

Complete.

RELIGIO- PHILOSOPHICAL JOURNAL

L. O. Draper

ARTS, SCIENCES, LITERATURE

NOTED TO
AL PHILOS

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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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 incidents 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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New Year's Salutation.

BY LITA BARNES SAYLES.

The silvery bells of Christmas-time
Ring out their cheering promise-chime—
But while their music fills the air,
The Year is dying everywhere—
The dear Old Year, that brought us pain—
'Tis true; but in his mingled train
Heathen noise of joy than sorrow brought,
(Both have their heavenly lessons taught)—
A kind old friend and true was he,
And so we chant his minstrel's le!

Dio softly, Year; and thy last breath
Which shall close the victor's Death,
And phœnix-like unto thy boy—
The coming Year—shall pass with joy;
Shall be a benediction mild
From father that he'er saw his child!
And thus immortal thou shalt grow—
One year into another flow—
And still another, evermore,
Till Time ends on th' Eternal shore!

And to our world-wide honored friends,
'Yours truly' thus a greeting sends
To known and unknown ones, to prove
The universal bond of love—
The Love that shall the world set free
From sounds of war and misery;
And our good wishes into rhyme
We render at this New Year's time.

To all the dead—(there is no death!)
Who have bequeathed to us their breath—
As the old Year endowed his son—
With Wisdom gained from ages gone,
We voice our thanks, and trust that we
May fully prove our right to be
By adding to their great bequest—
And ye with earthly bodies blest.

We wish for thee and thine ALL PEACE;
May happiness with years increase—
And every New Year's smiling face
To thee extend accustomed grace;
Be every season's ample round,
With added stores of Wisdom crowned—
And life grow brighter all the way
Till this is merged in perfect Day!

Note from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal:
I have just closed a course of lectures in the Methodist Church at Fairdale, Pa., the first ever delivered there. Two men took the initiative and assumed the responsibility, and said "Come!" If every community had two such men the cause would thrive everywhere. If Spiritualists cared more for the cause than they do for a cigar, there need be no idle speakers nor dormant societies. If believers cared more for truth and the good they can do than they do for gossip and petty scandal, and the gratification of personal prejudice and bickerings, no town or city need be without one or more active influential societies and weekly lectures.

The influence of one man in a community is often more than a whole society weak with indifference and social prejudice. Such a man is C. C. Shelp of Fairdale. Church people and sinners, old and young, high or low alike respect him, notwithstanding he is a Spiritualist, so far as he knows, without having the opportunity to test the phenomena. The JOURNAL introduced there will do much good. Church people attend our meeting and manifested interest and desired to hear more. The world moves. Waverly, N. Y. LYMAN C. HOWE.

M. Margis, of Paris, has succeeded in obtaining oxygen direct from the atmosphere by dialysis.

A Criticism Upon Rev. J. D. Fulton.

BY SANFORD B. PERRY, ESQ., ATTORNEY-AT-LAW.

To the Editor of the Religio-Philosophical Journal:

The aldermen of the city of Brooklyn were enjoined, by a court of that city against doing some act which they had in contemplation, and notice of the injunction had been served on them. A majority of them treated the injunction with contempt, disobeyed it, and did the act they were ordered not to do. For this they were punished by the court by imprisonment.

The Rev. Dr. Fulton, a Baptist clergyman of Brooklyn, made this the subject of a pulpit discourse, taking as a text, "And these shall go away into everlasting punishment." While rejoicing over the deserved punishment of these men, he made it an occasion to blaspheme the Good Father in heaven, and to drag before his audience two women in no way connected with his subject, apparently for the sole purpose of vilifying them.

Without taking space to quote him at length, as he is reported in the *Brooklyn Eagle*, permit me to give your readers some of the specimens of his harangue, which seem to have been uttered with the most zest:

"The fact that the representatives of the city government are imprisoned in the common jail, because they interfered with the judicial power of the land, and attempted to set that power aside, is teaching a wonderful lesson. You and I should not let it go. These wretches who are attempting to do away with the Divine plan of creation and salvation, and the sacrifice on Calvary, are brought face to face with the fact that there is a law-making and a law-executing power in the world. They will find it dangerous to trifle with justice. In the opinion of many, it is smart to defy God, and courageous to substitute evolution for the plan of creation and salvation. These aldermen knew their own minds, and I thank God they are in jail. Their imprisonment shows that it is dangerous to trifle with the law. Even Brooklyn, the cords stretched from the throne of God, and encircling the world, are drawn so taut that men, when they strike against them, find a power they cannot resist. God will be inflexible in administering the law. He has served an order on you, forbidding certain actions. If we disobey, there is punishment in store for us, which cannot be evaded.

A beautiful woman, surrounded with wealth, was induced to drink, by her husband and friends. The appetite grew. She turned from the path of right. She went down, down, and is now in hell. From that pit comes the wailing of that woman, warning all against the use of liquor.

Another beautiful woman entered English society, and became known as the "Mersey Lily." Then came the moment of temptation, when she turned from the path of right and went wrong. She came to this country. *God flared the flames of hell in her path.* She saw the place where she was to play and dance herself, go to ruin. There will come a time when *hell will open, and the seething fire of the pit will be sent forth.* Judgment shall be executed as it has been on the aldermen. Those who reject Christ shall go into everlasting punishment. Nothing can save them.

This strange commingling of two subjects sounds, in the reading, as if one was written between the lines of the other. That the punishment of the aldermen was deserved and just, for their open defiance of the court and the flagrant contempt of its injunction, there can be no difference of opinion among those who desire that law and order should be maintained. It is certainly commendable in the learned clergyman to tender the influence of his pulpit to that side of the question. But how does the conduct of the aldermen, and the action of the court thereon, suggest this terrible arraignment of God, and the abuse of these two women, erring though they may have been?

He declares, speaking as one who *knows*, that God will be inflexible in his administering the law, and will not be trifled with. He makes God an autocrat, devoid of all justice, mercy or love, influenced only by an inflexible determination to punish, in hell, in the seething fire of the pit, those who, even under the influence of near friends, go wrong. He rejoices in the punishment of those who disobey, and thanks God the aldermen are in jail. Instead of bewailing the sin, and pitying the sinner, he rejoices in the punishment. He finds the highest delight in the seething fires of hell. With the same apparent thankfulness that he contemplates the aldermen in jail, he seems to see a beautiful woman, now suffering everlasting torments in hell because she was induced to drink by her husband and friends, by those who, of all others, should have guarded and cherished her, and as a consequence, went wrong. From that pit the wails of that beautiful woman strike his ravished senses without causing a twinge. With these wails ringing in his ears, he rejoices that God will not be trifled with, and that his last sentence will be administered inflexibly!

Mrs. Langtry, an English actress, came to this country on a professional tour, and a theatre in New York in which she was to appear, accidentally took fire and was burned up. This also excited in this learned clergyman the profoundest sentiments of gratitude for such a signal display of the wrath of God. Intimately familiar with the plan of creation and salvation, and with the counsels, purposes, decrees and judgments of God, he again declares, as one who *knows*, that by this accidental burning of the theatre, God flared the flames of hell in the face of Mrs. Langtry; impliedly, as a warning to her of the consequences of playing upon its stage. With the same precidence, he declares, as if addressing this woman, that there will come a time when hell will open, and the seething fire of the pit will be sent forth, and nothing can save her from being forever engulfed, by the inflexible last sentence, in this horrible place of torture. How strange it is that this poor woman does not heed this warning, *as if it would seem*, from such high authority.

These blasphemous expressions, and this

unprovoked vilification of two women, alleged to be beautiful, erring though they may have been, worse than ever uttered by any infidel or atheist, were uttered from a so-called Christian pulpit, to one of the largest congregations in the "City of Churches," and the blasphemer and vilifier was not reprimanded! What a commentary upon the debasing influence of such teachings!

By the side of such fendish exultations, it is soothing to place some of the tender and kindly utterances of Him who was the best manifestation of "God in the flesh" which has been born to us:

"Blessed are the merciful."
"Blessed are ye when men shall revile you."
"Bless them that curse you."
"Judge not, that ye be not judged."
"Whatsoever ye would that men should do to you, do ye even so them."
"Thou shalt love thy neighbor as thyself."
"Take care of him, and whatsoever thou spendest more, I will repay thee."
"Neither do I condemn thee; go and sin no more."

How utterly astounding the flippancy, positiveness and assurance with which such egoists declare the plan of creation; the plan of salvation; the counsels, purposes and the will of God; his modes of punishment, and the austere and inflexible character of his judgments! Is it at all surprising, that the pure gospel of Christ, love to God and love to man, is made repulsive by such blasphemous assumption?

Let any man of strong mind, broad culture, pure heart, earnestly seeking the truth, look up into the starry heavens, and inquire of the plan of creation, the purposes and judgments of God, and he is appalled by the magnitude of his inquiries, and his inability to compass them; and the consciousness of his utter insignificance, his absolute incapacity to comprehend God, his works, and the laws of creation, he is content, in humility, to wonder and adore, and to aspire to such knowledge only as he can acquire from a study of God as He is manifested in His works. But nothing appalls the Fultons of the pulpit. Humility is not one of their weaknesses. They can, without seemingly employing half their powers, compass God, all the works of His creation, all His plans, purposes and judgments, and declare the result with infinite assurance, and impudence as well. This assumption of the pulpit, if it were not shameful, would be amusing. If its normal effect on ignorant and trusting people were less injurious, it would be ludicrous to the last degree. But thanks to the increasing intelligence and growing independence of thought, of the great mass of people who attend the churches, the influence of this vicious style of romancing grows less and less every day. The belief that any poor, unfortunate, erring human being is in the hell of the Fultons; or that there is any hell out of or from which God flares flames in the pathway of any person; or any hell which will open, and from the pit of which the seething fire will be sent forth to destroy, punish or even injure a single child of God's creation, or indeed, any other place or condition of punishment which shall be everlasting to any created being, is now only the remnant of the superstition, which for centuries has cursed the church and dishonored the name of God; or the fancy of a disordered imagination, or the stock in trade of the sensationalists. No intelligent, right-minded, kind-hearted person, who loves the Father in heaven, and his fellow-man; no person who tries unselfishly to follow the examples and teachings of Christ, and to be governed by the influences of the good spirits who try to direct him in the path of duty; no believer in the doctrine taught by the parable of the good Samaritan, either believes, teaches or tolerates such infamous libels on the infinite wisdom, power, love and goodness of God. If the churches desire to exert any healthful influence upon the people; if they desire to be instruments in the hands of God and the angels to lead people out of sin and error into righteousness and truth; if they desire to implant in minds of the youth of their congregations and Sunday schools a genuine love for our Father in heaven; and to cultivate in them the characteristics of that Father, and so fit them for the duties of this life, and for a happy entrance into spirit life, they will have to exclude from their pulpits the superstitions, the bigotry, the ignorance, the blasphemy and the vicious instructions of the entire army of their Fultons.

