mineral predominates. The human body in some instances possesses so much of the mineral substance that the possessor of the organism is constantly attracted towards mineral deposits, whereas other organisms possess so much more of the vegetable, or are such purely animal organism, that they are to a far greater extent susceptible to the influences exerted by the productions and forces of the vegetable or animal kingdom of naof the vegetable or animal kingdom of nature. The mound builders were persons in whose organism the mineral element preponderated to an unusual extent. Such persons are always extremely intelligent, but their intelligence (or shrewdness) is native rather than acquired; you would call it inborn or natural genius at the present day. The mound builders, as some have positively asserted, were a portion of the inhabitants on the submerged continent of Atlantis. This continent being between Europe and America, at one time we are informed that there ica, at one time we are informed that there were means of communication between Atlantis and America, and also between Atlantis and Europe. The mound builders, if originating with Atlantis, could easily have

sons have fits of insanity and periods of sanity, It is possible that experts who investigated the case of Guiteau, may have found him in one of his sane moods. But had it not been for popular prejudice, and had he murdered a less notable man than Garfield. our opinion is that he would have been pronounced an imbecile. We consider that on earth he was a victim of insanity and delusion, and that naturally a medium, his mediumistic powers were so perverted and his spiritual vision so districted that he utterly failed to interpret aright the voices that came to him remotely from the spirit spheres and which, as they reached him imperfectly, he vainly imagined were truly the voices of the Infinite. Guiteau in the Spirit-world realizes the mistake that he made on earth in obeying the voice of ambition and injured pride, and is sincerely sorry for the offense that he committed; but being penitent, and treated with compassion, not only by exalted spirits generally, but specially by the man he most wronged in an earthly sense, he is fast progressing along the pathways of penitence and expiation. There can be no expiation for crime, other than the atonement which is of fered. When the individual, who has committed a wrong, does a good work where he formerly wrought evil, and when the entire force of his nature, which for a time was misdirected, is turned into a channel of helpfulness to humanity, he is redeemed from sorrow, shame and remorse, which is the only possible result of transgression. We can only picture Guiteau as being in a spiritual reformatory school or penitentiary. He is under control of such minds as can employ him in making amends for wrongs previously committed. He is not yet strong enough to stand alone and can certainly in no way occupy the position of spirit guide to any one on earth.

IMPROMPTU POEM-"NATURE'S LAW." Out of the darkness of primeval night A mighty spirit clad in living light, Awoke to birth and beauty, bird and flower. Until at length in triumph's mightiest hour Mankind appeared the expression of such thought, As had aforetime silently the globes outwrought.

This living spirit which men call the soul Doth from the unseen realm exert control; ntelligence from unseen worlds of light Is in all being active force and might, And nature's law in every time and place Is spirit presence shining through earth's face.

No chance, no accident, no force that's blind Controlleth aught, all is subdued by mind.

Was it second sight? The Montreal Star records some remarkable sayings, during delirium, by Mr. Howard J. Logan, who died at a hospital in that city not long since. Speaking at intervals, he said: "I have a brother at sea! "A storm is coming on!" "Will the vessel be able to weather the storm?" "The waves are dashing over the ship!" "Oh! that he were safe on land!" His mind would wander off for a while, but returned again to the subject of his brother's danger, and he repeated the above sentences. He would start up and anxiously inquire if the storm was abating, and it appeared as if he knew that his brother was in peril. These manifestations was a paragraph to be a start that his tions were remarkable from the fact that his brother was actually drowned, as has since been learned, and the occurrence must have happened about the time when he was so much agitated about the matter.

Continued from First Page.

But they deny that the mind thinks in spite of us. I heard a story of a man who said "No man can think of one thing a minute; he will think of something else." Well, there was a little Methodist preacher. He said he could think of a thing a minute—that he could say the Lord's prayer and never think of another thing. "Well," said the man, "I'll tell you what I'll do. There is the best roadhorse in the country. I will give you that horse if you will just say the Lord's Prayer, and not think of another thing. And the life and not think of another thing. And the lit-tle fellow shut up his eyes: "Our Father who art in Heaven, hallowed be thy name, Thy Kingdom come, Thy will be done—I suppose you will throw in the saddle and bridle? [Great laughter and applause.]

I have always insisted, and I shall always insist, until I find some fact in Nature correcting the statement, that Nature sows the seeds of thought—that every brain is a kind of field where the seeds are sown and that some are very poor, and some are very barren, and some are very rich. That is my

Again he asks: ."If one is not responsible for his thought, why is any one blamed for thinking as he does?" It is not a question of blame; it is a question of who is right-a question of who is wrong. Admit that every

THINKS EXACTLY AS HE MUST,

that does not show that his thought is right that doesn't show that his thought is the highest thought. Admit that every piece of land in the world produces what it must; that doesn't prove that the land covered with barren rocks and a little moss is just as good as the land covered with wheat or corn; neither does it prove that the mind has to act as the wheat or the corn; neither does it prove that the land had any choice as to what it would produce. I hold men responsible not for their thoughts; I hold men responsible for their actions. And I have said a thousand times: Physical liberty is this—the right to do anything that doesn't interfere with another—in other words, to act right; and intellectual liberty is this-the right to think right, and the right to think wrong provided you do your best to think right. [Applause.] I have always said it, and I always expect to

say it.

The reverend gentleman is also afflicted with the gradual theory. I believe in that theory. If you will leave out inspiration, if you will leave out the direct interference of an infinite God, the gradual theory is right. It is the theory of evolution. I admit that astronomy has been born, of astrology, that chemistry came from the black art; and I also contend that religion will be lost in science. [Applause.] I believe in evolution. I believe in the budding of the seed, the shining of the sun, the dropping of the rain; I believe in the spreading and the growing, and that is as true in every other department of the world as it is in vegetation. I believe it; but that doesn't account for the Bible doctrine. We are told we have a book absolutely inspired, and it will not do to say God gradually grows. If he is infinite now, he knows as much as he ever will. If he has been always infinite he knew as much at the time he wrote the Bible as he knows to day; and, consequently, whatever be said then must be as true now as it was then. You see they mix up now a little bit of philosophy with religion—a little bit of science with the

SHREDS AND PATCHES OF THE SUPERNATURAL Hear this. I said in my lecture the other day that all the clergymen in the world could not get one drop of rain out of the sky. I insist on it. All prayers on earth cannot produce one drop of rain. I also said that all the clercould not save one life. [Applause.] They tried it last year. They tried it in the United States. The Christian world upon its knees implored God to save one life, and the man died. [Applause.] The man died! Had the man recovered the whole church would have claimed that it was in answer to prayer. The man having died, what does the church say now? What is the answer to this? The Rev. Dr. Thomas says: "There is prayer and there is rain." Good. "Can he that is himself or any one else say there is no possible relation between one and the other?" I do. Let us put it another way. There is rain, and there is infidelity [applause]; can any one say there is no possible relation between the two. [Laughter and applanse.] How does Dr. Thomas know that he s not indebted to me for this year's crops. [Laughter.] And yet this gentlemen really throws out the idea that there is some possible relation between prayer and rain, between rain and health; and he tells us that he would have died twenty-five years ago had it not been for prayer. I doubt it. [Laugh-

Prayer is not a medicine. [Laughter.] Live depends upon certain facts-not upon prayer. All the prayer in the world cannot take the place of the circulation of the blood. All the prayer in the world is no substitute for digestion. [Laughter.] All the prayer in the world cannot take the place of food and whenever a man lives by prayer you will find that he eats considerable besides. [Laughter and applause.] It won't do. [Laughter.]

Again: This reverend Doctor says: "Shall we say that all the love of the unseen world—' how does he know there is any love in the unseen world? "And the love of God--" how does he know there is any love in God? heeds not the cries and tears of earth."

I do not know; but let the gentleman read the history of religious persecution. Let him read the history of those who were put in dungeons, of those who lifted their chained hands to God and mingled prayer with the clank of fetters; men that were in the dungeons simply for loving this God, simply for worshiping this God. And what did God do? Nothing. The chains remained upon the limbs of his worshipers. They remained in the

DUNGEONS BUILT BY THEOLOGY by malice, and hatred; and what did God do?

Nothing. Thousands of men were taken from their homes, fagots were piled around their bodies: they were consumed to ashes: and what did God do? Nothing. The sword of extermination was unsheathed, hundreds and thousands of men, women and children perished. Women lifted their hands to God and implored him to protect their children, their daughters; and what did God do? Nothing. Whole races were enslayed, and the cruel lash was put upon the naked back of toil. What did God do? Nothing. Children were sold from the arms of their mothers. All the sweet humanities of life were trodden beneath the brutal foot of creed; and what did the God do? Nothing. Human beings, his children, were tracked through swamps by bloodhounds; and what did the God do? Nothing. Wild storms swept over the earth and the ship-wretked go down in the billows; and what does the God do? Nothing. There come plague, and pestilence, and famine. What does the God do? Thousands and thousands perish. Little children die upon the withered breasts of mothers; and what does the God do? Nothing.

ed from Heaven? I don't know, but I don't

believe it. Dr. Thomas tells me that orthodox Christianity—what right has he to tell what is orthodox Christianity? [Laughter.] He is a heretic. [Applause and laughter.] He has too much brain to remain in the Methodist pulpit. [Applause.] He had a doubt, and a doubt is born of an idea. And his doctrine has been declared by his own church to be heterodox. They have passed on his case and they have found him unconstitutional. [Laughter and applause.] What right has he to state what is orthodox? [Laughter.] And here is what he says: "Christianity"—ortho-dox Christianity I suppose he means—"teaches, concerning the future world, that rewards and punishments are carried over from time to eternity; that the principles of the government of God are the same there as here; that character and not profession, determines destiny; and that Humboldt, and Dickens, and all others who have gone and shall go to that world shall receive their just rewards; that souls will always be in the place in which for the time, be it now or a million years hence, they are fitted. That is what Christianity

If it does, I have never another word to say against Christianity. [Applause.] It never has taught it. Christianity—orthodox Christianity-teaches that when you draw your last breath you have lost

THE LAST OPPORTUNITY FOR REFORMATION. Christianity teaches that this little world is the eternal line between time and eternity, and if you do not get religion in this life you will be eternally damned in the next. That is Christianity. [Applause.] They say: "Now is the accepted time." If you put it off until you die that is too late; and the doctrine of the Christian world is that there is no opportunity for reformation in another world. The doctrine of orthodox Christianity is that you must believe on the Lord Jesus rist here in this life, and it will not do to believe on him in the next world. You must believe on him here, and that if you fail here God in his infinite mercy will never give you another chance. [Laughter.] That is orthodox Christianity; and according to orthodox Christianity the greatest, the best, and the sublimest of the world

ARE NOW IN HELL.

And why is it that they say it is not orthodox Christianity? I have made them ashamed of their doctrine. [Applause.] When I called to their attention the fact that such men as Darwin, such men as Emerson, Dick-ens, Longfellow, La Place, Shakspeare, and Humboldt were in hell, it struck them all at once that the company in heaven would not be very interesting with such men left out. [Laughter and applause.]

And now they begin to say: "We think the Lord will give those men another chance." [Laughter.] I have succeeded in my mission beyond my most sanguine expectations. I have made orthodox ministers deny their creeds; I have made them ashamed of their doctrine-and that is glory enough. [Applause.] They will let me in a few years after I am dead. [Applause and laughter.]
I admit that the doctrine that God will

treat us as we treat others-I admit that as taught by Matthew, Mark and Luke; but it is not taught by the orthodox church. I want He is sent to hell. that understood. [Laughter.] I admit also that Dr. Thomas is not orthodox, and that he was driven out of the church because he thought God too good to damn men forever without giving them the slightest chance. Why, the Catholic church is a thousand times better than your Protestant church upon that question. The Catholic church believes in purgatory—that is, a place where a fellow can get a chance to make a motion for a new trial. [Great laughter and applause.]
Dr. Thomas, all I ask of you is to tell all

that you think. Tell your congregation whether you believe the Bible was written by divine inspiration. Have the courage and the grandeur to tell your people whether in your judgment God ever upheld slavery. Do not shrink. Do not shirk. Tell your people whether God ever upheld polygamy. Do not shrink. Tell them whether God was ever in favor of religious persecution. Stand right to it. Then tell your people whether you honestly believe that a good man can suffer for a bad one and the bad one get the credit. Be honor bright. Tell what you really think and there will not be as much difference between you and myself as you imagine. [Applause and laughter.]

The next gentleman, I believe, is the Rev. Dr. Lorimer. He comes to the rescue, and I have an idea of his mental capacity from the fact that he is a Baptist. He believes that the infinite God has a choice as to the manner in which a man or a babe shall be dampened. [Laughter.] This gentleman regards modern infidelity as pitifully shallow as to its intellectual conceptions and as to its philosophical views of the universe and of the problem regarding man's place in it and

of his destiny. Pitifully shallow! What is the modern conception of the universe? The modern conception is that the universe always has been and forever will be. The modern conception of the universe is that it embraces within its infinite arms all matter, all spirit, all forms of force, all that is, all that has been, all that can be. That is the modern conception of this universe. And that is called pitiful!

What is the Christian conception? It is that all the matter in the universe is dead, inert, and that back of it is a Jewish Jehovah who made it, and who is now engaged in managing the affairs of this world. And they even go so far as to say that that Being made experiments in which he signally fail-That Being made man and woman and put them in a garden and allowed them to become totally depraved. That Being of infinite wisdom made hundreds and millions of people when he knew he would have to drown them. That Being peopled a planet like this with men, women and children, knowing that he would have to consign most of them to eternal fire. That is a pitiful conception of the universe. That is an

INFAMOUS CONCEPTION OF THE UNIVERSE. Give me rather the conception of Spinoza, the conception of Humboldt, of Darwin, of Huxley, of Tyndall, and of every other man who has thought. I love to think of the whole universe together as one eternal fact. I love to think that every thing is alive; that crystallization itself is a step toward joy. I love to think that when a bud bursts into blossom it feels a thrill. I love to have the universe full of feeling and full of joy, and not full of simple dead, inert matter, managed by an old bachelor for all eternity.

[Laughter and applause.] Another thing to which this gentleman | formation. [Applause.]

What evidence has Dr. Thomas that the cries and tears of man have ever touched the heart of God? [Applause.] Let us be honest. I appeal to the history of the world: I appeal to the tears, and blood, and agony, and imprisonment, and death of hundreds and millions of the bravest and best. [Applause.] Have they ever touched the heart of the Infinnite? Has the hand of help ever been reached from Heaven? I don't know, but I don't know where you are going to land. It don't know where you are going to land. It may be the happy port of heaven. Wait until your get there. It will be time enough to make trouble then." That is what I have gold I have gold that the said. I have said that the golden bridge of life rested upon the mist, sprang this arch and touched the shadow. I do not know. I admit it. Life is a shadowy, strange and winding road, on which we travel for a few short steps, just a little way from the cradle with its lullaby of love to the low and quiet wayside inn where all at last must sleep, and where the only salutation is "Good-

Whether there is a good-morning I don't know, but I am willing to wait. [Applause. Let us think these high and splendid thoughts. Let us build palaces for the future, but do not let us spend time making dungeons for men who happen to differ from us. am willing to take the conceptions of Humboldt and Darwin, of Hæckel and Spinoza, and I am willing to compare their splendid conceptions with the doctrine embraced in the Baptist creed.

This gentleman has his ideas upon a variety of questions, and he tells me that "No one has a right to say that Dickens, Longfellow and Darwin are castaways." Why not? They were not Christians. They did not believe in the Lord Jesus Christ. They did not believe in the inspiration of the Scriptures. And, if orthodox religion be true, they are castaways. But he says:

"No, one has the right to say that orthodoxy condemns to perdition any man who has struggled toward the right, and who has tried to bless the earth he is raised on."

That is what I say, but that is not what orthodoxy says. Orthodoxy says that the best man in the world, if he fails to believe in the existence of God, or in the divinity of Christ, will be eternally lost. Does it not say it? Is there an orthodox minister in the town now who will stand up and say that an honest atheist can be saved? He will not. Let any preacher say it, and he will be tried

for heresy. [Laughter.]
I will tell you what orthodoxy is. A man goes to the day of judgment, and they cross-examine him [laughter], and they say to

"Did you believe the Bible?"

"Did you belong to the church?"

"Did you take care of your wife and children?

"Yes." "Pay your debts?"

"Love your country?"

"Love the whole world?"

"Never made anybody unhappy?" "Not that I know of. If there is any man or woman that I ever wronged, let them stand up and say so. That is the kind of man I am; but," said he, "I didn't believe the Bible, I didn't believe in the divinity of Jesus Christ, and, to tell you the truth, l didn't believe in the existence of God. I find now I was mistaken; but that was my doc-

Now I want to know what, according to the orthodox church; is done with that man?

THAT IS THEIR DOCTRINE. Then the next fellow comes. He says:

"Where did you-come from?" [Laughter.] And he looks off kind of stiffly, with his head on one side, and he says: "I came from the gallows. I was just

[Laughter.] "What were you hung for?" "Murdering my wife. She wasn't a Christian either, and she has got left. [Laughter.]