Chicago, Dec. 25, 1882.

It is recorded in the library of the Great Seal Patent-Office that as early as 1691 one John Tynacke took out letters patent for an invention of "A way for an engine to be worked by one or more men for the well and more easy oyling and dressing of leathers and cloath." It is also set forth in the letters patent to this invention that it "may be of great use to all such as do worke at those and some other trades, and may be also applicable to the raising of water, washing of clothes, milling of sugar-canes," etc.

Near Salzburg, Austria, a mine has been found which seems to have been abandoned at least 2,000 years ago in consequence of inundation. Bodies of the ancient salt-miners have been discovered among the debris tolerably well preserved. Among the implements were wooden shovels, a basket made of untanned rawhide, a piece of cloth of coarse wool, and the remains of a torch bound together with flax fibres. The disaster which flooded the mine had evidently been sudden.

Letter from Florence, Italy.

Italian Peasants—Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In your number of the 25th ult. I see a short paragraph about our Italian peasants. Allow me to give you an idea of how our Tuscan peasants live. Tuscany, as you know, is the center of Italy—rather a favored spot, being the birth-place of some of the greatest of human beings, possessing natural beauties not easily found anywhere else, besides being also the home of the most ancient civilization throughout Europe—the Etruscans taught Rome what civilization meant. In fact our civilization dates as far back as five thousand years and was coeval with that of Egypt.

Our Tuscan peasantry can be styled regular farmers and are well off. Our landed properties are divided in what are called *podere*, i. e. farms, ranging from 20 to 120 acres in extent. The landowner gives each of these farms, *podere*, in charge to a family of peasants, placing at their disposal a suitable house on the premises, together with all the necessary implements of husbandry as also cows and oxen, mules and donkeys, sheep and swine, carts, etc., all confided to their safe-keeping. A bailiff, overseer or steward, as you may best call him, is entrusted with the administration—and in all the buying and selling he alone receives or pays out the money; besides which he must see that all the necessary work in point of agriculture be properly done and at the right time. Then when the crops come in, viz., of corn, wine and oil, besides silk (coccons), hemp, flax, maize, beans, tomatoes, and all greens and vegetables, the peasant and the owner of the land divide them all in two equal parts, even as regards the product in money obtained by the cattle—buying and selling and fattening—although the capital required be entirely subministrated by the owner of the land. This is, as you see, socialism, true practical socialism, and it has worked well with us for hundreds of years. You occasionally find a family that has been on the same *podere* from father to son, for two or three hundred years and they are generally the very best and worthy of respect. I have had, and have several of such families on our estates and I must say that the impression they left on me, when for several years looked to these affairs for my father, was such that I felt inclined, almost, to take off my hat when I met them.

Well now as regards their fare, it is neither so scanty nor indeed such as your correspondent has made out. True that our peasantry are very sober and thrifty and that they generally partake of meat but twice a week, as a rule, but then they have very good home-made bread, cheese, eggs, besides kidney beans, chickpeas, rice, maize, onions, potatoes, cabbage, turnips, tomato, chestnuts, walnuts, grapes, figs, peaches, apples, pears, cherries, plums, etc., etc., and they drink good wine of their own, but always mixed with water. All our peasants rise with the sun and work till sunset, taking one hour's rest for breakfast and two for dinner, in summer; but in winter never more than two hours for the two meals, say half an hour for breakfast and a little more than an hour for dinner. They manage the cooking very fairly and the soup they often make with kidney beans and cabbage is truly *appetisante*.

Our peasants are generally good, polite, courteous and hospitable; their homes are tolerably clean and their habits are rather refined and it affords one much pleasure to hear their pure Italian, Tuscan being the only part of Italy where the written language is spoken by the lower classes. Our peasants are all conservatives; they are lithe and strong and make excellent soldiers, very brave and daring.

The Rector of the Tolomei College of Siena, one of our best institutions for the higher classes, paid a visit yesterday to a Professor of my acquaintance, whom he found reading my lecture on Spiritualism (that I read and had printed at our Philological Institution here in Florence, a very daring thing to do considering that the prejudice against Spiritualism is as fierce as ever) and thereupon began to talk on the subject. The Rector (a priest) said he had read it and found it *dotta e senza esagerazione di sorta*: full of knowledge and learning and without the slightest exaggeration. He also said that he fully believed in the phenomena of which it treated; "yet," he added, "until we have sufficient proof that they do not originate through the nefarious arts of the archfiend, as we priests believe (?), it certainly will be repugnant to any one to adopt this new creed as a principle of universal religion."

I have put that point of interrogation, because I fully understand that priests are more or less slaves to the Vatican, and dare not speak out, but I cannot convince myself that any one of these learned people can ever stoop to believe in a personal devil, which, to say the least, is the negation of God! At the same time it is, perhaps, of some importance to know that they believe in the phenomena—the gospels speak of them; but I should like to ask them why they should give them an interpretation contrary to what the Bible and the gospels in many points have given out to the world. It is a *parti pris* on their part, because it stands to reason that Spiritualism breaks up their "shop of holy lies," by which they have become powerful and have led humankind for centuries by the nose, stunting it intellectually and also

physically, by having until now been fiercely opposed to physical culture of any kind, as their maxim was: "All for the soul and nothing for the body, that material garb destined to be the pasture of worms;" and we know how much harm this has done to our sunny Italy during the last 300 years! SEBASTIANO FENZL.

Florence, Italy, Dec. 11, 1882.

With Myself.

BY HUDSON TUTTLE.

I sit down in the solitude of my own heart to think. The years have come and gone, and I hear in the silence of this clear cold night, the low moan of the breakers at the harbor's bar, where life's current mingles with the ocean of eternity it seeks. I have been loitering in the sunny meadows, by the shady springs, listening to music of gaudy birds or droning insects, while the day has been passing. I have reached the western slope, and soon the sun's slant rays will tell me of the coming night. The day has been so long I forget its morning, yet how short; and what there is left of it, I begrudge its moments as a miser does his gold. The past, imperfect as has been its employment, is our treasure. Its experiences are all we have to carry forward with us. They are a part of ourselves. Hard and uncompromising experiences, how they have moulded our character and made us happy or miserable. We met with selfishness where we expected unselfishness, and our devotion has been made a scoff. When we have trusted, the trust has been betrayed, the love and devotion we poured out in fullest measure, has sunk into the arid sands and left no green memory, only a wasted desert. Where we have looked for assistance in some dark hour, ingratitude has snarled at us. We have sought to be just, and have been crushed by injustice. We have sought to love our enemies, and they have blasted us with the fiery tongue of slander. Friends whom we trusted, as true, have proved false. Those we idealized and ennobled, how ignoble have they proved on the day of trial.

We have wearied of the strife, the pettiness, the selfish conflict, and feel alone in the teeming throng; alone and lonesome with no one on whom to rely but ourselves. There has come a consciousness of weakness or of strength. We have been overpowered with the feeling of utter inability to meet the requirements made upon us, and were ready to faint beneath our burdens, or have received a strange strength and power, when we have found that nothing would be given us from without. This rude breath destroys when it makes us morose, vindictive and revengeful; when it weakens our finer faculties, blunts our susceptibilities, and quickens our suspicions, and selfishness. But it may have the opposite effect. As the blood with a rebound reacts against the biting north wind, so this antagonism may effect a reaction, which will intensify all the good and noble faculties, and sweeten the character with the benediction of love. Truly great and happy are those who thus out of the poison flowers of strife, extract the honey of peace and joy. They have reached the goal of rest.

Why should the tongue of slander, the subtle insinuation, the open falsehood trouble us? Do we not know ourselves; and knowing, why be disturbed? Why stoop to weep over the ingratitude and forgetfulness of friends; their weakness, their changing qualities? We have expected too much and have been brought to the reality. Do we mourn because we have reached the truth? Let all go by, fleeting and changeable as the face of waters. We remain, profiting by the changes. Stand fast, O soul, and abide thy time! The march of years and generation of things is thine heritage, if thou so improve as to become the qualified heir. Stand fast, nor shall distrust or enmity, or disappointment make us less trustful in humanity or less hopeful of the future. What we ought to have expected, has come. We should be satisfied. We went out to find better company than ourselves, when we ought to have known that when we sit down with ourselves, we sit with our king.

Prof. Bischoff's system of water filtration has been for some time before the public. The use of spongy iron has now been applied on a large scale to the water obtained from the River Nette for the supply of the City of Antwerp. Dr. Frankland has visited the Antwerp water-works at Waelheim, about fifteen miles above that city, and reported on the results of his inquiry. He attaches especial value to the fact that spongy iron filtration "is absolutely fatal to bacteria and their germs," and he considers it would be "an invaluable boon to the metropolis if all water supplied from the Thames and Lea were submitted to this treatment in default of a new supply from unimpeachable sources."

At the Munich Electrical Exhibition one of the curiosities was a telephone transmitting music performed at Ober-Ammergau, over a distance of sixty-three miles. At the palace a huge telephonic arrangement brought over music from the English Café, so that the whole immense audience could hear the pieces quite distinctly. But perhaps the most significant exhibit was a single wire which conveyed electrical energy a distance of thirty-seven miles from the coal-mines of Miesbach, where it was generated.

A Reply to Some Charges and Statements by W. E. Coleman.

To the Editor of the Religio-Philosophical Journal:

I have learned that there appeared in the RELIGIO-PHILOSOPHICAL JOURNAL several weeks ago, another article from W. E. Coleman on the subject of the Hindoo religion and Hindoo sacred books, in which he calls in question the truthfulness of some very important statements from the pens of many writers, myself among the number. Some of the authors he challenges and condemns as untruthful have long been standard authorities in our libraries, which seems to indicate on the part of Mr. Coleman, an attempt to inaugurate a new era in history. The statements he charges with being false pertain principally to the age of the Hindoo sacred books and the resemblances in the histories, lives, doctrine, teachings, miracles, etc., of the Brahmin god Krishna and Christ. He published a similar article in the Seymour Times some months ago, and this appears to be a repetition of about the same statements and the same charges contained in that article. And as I replied to that article and pointed out what I regarded as twenty-two important errors, I shall not in this article, go over the same ground and notice the same errors again, or occupy time and space in repeating the arguments and facts I made use of in that reply. My time is too important for that. I will merely reply to some charges he makes against me personally, and some of my books, and briefly notice his attempt to destroy the reputation of a number of authors I have quoted and leave the reader to decide which is nearest right—Mr. Coleman or myself. The most serious charge he prefers against me is made by a wonderful perversion of the facts in the case, which must lead the reader to conclude he has a very defective memory. (I will not say a defective conscience.) He says I have inserted into "The World's Sixteen Crucified Saviors" many of Jacolliott's forgeries relative to the resemblance between Krishna and Christ "with a number of others manufactured by Mr. Graves himself, as he scruples not to tell us in that work." Now look at the facts in the case and see if this charge is true or has any foundation. Not only does the book contain not one word that I can find warranting any such a construction or any such a charge, but it does contain language implying the most explicit denial of such a charge, and on the very page which constitutes the basis for a part of the charge and on which a portion of Jacolliott's supposed forgeries are founded. To show that instead of confessing that I have constructed resemblances or parallels between Christ and Krishna without any historical authority, as Bro. Coleman charges me with doing, I have stated at the close of the 346th resemblance I pointed out, between Christ and Krishna in the most explicit language, that I have done nothing of the kind, that I have given the historical authority in a separate work, for every analogy or parallel I have presented in the book.