Just the day I was hung I was washed in the blood of the Lamb." [Laughter.] That is Christianity. And they say to him: "Come in! Let the band play!" [Laughter.]
That is orthodox Christianity. Every man that is hanged—there is a minister there. and the minister tells him he is all right. All he has to do is just to believe on the Lord. Another objection this gentleman has, and that is that I am scurrilous. Scurrilous! [Laughter.] And this gentleman, in order to show that he is not scurrilous, calls infidels "donkeys, serpents, buzzards." [Laugh-

ter.] That is simply to show that he is not scurrilous. [Laughter.] Dr. Lorimer is also of the opinion that the mind thinks independently of the will; and I propose to prove by him that it does. He is the last man in the world to controvert that doctrine—the last man. In spite of himself his mind absorbed the sermon of another man [great laughter and applause] and he repeated it as his own. [Renewed

laughter.] I am satisfied he is an honest man; consequently his mind acted independently of his will [applause and laughter] and he furnishes the strongest evidence in favor of my position that it is possible to conceive. [Laughter.] I am infinitely obliged to him for the testimony he has unconsciously offered. [Laughter.]

He also takes the ground that infidelity debases a man and renders him unfit for the discharge of the highest duties pertaining to life, and that we show the greatest shallowness when we endeavor to overthrow Calvinism. What is Calvinism? It is the doctrine that an infinite God made millions of people, knowing that they would be damned. I have answered that a thousand times. I answer it again. No God has a right to make a mis-take, and then damn the mistake. [Laughter.] No God has a right to make a failure, and a man who is to be eternally damned is not a conspicuous success. [Laughter.] No God has a right to make an investment that

will not finally pay a dividend. The world is getting better, and the ministers, all your life and all mine, have been crying out from the pulpit that we are all going wrong, that immortality was stalking through the land, that crime was about to ingulf the world, and yet, in spite of all their prophecies, the world has steadily grown better, and there is more justice, more charity, more kindness, more goodness, and more liberty in the world to-day than ever before. [Applause.] And there is more infidelity in the world to-day than ever before. [Applause.]

The lecturer then took up his subject, What Must We Do to Be Saved?"—one which he has talked about in Chicago before-urging that belief in Christ was not essential but that liberty, kindness, charity, love, goodfellowship, good living, good clothes, art, mu-sic—everything that added to the joys of this life-was the religion that men needed. Whatever we sowed we should reap; and, if there was another life, every man, woman and child would have an opportunity of reINVOLUNTARY THOUGHT

The Tribune criticises Mr. Ingersoll's views in reference to "Involuntary Thought," as follows:

Mr. Ingersoll's position, as he again states it, is that we get our ideas through the medium of our senses; hence thought is involuntary, and we should not be punished hereafte-ter for what we think. If this position be correct, then why should we be punished here or hereafter for our actions? Actions follow thoughts, are caused by thoughts, and are in response to them. If we are not responsible for our thoughts, why are we responsible for our actions, which are the result of thoughts? The movements of the body are directed by the thought or the idea applied by the will to the movement, and not even Mr. Ingersoll will deny that there is any rational action in-dependent of thought or will. Why, then, should we be responsible for our movements if they are directed by thought, and we can't prevent thought? Mr. Ingersoll only told a half-truth. He did not go to the bottom of his position and state all that it implies....Col. Ingersoll's position violates the experience of human life and contradicts personal consciousness. Unbidden or involuntary thoughts are germs which perish at once and yield no fruit unless they are cultivated and strengthened and applied, and this is done voluntarily and with a purpose in view. If Col. Ingersoll's positions were correct no parent would be justified in punishing his child for its disobedience. If the child is not responsible for its thoughts, if they are unbidden, involuntary forces, urging him hither and thither against his own will, then his punishment would be monstrous eruelty. If his position be correct, then it is morally wrong to punish the criminal who merely followed out his involuntary thought to steal. The logical outcome of his position would be the removal of all penalties for crime, the arrest of all responsibility for acts, the insecurity of society, the overthrow of law, and the reduction of human beings to mere automata, of no more consequence in God's great vital system than the animals. The great trouble with Col. Ingersoll, is that he never goes beyond his involuntary thoughts in thinking of religion. He would scorn to conduct his law business as he does the religious business. If he only applied to his law business such thoughts as come to him involuntarily he would soon present the sorry spectacle of a lawyer without a client.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.

FORTY YEARS IN PHRENOLOGY, Embracing Recollections of History, Anecdote and Experience. By Nelson Sizer, 413 pp. 12mo., illustrated. Extra cloth. Price, \$1.50. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jansen, McClurg & Co.

This book, which is handsomely printed and contains over twenty illustrations, will interest readers, young and old. For more than thirty years the author has been the chief examiner in the office of Fowler & Wells, and in his experience, it is said, that he has come in contact with more than two hundred thousand persons. The author says in his preface, that he "has been invited to visit schools and colleges, asylums for the insane, poor houses and prisons—rare and peculiar persons—those endowed with genius in special directions; the eccentric, those idiotic in whole or in part; in fact, every odd, strange and singular character has been hunted up and brought to test Phrenology or its exponent, and in many in-stances to gain hints for the better treatment and management of these peculiar cases. Thus many curious incidents have occurred which throng the memory and demand recognition and record."

We find many droll and notable incidents recorded in the book, which sparkle with wit, glow with fun, or melt with pathos. It matters not where one opens the book, he will find a topic which arrests attention, and the reader inclines to follow the writer from topic to topic, as if he were reading an anecdotal olio. And, while the reader's attention is riveted by the drollness of the anecdote, and the racy peculiarity of the people referred to, his judgment and his moral sentiment are being fed with that which is worth remembering, and is calculated to make him better. This work is not a didactic and labored essay, but a sunny panorama of interesting scenes and incidents which will be likely to hold the reader,

through its more than four hundred pages. No matter what one may think of Phrenological science, he will find enough of interest in this book of human nature to make its perusal most pleasant and profitable.

TRAITS OF REPRESENTATIVE MEN, with portraits, by Geo. W. Bungay, author of "Off Hand Etchings," "Crayon Sketches," "Pen Portraits," "Creeds of the Bells," etc. 300 pages, 12 mo., extra cloth. Price §1.50. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jansen McClurg & Co. McClurg & Co.

We have here a volume of sketches giving something of the history and character of nearly forty representative men, comprising poets, orators, philosophers, financiers, soldiers, statesmen and other leading men in their various walks of life. This is not a collection of mere details of biography compiled in the hackneyed manner of those who give only dry dates and statistics, but the writer gives pen and ink portraits of these men, describing in his pointed and compact style their peculiar characteristics, adding a condensed biography, and in several instances he gives also specimens of the style of speech and writings of his subjects. Among those sketched are the following: James Russell Lowell, Theodore Thomas, Wendell Philips, Henry Ward Beecher, Rev. Dr. John Hall, Henry W. Longfellow, Thurlow Weed, William M. Evarts, Cyrus W. Field, Thaddeus Stevens, Thomas G. Acton. Eiihu Burritt, R. H. Stoddard, Eastman Johnson, Ralph Waldo Emerson, Charles J. Folger, Frederick Douglas, Henry Bergh, Samuel R. Wells, Rufus Choate, Elbert S. Porter, C. F. Deems, Sir John A. MacDonald, Rev. David Swing, Rev. Dr. Richard S. Storrs, Morgan Dix. Edward Eggleston, F. E. Spinner, Rev. John T. Lewis, Rev. Robert Collyer,

The author, Mr. Bungay, is a master hand in this line of writing; he has made character a study, and no modern writer has been more successful in its portrayal. He is wellknown in literary and newspaper circles, and was on the editorial staff of the New York Tribune in the times of Horace Greelev.

The volume is handsomely printed on fine super-calender paper, and with its illustrations and handsome binding, is well adapted to the holiday season.

PHILOSOPHICAL CLASSICS, Schelling's Transcendentalism. John Watson, LL.D. S. C. Griggs & Co., Chicago. Price \$1.25.

Schelling's Transcendentalism is the second of a series of works, entitled Philosophical Classics, published by that enterprising firm, S. C. Griggs & Co., of Chicago. Prof. Watson has ably fulfilled the task assigned him, his work being fully entitled in point of critical scholarship and philosophical acumen to rank beside the preceding and first valums of the series Prof. Marris, Physical Series Physical Series Prof. Marris, Physical Series Physical Physic first volume of the series, Prof. Morris' Pure Reason of Kant ..

As Schelling's position in German philosophy is impossible to understand without some previous acquaintance with the work of Kant and Fichte, Prof. Watson devotes the first two chapters to a brief comprehensive account of the labors of each in so far as they were related to the system afterward expounded by their brilliant disciple. The third chapter gives an account of the earlier philosophical treatises of Schelling. With regard to his first work, an essay on The Possibility of a Form of Philosophy in General, the author observes that "its only claim to originality lies in the attempt it makes to deduce from the three fundamental principles of the Fichtean philosophy not only the Kantian categories of quality, but of quantity and modality as well," and in the same connection he says that the main significance of this first treatise lies in the indication "of his tendency to read Kant with his own eyes as well as with those of Fichte." In his next work on The I as Principle of Philosophy, there are certain unmistakable signs of the future divergence of opinion that was destined to take place between Fichte and himself, though the work as a whole was written in support of the doctrines taught by his master. The aim of the work being "to show that the Ego, or intelligence, is the supreme or unconditioned element in human knowledge.'

Concerning transcendental Idealism another eminent author has described it as that system of metaphysical inquiry which attempts to give "the outlines of the philoso-phy of spirit; the counter-pole to matter." In this work the student of Schelling notes a decided advance. He rejects more strongly than Fichte the notion of an objective God, outside man and nature. The supreme principle of Transcendental Idealism is stated to be that of pure self-consciousness, which we are told is an absolutely pure act, in which there is no content whatever, but a pure activity returning upon itself."

But no attempted abstract will do justice to a work which to be appreciated, must be carefully read and pondered over by minds accustomed to the study of the difficult and fascinating themes of which it treats. The book is written in a spirit of inelligent criticism and kindly sympathy with its subject, and in a clear, terse style which will render it intelligible to all interested. C. P. W.

Olive orchards frequently cover the sides of the Apennine Mountains quite to the top. Thousands of acres are devoted to olive culture. In appearance, the olive-tree is about the size and shape of an ordinary peach-tree, with a gnarled trunk. Its leaf is the shape of a peach leaf, but small, harsh and stiff. The color of the foliage is a pale, dull green, like that of a sage-bush, the true æsthetic

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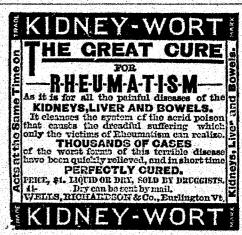
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Woman and the Household.

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

PASSING CLOUDS.

Where are the swallows fled? Frozen and dead Perchance upon some bleak and stormy shore.
O doubting heart! Far o'er the purple seas They wait in sunny ease, The balmy southern breeze, To bring them to their northern home once more.

Why must the flowers die? Poisoned they lie
In the cold tomb, heedless of tears or rain. O doubting heart! They only sleep below, The soft white crimine snow, While winter winds shall blow, To breathe and smile upon you soon again.

The sun has hid his rays, These many days; Will dreary hours never leave the earth? () doubting heart! The stormy clouds on high Vail the same sunny sky That soon (when spring is nigh) Shall wake the summer into golden mirth.

Fair hope is dead, and light Is quenched in night.
What sound can break the silence of despair? O doubting heart! Thy sky is overcast. Yet stars shall rise at last. Brighter for darkness past, And angels' silver voices stir the air.

NOTES ON SCHOOLS. Four of the following items are from the New York Tribune, which takes a just stand in regard to woman's work in schools and on

-Adelaide Proctor.

school boards. A school in the north of England once made the following announcement: "Larnin' taught here three pence a week—and them as larns manners two pence more." Mr. Samuel Morley, M. P., speaking at the Stockwell Orphan-age the other day, related this anecdote, and added that he sincerely wished a score of members of the House of Commons could be sent to that school.

The curious fashion in which the money matters of public schools are managed is il-lustrated in Newark, N. J. The wages of the janitors have lately been doubled, while the teachers' salaries have twice been reduced: A lady principal who works as hard as any man could in her position, receives \$700 a year; the man in her place would get from

\$1,200 to \$1,800. The female teachers in the public schools of Rochester, N.Y., have asked for an increase of their salaries. They are now receiving sums ranging from \$250 to \$450—only those who have taught for several years getting the larger sum. Day laborers get better pay than this. It is an extraordinary result of republican institutions that civic retrenchment should always begin with cutting down the salaries of women teachers.

The school superintendent of Lackawanna county, Pennsylvania, makes an admission which will frighten all the ancient fossils of the country. After commenting severely on the lamentable want of method in district school management which has kept many school houses in such ill repair that for weeks and months the children have suffered from cold, snow, rain and smoking chimneys, he declares that there will never be any marked change in "this execrable state of affairs," until women constitute a part of each board. should have at least one woman among its members." Mr. Brooks mentions one school in which for two months last winter the stove smoked so badly that the windows and door had to be kept open until 11 o'clock every morning. Thus the children were compelled to sit day after day with smarting eyes inhaling smoke and soot and shivering in the drafts from door and windows. In another district he visited a school in the spring, when he found that all winter the grate in the stove had been broken, lights out of the windows, and shutters off. All day the rain blew in through the windows, and made pools of water on the floor; and it was not possible to prevent it. This is a sort of evil that a practical woman is apt to remedy promptly and without grovelling to the idol of circumlocu-

An Indiana paper tells us: "A school of oratory will be opened at Bloomington University in September, to be taught by Miss Maria P. Bruce, A. B., of Vassar College." Then there is a school of oratory taught by a woman on Fourth street, Louisville, Ky., not far from the Recorder's office, which shows that these women orators are invading the South. An irrepressible teacher at Hopkinsville, Ky., has employed one for several years to teach the girls elecution, and even a preacher has found it to his advantage to take lessons from her since she has been there.

The Davenport, Iowa, Democrat says: "Yesterday, at Iowa City, the Board of Regents of the University made a very important appointment, electing Miss Phebe W. Sudlow, of this city—at present City Superintendent of the Davenport schools—to the position of Lady Professor of the State University, and Professor of English Language and Literature, with the full professional salary of \$1,700. GENERAL NOTES.

The Society for the Prevention of Cruelty to Children, has made a report of its work during four months. It has received and investigated nearly a thousand complaints; prosecuted more than three hundred offenders, securing convictions in all but five cases. and sent more than six hundred children to homes or public institutions. The work be-fore the society is almost limitless, and some that should be done is of a nature extremely delicate and necessary.

The Quiz, a sprightly weekly published in Philadelphia, is entirely under the control of women. Mrs. Mary Hall is its business manager, and Mrs. Florence O. Duncan, editorin-chief.

One hundred and twenty-five Nebraska newspapers are banded together, advocating the justness of the demand for woman suffrage. With such strength as this, let every woman suffragist be hopeful and rally to the support of our claims.

When Secretary Chase organized the national banking system he organized the bureau with two ladies and one gentleman. One of these ladies, then a young girl, but now a widow, is still employed by the government in its national banking business. The sets most used of sheets, figures and reports made in the office of the comptroller of the currency, are those prepared by the two ladies.

The Woman Suffrage Constitutional Amendment has come before the people of Oregon in a manuer which cannot be evaded. The Senate resolution directing the Governor to submit the amendment to a vote, was passed also by the House. In June, 1884, the issue will be decided. Great credit is due the American artists.

New North-West, for its efforts at causing intelligence upon this question to be widely spread. There are no more energetic workers than are to be found in Oregon.

A similar amendment has been defeated this fall in Nebraska. In all five States, viz.: Kansas, Vermont, Michigan, Colorado and Nebraska, have voted negatively upon the same question. Yet no truly reflecting or progressive person doubts that, in time, the condition of civilization in which one half the human race were legal chattels, will be looked upon as the last and most degrading form of human heathenism.

And now we have another departure in woman's work. The middle of last September, Annie Hinman of West Winstead, Conn., gave the annual address before the Oswego Co. Agricultural Fair, held at Mexico, N. Y. The discourse, so far as we know, the first one of the kind ever deliverd by a woman, met with so hearty a reception, that Miss Hinman was invited to occupy the same platform next year, an honor which she declined.

In the course of her remarks, the speaker

said: "By placing me here you have not en-dorsed 'woman's rights,' but you have acknowledged the right of woman to workside by side with man, for the same great objects.' She proceeded to speak of the advance of agriculture, from the time when men lived in caves and subsisted upon roots and herbs, thus making the foundations of civilization out of the soil. She insisted that it took more brains to successfully till the soil, than to successfully manage a church; lamented the disposition to underrate labor, and charged that farmers themselves were to blame for this, since they encouraged their sons to enter the professions, and brought them up to think that was more honorable than to follow the footsteps of their fathers, because brain was used instead of muscle.

· Then she drew a picture of what the farmer's home should be, and spoke some good words for farmer's wives and daughters. She said that "the highest product of the farm was not sleek flocks or sheaves of grain, or even a few thousand deposited in bank, if to secure these, farmer's wives must be doomed to lives of incessant toil, and the home de-prived of all that made it comfortable and attractive." She spoke of the introduction of labor-saving machinery, which had alleviated somewhat the excessive labor of the farm, but complained because this in no way diminished the care or labor of farmers

She said: "But one thing had been done that in any way lessened the indoor work of the farm,'; and that was "taking the milk from the dairy and having it cared for in the factories, where it was made into cheese, instead of the isolated dairy as was formerly the custom;" but this, she charged, "was not so much out of consideration for the women, as it was an experiment in the matter of dollars and cents." In her treatment of this part of her theme, Miss Hinman was particularly cutting and sarcastic, and provoked much laughter, as it showed she understood the exact situation. She made a powerful appeal to the farmers, "who thought more of their barns than their houses, more of their horses than their families;" to give more attention to their homes, to beautify and adorn them both outwardly and inwardly, and to lighten the burden of household cares that pressed so heavily upon their wives, giving them time for rest and culture, "to the end that farmers' homes might become the happy homes of refined and intelligent men and women, instead of the abodes of over-worked slaves, too often the case at the present time." The reason why farmers had never taken their places among the law-makers of the land, she averred, was because they were isolated and stood alone, having no organizations for mutual help and benefit." She scourged them "for their blind partisan zeal," and urged them "to make haste and identify themselves with the Grange the only organization that offered any relief, for to stand aloof they were working in opposition to their own interests.

Books Received from Lee and Shepard, Boston.

Curfew must not Ring To-Night. By Rosa Hartwick Thorpe. Cloth, full gilt, §1.50.

Few American ballads have taken a stronger hold upon the reading public than Mrs. Rosa Hartwick Thorpe's "Curfew must not Ring To-Night." Since its first appearance in a local newspaper it has been widely copied and has been translated into several foreign languages. The ballad is now presented in a fitting form, embellished with twenty-two exquisite illustrations designed by F. T. Merrill and E. H. Garrett. The poem is given complete with a new stanza added by the

That Glorious Song of Old. By Edmund Hamilton Sears. Cloth, full gilt, \$1.50.

Like Gray, Dr. Sears is best known as a poet by one poem, "That Glorious Song of Old." Alfred Fredericks has rendered this poem doubly attractive by fifteen illustrations of his characteristic excellence.

All Adrift. By Oliver Optic. Cloth, \$1.25 "All Adrift" is the first volume of a set of books to be known as "The Boat-Builder Ser-The hero is a rather "wild," but honest and truthful, boy who is trying to help sup-port the family. Having been born and brought up on the shores of Lake Champlain, his inclination naturally leads him to become a boat-man. Like many of the author's stories it is full of adventure.

Footlight Frolics. By Mrs. Chas. F. Fernald. 236 pages, paper, 30 cents.

Realizing the need of providing good healthy entertainment for young people, the author presents under the title, "Footlight Frolics," a school opera, charades, plays etc., which are adapted for home and school entertainments.

"Ring Out, Wild Bells," by Alfred Tennyson, Cloth, full gilt, \$150.

Great care and attention has been exercised in bringing out this edition of Tennyson's grand song, "Ring Out, Wild Bells." It confains fifteen illustrations designed by Miss L. B. Humphrey. The fine paper and faultless letter-press combined with the artistic embellishments and pretty binding render this a fitting and beautiful reminder of the Christmas-tide.

Our Little Ones, at home and at school, edited by Wm. T. Adams, (Oliver Optic) 380 illustrations. Illuminated covers, \$1.75. Cloth black and gold, \$2.50.

This volume of "Our Little Ones" is the second series of the juvenile annual of the same name. It is a delightful collection of stories and poems, which are not only pleasing but instructive and adapted for children from two to twelve years of age. The illus-trations, many of them veritable works of art, are from original designs by leading

The Young Silver Seekers. By Sam'l. W. Cozzens, Cloth, \$1.00.

The hero of "The Young Silver Scekers" has, in company with several youthful companions, marvelous adventures among the Apaches; but at the close of the story the reader leaves him in possession of a handsome income and all his fondest dreams realized according to approved juvenile sensational

Messrs. Lee & Shepard, have this season issued eight popular poems in what they happily term the "Golden Floral" style, combining the attractions of a favorite illustrated poem with the form and charms of a Christmas card. The style is novel and beautiful. Miss L. B. Humphrey designed the illustrations and covers, which are exceedingly artistic. The series comprises the following poems: "He Giveth His Beloved Sleep;" "Home, Sweet Home;" "Rock of Ages;" "Abide With Me;" "The Breaking Waves Dashed High;" "Nearer, My God to Thee;" "Ring Out, Wild Bells;" "Oh, Why Should the Spirit of Mortal be Proud?" Price, \$1.75 each. Price, \$1.75 each.

Christmas Cards.

We have received from L. Prang & Co., Boston, samples of their beautiful Prize Christmas Cards. For the designs of these cards two series of prizes, each series, consisting of four prizes, \$1,000, \$500, \$300 and \$200 respectively were awarded at an exhibition ield in November, 1881, at the American Art Gallery, New York as follows:

1st. Artists' and Popular Prize Card (\$2,000), by Miss Dora Wheeler, size $7 \times 8\%$ inches; 2nd. Popular Prize Card (\$500) by Walter Saiterlee, size 6% x 8 in; 2d Artists' Prize Card (\$500), by Miss L. B. Humphrey, size 6% x 8% in; 3d Popular Prize Card (\$300), by Fredrich Dielman, size 7 x 10 in; 3d Artists' by Fredrich Dielman, size 7 x 10 in; 3d Artists' Prize Card (\$200) by Miss L. B. Humphrey, size 67₈ x 10 in; 4th Popular Prize (\$200), by Miss Florence Taber, size 71₈ x 91₄ in; 4th Artists' Prize Card (\$200), by Alfred Fredricks size, 57₈ x 73₈ in. Price of 1st Artists and Popular Prize Card, \$1.00 each; same with silk fringe, cord and tassels, \$1.50. 4th Artists' Prize Card, 50 cents; with fringe, cord and tassels, 80 cents. The other cards are each 75 cents; with fringe, cord and tassels, \$1.25 75 cents; with fringe, cord and tassels, \$1.25 each.

Partial list of Magazines for December.

THE POPULAR SCIENCE MONTHLY. (D. Ap-THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Mr. Goldwin Smith on "The Data of Ethics," by W. D. Le Sueur, B. A.; Time-Keeping in London, by E. A. Engler; The Relations of the Natural Sciences, by T. Sterry Hunt, F. R. S.; Brain-Weight and Brain Power, by J. P. H. Boileau, M. D.; The Cell-State, by Prof. Ferdinand Cohn. American and Ferrage Appleton. Boileau, M. D.; The Cell-State, by Prof. Ferdinand Cohn; American and Foreign Asphalts, by E. J. Hallock, Ph. D.; Speculative Zoölogy, by Prof. W. K. Brooks; Annual Growth of Trees, by A. L. Child, M. D.; Science in Relation to the Arts, by C. W. Siemens, F. R. S.; Musical Sensations, by M. Hericourt; Is Fingal's Cave Artificial? by F. Cope Whitehouse, M. A.; The Spectroscope and the weather, by C. Piazzi Smyth; Criminality in Auimals, by A. Lacassagne; Sketch of Matthias Jacob Schleiden; Entertaining Varities; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Eastman Johnson; Suggestions; Studies in Comparative Phrenology; Self-Esteem; Household Pests; How a Tenor was saved; St. Malo and its Bridge; Dispelling Illusions; The Busy Bees; Medical Education for the People; Influence of Cheerfulness on Health; A Physicians Memoranda; Kitchen Leaflets; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The publishers say "nothing can be too good for the little ones for early impressions are the strongest and most enduring," and they are laboring earnestly to meet the want of such an influence in this magazine, for it is highly interesting for the young. The illustrations add very much to the appearance of each number.

THE SHAKER MANIFESTO. (Published by the United Societies, Shaker Village, N. II.) Contents: Reasons why Shaker Societies cannot be made bodies corporate: Be Ye Perfect: Judge Not; What I want; True Happiness; At Last; The Words we Speak; Self Examination; Spiritualism; Correspondence; Books and Papers, etc.

ANDREWS' BAZAR. (W. R. Andrews, New York.) A Magazine devoted to Fashion, Literature, Art, and Society Matters with illustrations.

THE SEASON. (The International News Co. New York.) An illustrated fashion monthly containing the Newest Paris fashions and the most elegant and varied designs in fancy-

work, needle-work, embroidery, crochet, etc. MISCELLANEOUS NOTES, QUERIES, AND ANswers. (S. C. & L. M. Gould, Manchester, N. H.) The Notes and Queries are mostly upon Literary, Scientific and Historical Subjects

for Teacher's Pupils and Professional Men, BABYLAND. (D. Lothrop & Co., Boston, Mass.) This Monthly is designed especially for the youngest readers. Each number contains a Slate picture for the little ones to draw.

Stylographic Pens.

Mr. C. W. Livermore introduced to the notice of the public the first Stylographic Pen ever put on the market, and invented and applied the word "stylographic" to this class of writing instrument. For years the people were content to pay \$3.00 for a genuine Livermore Pen, and the same pens are yet doing good service. The success of these pens led unscrupulous persons to get up inferior imitations, which they offered at such low prices that many persons not understanding the difference were induced to buy them. The Livermore Company, therefore, cut down the price of their improved Stylographic Pens to \$2.00 each, to give everybody a chance to have the best article of the kind. You can buy them for that money by remitting the amount to the Stylographic Pen Co., 290 Washington street, Boston; the pen, together with a package of superior ink, will be sent by return mail, and the money will be at once refunded if they do not prove to be perfect and satisfactory in every respect.

** "Do not grasp at the shadow and lose the substance." Kidney-Wort is able to convert you from a shadow of your former self into the substance of established health. Said a sufferer from kidney trouble when asked to try Kidney-Wort for a remedy. "I'll try it, but it will be my last dose." It cured him and now he recommends it to all. If you have disordered kidneys don't fail to try it.

The Medium and Daybreak says:

I do not believe in those Spiritualists who require so much of the manifestations of our departed friends. We cannot reasonably expect angels' visits every time we mortals, in our ignorance, may wish. These things are far too deeply implanted in the great gardens of infinite space; too much curiosity and selfish veiled, and the Spiritualist who dares to intrude upon these grounds without divine permission will find disappointment, doubt, and trouble. What do we mean by the words "divine permission?" A genius by the law of human development, gifted with true authority. No man knoweth that soul which seeth deeply into the great Cosmos of Matter and Spirit, and the time of mortal judgment is not yet against hones the many theories of our garrees. come; hence the many theories of our earnest and hard workers in this very interesting subject. The mind must be subservient to the silent intuitions of the inner soul hefore such wisdom can be born into the world of thought and worship."

The Age of Miracles

is past, and Dr. Pierce's "Golden Medical Discovery" will not raise the dead, will not cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a pectoral and alterative, and will cure obstinute and severe diseases of the fections. By virtue of its wonderful alterntive properties it cleanses and enriche; the

slave till I was 40 years old to make a for-tune, and have been watching it like a deteclive ever since for my lodging, food and

Inflammation, coughs, catarrhs and pneumonia, resulting from colds, may be cured by Ayer's Cherry Pectoral. It allays the inflammation, removes the irritation and soreness, soothes the organs, and restores the sufferer to health.

'No power equals that of a life well spent; no force is so great as that of character; and persistence in its best sense is the outcome of life and character.

Life, according to an Arabic proverb, consists of two parts—the past a dream, the fu-

Get the Original.

Dr. Pierce's "Pellets"—the original "Lit-tle Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

The women of the poorer classes make sacrifices, and run risks, and hear privatioas, and exercise patience and kindness to a degree that the world never knows of, and would scarcely believe if it did.

Rest after eating. A nap is heaven's kiss on the brow.



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By ANDREW JACESON DAVIS.

In cloth binding, 75 cents, postage 6 cents; in paper cover, 50 cents, postage 5 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE PHILOSOPHY OF DEATH.

By EUGENE CROWELL, M. D.

Author of "Identity of Primitive Christianity and Modern piritualism," "The Spirit-World," etc. Price 10 Cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Our Reporter's Vacation Soles.

During his rambles this segrou, our Mr. M. has taken upon binness the trick of entirfying our numerous readers that whatever goods are manufactured in our goodly city of Roger Wil-Hams, are of as high a grade, oud as one in quality as can be produced in any spot on the globe. Especially is this so when human ignorance will find those inner truths | the skilled Pharmacist of many years experience resolves to extract from the finest botomical specimens of the versetable world the most potent cure for some special disease. In proof of his assertion that Providence affords the hest he related an interview with an acquaintunce given him while solonening temporarily at her residence. she says, About a year L suffered severely from chemmatism in my limbs, and nonraighs in the head, which I endured two or three months, with as much patience as possible, being under the treatment of an exertient ductor, and tribig many blad of medicine with out any marked benefit. At just a medical freeheladvised me to try Hunt's Remedy because he attributed my severe suffering to the lad condition of my lidneys, which were not performing their proper functions, and I commenced taking it. and in a few days the neuralela bar' departed, my headache had entirely disappeared the swelling in my limbs and joints had gone, and I may not had a touch of it sines. More recently I was troubled with imparity of the blood, which showed itset in severe emptions on they face. I usuin resorted to Hunt's Remedy and after taking it a short time was complotely cured of that complaint. Here's Remedy has proved very beneficial to me in attacks of sield headache, which it throat and lungs, coughs, and brenchial aftake the Renedy. Inis itemed, has strengthening elements, for it has made see feed much at oncer and has been very beneficial total general health. I must heartly recommend blood, cures pimples, blotches, and eruptions, it to all sufficers like myself. Mac. L. G. Panner. No. 136 and causes even great eating ulcers to heal. Pearl street. We surely know that Mr. W. E. Clarke, the A very rich man said: "I worked like a manuscourris many years' experience and a prominent member of our state manufactiver of Hunt's Remody, is a skilled Pharmacist of

Cathana Epterine.

Albert G. Mints, of Cottage Hone, M., say : of have been prestrated for three or more years with kidney disease, at times I was not able to put on my boots, my wife has often pulled them on for me. I was not so bad as that all the time, but I never been what it was to be without pain in my back until I commenced using Henrys Remedy. Since I began to take Hunt's Kennedy I have been free from all pain, and take pleasure in saying that it is the best medicine that I over knew for kidney and liver diseases,"

M. D. RIGGLE

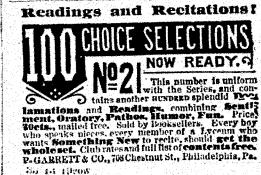
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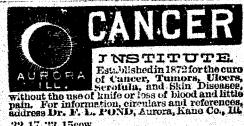
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GEO. B. PARSONS, M. C. R. R. Office, Detroit, Mich., Pool's Barometer has already saved me many times us cost, in fortelling the weather, it is a wonderful curiosity and works to perfection. F. I. ROBERTSON, Miwakee, Wis, BEWARE OF WORTHLESS IMITATIONS. None remains without our Trade Mark, and Signature of J. A. Poor, on back of Instrument as below:

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SPECIAL NOTICES.

The Religio-Philosophical Journal desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names

Exchanges and individuals in quoting from the REpigro-Philosophical Journal, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Joun-MAL containing matter for special attention, the sender will please haw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 9, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

NOTICE EXTRAORDINARY.

To new yearly Subscribers for 1883 the JOURNAL will be sent Free from the receipt of the subscription to December 31st, 1882.

To those who have never taken the paper and who desire to know something of it before subscribing, it will be sent Four weeks free on the reception of a request to that effect.

Friends who are interested will please make known these offers to their acquaintances, and obtain subscriptions for the new year where they are ready to subscribe. CAUTION! Friends will please not send in names under the proposition of "one month free to those who have never taken the paper," without first having obtained from their acquaintances a request to have it sent.

Farewell Reception to W. J. Colville.

On Friday evening of last week the residence of Mr. and Mrs. J. C. Bundy was well filled with a happy company, invited to give Mr. W. J. Colville a farewell reception. After an hour of social conversation, Mr. Bundy made a few remarks referring to and complimenting Mr. Colville's public labors in Chicago and vicinity; speaking of his untiring energy and the fresh activity in spiritual matters created by the efforts of the Spiritworld through this medium. Mr. Colville under the influence of his spirit teachers then answered a number of questions offered by his friends and also gave a poem and symbolic name to those who desired. Mrs. Morris who has at different times sung for Mr. Colville in this city and elsewhere, was present and heightened the pleasure of the evening with her music. Mr. Colville also played and sang by request. At a late hour the friends bade Mr. Colville farewell with expressions of earnest desire for another visit from him in the future. He left on Saturday morning for Grand Rapids, Michigan, where he speaks the first two Sundays of the month and then proceeds via Philadelphia and Brooklyn to Boston, reaching there about Christmas to begin a six months engagement.