Here is the plain language I have used in the case. Let the reader turn to page 240 of "The World's Sixteen Crucified Saviors," and read it and then decide whether I am guilty of the charge preferred against me:

"The author has in his possession historical quotations to prove the truth of each one of the above parallels. He has all the historical facts from which they were constructed."

The quotations are distinctly marked and the name of the author given in every case. I have designed to publish them in a separate book, they being too long to go into "The Crucified Saviors." Now, I ask if such language sounds like a confession of having made them without any historical authority. Let the reader decide. Here I will state as I did in the Times, that not one of my 346 analogies between Christ and Krishna was drawn from Jacolliott. They were all written out before I had ever seen Jacolliott's work; and, besides, I am prepared to show that Bro. Coleman is mistaken in supposing Jacolliott's analogies and statements are "miserable forgeries." Those analogies were current in India long before Jacolliott's time. And he is also evidently mistaken about the character of Jacolliott and his "Bible in India." It is declared to be a truthful work and its author a truthful writer by some of the best posted writers in the world. And the fact that his statements were all drawn from current Hindoo writings and traditions tends to prove this.

A learned writer born and educated in India and for many years governor of one of its provinces, says of Jacolliott's work ("The Bible in India"): "It is written in good faith and in an easy and vigorous style. This work of Jacolliott's is of absorbing interest, a learned work on known facts." Now mark this writer who had lived all his life in India and who was a scholar and well acquainted and familiar with the facts and well posted on the subject, declares that Jacolliott's book is a "learned work of known facts," that is, Jacolliott's statements are generally known to be facts. Certainly such a declaration from such a source must settle the matter and prove that Bro. Coleman is mistaken about the character of Jacolliott and his book.

With respect to "The World's Sixteen Crucified Saviors" being unreliable, as Bro. Coleman suggests, I have only to say that if it is unreliable then all history may be set down as unreliable, for all my statements are drawn from histories found in our libraries. I have not attempted to make a line of history, but have quoted from one to two hundred authors and if there are any errors in my books, the matter must be settled with them and not me.

Bro. Coleman has adopted the conclusion that the long series of analogies in the histories of Christ and Krishna, as pointed out by Sir Wm. Jones, Godfrey Higgins, Mr. Goodrich, Max Muller, Jacolliott, Hudson Tuttle, and a hundred other writers (some of them standard authorities in our libraries) are nearly all forgeries; simply because he has examined 200 or 300 books on the Hindoo religion without finding many of them. Perhaps he is not aware of the fact that he has not yet examined one-half of the books comprising an exposition of the Hindoo religion. They reach to nearly a thousand. And then it should be known and borne in mind that there are many histories of the Hindoo gods including that of Krishna, and that they differ widely in their accounts of these gods. Some of them relate many incidents in the life of Krishna similar to those of Christ, while others present us with a very different history of this god; so that Bro. Coleman's failure to find the analogies does not prove that they do not exist. The great historian, Godfrey Higgins, who spent twenty years examining this matter, refers to many of these analogies and also furnishes the proof that they are not forgeries. And Sir Wm. Jones, a great scholar and a devout Christian, and whom Max Muller (who is a standard authority the world over) pronounces "One of our greatest Sanscrit scholars," shows that nearly all the important incidents in the

lives of Christ and Krishna are strikingly similar, and that Krishna preceded Christ by several hundred years. And this he did after going to India and spending many years examining the histories, monuments, languages, traditions and other sources of evidence right on the ground where alone they can be learned with certainty. And if Bro. Coleman will go to India and examine the case as he did, he will be better prepared to decide the matter.

With respect to Bro. Coleman's supposed extraordinary discovery of the modern origin of most of the Hindoo Bibles or sacred books, I will only say I could cite a volume of evidence to prove they are much older than the Christian Bible and did present much of it in the Times. It would be amazingly strange, indeed, if the discovery were real, that none of the profound Oriental scholars who visited India and spent, some of them, from ten to twenty years examining this matter with the aid of the histories, monuments, traditions and all other sources of evidence, failed to make the discovery, and the hundreds of Christian missionaries who have been in India in the last 200 years and tried hard to find some evidence that the Hindoo Bibles were written since the Christian's Bible and partly borrowed from it, all of them failed also to make the discovery. And yet we are now expected to believe that a man 10,000 miles from India has made such a discovery with no other means or aid than the Hindoo sacred writings. This is rather a hard pill to swallow. I think Bro. Coleman will yet discover he is mistaken.

I showed in the Times how Max Muller accounts for his mistake. The sacred books of the Hindoos called the purans or puranas, which detail the life of Krishna, Mr. Coleman says were written in the 6th or 7th century of the Christian era, but Mr. Jamieson, a Christian scholar who spent twenty years in India, examining their sacred books, declares the purans which give the extraordinary resemblance of Krishna to Christ, are at least 3,000 years old and he who denies it is an ignoramus. And I could cite many great authors who agree with him. He also says Krishna was born the 25th of the month Savaruna (our December) and that his father's name was Busades, while Mr. Coleman says he was born in the month of Bhudra (our August) and that his father's name was Vasudeva. Such facts show the contradictory nature of ancient history and the impossibility of arriving at absolute certainty in the case. Coleman has a good deal to say about the cave of Elephanta in India, and denies in the most positive terms (although he has never examined it or seen it), that there is sculptured on its walls the representation of a king (Kansu) with a drawn sword in the act of slaying a large number of infants as related by Forbes and many other writers who saw and examined the sculpture, which is a counterpart to the story of Herod slaying the Hebrew children.

I quoted in the Times the testimony of Emel, who spent several days examining it and declares it is there yet, although so worn by the lapse of several thousand years as to be so obscure that visitors seldom notice it. He says it represents not only many slaughtered children, but parents on their knees imploring the king, not gods as Mr. Coleman has it. With respect to the Brahmins borrowing anything of the Christian, as Coleman suggests, I cited Muller in the Times, who declares they are so extremely averse to any change in their religion or bibles that there has been no essential change for 3,000 years, and that they have counted and recorded every word, syllable and letter in their holy books so that they can detect any change should any be made, and hence Muller says there has been no essential change for 3,000 years. I think we must conclude from the facts I have presented that Bro. Coleman's attempt to overthrow all the historical libraries of the world, or to prove that our popular historical authors are all ignorant or dishonest, will be a failure.

Richmond, Indiana. KERSEY GRAVES.

A Golden Vision.

The little town of Franklin, Pa., is greatly agitated over the discovery of a chest containing \$27,000 in gold and silver coin, by a resident of that place. For many years writes a correspondent of the New York Sun, there has been a belief that during the occupation of this part of the country by the French a large amount of treasure was secreted in Franklin, near where the old fort stood. Columbus Brown had a mania in regard to this treasure, and for years the thought of becoming possessed of riches in this way has haunted him. About two years ago two Frenchmen, supposed to be relatives of the old commandant of the fort, arrived at Franklin with maps and commenced a systematic search, but it proved fruitless. Brown became excited at this and since that time has continued the search. On Friday night last, he dreamed that he was handling a chest of gold, and that he had found it buried in the earth at the foot of a tree in an open field. He was informed by a man with a foreign accent, dressed in a military uniform, that if he would measure a certain distance from the center of a rock in the run, due north, and then measure 33 feet due west from that point, he would find the treasure he had so often seen in his dream. He arose, and with spade and pick went to the owner of the field in which the tree stood and gained permission to dig. He had not been at work more than two hours when he came upon an iron chest. The box was nearly two-thirds filled with gold and silver coin tarnished and covered with sand and mould, but nevertheless gold. The coins are mostly French, but a number of English, German and Spanish coins are among the lot. They bear the dates 1729, 1744, 1751, and various other dates, the latest of which is 1754, which is the same year that Fort Mifflin was completed. On a brass ruler found in the chest the name "Joncaire" is plainly stamped. It is a well known fact that this was the name of the officer in command of the French troops. The fort was evacuated in July, 1759, and very hastily. The location of this field is about 75 rods west of the fort, and was no doubt selected for the burial of the treasure with a view of securing it at a subsequent date. Mr. Brown took the chest to his home, and many of the coins have since been on exhibition in the banks.

Let your religion be seen. Lamps do not talk; but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once, and finish it up squarely and clearly, then do the other thing without letting any moments drop between.

Quacks and Medical Laws.

To the Editor of the Religio-Philosophical Journal:

Medical Legislation will be attempted this winter in most of the States, the M. D.'s claiming that it is necessary to enact laws to protect the people. The people who are to be protected by such laws are those who have the title, "M. D." stuck to their names. The people, as a mass, do not need protection, as it is called, against "quacks and quackery," in any other way more than against allopathic maltreatment. If the people are left free to select for themselves, they will always choose the physician who gives the best satisfaction as a healer. The sick seek relief, and that person who can cure them with the greatest ease, will be supported by the people, whether educated or not. Education is intended to fit us for the duties of life; the character of education a physician is in search of, is that knowledge that will enable him to cure his patients. If he is able to do that, he is educated for that purpose. The smith who makes our machinery and works the iron into the desired shape, is educated in that way, although he may be destitute of a literary education. It is of no consequence to him to understand Greek, Latin, etc.; he can shape the iron just as well without them.

If the knowledge obtained does not give one power or force in the direction sought, it is worse than a waste of time in acquiring it.

Medical authors acknowledge that fifty-one diseases come from the use of mercury and its preparations. Dr. Jamieson of Edinburgh says: "Nine times out of ten our mis-called remedies are absolutely injurious to our patients." Prof. Barker says: "There is, I am sorry to say, as much quackery in the medical profession as out of it." "How rarely do our medicines do good! How often do we make our patients really worse! I fearlessly assert that in most cases the sufferer would be really safer without a physician than with one," so said Dr. Ramase, Fellow of the Royal College of Physicians, London. How many are there who can truthfully say the same. I can call to mind some cases where the patients have lost part of the inferior maxillary or jaw bone by the use of poisons, misnamed remedies. Dr. Tifts, counselor of the court of Dresden, said: "Three-fourths of mankind are killed by medicine and prescriptions." Dr. O. W. Holmes before the Massachusetts Medical Society said: "Mankind has been drugged to death; that whatever would injure a well person would injure a sick one, and that the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable." Dr. Lugol of Paris, said: "We are following an erroneous course in our investigations, and must resort to new modes if we would be more successful." Dr. John Mason Good, F. R. S., has said: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain; except, indeed, that they destroy more lives than war, pestilence and famine combined." Numerous other quotations could be made to show the uncertainty of the medical systems of the day, yet in the face of these statements by the leading men of the allopathic school of medicine, the misguided members of that profession are asking the legislatures of all the States to enact laws which will force the people to employ them to use a system of medical treatment that one of their own profession has said, "kills more than war, pestilence and famine combined." If there is to be legislation on the subject, would it not be best, in view of what has been said by the teachers of that school, to suppress that system that is so uncertain? Yet that very class compose the ones, and the only ones, who are asking for a medical law.

The people are becoming alive to the fact that there is a better method of cure, and are looking after it, and leaving the dangerous system alone, hence the desire to protect the people from quackery; if a man is a pretender, the people will know it and soon let him alone. The word quack is defined as a pretender. Now, a doctor who fails to cure his patients, or who injures their constitution with the remedies he uses, is a quack; it matters not if he has passed an examination before a "faculty" or "board of health." There is not a remedy in the materia medica, that has not received the censure of the "regulars" at some time in the past when it was first introduced. They are emphatically the conservatives, who oppose progression and fight every idea or remedy that is new to them. If they could have had a medical law passed to protect the people against quacks and quackery, fifty years ago, what do you suppose would have been the status of medical practice to-day? It is fair to presume that it would still have been bleeding, blistering, leeching and purging.

To-day, if none are to practice the healing art but those who are authorized by a "board" appointed by a governor who is controlled by the suggestions of allopaths, what chance do you think there would be for the people to obtain the benefit of Nature's silent forces known as air, water, heat, light, electricity, magnetism, color, and various manifestations of spirit. Those who are attempting to educate people to the use of those forces as remedies to cure disease, are the very ones who are to be suppressed.

A medical priesthood to whom all the people must go to be healed, would be a condition of things that would be more deplorable than a religious one. In the case of religion people are left free to join which church they please, or if they choose to submit to the dictates of priests, they do so; if they do not so elect, it is all right; but establish a medical priesthood by law, and there would be no relief.

There is a class of people who have progressed beyond the old systems, and they demand the higher and finer forces to be used in the treatment of their diseases. It would be very unjust to force them to accept the treatment of old-school physicians, when their families needed medical aid. When there is a demand for certain things, a supply will be furnished and no kind of legislation will prevent it. Legislation cannot prevent the growth of ideas, neither can it say how and by whom those ideas shall come. No law should ever be passed that would prevent any person from developing a thought and making a practical application of it for the relief of suffering humanity. Those medical laws carry with them the evidence of anarchy upon the one hand and ignorance and weakness upon the other.

They exclude certain persons because they entertain different ideas or opinions upon physiology, pathology and therapeutics, than those who claim the right to dictate the terms to others.

Dr. Brown-Squard delivered a course of lectures before the Lowell Institute of Boston in February and March, 1874, on "Nerve force," in which he stated: "I have no doubt that persons who are not at all engaged in the medical profession could do more, per-

haps, than physicians in regard to discovering certain strange peculiarities of nervous force. Physicians, unfortunately—I speak of myself as well as of others—are biased. Their bias prevents progress." Yet he would favor a medical law, making it a crime to progress. The object of progress is to develop something better. This shining light of allopathy says physicians are biased against the discovery of new truths, and that bias "prevents progress." How shallow, well, yes, how mean, then, to pass a law to punish those who this learned Doctor says, can do more to discover the peculiarities of nervous force than physicians. Progress has always come through the efforts of those who were "irregular," both in religion, medicine and science.

Men who are chosen to represent the people in the legislature should, before they vote to pass such laws, examine the plans of these M. D.'s to oppress the poor people, in concert of action with the drug men, in writing prescriptions in Latin, which the sick man cannot understand, and who is made to pay twenty cents for a few grains of chloride of sodium, where common table salt is wanted. The people only need to be protected against allopathic treatment; then be left free to choose whom they please. They must be free, for they are living in the last quarter of the 19th century. Let no set of men impose upon you any law that will deprive you of the right and privilege of trying any remedy or physician you choose when sick.

Sedalia, Mo. W. J. ATKINSON.

Source of Religious Experiences.

BY THOS. HARDING.

That religious experience is a reality and not the mere effect of a baseless imagination, must be acknowledged I think, by those who have passed through it. There must be a general law in relation thereto, however, as all seem to undergo similar trials, temptations and deferred hopes, and rejoice in the same victories and consistent possessions of spiritual good. So well are the operations of the mysterious forces understood, that true Evangelical religious teachers are able, on being informed of the past experience and present mental condition of the subject, to explain away the perplexities of the novice, and impart information as to his or her spiritual condition, as well as the aspect of their immediate future. There is a law here which presents the same outline to every eye, and the same general overturning occurs in every case, the variations being so trivial as not to affect the rule. There is a kind of freemasonry; so to speak, between all those who have had a definite religious experience; they love to talk their secret over when they meet, and a fraternal feeling always exists between them, because of the similarity of their religious campaign against their common foe.

To what source are we to attribute it? To say that it is the effect of law is too vague, we need an explanation more definite, and yet that given by orthodox religious experts is not more lucid. They say, "It is the work of the Holy Ghost in the soul," and we are thus left in as trackless a wilderness as before. How perplexing it is for a religiously disposed person to possess an inquiring spirit! Such one is continually coming to the ground between the two stools, Spiritual aspiration and a tendency to "ferret out" causes, do not get along comfortably together, although in the end the exercises of the individual may be found profitable. Conscience and Why-so are troublesome neighbors. How often have I wished that I had been born minus one or the other! They are vexatious tenants when in the same domicile. I have served each of them with notice to quit many a time, but they "kept never minding," and will not vacate the premises. In these days we want to know as well as feel; intelligent enjoyment includes both.

If "Law" and the "Holy Ghost" are unsatisfactory solutions of the problem, the spiritualistic theory, that it is all but the "operation of the external spirit," is scarcely less so. Does not our own spirit possess all the attributes of the risen spirit, with the disadvantage only of being encased in the flesh? The caged bird possesses the power of flight and song, as well as the uncaged, and when he finds the door of his cage open, he comes out from his prison, and returns again when it suits his purpose. So does the immortal bird within us.

The spirit has experiences which mortal memory does not register. It is only now and then, that through mental abstractions, dreams and visions, we know that the man or woman proper within us, has experiences of its own, which the physical does not share. Is the spirit conscious of the God-like purity of its essence? If so, is it not reasonable to suppose that its life-work is to disincumber itself? I have an idea that eternity will be employed in dispersing our clouds, untieing our grave napkins, loosening our bonds and straightening out the entangled threads of our lives. Alas! the languid eye, the wrinkled brow, the nervous uneasiness, and the premature old age, tell how hardly the bird within has beaten his prison bars; but all is well, he will soon be free, and, in his native air, pursue his upward flight.

It is not to be supposed that the spirit labors unaided. There is no isolation. The supreme Spirit sends his energizing influence through the ocean of thought-ether which encompasses creation, and individual spirits are inspired for their love labors, and all are together, to that great end; but the individual is not lost in the million, whether it be a human spirit or only a thought.

The rainbow is a beautiful symbol of the spheres; all departments of life are blended at the outposts, and each rises above another. Who can tell where the vegetable kingdom ends, and the animal begins? Are there not men almost undistinguishable from the animal? and are there not men and women who are positively angelic? How often do we feel that our physical life is lost in the spirit sphere surrounding us, and are, for the time, more spiritual than physical. This is religious experience. There are laws which govern the association of ideas; it is the province of the Spiritualist to study them and use his knowledge with freedom, imparting that he may receive the more, and receiving from any and every source. While he accuses college graduates generally of illiberality, let him not be illiberal himself. This is religious experience. Nor should the cultivation of the will be forgotten; that mighty power which, when intelligently exercised, is capable of liquidating physical and moral debts, bringing health to the diseased, happiness to the unfortunate, and turning defeats into victories; death alone should be the victor over WILL. All this is religious experience. It is labor and reward; aspiration and fruition; hope and possession, within the realm of the law, which is religious experience. But as Huxley says: "Exhaust all known

causes before flying to the unknown." So I say in our study of the philosophy of religious experience, let us exhaust the causes near to hand before reaching out after those which are more distant. When a phenomenon presents itself, our first duty is to inquire whether it cannot be accounted for by physical science, whether some unhealthy or abnormal condition of the physical system may not explain it. If not, we inquire of mental science, and see whether our imaginations were not over-active and we became too soft and glib for the time being; if we can find nothing in that department of inquiry sufficient to cover the ground, it is not necessary to stretch away into the world of spirit, outside of us, for we have a wonderful world of spirit within; let us look there, and see whether religious experience is not the work of the one who is most deeply interested—namely, ourself.

The unsophisticated heart is easily entrapped, and superstitious people are a "dangerous class." No blind "religious," or other experience for me; if I want to dive into mystery, I shall do it with my eyes open, and thus obey the God who said at my creation, "Thou shalt think for thyself." The religion that will stand and be acceptable to God is that which is understood, and which no foreigner has worked out for us. Man and woman need something to love and lean upon at times; the source of which is their own being—call it "religion" if you will; but I prefer the word "experience" without the adjective. When we need help, we get it.

But men and women need something to study out, to make their religion complete. Thought and action are religious experiences, whose source is also within; a sense of their ignorance spurs them on. I am persuaded that our own spirits (we, ourselves) perform much of the work which, because of our ignorance of ourselves, is attributed to outside spirits. Spiritualism would be a more healthy plant if its roots struck deeper into the soil and it did not grow up quite so tall. It would need to thicken its trunk and cast out fewer of its leaves, so to better withstand the storm in the winter of its history.

When "old folks" look back over their past life they perceive that all their experiences were necessary to bring them to a true realization of life and to the correct understanding of themselves. "Ah!" they say, "I would not have saved myself a single pang, had I known as much as I do now of their uses. I see now that each and every joy and sorrow was necessary to my education." Now, may we not suppose that our conscious spirit, possessing the principle of growth, and being in its essence, pure as God is pure—I say, may we not suppose that all these experiences were nothing more than the natural effort, (conscious of its intrinsic excellence) of the spirit itself. I do not suppose that the day will ever come when we will not have difficulties to surmount. Even in the highest sphere of spirit life there must be conflicting interests; otherwise, where would be the salt of life? And though we pass from one sphere to another, from elevation to elevation, from good society to better, through endless ages, it will be but the enlargement of opportunities to contend against higher adversaries, and gain greater victories. Our happiness will consist in endless triumphs over opposition, for though our field of action may be enlarged, and our powers enlarged in proportion, yet we shall find that omnipotence is still a long way off, and that religious experience is still a necessity. In idleness there is no peace.