The well-to-do, reputable, order loving Spiritualists of Iowa will save themselves from future disgrace by declining all connection with the Fox-Severance-Richmond organiz-

Dallying with Spirits-Stuart Cumberland and Margaret Fox Kane.

The New York Times, one of the most respectable and influential newspapers in the country, publishes an article under the above heading, giving an account of the performances at the second private exhibition in this country by Mr. Stuart C. Cumberland, the remarkable Englishman who has recently come to our shores to exhibit his peculiar powers of "thought reading," as he denominates them, and also, we infer, has come in search of wealth. Mr. Cumberland, we are given to understand, professes to be a disbeliever in Spiritualism and to consider that the phenomenon presented in electricity, known as "induction current" in the ordinary electrical battery, is the true solution and explanation of what is commonly known as mind reading or "thought reading" and of all genuine spirit manifestations. His idea is that the human being is a sort of electric battery, each of greater or less intensity and more or less positive; that when one thoroughly negative ("a sensitive") is placed by the side or in contact with one thoroughly positive, whose mind is fixed on one subject intently, then the "sensitive" is imbued with the thoughts of the positive mind and acts by it. Mr. Cumberland's second private exhibition was given to members of the press at the Everett House in New York, Mrs. Margaret Fox Kane being also presented to the company before the close of the evening. The following are given by the Times as a portion of Mr. C.'s "experiments" as he calls them:

First.-He being absent from the room. watched by a committee, a visitor took a dime from his pocket, touched with it first the knot on the closet door and then the pendant of the gas-fixture. The coin was then given to another person, who secreted it under the lining of a silk hat on the mantel. Mr. Cumberland was then called, and entered the room blindfolded. He seized the hand of the owner of the coin, held it a moment to his forehead, and then, rapidly crossing the room laid his finger upon the knob which had been touched. Hesitating then a moment, he moved under the chandelier and almost instantly indicated the pendant as the second place of contact. Turning quickly, he then grasped the hand of the one who had hidden the dime, dragged him across the room, and without a moment's delay produced the coin from its hiding-place in the hat.

Second .- The Times's representative was asked to think of any object in the room while Mr. Cumberland was absent. He focussed his soul upon a lurid watch charm glowing upon the waistcoat of Major Pond, but turned his eyes steadily toward the annunciator knob at the end of the room. Mr. Cumberland was then called. He entered the room blindfolded, as before, merely touched the Times,s man's hand, and then ran across the room and lunged at Major Pond's midriff, to the gentleman's consternation, and indicated the watch-charm as the object thought of.

Other "experiments" were given; one showing the initials of the name of any person thought of in blood-red characters upon his arm—a feature often produced on the person of Charles H. Foster and other mediums; another manifestation by raps which the Times reporter claimed as "showing the raps to be simply done by contracting the tendons of

the foot," etc. It will be noticed that there is this marked distinction between these "experiments" as reported above and those known by us as spiritual manifestations; in these "experiments" it is made a prerequisite that the mind of the inquirer shall be fixed on some one subject or object in every case, and that that subject or object only is reproduced, by the "induction" process, upon Mr. Cumberland's body, in its going to the locality thought of or in exhibiting the blood-red initials; while with true mediums it is of constant occurrence that subject matter and memes of deceased friends long forgotten, and, in many cases never known to either the inquirer or the medium are brought to light through the medium and subsequently verified by inquiry of other and older members of the family not present at the scance.

We welcome Mr. Cumberland to the United States. We are glad he has come to exhibit his powers if it shall be done in fairness and without vituperation of Spiritualism. When he comes to Chicago we shall gladly aid him in such class of exhibition to our public, but we can assure him and his friends that they will have to search deeper into the causes which lie under the fountain head of all these streams of intellectual evidences of power before they can present a solution worthy of the acceptance of an experienced and logical mind. And when they do achieve that result they will find the solution to be that spirits disembodied influence the acts and thoughts of men.

It is all very well that these exhibitions should be made, and under the names claimed for them. Many people shrink from spiritual séances through superstitions fears, who will gladly patronize "mind readers" and "exposers of Spiritualism." Then they will visit mediums from curiosity or to detect the similarity of the manifestations, 'when some startling revelation is at length made to assure them of the continued existence of their relatives and friends, and that is followed by a serene satisfaction and contentment with life and this world as it is—a result we may say never attained through orthodox teachings.

Mr. and Mrs. J. T. Lillie dined with Mr. and Mrs. J. C. Bundy on Thanksgiving day, and spent the evening with a few friends at the residence of Mr. and Mrs. S. B. Perry. Mrs. Lillie lectures at Kalamazoo, Mich., the first two Sundays of this month, and then goes to Grand Rapids for the remaining Sundays. With the new year she begins a three months' engagement at Alliance, Ohio.

The Sabbath.

We learn from last Monday's dispatches, that in New York City great excitement prevails in consequence of the determination of the authorities to enforce the penal code in relation to the observance of the Sabbath. Last Sunday, so far as all outward appearances were concerned, the day was observed with Puritanical strictness and streets were as devoid of life and animation as the streets of a New England city on the Lord's Day. The traditional "oldest inhabitant" could remember nothing like it, and the quiet and calm which prevailed all over the great city was the subject of unceasing comment on all sides. The police on duty were seemingly intent on enforcing the law for one day at least, and the whole appearance of the city was transformed into a sober Sunday-go-to meeting character. The police had given notice to the keepers of barber-shops, eigarstands, and other places of business which the code prohibits from opening on Suncay that their shops must be closed, and in very few cases was the notification disregarded. The blacking of boots was regarded by the police as servile labor within the meaning of the code, and the army of bootblacks throughout the city were unable to prosecute their necessary work in public without running the risk of being arrested by the police. The result was that they made their headquarters in the different saloons, where they were free from police interference, and here they did a rushing business during the morning. Thus everything seemingly worked together for the good of the saloonkeeper, and there is little doubt that they will be heartily in favor of the enforcement of the Sunday laws so long as the police close their eyes to the fa-

miliar side door and private entrance. Nearly all the news-stands had the appearance of being closed, but in reality the owner was on the lookout for all regular customers who came along, and they were promptly supplied with their reading matter. Before some of the stands a man or boy paraded with papers under his arm which he sold to all wishing to purchase. In such cases the attitude of one selling the papers in the street and having no connection with the stand was assumed, but, as a matter of fact, the stand was the place of supply from which the newspapers were obtained.

The Rev. Henry Ward Beecher discussed the penal code in its relations to Sabbathbreaking and dram-drinking. In regard to the establishment of a Sabbath day some had said it was an ordinance of nature, but he himself did not think so. Others declared it was an enactment of God, never repealed. But most of the enactments similar to it had heen cleared out; we no longer circumcised nor had altars and sacrifices, nor kept moons

The Rev. Robert Collyer thought that the Sabbath, as observed since he had been in New York, was as clean and quiet a day as one could wish to see, considering the population. He believed that those who were bent on the strict Puritanic observance of Sunday | the charge that he agrees with said Mr. were making a great mistake, and it would be better to let well enough alone. Penal codes put on in the form of a screw makes human nature a good deal worse. He dreaded anything that did not involve a grave and absolute principle and which drove men to hypocrisy. This was what the code was going to do in this city. "Sunday as we have had it." said Mr. Collyer "suited me. The classes who were not in allegiance with the churches had a fair amount of liberty in spending the day, while the churches had quiet and were in no way interferred with by this freedom. You can't govern Manhattan Island like a little Puritan town in New England."

The daily press of New York almost without exception condemns the compulsory Sunday observance scheme as ill-advised and impracticable.

Mrs. Maud E. Lord in Boston.

We learn from the Banner of Light, that on Thursday evening, Nov. 23rd, some seventy-five friends of Mrs. Maud E. Lord gave her a genuine surprise at her recently purchased residence, 26 East Chester Park, Boston. The principal ones engaged in getting up the pleasant affair, were Mr. and Mrs. Peak, their son, Mr. John Peak of Dorchester, and Miss Minnie Tisdale, who were indefatigable in endeavors to carry the affair to successful termination. J. Frank Baxter, Charles W. Sullivan, Charles T. Murray, Mr. Sweet, and others, were present and contributed songs and recitations to enliven the occasion. Among the gifts brought by friends were to be seen an elegant marble and bronze French mantel clock; vases of different forms; fine oil paintings; a patch-work quilt (worked by the hand of a lady of seventy-six years and containing nearly two thousand pieces) as well as a profusion of flowers.

Church of the New Spiritual Dispensation Brooklyn, N. Y. Regular religious services are held in the church on Clinton Avenue, between Park and Myrtle avenues, every Sunday at 3 and 7:30 P. M. Educational Fraternity or the Sunday School meets every Sunday at 10:30 A.M. Ladies Aid Society meets in the parlors of the church at 2:20 P. M., every Wednesday. Social meeting every Wednesday evening, at 7:30. Psychic Fraternity meets every Saturday at 7:30 P. M., in the lecture room of the church. All mediums and those who desire to become mediums specially invited.

Mrs. Julia B. Dickison requests the Journal to announce her return with renewed health and prepared for business at 471 West Madison street, as a medical, clairvoyant and business medium.

The Free-love Trio's Latest Effort.

The Journal's readers have previously been told of the migration of the Spiritualist fox toward the setting sun after he had plucked geese in several States, and even in the Queen's dominions. They know how he was "persecuted," and how unfair it is that he should be expected to act like a man, when he has all the instincts of the fox. We need hardly mention his name, it will readily occur to every reader. Col. D. M. Fox, D. Morton Fox, and Dorus M. Fox are the several ways in which he has been pleased to make himself known. Unfortunately belonging to the male sex, he labors under a disadvantage in changing his name to meet the exigencies of life from which some of his confreres are exempt. Having labored for some time in the Iowa vineyard and devoured all the grapes within his grasp, he longed for finer bunches just beyond his reach. Not having wings, and being less agile than in years past, he was at a loss until he bethought himself of two females who like himself were rather passe, and anxiously reaching for something beyond their grasp. From Milwankee he called Juliet H. Stillman-Severance, whose notoriety as a free-lover is familiar to the Journal's readers. From her unpretentious little meeting place over a pie bakery in a retired part of Chicago, he called Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond. Responding with alacrity to his call, they hastened across the Father of Waters. Then this trinity of salacious repute proceeded to materialize a ladder whereby the fox could climb within reach of the ripe and luscious fruit, toward which his longing eyes had been fixed. They evolved from their necessities material for the ladder and having stuck it together as best they could, with about forty medium and small sized tacks, they called it, "The Iowa Conference of Spiritualists." True it is rather rickety; whitewash and carbolic acid will not conceal its origin or odor; still the fox has hopes that as he is already on the top round he may be able to seize the coveted prize before the honest husbandmen awake to their dan-

Taxation of Church Property.

The New York Times of the 17th inst., gives an amusing account of a discussion before the Lee Literary Society in that city, on the propriety and justification of lying under any circumstances. A Mr. Thompson argued it was sometimes justifiable to lie, while a Mr. Park (a commercial traveler) curiously enough took the opposite grounds. The same paper has a report of a Mr. Geo. A. Andrews's paper read at a meeting of Baptists, in Brooklyn, opposing taxation of church property on the ground that "the State limited the use of the property exclusively to public worship and it could not be used for secular purposes." Mr. Geo. H. Andrews is known as a champion of non-taxation of churches. His logic is very poor; so poor, indeed, as to give color to Thompson on the lying question. The State says that a building which is exempted from taxation on the ground that it is a religious institution, shall not be used for secular purposes. That is all. It does not, as Mr. Andrews asserts, prohibit such property from being used for secular purposes: it only says. if it is used for "religious" purposes, solely, then it may escape taxation. Mr. Andrews finds but shaky grounds on which to justify exemption.

What Constitutes a Christian?

Discussing this question, an Episcopal pa per says:

"The name was applied to a community and the sign and seal of admission into tha community was baptism. This sacrament made persons members of Christ, it admitted them to fellowship with the saints; it marked the beginning of that 'discipleship.' It seems reasonable, therefore, to say that the name of Christian includes all the baptized, and cannot be claimed by any who are unbap-

If the opinion of a few men of that time were enough to settle the question for all time, the above might pass with slight objection. But Jesus taught a different doctrine. He said nothing of ceremonies, nothing of the form of church organization, but always referred for proof of his divinity to the work he did for humanity, and he gave that as the standard by which all men were to be finally judged by. The sign of a true church which he gave—the only one—was, that the gifts of healing and exorcism should be among them. So far as we can perceive. Spiritualists are the only ones who can justly claim to be the true successors of the disciples, for they teach the same doctrines that Jesus did, and the "signs do follow them that believe," as he said they would.

In August, 1878, the Journal inserted a 'reading matter" advertisement for Thomaš R. Hazard, upon his express order and rendered him a bill, at regular rates. This bill he refused to pay and it still stands against him. We will donate the bill to our esteemed Boston contemporary as a pittance toward making up the deficit caused by the enlargement of that paper, rendered expedient by the birth of the Two Worlds and discontinued at the earliest moment possible after the decease of the supposed rival. We do this all the more cheerfully because "Shepard Tom" has taken on new loves and divides his patronage with less cultured sheets. Another wholly unselfish reason for our generonsoffer is that we have no hope that Thomas will ever pay the bill so long as it is ours. but may pay it to a paper which has published so many miles of his novels.

"The Butler Cure" and "The Faith Cure."

We have "faith cures," "prayer cures," 'cures by the laying on of hands," etc., and now the "Butler cure" steps to the front. The Index says:

"If, at the end of his coming term of office Gen. Butler fails of re-election, there seems to be indications of his eminent fitness for another no less useful vocation,—that of a revivalist preacher; for in addition to the devotional tone assumed by the General since election day, and the telegraphing of the doxology to him by his Springfield admirers, it is reported as a fact that through him a wonderful cure has been effected. An old man over seventy years of age, living in Westfield, Mass., proudly announces that Gen. Butler's election has cured him of kidney complaint and rheumatism; and he has for the past two days been going around among the local Butler leaders, thanking them for what their efforts did for him. For a long time, he has been confined to the house, and much of the time to his bed by his complaints. He says that, much as he wanted to vote for Butler, he had not strength to walk or ride to the polls on Tuesday; but, when he got news of Butler's election the following morning, all his illness left him at once, and he found he could walk about nimbly. He is confident his cure is permanent, and wants every one to know Gen. Butler's election did

"Mr. Richard Hoffman, of Bentleyville, Washington county, Pa., who had been so badly crippled by paralysis for several years as to deprive him of the use of his limbs, has been recently restored to health, and he attributes his miraculous cure to the influence of prayer. In narrating his experience he says that on Thursday last he asked his friends to pray for his restoration to health, and at 8 o'clock on the same evening he crawled to the wagon-shed, were he prayed fervently for hours. He experienced a feeling, he says, such as he never had before in his life. On his way back to the house he attempted to walk, and since then his strength has been gradually returning. He now walks and rides about the country to the great surprise of the natives for miles about Bentleyville. Dr. Scott, who has been attending Hoffman-together with the members of Washington County Medical Society—declared his case incurable, and is unable to offer an explanation of his patient's condition."

The Tribune of this city speaks of Mr. Me Vicker's lecture as follows:

"It is needless to say that the address or lecture was entertaining and instructive. Many portions of it were especially eloquent. and some of the pictures would compare for beauty and force with the best productions in the way of popular oratory. itself was given with rare finish, Mr. McVicker being an admirable elocutionist, and he gave to his lecture all the force which elocution can impart to language deliberately chosen with good taste. As a literary paper the lecture was a success. Apart from the recital of some personal reminiscences, which were repeated in a colloquial form, the lecture may, in a literary sense, be said to have contained many gems of thought elegantly

"Taken, however, altogether, the lecture as a literary production and as an entertaining paper admirably delivered may be said to have been finished and excellent. We understand it is to be repeated in the Eastern citand finally . when dublished in book form: it will be well worthy to take rank among the best literary publications of the times.

We can cordially endorse these comments and hope many of our readers will have an opportunity to hear Mr. McVicker. Our extracts on another page give scarcely a hint of the pleasure and profit the lecture affords.

A naughty, naughty man was he. "Who?" The Brooklyn man who started a Spiritualist paper in New York City and thus put the Boston paper to the necessity of increasing its size one-half at a time, too, when the "Slough of Despond, financially speaking," was in sight and the "donations of generous friends" not sufficient to safely bridge its dark waters. The bad Brooklyn man having done this, stopped his paper, but the virtuous Boston sheet could not so quickly decrease its size, for that would have exposed the reason of its enlargement. So the poor dear had to carry the load for decency's sake some months longer, but now it has shrunk to its original proportions, taken out some of the superfluous padding and become thereby a lighter load to carry by several thousands of dollars a year. Brother Colby should now, with his kitchen cabinet, visit the aristocratic quarter of Brooklyn and present for payment to the wicked Doctor a bill for the extra expense incurred by the forced enlargement. Should payment be refused, then let Brother Colby and his k. c. declare they whi stay and board it out-the money will be forthcoming!

Prayer and the Transit of Venus.