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Education.

Not alone children and youth, men and women, but all things are the subjects of Education. The chance-dropped seed on the mountain-side is educated; that is, it gives out force, it controls the manifestation of all the forces that have been exerted on its life. Has the wind persistently blown from one direction, it leans in the opposite one; has the food been scanty or unsuitable, it is dwarfed in youth, but the plant becomes what it has made itself under the conditions of its environment. And this general statement applies alike to every manifestation of life, whether conscious or not. The fixed law of organization, which controls all spirit-force, to make any degree of manifestation, controls alike reception and manifestation, (spirit is not absolute master of matter), determines what shall be the outcome of the totality of conditions. We may give a plant all possible favoring conditions of growth, but cannot give it power to appropriate the abundant food, and it may starve, dwindle and die, from sheer inability to receive. So highest wisdom may be offered to a child or man, and the offering be useless, from sheer lack of appropriate power. Whatever a plant receives must be used according to the law of its own organization. Give a rose the food and other conditions needed for a lily, you will not thereby make the rose a lily. So with children or men; give them profoundest theories, they may reject them, but each one who does receive them, does so in a manner peculiar to himself; their giving out of what they have received will of necessity be largely divergent. From this it follows that you cannot teach any truth, present any fact (the lowest form of a diluted truth) but most opposite conclusions will be reached. Least of all, can you make facts supply the place of principles for facts are, so to speak, only incidental illustrations of principles and the steady tendency of all thinking beings, is to ascend from facts to the truths they represent. One is by his organization drawn toward one aspect of truth; another to a different one; the same facts tell a different story to each, and uniformity of perception, conception and expression, is impossible. True, we may teach that a certain fact proves a certain truth, and the scholar may believe it, but does he believe in the truth or the teacher? Is it a truth or only a larger fact to him? Does he believe in a principle or a man?

Citizens of the United States as a class boast of the American system of education, are proud of the common schools; yet there is grave reason to believe that the methods are false in principle, injurious or ineffective in practice, and measurably a failure in result. We object to them because the teaching is made up of simple cramming the pupils with facts, with no effort to secure digestion of them; nay, positive discouragement of any scholar who shall try to find a law, or explain a process in any other words than those in the books. We have listened for months to the efforts of a bright girl to commit to memory a long list of words, when a week's drill on the sounds of the letters, would have enabled her to spell any word, almost, without difficulty. A proof-reader of our acquaintance was much plagued by ignorant copy-holders, boys and girls, who had just left school, and stumbled at any unusual word. At last he regularly instructed them: "I don't want to hear the words, only the letters.

Speak as many letters at once as you can—that is all." To the astonishment of the copy-holders, they found the hardest words, even foreign ones, were easy to read. A week of experiment and demonstration would give a child a better knowledge of physical science than a year devoted to memorizing facts about it.

One serious defect with the system of teaching is that there is no recognition of individuality; no effort to draw forth any thought or any relation of a thought to other facts, than those in the book. Teachers are too few in number for the scholars. In some of our large cities it is impossible to get all the scholars of some districts into the buildings provided, and half of them come one day, the other half the next. Classes of 100 or more are not uncommon—it is not easy to recollect the names of the scholars; all separate watch of the differing mental actions is manifestly impossible. The scholars with much labor learn to read, write and cipher; generally all of them badly, and that is all. These would be forgotten as soon as the rest, were it not that the conditions surrounding the lives of most of them demand their exercise. Where these are wanting, the reading becomes difficult, the writing illegible, the ciphering inaccurate. There are graduates of our colleges to-day who are woefully deficient in spelling and grammar. A friend of ours astonished the pastor of his church by avowing that he owed more to the theater than he did to the school for his training.

Another objection is: the teachers have mostly been trained in the schools, are familiar with the system used and no other; they have not been trained to think themselves; there is no need of it in their business; they are to run the machine, cram all the facts they can into the heads of the scholars, careless whether they tend to their best nourishment or not; and they do it persistently, remorselessly stirred to diligence by inspectors and school boards. We have occasionally met a teacher who was thoroughly posted on all the words of grammatical rules, and knew all about the exercises given in the books, but in private life when using her own words, she was grossly inaccurate.

Because the system is all details and no effort is made at evolving principles, the schools are without moral power. The children are told, perhaps, that they ought or ought not to do this or that—only another group of facts, so much more to be committed to memory, so much more that would be altogether forgotten if the deficiency were not supplied from other sources.

Owing to the defective educational system, the men of to-day are as they are. They know what they have learned since they left school as to facts; they know, such generalizations as business or society or the church has taught them; their morality, stainless as it may be, is dictated by public opinion; their knowledge and morality are, after all, only more facts, whose relations are hidden from them. They have learned to think only a little; their very life is not what they make it, but what other people say it must be. Hence they are afraid of new thoughts, shrink from reforms, hold fast to old dogmas and creeds, though they have never tried to understand them—we sometimes busy ourselves in imagining the result if they did. Some there are—the list is daily enlarging—who dimly recognize that the school and the church alike do nothing more than present facts to be memorized, that intellectual life is dwarfed in both. A writer in the New York Herald of a late date, counts up the number of facts a child must be crammed with—so many for history, so many for grammar, etc., and makes an appalling list, which he declares—and we agree with him—it is utterly impossible the child could retain, and they would be utterly useless even if retained, as their relation to each other, or to any general principle has never been shown. As to the church, we quote the following from the New York Sun:

The Congregational Club of Boston has been discussing the question how to win young men to Christianity. The Rev. E. A. Meredith said: "The churches to-day do not get the best and sharpest young men. They get the goodly-goody ones, easily enough; but those who do the thinking are not brought into the Church in great numbers. You cannot reach them by the Bible? How many did Moody touch in this city during his revival days? You can count them on your fingers. The man who wants them cannot get them with the Bible under his arm. He must be like them, sharp. They cannot be gathered by sentimentality. If you say to them, 'Come to Jesus,' very likely they will reply, 'Go to thunder.' The thing to be done with such a man, is to get into his heart, and then lead him into salvation before he knows it."

What a confession for a minister to make. The school and the church both fail to educate in the true sense; they fail to draw out the powers of those under training.

Spiritualists should look to this matter. You know how astonished one is who comes to your meetings for the first time, started at your freedom of thought—does it not show you what is needed? You are doing a good and effective educational work in your conferences. There should be a hundred times as many more than we have, but that is not enough. Spiritualists need to give more attention to the young, to the development of their powers. The Progressive Lyceum is now the only agency for this; let Spiritualists see to it that these be fostered and improved; that whatever others may do, at least their children shall not be mentally cramped, but free, taught how to use their powers, to discover, to classify facts for themselves, to become thinking beings, not mere depositories of the thoughts of others. No need is greater than this, for the spread of Spiritualism or, what is of far more consequence, for the good of humanity.

Amos Brockway has remitted his subscription, but has failed to give his postoffice,

The Sky Grows Brighter.

Looking over the history of Spiritualism for a few years past, we can see upon every side the evidence of progress. Never was there a time when true Spiritualism had so strong an influence upon the minds and hearts of the people as now. It everywhere finds a voice. The press and pulpit are proclaiming it, and much of modern literature bears its impress. We do not mean that Spiritualism under the distinctive name, is so universally proclaimed, but we do mean to assert that the essential elements of the spiritual philosophy, are generally accepted by the masses.

Moreover, the rank and file of so-called Spiritualists has greatly improved. The long-haired fanatics are rapidly disappearing. A few years ago a hungry brood of special missionaries were traveling over the country, feeding like leeches upon the hospitality of Spiritualists, and sowing the seeds of social discord on the hearths that warmed them. This class has faded out, or at least they are so nearly gone that only a few specimens are now left.

Mediumship begins to assume a higher and better tone. The leprous brood of unblushing frauds who have walked the streets at noonday with the endorsement of the "oldest Spiritualist paper in the world," are less both in numbers and impudence. This organized gang of traveling mountebanks, backed by their "organs," seemed for a time to shadow the whole movement; but they are now growing beautifully less day by day. Many of them have discovered that like Othello their occupation is gone, and they have gone with it into the silence they so justly merit; others are on the way, having found that the good sense of Spiritualists ignores all their shams.

The JOURNAL has fought these hydra-headed monsters almost single handed. Their public, private and anonymous threats will furnish an interesting chapter in the future. Our work, we are glad to see, is largely done, yet is not entirely completed, and by the help of our friends in both worlds we propose to go on until the last polluted villain who steals the sacred name of Spiritualism to defraud the people shall find a burial beyond all resurrection. The cause of truth does not need a cheat and a lie to sustain it.

In the meantime true mediums are becoming better appreciated. Let all such take courage, for the day is dawning. No matter how humble your gifts may be, lay them in sincerity on the altar of true Spiritualism and the ages shall bless you.

Order gradually begins to rise from the chaos of the past. Wherever organizations are needed the way seems clearer to perfect them. The recent convocation at Detroit, where a few thoughtful men and women met to look over the field, is another token of a brightening sky.

In many locations the demand for lectures and spiritual literature is growing. But, perhaps, the best sign of all is the larger demand Spiritualists themselves make. They are asking for something better than the unscientific literature that found ready sale a few years ago. Numerous volumes then in demand, now lie on the publishers shelves, dust covered. Let them lie there; they were the products of diseased imaginations and belong with the drift wood the rising tide of Spiritualism set in motion. Spiritualists do not relish such foolish twaddle as they once did, and we regard this as a hopeful sign. They are tired of reading diluted nonsense from spirits who, if living on earth, they would eject from their society.

Let the sun shine and all that cannot bear the light, vanish away. Brighter grows the sky and clearer the air. All should rejoice in the rosy light of this opening day.

Another New Bible.

A new bible is about to be issued. We are glad of it. The greater the number, the better the opportunity to make a proper selection. John Wilson of St. Louis is to be the author of the new bible. He is, we are glad to learn, a mild, inoffensive sort of man, therefore we have a right to expect but very little "blood and thunder" in his contemplated work. He is subject—like all bible authors—to an occasional loss of consciousness, during which time his spirit leaves his body. He claims infallibility—it is impossible for him to make a mistake! What he has already written is on the "slap-dash" style, without regard to capitalization or punctuation. Let the printer get hold of it, and if he don't so punctuate it that it will instantly lose all its divine qualities, then it may be truly considered as infallible, and worthy of a place by the side of the Koran, Holy Scripture, Oahpsé, etc. We are in close sympathy with all the bible-makers, and earnestly hope that the supply will increase until each one can select therefrom one suitable to his tastes.

The Banner of Light is worried because Mr. Bronson Murray, who, it says, "calls himself a Spiritualist," has, in these columns, advised all Spiritualists to learn what can be done by sleight-of-hand and smartness in the way of cabinet work without the aid of spirits, in order that they may be able to distinguish the genuine from the fraudulent in manifestations of spirit power. Mr. Murray is one of a number of gentlemen who subscribed and sent the Banner fifty dollars apiece immediately when they learned of its office being burned out in the great Boston fire of 1872. He is also one of the many who stopped his subscription for that paper when it became apparent it was given over to the prostitution of Spiritualism for the base pur-

pose of deceiving anxious inquirers and money making. He may well exclaim of the Banner, "to what base uses has it come at last!"

Materialization—Transfiguration.

The editor of the Mediums' Friend is having some very wholesome experience of late. He evidently expected when he started his paper a few months ago, backed by a noisy crowd always full of talk but painfully short of money, that he would have a calm sea and clear sky. Several mediums had freely offered their services to enlarge his subscription list. Moreover powerful spirits had appeared at Pence Hall in solid flesh and blood materializations bidding him go forth to victory. A new paper was needed. Even the scurrilous sheet in Philadelphia had failed to sufficiently puff the Terre Haute fraud. Why should the "spirits" not come and demand a paper to herald the praise of Stewart and her "committee?"

Bro. Moore, who is evidently an honest man though surprisingly fresh, began his work in good faith, and for a time all went well. Difficulties soon disturbed the dreams of our brother. The guileless Anna did not object to his entering the cabinet with her, but our brother soon found many of her materializations were only transfigurations. Some of our readers may not understand this and we will try to explain the difference. In the former you see the spirit and cannot detect by the naked eye that it looks like the medium, while in the latter the medium appears in too strong a light, or puts on her spirit robes so carelessly that you can see the gentle Anna beneath the angelic garments she wears. This twofold phase brings many curious experiences at Pence Hall. Sometimes a grey haired veteran travels a long distance to meet his departed wife or lover. He wants her to come back and caress him as she did in the happy days of yore, but unfortunately the conditions are not favorable for a genuine materialization, and so these veterans get all the caressing by transfiguration they have paid for as materialization.

Bro. Moore has now learned that "all is not gold that glitters," and his honesty compels him to say so. This will be very unfortunate for his subscription list. A majority of his patrons don't want transfiguration explained; they rather trust than be undecided in such heavenly experiences.

We hope, however, that he will not stop until by a long series of experiments he can tell us just how much materialization there is to the square yard of transfiguration at Pence's Hall. In the end should he find the position of the JOURNAL towards the Pence Hall gang true, let him be honest and say so.

We cannot omit noticing how critical our good brother Moore has been in detecting fraud. It seems when the gentle Anna was only clothed upon, or to be more explicit, had only carelessly put on her heavenly robes, and with her own eyes winked beneath her angelic costume, persistently claiming to be his deceased sister, he could endure it. Small things, however, sometimes produce great results. It is said the cackling of some geese once saved the Roman Empire. It so happened that Wm. Harry Powell went to Terre Haute and astonished the people by his manifestations of writing with his finger, and thereupon Mrs. Stewart claimed to receive the gift. Bro. Moore called to witness her writing. To his great surprise, before she began to write she sucked her finger. It is a very foolish habit and frequently gives parents great trouble. Perhaps Bro. Moore has been reprimanded many times for the same offense, and hence he was quick to discern the slight indiscretion on the part of the playful Anna. At all events he noticed the point of a pencil on the end of her finger while writing, which finally dropped to the floor, and thereupon he charged Anna with fraud, and she declared the writing was as genuine as either her materializations or transfigurations. The JOURNAL believes she told the truth, but is quite willing to wait till Bro. Moore gets the education he so greatly needs.

Fox and Geese.

A Conundrum to the Journal.

A poverty stricken medium and writer in Massachusetts, in a letter to us, writes as follows:—"I have again dummed D. M. Fox, uselessly I presume. Is there not some way of compelling him to pay me for my hard brain-labor? That sum would enable me to get through the winter." Another medium now living in this city was approached by Fox with the customary request for a loan of fifty dollars, but finding she had not the money, he did the next best thing, employed her and her child in his office at a salary, and then cheated them out of their pay. This lady would also like to know how he can be compelled to pay. Alas! these poor women ask us a question we cannot answer. If we could invent a way to make this deadbeat pay those he has wronged out of money, labor or happiness we should be greater than man. True the JOURNAL has held Fox and others of like tendencies for some time in such discipline as to prevent the open practice of flagrant acts of injustice and impropriety formerly scandalizing their lives, but that is the limit of its power. Fox and those of his stamp, exercise so much "charity" toward mediums that they have no inclination or ability to mix justice with it.

Edgar W. Emerson of Manchester, N. H., lectures at Haverhill, Mass., January 25th.

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 office on Monday.]

G. H. Brooks has just arrived in the city from a lecturing tour.

We learn that Mr. H. O. Sommers, of Detroit, Michigan, is an excellent test medium. "Nora Ray, The Child Medium," an interesting story. Price 50 cents. For sale at this office.

Next Sunday Capt. H. H. Brown lectures before the Second Society of Spiritualists at 55 South Ada Street. He is an able and eloquent speaker.

Mr. Charles Bright will sail for New Zealand and Australia in the "City of New York" on February 10th, from San Francisco.

"Was Jesus Divine?" a critical examination of Biblical Theology, by M. B. Craven. Price ten cents. For sale at this office.

Charles Bright is still lecturing in Salt Lake City to excellent audiences, we are informed, every Wednesday and Sunday evening. He will likely remain there through this month.

On last Sunday Mrs. C. Fannie Allyn closed a very successful engagement in this city. Her addresses are practical and at times eloquent, and her improvisations never fail to attract the closest attention.

Among the advertisements will be found a call for a dental student. The professional and business reputation of the advertiser, we have every reason to believe, is good. Those interested will take notice and govern themselves accordingly.

Lyman C. Howe officiated at the dedication of a hall at Horse Heads, N. Y., Dec. 31st. Jan. 7th he speaks at Grange Hall near North Collins, N. Y. The 21st and 28th of this month he will lecture in this city for the Second Society of Spiritualists.

"The Cross and the Steeple," by Hudson Tuttle. The author shows their origin and signification in an interesting manner. This work has been out of print for some time, but we have been able to get a few copies. Price 10 cents. For sale at this office.

Mrs. Lillie has just finished a two weeks' engagement at Grand Rapids, Mich. She was followed by Capt. H. H. Brown who lectured there Dec. 30th and 31st. Mrs. E. C. Woodruff lectures there Jan. 7th and 14th. Dr. A. B. Spinney the 21st, and C. Fannie Allyn the 28th.

"Nervous Diseases and Magnetic Therapeutics," by James Edwin Briggs, M. D. This work has won a great deal of attention. It is clear in statement and gives the non-professional reader a vast amount of most favorable information. Price 50 cents. For sale at this office.

Dr. E. W. Stevens gave us a call last week. He has been engaged professionally at Pewaukee and Big Bend, Wis., and at Waukegan, Elmwood and Orion, Ill. He was working his way homeward, to Rock Prairie, Wis., intending to call en route at Footville and Janesville, where he had professional business.

"Stories for our Children," by Hudson and Emma Tuttle. These popular authors gain the attention and improve the understanding by presentation of real life, its demands and aspirations, in this book for children, and we are sure that every boy and girl who reads it will be pleased. Price 25 cents. For sale at this office.

Mrs. E. A. Nichols, 217 South Sangamon street, gives excellent satisfaction as a trance and test medium. She excels as an improvisatrice, her poems conveying a high moral lesson, or encouragement for those who require it; they are often, too, prophetic, and seldom fail to carry the conviction that spiritual visitants are at hand, with whom she is closely in rapport.

Spence's Blue Book is the taking name of a discovery by our valued occasional contributor, Prof. Payton Spence of 138 East 16th st., New York City. It is said to be a perfectly soluble ultramarine blue for blueing clothes. Prof. Spence has caused not only to congratulate himself on the money which will result from his long and patient experimenting, but also that he is able to confer such a boon to a long suffering race which has wrestled with inferior blueing until all is blue.

Capt. H. H. Brown closed a series of nine lectures in Norwich, N. Y., Dec. 24th; spoke in Ingersoll, Ontario, the 26th; closed a series of three lectures at Pierson, Mich., the 29th; spoke in Grand Rapids the 30th, 31st and Jan. 2nd. He will be at South Bend, Ind., the 4th; and will speak for the Second Society of Spiritualists, 55 South Ada St., in this city the 7th and 14th. For week day engagements between these dates and for the rest of January, address him at this office.

It appears from the Utica Herald, that W. J. Barker of Danforth, Onondaga county, N. Y., had a dream on the night of Nov. 20th, in which he saw year corn quoted on a black-board at 43 1/2 cents, and was told to sell short what he was then holding long. He was also informed that 48 1/2 cents was the lowest figure year corn would reach this year. He advised his friends the next day to sell, which they did. Dec. 18, the board showed 48 1/2 cents, and Mr. Barker relying somewhat on his dream bought corn. It now stands in Syracuse 52 1/2 cents. Mr. Barker had a similar experience while teaching school near Rome. The place where a pair of spectacles which had been lost could be found was revealed to him; and he found them just as it had been shown to him in the dream. He related his dream to the owner of the spectacles before he looked for them, and the owner was with him when he pulled them out of a snow bank where they were covered up.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Rev. A. B. Kieffer's Statement Reviewed by a Lady.

To the Editor of the Religio-Philosophical Journal. In Rev. A. B. Kieffer's article on "The duty of the Church to Spiritualism," he says: "When Spiritualism is only a lot of physical manifestations—table tiltings, rappings, displacement of furniture, etc., slight-of-hand performances, either by mediums or by spirits through them—what I say, it is only that, it is low and useless, and had better be let severely alone."

"But let the Church investigate, appoint committees of her learned and scientific men to look into these physical phenomena," etc. I have read the essay carefully but am at a loss for the understanding of these utterances; for, although the writer is apparently sincere, he takes a strong position on both sides of this subject.

If physical manifestations are low and useless, why should learned men of the Church waste their time and delude themselves by investigating them? and, what phenomena would it be wise to accept? When, as Rev. Kieffer states, phenomena are produced by spirits through mediums, why are they not valuable as evidence of Spirit force? Do they not establish the fact that they are not the result of human agency? And is that not the very first question of interest to investigators?

The philosophy alone of Spiritualism, is not satisfactory to all minds, more than the blind faith of Christianity; and it is best it should not be. Let those who need the physical phenomena examine them, and learn for themselves the spiritual intelligence controlling them. The London Theological Society, composed largely of scientists, learned men, and D. D.'s, have examined the movements of mediums, and evidently considered them worthy of careful examination.

Professors Zollner and Fichte accepted physical phenomena through Dr. Slade, and their experiences as reported, Rev. Kieffer says, "were enough to convince any one." Nor can I believe it was a case of "trickery" for the Rochester rappings to telegraph from the Spirit world the glad tidings of future life. And looking at the present outgrowth of those simple raps, who dare say what their final result will be?