Dec. 6th, the transit of Venus occurs, and great anxiety with reference to the day has peen manifested by astronomers. Prof. Brooks, of the Red House Observatory, of Phelps, N. Y., in behalf of astronomical science and astronomers, asked that prayers be offered on Sunday last in all the churches for clear weather on that day. He says: "The solution of the sublimest problem known to science is to be attempted on that occasion. the opportunity for which will not occur again for 122 years. Millions of dollars and months of valuable time have been expended in preparation for the great event."

T. G. Howland informs us that Abbie Burnham lectured at Providence, R. I., last Sunday. She holds forth there again on next Sunday. Dr. Storer and Jennie B. Hagan occupy the rostrum there the third Sunday of this month: they will be followed by J. Frank Baxter. Spiritualism seems to be flourishing

As we go to press we learn that Mrs. R. C. Simpson and Mrs Wilson-Porter are still quite ill but hope to be able to resume their public work during the week.

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GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this officeon Monday .]

Hudson Tuttle lectured at Ottokee, Iowa to a large audience on the 20th, ult. his 17th, lecture at this place.

Light for All, published at San Francisco, comes to us now in pamphlet form-containing sixteen large pages.

Dr. J.K. Bailey spoke at Toledo. O., Sunday. Oct. 5th; Tiffin, 12th; Arcadia, 15th; Clyde, 19th; Sharon, Medina co., 28th.

Mrs. Dr. S. E. Somerby is now in Brooklyn, N. Y. On her way East she had a very lucky escape from a terrible railroad accident.

"Prohibition Republicans" is the name of a new party started in New York. Its object is to prohibit the use of intoxicating drinks.

Mr. G. S. Geer of New London, Minn., the father of Geo. Geer, the lecturer gave us a call last week. He finds much to interest him in Chicago.

Those who wish to become familiar with mesmerism, should send to this office for Prof. Cadwell's work on "How to Mesmerize." Price 50 cents.

Do the Spiritualists of Iowa desire to join a "Conference" engineered by a man whose reputation is a stench in the nostrils of all decent people who know of his career? Hardly.

"A New Basis of Belief in Immortality," by John S Farmer. An excellent work for the Spiritualist or skeptic. Price 30 cents. but few, even among professed Christians, For sale at this office.

Mrs. H. N. Hamilton writes as follows from Port fluron, Mich: "We have com- the stake gallant and noble souls such as Brumenced our meetings for the winter. All are made welcome from both sides of the river."

A. B. French, who was in Chicago last Sunday and attended the lecture given by C. Fannie Allyn at 52 South Ada St., will speak before the Spiritualist Society of Cincinnati during January and February.

Hudson Tuttle speaks of "Moral Education, its Laws and Methods," by Joseph Rodes Buchanan, as follows: "Clear, fresh and forcible in every page, there has appeared no work like it; none that will compare with it in practical suggestions. Price \$1.50. For sale at this office.

Dr. Carter who has been located on the South Side has removed to number 12 Ogden Avenue. Mrs. Gould, lately from Boston and commended highly to us as a medical clairvoyant and business medium, may also be found at Dr. Carter's. Saturdays she gives medical treatment to the poor, free of charge.

Mrs. E. F. J. Bullene has created wide spread interest in the cause of Spiritualism wherever she has traveled in the West. She is now at Longmont, Col., where she has created a spiritual revival, and her services are in such demand that she has decided not to hasten home. Her address has been changed to 465 Santa Fe St., Denver Col. She desires the friends at Alton, Ill., who desire her services to write to her again, as she unfortunately lost the letter of the one who opened correspondence with her, and cannot recall his name to memory. The Longmont Ledger, the editor of which is a Universalist minister, speaks as follows of Mrs. Bullene: "She is certainly a highly cultivated woman, and we have rarely listened to a public speaker male or female, who invariably clothe their ideas in as choice and carefully selected language."

Mrs. C. Fannie Allyn in Chicago.

To the Editor of the Religio-Philosophical Journal:

The morning audience gathered in Mar tine's Hall yesterday began to fear the speaker engaged would fail them. Just as they were about ready to press into service the eloquent speaker, A. B. French, who had come to town to hear Mrs. Allyn, she arrived. The train was two hours late, obliging her to go directly from the depot to the platform. Some of us were wondering why she had not started on an earlier train, until we found she had remained at home to eat Thanksgiving turkey with her aged and feeble parents, whose lives are made comfortable by her constant, loving care. Then all said: "Bless her kind heart! that was right!" Though fatigued by the long, thousand mile ride, she bravely went through her morning's work to the general satisfaction of her audience. Those of us who had heard her before, however, could see the effects of the

In the evening she was greeted with an excellent audience, who frequently applauded her inspired utterances. She commenced the services by reading an extract from a bible of her own make (which I have no doubt will compare favorably with other Bibles) depicting the curious but very laudable actions of a very "Odd man." It was of the humorous and pathetic nature, and was lis-tened to with deep interest. There were nu-merous subjects presented for her consideration, but she directed the most of her attention to one that related to "Heaven and Hell," defining in clear and concise language the nature of each, and depicting in vivid colors the transcendent beauties of that condition which gave one heaven, and the debasing nature of that state which resulted in hell and its attendant calamities. She held the undivided attention of the audience throughout her address, and at the close. I heard many remarks of approval.

R. H. SIMPSON, Secretary Second Society of Spiritualists.

45 North Sheldon St. Brown's Bronchial Troches for Coughs and Colds: "The only article of the kind which has done me good service. I want nothing better."—Rev. R. H. Craig, Otisville. N. Y. Sold only in boxes. Price 25c.

Many a man's vices have been at first nothing worse than good qualities, run wild.-Hare.

Current Items.

celebrations. English Quakerism allows nothing written or prepared at any of its resion of a poem by Whittier.

of them, a ripple went over the assembly when a good stranger brother last week, praying for the conversion of "the best Mayor," encouraged the Lord by the assurance that it was "by no means impossible." And we sadly fear that some naughty want of faith mingled with the smiles.

An electrical storm extending from the Atlantic seaboard to the Missouri, commenced early in the morning of Nov. 17th, and nearly cut off telegraphic communication for nine hours. In the Chicago office of the Western Union line the switch-board was set on fire several times. The atmospheric electricity coming into the Milwaukee office was sufficient to keep a lamp burning. Wires running from Cincinnati to St. Louis were worked without a battery. A similar condition existed simultaneously in Europe and serious-

Lord Queensberry said on the occasion of his removal from his position as a Scotch representative Peer in 1880: "This is, perhaps the last chance I shall have of making the statement before my peers. That any human creature, be he peer or peasant, man or woman, pauper or millionaire, should be visited with pains and penalties because of his or her speculative opinion on a subject whereon are agreed, is a bitter satire on your vaunted liberty. My lords, it is the spirit that lighted the martyr fires of Smithfield and that led to no. It is noble company you are placing me in, my lords, and I shall thank you for it."

According to the Troy (N. Y.) Times a practice prevails among ignorant Jews of selling credit with Heaven. Harris I dovitch, in juil there on a charge of assaulting Mrs. Louis Cohen, told the reporter that the fracas in which Mrs. Cohen was injured was the result of a quarrel between himself and Airs. Cohen's husband, owing to Cohen's refusal to self his credit with Heaven to Udovitch for \$150. Cohen and Udovitch are Isrealites. The practice is not authorized by Jewish theological writing or by orthodox rabbis. The idea is thought to be derived from a passage in the Talmud, "Good deeds buy the future world." which is wrongly construed. Rubenstein, the murderer, who was hanged at New York several years ago, interpreted the proverb as Udovitch does, and after his death sentence endeavored to buy the benefits of another

competitive examinations in China to be sure of his physical condition as well as of his intellectual attainments. The annual provincial examinations were held this fall in Hangchow, whose streets are described as having literally swarmed with students of every age, from 15 to 80, and of all conditions. The examination "hall" was an inclosure of about eight acres, containing 10,000 cells for the competitors; each cell being three feet wide. five feet long and seven feet high. The candidates went in on the eighth day of the eighth moon, and remained in two nightsand one day. They returned on the eleventh and went through the same ordeal, which was repeated again from the fourteenth to the sixteenth. A candidate is occasionally found dead in his cell.

A resident of Manchester, Eng., who has recently been traveling in this country, writes to the Manchester Guardian calling attention to the great number of drunken women to be seen in the streets of that city. "Having lately returned from America." says, "where a drunken woman in the streets is a rara avis, and where women are never seen drinking in the saloons with men, except in the most depraved places, I perhaps notice it more than those who, living here have got accustomed to the sight. In Manchester I see with horror and disgust that it is a common sight, and one to be seen at any hour of the day or night; and in our public thoroughfares women and girls mere child-ren may frequently be seen reeling through the streets, fouling the air with profauity and obscenity. It is a frightful state of things and ought to be looked into and remedied by the law. I can assure you that, though not very squeamish, having lived out West among desperadoes and diggers many years, I shivered with horror and loathing to hear the frightful and obscene language indulged in by these young girls—all unchecked by barman or master. Can nothing be done to prevent

To despise our own species is the price we must too often pay for a knowledge of it.-Colton.

The two great movers of the human mind are the desire of good and the fear of evil.-Johnson.

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CURES EVERY CASE OF PILES.

English Quakerism has ruled out American Quakerism for having committed the horrible heresy of permitting to be read one of Whittier's poems at a meeting held on a Sunday in Philadelphia, on the occasion of the Penn ligious meetings, and hence the vigorous action of the English "friends" over the admis-

The attendants at the Union Park Church prayer-meeting, Chicago, are generally sober and devout when led in prayer. But, in spite

ly affected the submarine cables.

man's good deeds.

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Flesh Brush QUILLEAN EATING

Passed to Spirit-Life.

From Worcester, Mass., Oct. 20th, 1882, the spirit of WP-lard Saunders, aged sixty-two, passed on to Join loved ones in the home of the sont.

His had been a well-spent life. He was a kind husband and father, a genial and sympathetic friend, and therefore will be sadly missed among associates as well as in the home circle. For many years he was a firm believer in spirit communion, and although his last sickness was very brief, yet when the mulited knock of the pale boatman summoned him away, he hostiated but a moment as his glance fell upon loved ones. Then with a sweet smile, nearly closed his eyes, saying, el'm so tired," and then passed over the slient river. Thus a widow and two daughters are left, and and lonely, yet they realize he is gone just a little before to bridge the chasm between the two worlds, and then return with words of encouragement to cheer their hearts while wanderers here. We feel that the companion who had walked nearly forty years of earth-life by his side can truly say:

I saw not the angel in waiting there,

I saw not the angel in waiting there.
To guide him over the golden stair;
The gates of the city I could not see,
But I know my companion is watching o'er me,
Mass.
MRS. S. A. THAYER.

Chelsea, Mass. November 10th, Dr. Heary O. Wight left his home in Marsencylle, Vt., to visit patients in Keene, N. H. He stopped at the Cheshire House. When going to his room the next day he was found dead, suffocated by gas which was not perfectly furned off. His see was 47 years, 5 months and 8 days. His hody was taken to his home that evening. On Monday, the 18th list, a large concourse of people gathered and the fueral services were conducted by the writer, He leaves a vafe and two sons, an aged father and widowed sister, for whom the deepest sympathy is felt. He has been the physicism of many of the best farmness in town for the last 25 years. His loss will not only be deeply felt by his family, but throughout this and other States, those that knew him best prized byn most.

SARAH A WILEY.

him most.

Rockingham. Vt.

From Pertonsyille, Vt., Nov. 71th, after a long and painful illness, Mrs. Evira, wite of Q. M. Deroad, aged 76, wers, pass ed to spirit-life. She has long been a benever in spirit-communion. She will be greatly missed by her aged companion with whom she has four acyed 56 years, and by landred and friends. Many of our lecturers will remember her warm well-come as they tarried in her home. Her funeral, was inrach attended. Services in the Spiritmaist half in that place, by the writer.

Passed to spirit-life from St. Loais, Mrs. Nos. 5, 1882 our beloved brother Charles Hawten, aged 67 years.

He had been all for a long time, but bere his suffering with great patience and courage. He was goad the shent messence ide him come. He leaves a wife and two sons, He had been a reader of the RELL-to-Philosophical formal, he had been a reader of the RELL-to-Philosophical follows had, "My paper seems to read more and more heautiful. I wish it came more than once a week." He passed off at Salio P. Mr; that same exeming he made his death known to several living at a distance, as he pured he would when in lite. There was a root of friends at the funeral, and many Christians who remarked, "If there ever was a good, noble man the decensity as he requested.

C. TUCKETT.

Notice.

The Officers of the Minnesota Board of Spiritualists do fore-The Officers of the Minnesota Board of Spiritualists do force by notify the Spiritualists of the State that on December 23rd, 24th and 25th a meeting will be held in the City of Minneopolis, at Concert Hall, 240 2nd Avenue South, at which officers will be elected for the ensuing year, which election, for prudential reasons, was deferred at our Annual Convention last September. A good attendance is honed for that the State may be well represented and some system of cooperative work linuagurated.

LEWIS KIRKLAND, Secretary, SUSIE M. JOHNSON, President.

Spiritualist Conference.

The Northern Wisconsin Spiritualist Conference will hald a three days' meeting in Spiritual Hell, Omro, Wis., December 15th, 16th and 17th, 1882. Mrs. E. C. Woodraff, of Michigan, and other good speakers invited to be present. Fred H. Pierce, crow located at Berlin, Wis., who gave at our hast meeting some of the finest tests ever given in this place, will also be present. Prof. C. P. Longley's music, so well liked by Spiritualists, will be used by the choir through the Convention. It is expected steps will be taken to organize a State Society. Usual courtesies by the Omro Friends.

WM. M. Lockwood, Pres. F. Howard, Vice-Pres., Omro, Nov. 20th, 1882. Dr. J. C. Phillips, Sec.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A.M. and 7:45 P. M. Lecturer: Mrs. C. Famile Allyn.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

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 r. M. The public invited.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.-Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 p. M.

Brooklyn, N. Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION having secured the church edifice formerly occupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services—every Sunday at 10:30 A. M. and 7:30 r. M. Able and Instructive sermons will be delivered. Seats free, and all are cordually invited to attend.

A. H. DAILEY, President.

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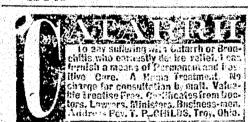


LONDON AGENCY

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A New Bridge St., Ludgate Circus, London, E. C., Mr. J. J Morse, Agent. Subscriptions received. Specimen copies and plied at three pence. All American Spiritual books supplied

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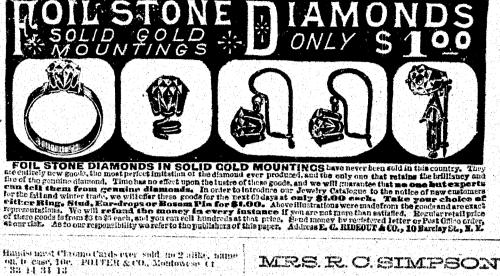
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Voices from the People,

AND INFORMATION ON VARIOUS SUDJECTS.

Songs Tusung.

BY REV. W. W. MARSH IN ZION'S HERALD.

A white hand is touching the organ keys, A waite hand is touching the organ keys,
And a clear voice is singing low
In a minor strain that is full of tears;
Now bars of a rollicking flow;
Now in bursts of power, which storm and charge
From a soul's deepest depths upflung;
And I wait as one at the gates of life, As I list for the song unsung.

There are notes which pause at its lowest keys,
There are strains forerunning its power,
And my heart throbs quick in the music's rush, Leaning out to the golden hour; But the high strain falters, the key is lost, And the gates as slow inswung; I may not pass o'er the threshold, Lord, Of the land of the song unsung.

But passing sweet was the vanishing glimpse, And I turn, with a numbing pain, To feel the close bounds of possible life Pressing sharply upon me again; And the finite bare the infinite out, With its films like gossamer hung;
While the song beats through the spaces far, Still a song to our ear unsung.

Ah! the grandest poems were never writ,
Though Homer came and passed again;
And diviner strains than a Sappho sung,
May still sing on in the hearts of men;
And the loftiest chant which swells and shakes Through the minster's arches flung, Dies out in the sob of a hopeless pain, For the joy of the song unsuig.

And so each in his unread life apart, With a vague, sweet mystery each, Bears a haunting hope of a bliss to be, Which will not leap to speech. And the passion despens along the years, From the days when the world was young; The eyes of the holiest brim with tears, As they wait for the song unsung.

. And I think, in the sunset flushing red And under the solemn stars, Of the stormy years that may come and go, As I heat these prison bars; And I know that in all the din of sounds, And the influite changes rung, I can catch but far-off, dying chords Of the many-keyed song unsung.

My Lord, I will wait, for the way lies clear; Though the sore-laden days be long: There are flashes of sun along the way, There are pleasant wafts of song. Then the bar of sense, by the hand of death, Shall at last be backward flung, And I shall, unbound, at the threshold stand Of the life of the song unsung.

And the rapturous song shall rise and fall, And the splendors shall come and go.
Till the gladsome light of the glory smite Across all the darkness below;
And the giory of morning shall fall for me,
Where the fringes of darkness sung;
The fetters of flesh shall be burst at last, When the song shall no more be unsung.

Notes by the Way.

The RELIGIO-PHILOSOPHICAL JOURNAL devotes much space to the correspondence that has taken place respecting the conditions under which public scances are held. It reproduces several of the letters which have appeared in these columns, and devotes two leaders to a philosophical and temperate discussion of the questions at issue. The JOURNAL has gone through all this before it reached us. All our new departures and developments come to us from America. The first wave that touched our shores came from the West, and it has been so ever since. It is safe, indeed, to predict that the condition of Spiritualism in America at a given date will be reproduced in its main features, making allowance for necessary differentiations, among us a year or two later. How this may be accounted for I do not profess to tell. It may be that the invisible directors of this great movement find their best and most impres sible material in the more nervous and sensitive dweller in the West, and that there the battle is fought which invariably gives new truth its foothold. Thence, it may be, it finds its way to our coarser senses and less mercurial temperaments. Be this as it may, America remains what I called it ten years ago, the Judea of Spiritualism.

It is five years since the JOURNAL, began a vigorous attempt to educate the public on the subject of dark seances and cabinets, and it is a little longer since I found myself compelled to arrive at the conclusion that, chiefly in consequence of these methods of investigation, Spiritualism was not only becoming a byword among men, but was being discredited by the pranks of an order of spirit that was rapidly be coming dominant in the public movement. It was passing, in my opinion, into the power of a distincily lower order of spirit than had previously manifested its presence in our circles. I do not say that these were "evil," I have learned to call nothing "common or unclean" that may be used for educational purposes, and such purpose has, I am fully sure, been served by these beings, when the lesson they can teach has been rightly learned. But the fact remains that the lesson has not been usually apprehended and across these past five years the reviewer, whose eyes are open, can read the lesson of woe witten broad and large. The effort at pur ation in England has been tardily made, but here at least it is "better

late than never.'

Promiscuous public circles are an abomination: they are moral pest-generators, where both medium and sitters are liable to become, and in too many cases are thoroughly demoralized." This is the in-dictment of the Journal. It is said by some that no attempt should be made to interfere with any conditions of investigation; that darkness is favorable to the production of certain phenomena, and should therefore be employed. I may rejoin for myself that I desire to interfere with no man. I know that darkness is favorable to the production of some phenomena, and these not always of the most desirable nature. It is not the darkness (as the JOURNAL points out) that is objectionable per se; it is because of the cloak that it affords for deception, because of the facilities it gives for erroneous and faulty observation, and because of the spirits that it invites to play their delusive and mischievous pranks. It is not desired to interfere with the sacred liberty that is the birthright of all, and which most of us so grossly misuse. But if I see a child playing over a cesspool, I do not interfere unwarrantably when I say to the mother, "My good woman, if you do not take that child away it is extremely likely to catch typhoid fever." That is all.—M. A. (Ozon.) in

The Ladies Spiritualist Aid Society New York City.

To the Editor of the Religio-Philosophical Journals

. The regular monthly meeting held at Mr. Kiddle's residence, Saturday evening, Nov. 18th, was a success from all standpoints. In response to a touching appeal made by our gifted teacher. Mrs. Nellie 5. T. Brigham, the friends contributed liberally to the aid of Mr. and Mrs. Barnard, \$38.60, being the amount of the collection. The meeting was largely of a social nature; occasionally the flow of conversation and exchange of greetings would be checked by music or the humorous recitations of our talented young elocutionist, Marshall P. Wilder, who kindly favored us. Mrs. Miseman contributed to our enjoyment by her piano solos; a duo, piano and violin, by Mrs. Wiseman and Mr. Henry F. Kiddle was worthy of the applause which it called forth. Miss Bessie Kiddle sang very acceptably. The musical mediums, Mrs. Gage and Miss Billings, under control of their spirit guides, rendered inimitably selections of music, vecal and in-strumental, exciting wonder and admiration as well as eliciting praise. We were glad to welcome the old familiar faces, and to greet the new friends. Our society is slowly adding to its numbers, and we are earnestly striving to do good, though in a small way. We would urge the lady members to attend our weekly meetings which will be held as usual, at 789 Lexington Avenue, Fridays, at 3 P. M., until further retires. MRS. MILTON RATHBUN, Sec'y.

A Letter on Organization.

DR. A. B. SPINNEY, Dear Sir: In response to your invitation, allow me to say my heart is in the cause. I believe it is the duty of a true Spiritualist to reach forth his hand for more light from those capable of being his teachers, and also to extend the hand of fellowship to those who need a guide from the dark-ness of the past to the light of the future. He should not only be interested in Spiritualism, but in the welfare of humanity, and as fast as he receives new ideas and truths, put them too work in the reformation and elevation of his brother man. One of the best and surest means of effecting this end is by organization. "In union is strength;" we can then work and see greater results from our labors. Spir-itualism has too many excresences that hinder its advancement, we have too many imitators, who ought to be sailing under the firm name" of "Humbug and Fraud," dealers in counterfeit and spurious goods; too many selfish followers using some spiritual gift, or pretended gift, for selfish ends; too many who mistake words for ideas. Something should be done to place Spiritualism on a higher plane of usefulness, and make it accomplish better results and give the candid inquirer to understand that the office of true Spiritualism is not to feed the love of the marvelous of those who mistake common jugglers for messen-gers of God.The sooner Spiritualism, by organization, is raised to a higher plane to meet the demands of the more enlightened minds of the day, the sooner will it be embraced by the leaders of thought. will then have a greater influence for good and the less enlightened and more passive mind, will be taught a higher idea and better use of the grand gift of spirit communion, a more sublime conception of its principles, and a more earnest following of its true leachings. A majority in the spiritual ranks think, but are in need of some energetic and worthy leader who has the moral courage to boldly advocate its principles without fear of custom or public opinion. The followers will then flock around the standard and become a power for the advancement of its truths, instead of a scattered force without or-

ganization or leaders.

"Popularity before Principle" has ruled the world too long, and the sooner thinking minds break its chains, unite their efforts, declare their principles, and go too work to advance the cause for the good of humanity, and give the world to understand that this is an established fact well worthy of their con-

this is an established fact went worthy of their consideration, the letter.

One reason why the creeds of the past have so long hindered the onward murch of pregressive ideas, is because they are so well organized and work by method; and the only reason why Spiritualism has made such rapid advancement in spite of the opposition of the church is because it is founded on truth and facts. It is my earnest desire that the principles of the spiritual philosophy be turned to a noble account for the improvement of society and it certainly can best be done by organization. Beautiful fruths and sublime ideas are of but little benefit to mankind until they take form in practical application, and organization is the chief method of changing the "ideal" to the "real." An organization can be effected that will be powerful to advance the cause of Spiritualism, and yet on so liberal a basis that it will give free scope to the most advanced thoughts of the day, and no one need fear that he will be fettered in his belief by organization, for in this day and age there are minds, thank God, that will think. There is no power on earth that can chain thought, and when any organization hinders a free expression of opinion, the leading minds will break from its ranks as they have from those of the past, and a new and better one will take its place.
• Many anxious inquirers longing to learn something

of Spiritualism, look around upon its scattered adherents for some one from whom they can learn of its principles and teachings; having no organization they do not know to whom to look for a true exposition of its laws. They apply to A, B or C and the result often is, a statement from one who is too ignorant to account to the construction of th ant to comprehend its sublime truths, and who makes use of it more for his own amusement or some

selfish gratification, than from any noble purpose. Organize, and the can ild and carnest inquirer will look within that organization for instruction and learn that Spiritualism contains all the elements necessary to enlist the interest of the humblest dis-ciple and to command the attention of the proudest intellect; a heavenly boon that will comfort the mother at the grave of her early hopes, and whisper peace and happiness to the old man leaning on his staff at life's oventide. E. NASH,

Pres. Geauga Harmonial Association Garrettsville, Ohio.

Only a Thought.

To the Editor of the Religio-Philosophical Journal:

If spirit is the primary impulse, germ and principle of life, it logically follows that spirit through the mediumship of human propensities and passions is the prompting and controlling power of the mani-festations and expressions of life—all human activities that are exalting, refining and ennobling to the race, and also all that is ignoble, debasing, crimina-and victous; hence in our view Spiritualism comprehends the whole of life—social, scientific, religious and philosophical. It is for the investigator to exerrise the reasoning power of correct discrimination, choose the good or more improving and reject—rather let alone—the hurtful and debasing. The idea of the continuity and all life-influencing power of spirit, is the basis of mythology and all Bible making, and the religious legends of all nations. It is thus that the belief in the controlling power of spirit has given birth to devils and deities.

The best benefits of mediumship are secured by the careful and correct culture of the interior qualities of the medium, the cultivation of truthfulness and the refining, kindly amenities of social life. To the medium and those with whom he comes in contact, careful clean mediumship is a very great blessing; but indiscriminate mediumship for the manifestation of all sorts of crude spirits, is exceedingly hartful and tends to the curse of objession, which it the most of cases culminates in insanity, ofttimes fa-

It is a painful reflection that during the observation of more than thirty years, and more than twen-ty-five years of careful discrimination, we can name numbers of Spiritualists, some of them prominent in their day in social life, others quite well known for a season as mediums, who by holding themselves passive (willing slaves) to indiscriminate spirit possession have been led into fraud, lying, dissipation and all sorts of excesses—made a wreck and failure of at least their mortal life, a lingering emphasis of the spirit admonition, "Seek not familiar spirits, the vicious, neither go after wizards to be defiled by them." If it were possible for a medium and teacher like the great Christian apostle to become a "castaway," even while he was instrumental in saving others, is it deemed quite unnecessary for modern spiritual mediums to keep their body under control? Those who covet the best gifts of mediumship cannot campass them save by careful culture, the thorough cleansing of the temple, their organism, from all that is hurtful and impure, and the practice of temperance and truthfulness in all things. Where professional mediumship is made holy, trustworthy, pure and clean, then special media, will command respect, recognition, admiration and support from those whose intelligent recognition it will be helpful to possess. But reckless, ruffin Spiritualism, or rather such advocacy of it, will in time pass off and away as other effete and useless matter. W. D. REICHNER.

A Sister's Dream Sadly Fulfilled.

Yesterday merning W. S. Read of the firm of Read & Co., of Oakland, in 'company with a companion named Stern, started out from Long Wharf in a small skiff to reach a yacht upon which they were going on a fishing excursion. When about 200 yards from the wharf the boat, through mismanagement capsized and Read was drowned. Jack Bunnimer who was on the yacht, sprang into the water to res cue the drowning man. He succeeded in reaching Stern, and after a desperate struggle succeeded in saving him. Read started to swim toward the wharf, but when within fifty feet of it he sank and did not rise again. The body was found late in the afternoon and taken to the morgue. Connected with this sad event is the fulfillment of a dream. Last Friday night the sister of the deceased dreamed that her brother had gone out in a boat on Sunday, that the boat had been upset and her brother drowned. So vivid was the remembrance of the dream when she awoke on Saturday morning that she went down to her brother's office, told him of it, and begged him not to go out, but he laughed at her fears as the result of a disordered mind.—San Francisco Chronicle.

Subjects discussed.

Hifram Turner writes: I we out the Journal. One thing I lik it is bitter against fraud and dever truth, and nothing but the truth.

How it Looks to an Outsider.

The "Editor-at-Large" scheme, which the Banner asserted was conceived and engineered by a band of illustrious spirits, (a story the E.-at-I., never denied, although he knew the plan was evolved from his own brain under the inspiration of his necessities) having proved a fizzle, as was easily to be seen it would, the "remains" have been gathered up and coffined in a book. Owing no doubt to the orders of the "band," the Journal has not been favored with a sight of the corpse, but the Investigator has been more fortunate. In lieu of any remarks of our own over the defunct, we append the words of consolation so feelingly expressed by Brother Seaver, the worthy editor of the *Investigator* and long-time friend of Brother Colby:

We are indebted to the courtesy of Messrs. Colby & Rich, of the Banner of Light, for a copy of a large book (510 pages) entitled "The Battle-Ground of the Spiritual Reformation," by S. B. Brittan, M. D., "Editor-at-Large." Rather a high-sounding title, but perhaps it is in accordance with spiritual tactics, as Mr. Brittan appears to be the head-center or generalissimo of all the mediums, the Banner included. His book in the main is a compilation of his newseralissimo of all the mediums, the Banner includen. His book in the main is a compilation of his newspaper articles, sharply criticising the opponents of Spiritualism, but he also pays his respects to certain of his own faith—A. J. Davis, Hudson Tuttle, John C. Bundy, etc., whom we had supposed were sound and reliable mediums, but Mr. Brittan seems to intimate rather forcibly that they are considerably demoralized, especially Mr. Tuttle, who is criticised if not slaughtered in a theraughly inspire manner

if not slaughtered in a thoroughly rasping manner for presuming to differ from the "Editor-at-Large,"

Br. Colby, however, who is honored by Mr. Brittan with the title of the "Nestor of the Spiritual Press," appears to be almost solitary and alone in that he seems to be almost solitary and alone in that respect, according to the Doctor, we are afraid that our brethren of the harmonial philosophy are no longer a happy and united family. The spirit of discord has got in among them, and if it is not ex-orcised or driven out soon, they will be "a house divided against itself" and as quarrelsome as the

Dr. Brittan is not the right kind of a man for a Dr. Brittan is not the right kind of a man for a leader, because, having been a priest, he is still addicted to priestly proclivities or domination, as is evident on nearly every page of his book, and we were constantly reminded when reading it of "I am Sir Oracle," etc. It is all about himself; he is the head and front of the "Spiritual Reformation," which, in one sense, is rightly named, as it has somewhat reformed religious bigotry, but we doubt whether he has done half as much in this good work as many men of more liberality and far less pretenas many men of more liberality and far less preten-

Tests of Spirit Presence

To the Editor of the Religio-Philosophical Journal: I have been a strong Spiritualist for over thirty years. A few of the reasons why, I send you, which are so startling and authentic that the conclusions I reached were irresistible. While I was a boy twelve years old and over thirty years ago, my own mother, a good Methodist up to that time, became a fine medium for rapping and writing, often in many foreign (even Chinese) languages, personating death-bed scenes, healing the sick, writing with her finger upon her arms, face, etc., which appeared like burns or whip marks; often writing in this way the names of deceased persons, the friends of some one present that she had never seen or heard of before. For a long time she was so afraid of doing wrong that she would only consent to hold circles upon the condition that the company would believe nothing whatever in its claimed spiritual authority. She thought it might be the devil or some undiscovered force in nature, and she was afraid of misleading the world. She at that time never thought of charging for her services, nor of taking fee from each sitter in the circle. She, Mrs. S. M. Seymour, lived at that time in Waukegan Ill., and she often spoke in some hall in Chicago in public upon "Political Economy" under the influence of Daniel Webster; also on "The Wrongs of Ireland" with Robert Emmett for an influence.

There are several now living in your city that will remember her fine tests. When she was at home the house was plways full. I well remember the visits of Henry C. Wright, Joel Tiffany, Dr. Haskel, Warren Chase, A. B. Whiting, J. C. Mendenhall, Ira Porter, Hon, J. C. Smith, and hundreds of others, many stay-ing days and weeks, until satisfied there was no fraud. of course this could not last many years; the medium in four short years, went to the higher life, while the worn-out earthly form found its long resting place on the banks of blue Michigan's shore. Her work was done; she did it well, but too early left a loving husband and sorrowing children; but she comes often to meet us even now, and well we know she will be the first to greet us when to the golden shore D. W. C. SEYMOUR.

Miltonvale, Kans.

Dr. De Caux Tilney, in pointing subscription, writes: While waiting for dinner on one occasion when absent from home, I had a fine personal experience of clairvoyance. Leaning in an easy chair with closed eyes, but perfectly conscious, I saw my wife and child enter my office at Crawfordsville; the child crawled up the steps, and when my wife stopped to take it up, it went down backwards, causing her to follow in order to take it up. I noted the time, and found on returning and asking my wife, that the vision was correct in time and inci-dent. A gentleman while visiting here, related an anecdote in proof of his belief that Lincoln was a Spiritualist. He said that while he and other friends with Lincoln, were discussing the probability of his election the first time, that Lincoln remarked to them, "I shall be elected and fill the full term, and shall again be elected for a second term, which I shall not finish." On being pressed for his reasons for such a prediction, he said, "I was the other day standing before a mirror and looking at my reflec tion, when to my surprise I saw a second reflection of myself clearly defined behind the first, and beyond a third reflection, but indistinct and only half length I have given you my interpretation." One of our strongest infidels has become a convert to Spiritual-He had the misfortune to lose his wife, mother and children within a few weeks of each other. Since visiting Slade here, he has tried an experiment satisfactory to himself beyond controversy. He placed a slate and pencil in the bottom of his trunk and has received writing of a private nature from his deceased wife. He has since visited Mott, and claims further confirmation, he being told by the control why he failed to leave home for Mott's as he intended at first. He also says, things have been moved in the sitting room and the piano struck, and when he went out of his bed room to see, all was quiet; but on returning he found a chair in the doorway where he had a minute before passed.