Since all physical phenomena are rejected by Rev. Kieffer, it would be gratifying to know what he expected or intended to reject, during the years of his investigation of these family and friends. It is the experience of most investigators to examine any manifestation that may occur; and not to attempt dictating to the powers. Perhaps a contrary proceeding accounts for the non-success of some people. Rev. Kieffer favors investigation by the Church, but not for the individual, and needs no superior in subjecting. The grave opens for all, and the subject of future life concerns every individual on earth, and each has a right to examine it for himself. Spiritualism is not patented, and thank heaven neither priest nor manum can monopolize it. It is its own teacher, and needs no superior. It is not a sect, but a public domain. It is a poor investigator of any subject, for she starts out with her Bible in one hand and her husband in the other, demanding unconditional surrender to her superstitions. All great truths and inventions, from the sciences down to the steam engine and sewing machine, have been so met by her, and she has taken no exception, and unbiased minds have listened to the Church's empty toward it, as a recommendation; knowing by past experience, her hatred of great facts.

Though Spiritualism does not prove "God manifest in the flesh," the Divinity of Jesus, Christ, or the canonization of the Holy Ghost, it is a more important fact, and, as the Church Congress wisely predicts, it "has come to stay." The Church, seeing its power, tries to distort the facts of Spiritualism, and harmonize them with Bible inconsistencies, but the task is a thankless one. Astronomy, geology and other sciences established their facts and the Church, in the name of the Bible, has shown how contradictory they were to her teachings; and just so will she have to accept Spiritualism. And all "learned committees" or individuals who investigate "the fact" with the determination to discard all things inconsistent with the Church, are confessedly incompetent.

Spiritualism has no need of the Church, but if she needs Spiritualism, she will have to modify her monstrous dogmas till they admit of the reasoning powers and higher attributes of mankind. Rev. Kieffer says the Church gives a good proof as Spiritualism, of the nearness of the Spirit-world, spirit communion, remembrance and interest of spirit friends and progression after physical death. It is the cause of the "new" Spiritualism, and she arms and welcome this "ism" in the beginning as a handmaid in gospel work? Why argue over the remaining differences now, when, according to Rev. Kieffer's assertion "there seems no end to the points of agreement between the best things in philosophy, Spiritualism and Church teaching." What a pity that she has to murder her children before these "Bible truths" were ever advocated.

If the Church teaches that after physical death the spirit enters a world of progression, why do the clergy threaten the "unconverted" with eternal torments? And if, in another world we all have a chance of progression, why tell us daily that we must have salvation here? That "now is the day of grace" and the last opportunity? What need of the statement to save us from a world of conscious advancement? What is to be done with "Hades" if no one stays there? Truly the "teachings of the Church" are taking fantastic shapes, and defy comprehension. ANAHELA MARTIN, Cairo, Ill.

Sciences.

To the Editor of the Religio-Philosophical Journal: The study of the conditions under which sciences must be conducted to make them successful, is so very important, and once begun with the same individuals it is quite necessary to go on, night after night; no new fluid can be admitted; it alters entirely the nature of the influences; they are living intelligences, which, of course, bring the life influences of their sphere, and alter the quality and harmony already intended. It is as if when a new physical sphere were forming, a stray sun should come along and throw some new elements in; they might harmonize, but they are more likely to be so heterogeneous as to bring separation instead of growth. I can imagine how very much serious earnest thinking among congenial associates might be done, and how much advance in science might be made in such serious, earnest study. ASTRA.

Election of Officers.

To the Editor of the Religio-Philosophical Journal: A meeting of the State Board of Spiritualists was held at the hall on Saturday and Sunday the 23rd and 24th ult., to elect officers for the ensuing year. Nine trustees were elected. The trustees elected from the nine, Miss Susie M. Johnson, as President, Lewis Kirtland, Vice President, J. S. Wales, Treasurer, E. B. Russell, Secretary. We held three sessions each day, the meetings being well attended. Mrs. A. C. Woodruff, of Michigan, being with us, gave three lectures full of gems and thoughts that fairly electrified the audience, more than filling the bill we expected from her. My pen would not do justice to her discourses. LEWIS KIRTLAND, Minneapolis, Minn.

Jonathan Hancey writes: Since you took the stand with regard to deception, I have enjoyed the JOURNAL more than any other paper.

Mr. D. D. Home at Baden-Baden in 1857.

Mr. Home is conspicuous as a woman in the circle of the time he appears and the company before whom he shows his powers; and if his humor does not find him, no sum of money can tempt him. The Duke of Sutherland offered him, when he was in England a thousand dollars to give one exhibition at Sutherland house, but Mr. Home refused it. At this time, at Baden, he gave grandly and unassisted, in the rooms of young M. Dollfus, brother of the attaché to the French Legation at Washington) a display of his "supernatural" gifts which he had refused to the Prince of Prussia, though tempted with five thousand florins. He said to M. Dollfus, "You look sad; you have just heard of the death of one of your friends; the rapping spirit will tell you his name." The spirit rapped the name of M. Bazire; a stock broker, who died suddenly in Paris.

By the way, this stock broker was on the Place de la Concorde when Louis Philippe and Queen Marie Amelia died from the Tuilleries on foot; the royal fugitives attempted to get into a hack which was standing there, but the Duke refused to let them do so. M. Bazire knocked the scoundrel from his box, mounted it, and drove to St. Cloud.

To return to Mr. Home, I will add that he ordered an arm chair to retreat from the middle of the room to the wall, a distance of some ten paces, and the arm chair obeyed. He next wound up his watch and placed it on the table; he then proceeded to wind it for ten minutes after Mr. Home took the key out of it and placed it on the table. "You may think," said he "that my watch was prepared for the experiment; wind up yours and put it on the table."

M. Dollfus then wound up his watch, and it also continued to make a noise like that produced when a watch is wound up; he then placed it on the table in his pocket. "When you last looked at your watch," said Mr. Home "it had its crystal and hands, hadn't it? See if it still has them." M. Dollfus pulled the watch out of his pocket; it had neither crystal nor hands, and his waistcoat pocket was filled with fragments of the glass crystal, and the hands were broken into five or six pieces.

Mr. Home rarely appears except in Russian or Polish society. He is very fond of both these nations. The first exhibition he gave was in a Russian house; the room was full of inebriated ladies and gentlemen. Judge of their astonishment when the first thing he did was to make an immense table in the middle of the floor, and immediately on two of its legs, (it had four legs, until his table was almost perpendicular with the floor; two large candle lamps were on the table, and in a horizontal position, but quite not move! After one or two experiments, which he explained as this had been made several ladies asked him to perform one of his wonders for them in particular. He instantly complied. An astonished Princess Obolenski tried in vain to retain her fan in her hands—it was snatched from her by invisible hands and thrown with violence against the breast of Prince Tolstoy. The Countess Tschakoff wore very tight gloves; they were drawn off, she knew not how.

Princess Obolenski asked him to give her an evocation, and left it to his choice to select any person she had ever known, and who had departed this life. In an instant the Princess bowed her head and listened; a profound emotion soon appeared on her face; tears rolled down her cheeks; the voice she heard was that of her brother, killed at Sebastopol. Another lady, one of the most beautiful of the Russian society, lay on a public sofa, and when she had married him quite young; he had bequeathed her an enormous fortune. During the whole evening she laughed at Mr. Home's feats, and showed that she prided herself on being superior to the weakness of believing in Mr. Home's powers. He suddenly said to her in an authoritative voice, "Will you go into the next room with me?" He insisted to receive this invitation, she obeyed. In an instant she returned, pale, trembling, frightened half to death, weeping; she sank half unconscious into an arm chair. She saw her deceased husband standing in the middle of the chamber, his arms folded, and his eyes open and looking at her. Now all these facts took place in a public room, and in the presence of a person who would not become the confederate of a professor of legends—there can be no suspicion over them, but they reverse all our ideas of the laws of gravitation, and those laws which separate the spirit and corporeal world. What is the explanation to be given of it? Is it a deceit Mr. Home is able, by his mere will, to put upon spectators? If it be so, it reveals strange metaphysical phenomena heretofore unknown. Or is it something else—I know not what!—undreamed of by philosophy.—Herald of Progress.

Looking at the Earth, to Study the Stars.

To the Editor of the Religio-Philosophical Journal: I was very much interested in a letter published in the JOURNAL under date of Nov. 18th, treating of Zollner's philosophy; or, "Transcendental Physics," as I judge the name of his work to be. I will quote a part of one sentence, which, though not comprehending within the few words chosen, the author's meaning, yet does not seem to me to be very clear, and it is just the "text" I want, "from which he had forth." The writer says: "You will see that he knows nothing of spiritual philosophy." And this is Zollner whose fame is world wide as a deep thinker, a liberal, progressive, philosophic mind, one who from his wide knowledge of material things, has learned to translate the spiritual, and here we find him not translating the spirit, but only transcribing the outward demonstrations. I sometimes compare such philosophers, these men who have dealt with solid, material facts and reasoned from solid material data, whose knowledge is wholly or at least primarily empirical, with those who have reached up and taken, not from the earth, but light from heaven, and have made a geologist's groping for specimens in the heart of a deep cave, trying to distinguish one mineral from another in a blind, uncertain way, with a child who in the broad sunlight at the cave's mouth can say unhesitatingly: "This is ore; that a bit of spar, and here a piece of limestone." And yet people have for so long a time been so busy with the translation of spiritual truths, that the mind developed in the particular bent of the generation now passing, can hardly be expected to lay aside the formula of reasoning by which their whole conclusions have been built.

We have been taught that the "gates" of heaven are closed, and that only the "outgoing" spirits of the saintly dead pass in, and even then they may get out again; that all inspiration died, when—well, when the people who wrote the Bible died; and if any unseen influence touched us, it was the devil, of course. If our own thought led us into a vein of worthlessness, or our music-loving souls could not keep from tapping the floor, or the sound of swinging waltzes, why that was the devil at work, and the only remedy omniscience! A round billion of people on this little earth, and the devil, a personal devil, able to whisper in the ear of—well I dare not make the sweeping assertion of—one of us, but will modify it by saying—a great many of us; but never by any possibility could come to a single soul a whispered message from any living friend, or revelation of omniscience! 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The Coming of Christ.

To the Editor of the Religio-Philosophical Journal. I am very eager to know what is truth, and am very willing to apply myself to the attainment of wisdom, but after forty-two years of belief in what some one else has affirmed to be truth, I at this late hour of my life find myself very ignorant of a knowledge I intuitively long for. I was begotten and born while my parents were Methodists, and I was educated in the same denomination, but I was never satisfied, and at length, after refusing to die I lived a child Methodist until the age of ten years, when one day while I was sawing wood a man came along and bargained with my father to let me live with him for six years. During these six years I was educated in the Congregational faith.

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During a long period of unparalleled weakness, Ayer's SARSAPARILLA has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Sulfate of Potash and Iron, and is the easiest, most reliable and most economical blood purifier and blood-food that can be used.