Curious Experience.

To the Editor of the Religio-Philosophical Journal: Yesterday morning as I waited across the stree while a lady went on an errand in house opposite, . saw her come about sixty feet towards me, look as if she had lost or forgotten something, and hasten in the door again. In a few hours after, I accident ally found that the lady was in the house all the time that I saw her outside.

I have associated with her daily all her life, and know her face as well as I know any sight of earth; and I saw her, or seemed to see her, as distinctly as I ever did. No other lady passed that door, in or out, while I stood there, and there was nothing in the surroundings to confuse my sight or mind; and I was not particularly interested in anything during the few minutes in which this phenomenon occurred. I would be glad to know how you, or your thinking I would be glad to know he it. class of readers account for it. Mrs. Jacon Martin.

John B. Bond writes: Why will not an honest slate writing (independent) or a materializing medium visit our growing city, Little Rock, Ark? It would do good, and pay the medium. We need no knot tying, bell ringing tricks but intelligent manifestations festations.

Mrs. E. D. French writes: I read your paper with much satisfaction, and as my father is 95 years old, and a great reader. I would like to have him read it, as I consider it the best authority on the

Hiram Turner writes: I will not live with-out the Journal. One thing I like your paper for— it is bitter against fraud and deception. I want the

A Hannied Chamber.

Some years ago I was sent for to treat by mesmer-ism a baronet who resided in Hampshire. I attended him during three weeks. On the day of my depart-ure he said, "Should you come again, I shall change your quarters, and put you into another room;" to which I answered, "Why should you do so as I am very comfortable where I am?" A few weeks after-wards I went to attend him again, and I found the servant had instructions to take my luggerate a room servant had instructions to take my luggage to a room in another part of the house. It was a small room, with small panes to the window and a large fourpost bedstead. Altogether the room appeared gloomy. I could not sleep the first night nor the second; on the third night, as soon as I was in bed, I saw at the foot of the bed the face of a small and very ugly man, dancing about and making grimaces. I turned away, but presently I looked again and there he was still. He appeared a small dwarf, and very ugly. I felt so frightened that I closed my eyes, and did not look or move any more. In the morning I asked the house-keeper if she would put me in my old room again. "O yes, sir," she answered. "I knew." I knew." Next. Reeper II she would put me in my old room again.

"O yes, sir," she answered, "I knew, I knew." Next
morning my patiant asked me how I slept in my
new quarters. I told him that I had returned to my
first. "What!" said he, "you have shifted without
telling me? I had you put into that other room for
an experiment." "What experiment?" I asked.
"I wanted to know how you, a strong mesmerist,
would sleep in a room that is reputed to have been
hounted for a century, and no one has sleet in it for haunted for a century, and no one has slept in it for many years. It was said that the room was haunted by a dwarf."—Adolphe Didier, Light London.

Henry Slade and the New York Conference.

To the Editor of the Religio-Philosophical Journal: At the Harvard Rooms on the 19th Nov. last Mr. Ienry Slade gave a very full and satisfactory defence of his course in his recent trip to Belleville, Canada. Mr. Bronson Murray, Mrs. Hewitt and a number of others bore testimony to the power of the wonderful manifestations which come through Mr. Slade. Mrs. Hewitt particularly gave a most interesting statement of a message written on the slate by a spirit whose name and autocedents were unknown to them. all till given on the slate. Calling at the house indi-cated in the writing Mrs. Hewitt stated a weeping family was found whose tears of woe were converted into joy by the evidence the writing furnished them that the husband and father still lived though he had been "dead" some months. Henry Slade is certainly a wonderful medium. New York, Nov. 22nd 1882.

Notes and Extracts.

All forms of worship that admit of no change are doomed to annihilation.

The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping.-

Often extraordinary excellence not being rightly conceived does rather offend than please.—Sir P.

Man is the jewel of God, who has created this material world to keep his treasure in.—Theodore

Not that men do worthily, but what they do sucessfully, is what history makes haste to record.—

It is better to have a lion at the head of an army of sheep than a sheep at the head of an army of

Spirit phenomena is not a new manifestation of the power of spirit, all through the ages of the past they have been revealing themselves to the world,

but were not understood. The highest mission in life is to become a benefactor to the human race; and he does most for his race, who contributes to its soul growth and spiritual

The length of time a spirit feels the necessity of holding close relationship with mortals, can only be determined by the desire of the spirit to benefit his

No amount or number of professions in a form of belief or worship, can be accepted as evidence of im-provement, unless based upon principles of charity,

Harmonious lyre strings interlace All God's created things, And never an orb that rolls in space But like an Angel sings!

-Dr. D. Ambrose Davis. Strong and rich are in the Mishnah explained in this wise: Who is strong? He who subdues his pas-sions. Who is rich? He who is satisfied with his

A well instructed woman, provided her brain is developed in normal conditions, is the finest flower of humanity, because in her science is softened and poetized by feminine sensibility.—Paul Bert.

Keep thyself pure-sin doth deface The beauty of our spiritual life, Do good to all men—live in peace And charity, abhorring strife.

Sorrow and joy. We should remember that sorrow is in us and not in the things about us; so with joy. The world is but a mirror in which we are constantly reflected.

But ever on the bleakest rock We bid the brightest beacon glow, And still upon the thorniest stoc The sweetest roses love to blow.

Is there in civilized lands to-day a slave pen? Do you know a place where you dare set up an auction block and, standing on it call off the roster of human beings whom you will sell for their worth, as beasts of burden? Nowhere under the skies do angels any longer see a slave market, or the manacles of women driven under lash to eternal separation from their husbands and babes. But in the good days of orthodoxy, Americans held 4,000,000 of slaves—nearly all the property of church members.—Olive Branch.

The percentage of church-goers in New York is not large, according to the Baptist Weekly, which says; "The population of New York has largely in-creased; but will any one tell us of any Baptist congregations which compare in size with those which could be found thirty years ago in Broome Street, Mu-berry Street, Oliver Street, Norfolk Street, Cannon Street, MacDougal Street, and Downing Street, then the seats of large assemblies and great influence? Some of these places are occupied still; but they are sparsely attended, spite of the most earnest and able presentation of the gospel. And prosperous suburb-an churches, when the population is considered, afford little cause for gratulation. This state of things is not peculiar to Baptists. Perhaps half a dozen Presbyterian churches in New York have large congregations, but several others show a very scanty exhibit of worshipers. The Methodist Church has not gained of late years. The Episcopal churches have increased in numbers; but were it not for the large revenues of Trinity, which help many of their churches, they would not be able to keep their doors open, and not a few of them show a very meagre

In an address to the Congregational ministers in Boston, Mass., a short time ago Prof. Park, of Andora, said that there are three doctrines which should be insisted upon as essential to ordination. "These are first, that the Bible is trustworthy as a religious guide in all its religious teaching,—not that the Bi-ble is correct in all its astronomical and geological statements, but that in its spiritual sense and teachings it is not to be doubted. Next, that the doctrine of the atonement is a sacrifical act, as consisting in the sufferings and death of the God-man, which sufferings and death are representative of the eternal punishment of sinners; that those sufferings and that death were designed to, and in fact do honor God's justice and love and holiness as much as the law and the holiness and justice of God would be honored by the eternal perdition of sungers. Third, that this world is the only world of probation; that the future world is the world of punishment if a man dies impenitent, and that such a man will suffer the omishment of the law, which is eternal. These doctrines must be insisted upon, and the present state of the churches demands that they be peculiarly insisted upon. Ordinarily, it is not more essential to in-sist upon them than upon the doctrines of regenera-tion, of total depravity, of the Trinity; but now it is more essential. We must insist upon these doctrines, chiefly because they are true, but because our eccle-siastical fathers have done more labor, and suffered more obloquy for them than for any others."

A PROFESSIONAL CONFESSION.

The Unusual Experience of a Prominent Man Made Public.

The following article from the Democrat and Chroniele, of Rochester, N. Y., is of so striking a nature, and emanates from so reliable a source, that it is herewith re-published entire. In addition to the valuable matter it contains, it will be found exceedingly interesting.

To the Editor of the Democrat and Chroniele:

SIR:—My motives for the publication of the most unusual statements which follow are, first, gratitude for the fact that I have been a decire to your ell. for the lact that I have been saven from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to-day thousands of people are within a foot of the grave and they do not know it. To tell how I was caught away from that this position and to warn others against reading

not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this communication.

On the first day of June 1881. I lay at my residence in this city surrounded by my friends and waiting for my death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous, any one had told me that I was to be brought so low, and by so terrible a disease I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed I should nave scored at the idea. I had always been uncommonly strong and healthy, had weighed over 200 pounds and hardly knew, in my own ex-perience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually fired and cannot account for it. They feel drill and integrity retrief. it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself when the relentless malady which had fastened itself upon me first hegan. Still I thought it was nothing; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a dull, and at times a neuralgic, pain in my head, but as it would come one day and be gone the next, I paid but little attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea was a state of the convenience. attention to it. However, my stomach was out of order and my food often failed to digest, causing at times great inconvenience. Yet I had no idea, even as a physician, that these things meant anything serious or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria and so doctored myself accordingly. But I got no better. I next noticed a peculiar color and oder about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and seum appeared upon the surface, and a sediment settled in the bottom, And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

There is a terrible future for all physical neglect, and impending danger always brings a person to his senses even though it may then be too late. I realized, at last, my critical condition and aroused myself to overcome it. And, Oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs an America and trayled from Maine to California.

inyself to overcome if. And, Oh! how hard I tried! I consulted the best medical skill in the land. I visited all the prominent mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; another, malaria; another, dysyepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the sym toms of all of which I really had. In this way several years passed during all of which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from 207 to 130 pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convulsively clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the derth-premonitory hiccoughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the Kidneys in its last stages. While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's Church, of this city. I felt that it was our last in-

terview, but in the course of conversation he men-tioned are medy of which I had heard much but had never used. Dr. Foote detailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a practicing physician and a graduate of the schools, I cherished the prejudice both natural and common with all regular practitioners, and derided the idea of any medicine outside the regular channels being the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recommended. I began its use on the 1st day of June and took it according to directions. At first it sickened me; but this I thought was a good sign for me in my debilitated condition. I continued to take it; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying hed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wher-ever and whenever I had an opportunity. I also determined that I would give a course of lectures in the Corinthian Academy of Music of this city, stating in full the symptoms and almost hopelessness of my disease and the remarkable means by which I have been saved. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Kidney and Liver Cure, the

remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's isease, and the truths developed are astounding. therefore state, deliberately, and as a physician, that I believe that more than one-half the death's which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other known complaint. Hundreds of people die daily, whose burials are authorised by a physician's certificate of "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it was Bright's Disease of the Kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and isidious nature. It steals into the system like a thief, manifests its presence by the commonest symptoms, and fastens itself upon the constitution before the victim is aware. It is nearly as hereditary as consumption, quite as com-mon and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death sud-denly, and as such is usually supposed to be heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of Kidney difficulty. Certain agony and possible death will be the sure result of such neglect, ind no one can afford to hazard such chances.

I am aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and lecturer, will arouse the surprise and possible animosity of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and

J. B. HENION, M. D.

Mr. II. M. Fiser, of Kinmundy, Ills., has passed to the higher life, He was an old Spiritualist and a faithful reader of the Journal.

personal consequences.

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A PETERBOROUGH PHENOMENON.

A Sick Girl Becomes Blind, but can Distinctively tell the time and see Colors-Her Wonderful Story.

A girl who has been lying sick in Peterborough for some time is commanding a fair share of public attention there through phenomenal circumstances connected with her illness. Miss Wmnle Tracey was employed in the dining room of the Oriental hotel, and on Dotoby 18th, the way attacked after come and on October 28th, she was attacked, after some previous sickness, by convulsions and lockjaw. Her sufferings continued till Tuesday, October 21, when she almost recovered. During this interval Miss Tra-cey exhibited some curious pnenomena. The patient was unable to see, but surprised the dector and those present that at a particular time it was 10 minutes to one. No clock was in the room and the time was correct to a minute. Not only was she blind, but even if she were not so there was no clack for her to see from where she lay. Moreover the was blindfolded and told the time with accuracy. While blindfolded she felt and designated the color of gloves, distinguished the color of two sides of a paper one of which was white the other red. In fact the parties about her bed were astonished at the marvelous way in which she distinguished colors which by no possi-bility could she see. The girl even could tell on what part of a paper was printed matter if there happened to be any. More than this she recognized her itiends by fouching their hands and if the person presented to her was a stranger she readily recognized the fact. A reporter of Peterborough Review visited the girl and he was astonished. Below is an extract from his

and he was astonished. Below is an extract from his remarks on the occasion of his visit.

"Was it this angel that told you the colors and the time and the other things you told us yesterday? asked the reporter. "Yes it was the same angel," she replied; "when I touched a color it would tell me what it was, and it would tell me the time. When Dr. O'Shea brought in his cousin I could not see him and never knew him, but the angel told me who he was." Again was her statement continued by Mrs. McIntyre and the doctor, in so far as they said Dr. O'Shen's cousin did call to see her, and although his name was not mentioned, she told at once that he was a cousin of the doctor. "On Monday evening," she said, in answer to a question, "I could not see any one, and it was then the angels first came to me, and they stayed with me until I could see last even-ing, and then they said 'good-bye' three times, and have not returned. I cannot tell anything now, only by my ordinary sight."-Toronto(Ca.) World.

There are too many of our churches in which the "worship of riches" and the undue deference to men because they are rich, too much invade the pul-pit. The recommendation of the widow that she gave more than them all seems to be forgotten, and the millionaire who gives but, it may be, a hundredth part, according to his means, as does the poor man, gets all the praise.

THE THANKSGIVING ISSUE

of the Youth's Companion will be a double number enclosed in a colored cover with a full page picture of a Puritan maiden paring apples. The artistic beauty of the number shows how much is being done in these days to attract the young to reading which instructs while it entertains. A glance through its pages is sufficient to indicate the result of the Companion's popularity, which has given it a welcome into three hundred thousand homes.

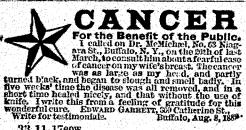
Complaisance renders a superior amiable, an equal agreeable and an inferior acceptable.—Addison.

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The heart that is somest awake to the flowers is always the first to be touched by the thorns .-- . Moore.

Dr. Pierce's "Favorite Prescription," for all those weaknesses peculiar to women, is an unequalled re-medy. Distressing backache and "bearing-down" sensations yield to its strength-giving proprieties. By

The woman and the soldier who do not defend the first pass will never defend the last.—Fielding.



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The faculty which enabled us to discriminate was rarely cultivated to any extent even by those who set themselves up as teachers and leaders in the affairs of everyday life In modern civilization the press, the pulpit, and the stage were three great powers for good and evil. While he might think it was about time for the stage to assume a position and talk back, he was not there to apologize for it, nor was he there simply to condemu the pulpit and censure the press. These two powers set up an ideal of perfection, and each thought itself infallible. In one respect the press, pulpit and stage stood upon a level that of reciprocal distrust. [Laughter.] The public was continually inveighing against the stage and the press; the press was always crying out against the pulpit and the stage, and the stage could not help but feel that the pulpit and the press were not always the truthful, righteous things they would have the people believe them to be. When the stage was pressed for material it fell back on something of a local or sensational kind. So when it was noted that the attendance at church was dropping off, and the deacons returned after collection with empty plates, the ministers pitched into the stage—the stand-ing sensation of the pulpit. Many a minister had made himself known to the community through a phillippic against theatre-going who otherwise would have remained in obscurity all his life long. To this notorictyseeking class of ministers the theatre was o more importance than the old orthodox Hell, for the Devil and his pitchfork had come to be looked upon as mythical even by the church itself, but the theatre and its viciousness were terribly real to the poor trembling soul who felt that it could not mourn sufficiently in this life to gain everlasting happiness in the life to come. Sensible people, whose judgments were not warped by prejudice, be lieved that there was good in the pulpit, the stage, and the press. The trouble was, we did not discriminate between the good and the bad -did not always get things just in the right place. The average man was a victim to his environment—took the world as it came, and drifted on in the channel in which he started. The good frequently passed for the bad, and the bad for the good. We were a hive of busy bees, but lacked their wisdom —did not extract the sweet from life and avoid the bitter. The trinity of modern civilization—the press, the pulpit, and the stage—should work in harmony for the good of the human race, but they pulled apart for selfish

He then considered the three in the order of their birth, the stage being first. The modern drama in every language and of every country traced its origin to the ancients through the church, which only began to condemn when it could no longer control the stage. If the religions with which the ancient dramas were entwined were Pagan, they were at least the best known to the several tribes, and they were far less intolerant and more charitable than many of the religions of our day. The Christian Church adopted the drama as its own, and for many centuries had exclusive, and, for a long time after, a preponderating influence over the stage. If was short-sighted when it allowed so effective an engine as the drama to drift away from

He denied that the stage had degenerated It had, like Governments and individuals been emancipated from the shackles of ignorance and the despotism of superstition. [Applause.] A voice, prompted partly by hate and partly by fear, cried out: "Shall it not be banished from the face of the earth?" That voice had been ringing along the corri dor of ages, but the stage still lives [applause because across it was written "That which God has planted in man can never die." The stage was the highest development of the love of spectacle, which was born in the human heart. There was no other production of the senses of sight and hearing which satisfied so completely-no other which reached the emotions and sympathy of humanity so quickly, none which illustrated so vividly the story of human life. It advanced with true Christian spirit, with no element of hate and combativeness. If insulted it responded, Our enemies cannot kill us; we can afford to suffer and progress.

The second born of the triumvirate was the church, which had professed, ever since its birth, to hold in its hand all the good there was in man on this earth, and to control his destinies in the life to come. After referring to its wars and the victims sacrificed to its arrogance, selfishness, and greed, "for the glory of Zion," he said the cruelties of the church came down far this side of the Reformation-reached down even to our own day, but in a wonderfully modified form, being compelled to yield to a superior civilization which other forces had established. It no longer availed itself of the implements of torture—the only implements ever invented under its patronage. Its burden was heavier than the cross its Hebrew antetype imposed upon the Savior, and it grew weaker as the world grew stronger. On all sides we saw disintegration, and confusion, and a plaintive voice asked, "What is the trouble with the church?" The trouble was the entrance was too narrow. [Applause.] It did not appeal to the judgment of man in offering him childish promises and foolish threats. It had not touched the proper chord in the human heart or it would meet with a universal response. While it claims a monopoly of the only true God, it was an abject devotee of Mammon. It reveled in millions of idle cap-ital, free from taxation, which might build schools libraries and taxation. schools, libraries, and temples of art. [Applause.] It made no proffer of good-fellow-ship, or, if it did, it was with icy coldness save with him who had a long purse. It adhered to its own methods, offering dogma and governments made what they were supposed for human welfare at the fountain head of away by £. G. Rideout & Co., New York. Evesuperstition to a people who had learned to be—the guardians of the people—with digthink and reason. It had planted itself in lity sufficient for respect and of that quality

the light of progress-had failed to keep pace with the progress of the world, and was fast becoming a relic of exploded methods.

The next child was the press, destined to emancipate mankind from ignorance and superstition. About the time of its birth the Western Hemisphere was discovered, as if a cradle were needed for the repose and liberty of the child, in which it might be rocked until it grew to be man's greatest hope in the

He spoke of its advent on the American Continent and of its progress—the stage regarding it with mirth, and the church as the offspring of the devil. The history of printing during the last three centuries was written only in the progressive history of man. Since the invention of printing and the discovery of America, the progress of man had been greater than during the fifteen preceding centuries, when the church was the guid-ing star of the human race. The press of America had achieved greatness and liber, but it had not always been faithful to its mission; nor had it always respected the power it wielded. But, unlike the pulpit, it had al-

ways been progressive.

He then defended his profession, saying that those who listened to the criticisms of the press and the scathing anathemas of the pulpit might be astonished at the statement, but he made it without any fear of success ful contradiction, that at no period in the history of the world did the stage rank as high as to-day. [Applause.] None of the arts or professions had made greater progress, or kept equal pace with society, civiliza-tion and government. There might be much to deplore in it as in all other matters, but there was consolation in the reflection that it was far superior to-day to any other period of time. The decline of the drama had been talked about for 1,500 years, but during all the time the stage had been making steady progress in the channel of refinement, and chronic croakings need not create any alarm for the future—certainly no dismay for the present. The people did not stop to take the present. The people did not stop to take the historical view of the case, which was a complete answer to the deterioration and degeneracy of the stage. The people, preferring to rely on their own judgments and perceptions, found no such depravity as the press sometimes and the pulpit nearly always depicted. He traced the growth of the drama from the time when a play under the supervision of the church occupied four days and took from 100 to 500 actors to the present day, relating several amusing experiences during the "good old days" in Chicago, saying that in all the comforts and appointments—in all its illusions and effects—in everything that tended to make the theatre attractive those of to-day exceeded their forerunners in brilliancy as much as the electric light outshone the old tallow dip. [Applause.] It might freely be admitted that the theatre of to-day was more a place of amusement than a school for instruction, and that the current play of the day was written more with a view to entertain than to teach. This was not to be deplored. Progress demanded greater accuracy of information than the stage could possibly give and retain its character as a purveyor of amusement; and that same progress had amply provided other vehicles of information at once more reliable and more trustworthy than the theatre could possibly be. Yet it might truthfully be claimed that a their knowledge of history, and especially of there were no theatres. The theatre was of inestimable service to man if it merely amused. Amusement was never more essential to the human race than at present, as men and women were never more deeply engrossed in the daily routine of life. We did not live the restful life of our forefathers, and it was fortunate that the theatre had turned its attention to amusement-fortunate mor-

ally, mentally and physically.

The legitimate drama was in no danger of being driven from the stage. Spectacle, opera, burlesque, pantomime, gymnastics never had and never would drive it out. There was a great deal of sham among reformers. The dilettanti who cried out for Shakspeare seldom went to the theatre, as they had amusements at home. The theatres would be bankrupt and the great public lose its popular pastime if the managers deferred

to such pretensions. The proprieties of the stage, as of society, were controlled in great measure by the customs of the age, which came upon us with civilization. It dealt with human emotions, and in doing so, put at once in a lurid light. exalted truth and virtue beyond the power of eloquence, and won the heart of man through love and pity. The pulpit was unfair and irrational in its treatment of the stage. Was it fair to class all theatres and actors and actresses on the same degraded level as the performers and the low hall and saloon places which the city licensed as theatres and allowed to exist amongst us. [Applause.] The trouble with ministers was that they generally took a gloomy view of life. Unlike poets, they were made, not born, and, unfortunately for mankind, too, many of them were made in the same mold. This would be a dreary world were we all compelled to follow the rules the orthodox pulpit could prescribe for us. The trouble with the press, on the contrary, was that it didn't take a sufficiently serious view of life. It didn't place a sufficient value upon its own importance, or it would have a higher sense of its responsibility. It didn't seem to realize how much of the demoralization it was accountable for. Were it true to itself, did it respect the power it wielded, and were it to make reason instead of abuse its sharpest weapon, it would lead, not follow, public taste.

Sunday theatricals were scandalous for the reason that they were unnecessary and out of place. [Applause.] They were unjust to the employes, who, as a rule, got no extra compensation, and demoralizing from the fact that they tended to lessen the respect which an American intuitively felt for the day. The stage alone was not to blame for the abuse. When appealed to on the subject the municipal officers said: "It will hurt the

party. The theatre proper had a place in the heart of the people, and with discrimination on the part of all, many necessary reforms would come. The world moved. From doubt and wonder, created by orthodoxy, the church would be rescued. The forces were on the march. The pioneers were hewing down the forests of dogmas, superstition, and worn-out theology. When theological colleges were turned into temples for learning, when natural religion radiated from all pulpits, when a higher tone pervaded our daily press, our local politics were lifted from the gutter and

to win respect from others, then would come tunate condition in having been compelled a stage, ever true to its mission, holding up to crawl on his belly under a load of theoloa mirror and reflecting homes with happiness prevailing and wickednes so obscured as only to be discerned when brought in contact with truth. [Applause.]

Was Jesus Divine?

BY M. B. CRAVEN.

The lapse of four thousand years from creation until his appearance on earth as redeemer, while the posterity of Adam is said to have been perishing for want of a mediator, and then coming to minister only for the "lost sheep of the house of Israel," by commanding his disciples to enter not into any city of the Samaritans or Gentiles, when all mankind stood in equal need of salvation, shows partiality rendering his mission irre-concilable with divinity in the cause of humanity. If he had a primitive advent in Eden and redeemed the individual he afterward said was father of the Lord's chosen people (John 8: 44), before the Creator admitted that reprobate into the Garden to seduce Eve, a much greater saving of souls would have been accomplished at less cost. By thus preventing the "fall of man," he would not only have saved himself the agonies of the cross, but obviated the necessity of preparing an endless hell, by furnishing the world with a perfect paradise.

The declaration that he possessed "all power," is refuted by the testimony of Mark that "he could there do no mighty work." While it is theologically maintained that the words: "I and my Father are one—he that hath seen me hath seen the Father;" and other parallel texts settle the question of his godship, the diverse expressions: "Why callgodship, the diverse expressions: "why can-est thou me good? there is none good but God—Not my will, but thine be done;" and other equivalent sayings furnish equal argu-ment in defence of the negative. The latter words used in view of his martyrdom, limit his existence to human nature, by showing that the sacrifice was not voluntary on his part. When he saw that his prayer for the cup to pass from him was not answered, he despairingly exclaimed: "My God, why hast thou forsaken me!"\ conclusively showing that he did not consider himself Deity. He plainly termed himself the "son of man" in his teaching, without regard to the sons of God who took wives of the fair daughters of man-and afterward presented themselves before the Lord in company with Satan in-

stead of their wives. Whatever may be said in regard to his di-vinity as a reformer in restoring man to his pristine condition before Eden was invaded by a serpent theologically known as the devil, he evidently evinced a submissive disposition in allowing that reputed adversary of the race to place him on such an uneasy seat in Jerusalem, after having so recently seen all over a globular world from a mountain top. His extraordinary qualities as an-nounced by John the Baptist, and expressed by surprise at his candidacy for baptism, was clouded with doubt in regard to his Messiahship after vainly promenading the country in company with the devil instead of coming to minister for his consolation within the gloomy walls of Machoerus Castle, that he very large number of persons had gained all sent messengers of investigation with instruction to inquire whether they should art culture and society from the stage—that look for another. He never venerated him large class of people who learn by observa-tion, who read but little and seldom go to name; but merely termed him the "Lamb of church. To them the stage has been and always would be an instructor, for they would read no more and go to church no oftener if the world." But contrary to his anticipation thus far, more than eighteen centuries have since lapsed, and sin still remains in full force, with a fair prospect of continuing to be the great theological staple commodity

through coming time. The only gospel writer acquainted with his early life testifies counter to his divinity by saying his brethren did not yet believe in him. This evangelist is silent in regard to his supernatural birth as announced by Matthew the publican, and Luke, an obscure physician and traditional painter of Antioch, who never saw Jesus, and ignored inspiration in the preface of his gospel to Theophilus. But after a long residence among the scholastic Eclectics at Ephesus. John wrote a different gospel from the others, identifying Christ's divinity with the Logos of Plato, apparently to refute the Gnostic heresy then prevailing in the Nicolaitan branch of the Christian church. After declaring his deification, he styles him the "son of God;" whereas he had previously only been termed the son of man. His gospel treats more on doctrinal points than the Synoptics, without the parables employed by Jesus, and closes with the extravagant assertion that if the "many things done by him were all written, the world itself would not contain the books

While the Prologue to his gospel plainly involves a duality in Deity, the special doctrine of a trinity in God was not accepted by the church as a cardinal tenet of belief until the fourth century. It was then incorporated with Christian theology in congruity with the Platonic divine triad of Father, Logos or Word, and Psyche or Spirit. This was equivalent to the older Persian theosophy of a triune God, as divulged by Zoroaster in the Magian reformation five hundred years before the Christian era. After being declared canonical at the Ecumenical Council A. D. 325, though the controversial ability of Athanasius—a Gentile by birth—in opposition to Arius, a ra-tional presbyter of Alexandria—Jesus was ecclesiastically installed second person in the Godhead, co-equal, co-essential, and co-eternal with the Father, etc.

It is evident that John the Baptist had no idea of a trinity in Deity, or that he baptized God the second person in Jordon's "rolling stream." After baptism, according to the Synoptics, Jesus went into the wilderness subject to temptation by the Devil, where, instead of trying to reform him and thus take away the sin of the world in fulfilment of John's prophecy, he only manifested indifference on the subject by refusing to change stones into bread in testimony of his divinity to gratify Satanic desire for a social meal witl the Lamb of God in the wilderness on digest ible food, after eating dust all the days of his life. If he had then made a convert of the devil, and sent him as a missionary to the Gentiles, invested with diplomatic power as envoy extraordinary and minister plenipotentiary to negotiate at the Assyrian court beyond the Euphrates for the return of the ten captive tribes of Isreal to the Promised Land, thus fulfilling his own prophecy that the disciples should sit on twelve thrones in his kingdom judging the twelve tribes of Isreal, and sin then taken away from the world he would have been joyfully hailed as the anticipated Messiah and redeemer of the race. with his divinity incontrovertibly proved by the universal salvation of mankind through the redemption of Satan.

gical condemnation over four thousand years for interest shown in the cause of learn for interest snown in the cause of learning, by commanding him to get up and go forth exhorting all nations to partake freely of the "tree of knowledge" as the only means of redemption from ignorance, the parent of evil; he only evinced human indignation by saying: "Get thee behind me;" thus insulting the father of his people, regardless of his future welfare, and leaving mankind subject to him as god of this world with no more hope of salvation than when the Lord drove Adam and Eve out of the Garden with maledictions on his works debarred from restitution by the flaming sword of a cherub, because this "subtle" creature of his of his had opened their eyes with intelligence

by which they became as one of the gods.
For further on this subject, showing the merit of Jesus as a reformer, the reader is refered to the author's pamphlet. Was Jesus Divine? For sale, wholesale and retail by the Religio-Philosophical Publishing House. Price 10 cents; 32 large pages.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: So much interest has been manifested in

regard to "mediumship," that the subject was continued and Mr. J. C. R. Pooler gave the opening address, Friday evening, Nov. 24th. He said that mediumship was universal, had existed in every age, race and clime; that, as a matter of history, the records show that men had been inspired in the past; that mediums had been influenced and controlled Men who had thus been controlled claimed to be under the direct personal influence of a Jehovah or the Gods. In Bible times this seemed to be the prevailing thought, that it was Jehovah who spoke through human instruments. Moses was a medium with re-markable gifts, and the spirits controlling him were lawyers and gave to the Jews a code of laws for their government, and all through the Old Testament, we find many persons who were inspired, and who were controlled by spiritual beings.

"Later on, we see the advent of Jesus and in him the unfolding of a newer and higher dispensation, that of beneficence, culminating in the grand idea of the fatherhood of God, and the brotherhood of man. The Jews could not comprehend his mission nor the life work of the man of Nazareth. He claimed to do the will of the Father and in the record of his life, we find marvelous medium-istic powers. He said to his disciples when he commanded them to go out into the world and preach his gospel of Brotherhood, that the signs would follow them that believed.

"Later on in human history, we find that Swedenborg possessed this gift of mediumship; this was largely developed in the form of clairvoyance, which unfolded to him views of another world. His visions of the spiritual world were biased somewhat by his early re-ligious teachings, but he stands out in history as one of the most remarkable mediums of any age, and while his teachings have not been comprehended by his own church, coming ages will give him a proper place as a wonderful seer and medium. "Coming down to our own age we have in

the remarkable development of Andrew Jackson Davis, another medium and seer, whose controlling influences are to develop Harmonialism or the Harmonial Philosophy, and his band of spirits presented to him his 'Magic Staff,' which has been with him during his life, as a seer and medium. This staff is exemplified in the axiom, 'To always cumstances.' If humanity could accept this, and live it, it would be a great step forward, and much of contention and inharmony would be prevented. Mr. Davis, in giving to the world 'Natures Divine Revelations,' takes rank among the most gifted seers and mediums, and his mediumistic powers will be bet-ter understood and comprehended a century hence than now.

"In regard to mediumship I have a theory of my own. A well ordered brain will, in its natural functions and developed by human will, unfold its highest capacities. Moses, Jesus, Swedenborg, Davis and some of the best mediums of our day have had well organized brains, with the perfect physical development necessary for the best develop-ment of mediumship. The heavens that Swedenborg saw in his vision, were real heavens and real hells to him. He said, 'I have seen these things,' and he believed in a trinity, composed of God, Wisdom and Energy.' A. J. Davis has in his visions also a trinity, 'God, Love and Wisdom.' The mediumship of A. J. Davis is to harmonize humanty into a common brotherhood. I fear that even Spiritualists have not reached that condition, where they, with their new unfold-ments, can respect the individual rights of

"We have many recorded instances where mediums have left their physical bodies and gone long distances. We know that persons in the form possess a power over another and this is called by some psychic force; so in a larger degree is this power used by a spirit outside the body to influence sensitives in the form. A medium who can see clairvoyantly may not be clairaudient, or have the power of language to tell of the glories of the heavens that may be shown. Another may be able to see and describe disease, but not be able to point out the remedy. Any medium who may be used to give materializations will be found to be common place in all else. So I find that this question of mediumship is complex, and requires careful study and wise

Col. John D. Graham and Mr. Latham gave some interesting experiences—the latter with reference to his own mediumship. S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, N. Y. Nov. 25.

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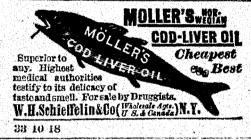
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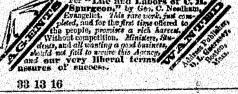
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