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PARKER'S GINGER TONIC. Ginger, Peppermint, and other medicinal plants are combined in Parker's Ginger Tonic, to a medicine of such varied powers, as to make it the greatest Blood Purifier and the best Health and Strength Restorer Ever Used.

PARKER'S HAIR BALM. The Best, Cheapest, and most economical hair dressing. Never fails to restore the color and beauty to gray hair. H. COOK & CO., N. Y.

AUTOMATIC OR "NO TENSION" SEWING MACHINE. The only Sewing Machine that can be USED WITH SAFETY TO HEALTH. Can you AFFORD to be without it?

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Table of book titles and prices, including 'Answers to Questions, Practical and Spiritual', 'The Bible in the Light of the Harmonical Philosophy', 'The Cross and the Steeple', 'Theosophical and Miscellaneous Writings of Wm. B. Eerdmans', etc.

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"Throw Physic to the Dogs, I'll None of It." We do not feel like braining Macbeth for this expression of disgust. How thousands of the catarrhs are great resistive pills, enough to "turn one's stomach." Had Macbeth ever taken Dr. Pierce's "Purgative Pills" he would not have uttered those words of contempt. By druggists.

GARDENING FOR PROFIT, - \$1.50. Gardening for Pleasure, - \$1.50. Handbook of Plants, - \$3.00. Peter Henderson & Co., 35 & 37 Cortlandt Street, New York.

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WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL. Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Answers to Questions by the Spirit Control of W. J. Colville, During the Month of October, 1882, in Chicago.

Ques.—What is Booth's relation to Lincoln in spirit-life?

Ans.—The relation of Booth to Lincoln is somewhat distinct, if not altogether different from the relation of Garfield to Lincoln. Booth shot Lincoln because he was firmly convinced that the nation would receive lasting benefit by the removal of its President. Now, if war is justifiable, individual acts of murder can not be less justifiable in a spiritual sense. If any one sincerely believes he will prevent the massacre of a large number of men by the assassination of one, a man cannot be said to be other than conscientious, if he put an end to the earthly life of one man, believing the destruction of one secures salvation to many. However, we have always said that minds who are largely unfolded spiritually, never find themselves under the necessity of taking the life of any one. Booth entered spirit life resolute and defiant, determined to persevere in the course he had pursued on earth. He felt himself a great national benefactor, and as in the Spirit-world there have been, and still are, political parties, though of course not in very exalted spheres, Booth was lionized, made a great deal of by those Southerners who felt that he had worked righteously in the interest of a holy cause. We are not aware that even at this day Booth is at all satisfied that he did any wrong. He is an intellectual spirit, but we could scarcely speak of him as remarkable for any great spiritual unfoldment. Lincoln never entertained any animosity in his breast toward Booth; they have met in spirit life and conversed together over the matter, and Booth has not acknowledged any sense of wrong, neither has Lincoln convicted him. The spiritual state of Lincoln in the direction of spiritual knowledge, is far beyond that of Booth, while Booth is far advanced along the line of intellectual unfoldment.

Q.—In what sense is "Whatever is, is right"?

A.—If there be an Infinite will nothing can possibly transpire outside of the Infinite will, therefore in a divine sense to the divine mind, whatever is must be right. It is absurd for theologians of the Arminian School to declare that God wills all men to be saved and yet allow positive, essential, moral evil to exist in the universe as a positive and everlasting force in the universe. The Calvinistic doctrine of predestination is far more logical and consistent than the milder, though intellectually far weaker Arminian doctrines. The Universalists, while agreeing with the Calvinists on the subject of predestination have overcome the difficulties which Arminianism has vainly endeavored to vanquish by their recognition of the truth of universal salvation. This view makes room for sovereign will and divine goodness. According to the Universalist conception God has made no soul for misery or for uselessness, but has decreed that every individual spirit shall arrive at length to the full consciousness and exercise of all his powers as a child of God. There can be no sin, no evil in the Infinite plan; and as we believe in a perfectly pure and Infinite First Cause of all things, we deny totally the doctrine of the existence of evil as an active positive factor in the universe. The atomic theory of existence teaches us that the universe is simply an agglomeration of atoms; that individual primaries are always in existence, which are themselves unchangeable and that creation of form simply means the aggregation by attractive force of certain atoms, while the destruction of bodies is brought about simply by structural disintegration or atomic dispersion. Now, can you not conceive it possible that every atom in the universe is good and necessary, but that to every spirit so many atoms are given as are necessary to form a kingdom of which that individual spirit is the central force and ruler. Every spirit must learn by experience to control the atoms forming his own kingdom, and as no one gains knowledge without effort, as no one arrives at perfect results without having passed through various stages of incompleteness, so that which you call evil is merely a failure or mistake of the spirit during his operations with materials submitted to his control.

When one organ of your brain is inordinately developed; your vitality does not flow sufficiently into some other portion of your brain. The undue cultivation or stimulation of one organ brings about a lack of development in others, producing insanity and even crime. There are no bad organs, no bad propensities, but an aggregation of certain propensities, or the abnormal development of some organs at the expense of others, is the sole producing cause of crime, insanity and every condition of life that men call evil. There can be no evil atoms or primaries in your sphere; when every element composing it is in perfect harmony, you have attained to symmetry, which is order, heaven. Harmony alone is necessary to prove, to absolutely demonstrate the utility of every thing. It is right for you to have all the tendencies and faculties you possess, and right also that you should have the opportunity which you have of controlling all the forces of your kingdom by an effort of your will. We do state that the spirit can pervert a good thing by means of its misuse, but this statement is not at all analogous to stating that anything can be essentially bad, and therefore must of necessity work evil.

Your piano may be in perfect tune, but your child manipulating it unintelligently may produce frightful discords; with the self-same materials which the artist employs in the evolution of a splendid picture, some one inexperienced in producing works of art may only create confusion and unloveliness. Whatever is, is right in the fullest sense, when you take this view of the universe, that everything is good in itself; but you need experience, and you only gain it as you gradually by your own effort subordinate natural forces to the spirit. When you make a mistake, it is necessary that you should suffer for that mistake or you would never become any wiser. If you pervert anything, it is necessary that perversion should cause you pain and inconvenience, or you would never cease to pervert. Do not look upon any affliction, consequent upon your own misdoings as evidence of divine anger, but rather accept all your sorrows and suffering as a portion of life's inevitable discipline, as an educational process needed to perfect you as an intelligent being having perfect control over that sphere in the universe which is intrusted to your own special keeping. When you arrive at the angelic degree of life, you will see the use of everything. Being perfectly pure in motive you will be able to endure the brightness of such lights as shall reveal to you the good in everything; when pure in heart, you will see God everywhere. While undeveloped morally, you see the devil which

is merely the shadow cast over nature by your own imperfection, coming through your own mind's eye and eternal goodness.

There is no such thing as hell or darkness, these being negative states due to the absence of light (physical and spiritual); when light is absent you fail to perceive the beauty of nature. Evil is mental and moral darkness, and must be a purely negative condition of affairs, and not a substantial entity, your own condition of spiritual darkness being necessarily as capable of preventing you from beholding the moral harmony of the universe as physical darkness is capable of excluding from your eyes the sight of nature's outward symmetry. Good is the only positive condition of the universe; evil being due to the absence of spiritual light, is necessarily only a negative state. Probably no better definition of good and evil can be presented, than has already been given by Socrates, who declares that wisdom or knowledge is essentially good and that ignorance is itself evil; but it is even good that you should experience the darkness of ignorance, as a preparation for the ultimate unfoldment of your spirit.

Q.—Is the planet Venus inhabited?

A.—It is inhabited by a race of beings who while your inferiors intellectually, are greatly your superiors artistically. On the planet Venus all forms of beauty are largely developed, and the special work of the individual souls on Venus, is artistic perfection. The planet itself is of great physical beauty, and the minds of all inhabiting it are bent towards the cultivation of the beautiful. Contrast the intellectual attainment of the most advanced minds upon the earth, with that of the most cultured inhabitants of Venus and they will be greatly inferior to earth's inhabitants; but trace the intuitive and artistic development of the most developed on Venus with those of the most developed on the earth, and the inhabitants of Venus will appear by far your superiors. We know that conflicting statements are apparently made by spirits concerning the condition of planets; but all spirit communications concerning planets, to our knowledge within the limits of our experience, present no conflict, other than purely an apparent one. As the earth's surface is largely diversified and as earth's inhabitants are widely diversified in their attainments, even so the surface of Venus or any other planet, and also the inhabitants will be dissimilar as much so as are the surface and population of this earth. In some parts of Venus no human being could live, and in some parts of earth human life could not be sustained; on some portions of Venus human spirits exist in very rudimentary bodies, corresponding to the average condition of some on earth, but on other parts of Venus the provision for the sustenance of life is such that very highly developed minds can express themselves, even as highly developed minds on earth can only be found in civilized communities. If it ever be proved by astronomical observation that the planet Venus can not sustain organisms, similar to your own, remember that every planet in the solar system is brought into existence for the special purpose of expressing spiritual beings in some specific development, and that the material environment necessary for the acquisition of branches of knowledge attainable on one earth, may be antagonistic to the acquisition of such knowledge as can only be gained by spirits inhabiting another and differently constituted orb.

W. Harry Powell on the War Path.

He Proposes to Have the Scapls of the Pence Hall Crowd; and Incidentally Sustains the Journal's Opinion of that Nest of Iniquity.

To the Editor of the Religio-Philosophical Journal:

The readers of the JOURNAL may be familiar with both sides of the case I first gave the statement of the Pence Hall people as published:

A TEMPEST IN A TEAPOT.

Dr. W. Harry Powell, the slate writer, swooped down on us, and gave his first slate writing séance to a small company of selected friends on the 29th ultimo. The friends endorsed Mr. Powell in his peculiar phase of writing with improvised pencil procured by spirit agency. The convincing character of the phenomenon being adapted to the needs of those who had not progressed beyond the confines of the lower phase of spirit manifestations, made of Mr. Powell a welcome guest with Terra Haute Spiritualists, who used their influence for him, and succeeded in securing large attendance at his entertainments. All, with Mr. Powell and his friends, went on smoothly and harmoniously until Mrs. Stewart innocently, as the sequel will show, threw a fire brand into the camp. For information of those not familiar with Powell's speciality, we digress to explain, that a substance, on waving the hand, forms on the ball of his index finger, by which messages purporting to come from spirit friends are written on a slate. Anna M. Stewart at the request of friends, tried the experiment, and succeeded at her first effort. At our suggestion the lead pencil was in the same way produced, and messages upon paper, which placed her one ahead of Powell, was also written, and on each, the messages written furnished indisputable evidence of spirit presence. The friends who believed this a confirmation of Powell's mediumship, referred exultingly to Mrs. Stewart's success. But lo! Powell had repeatedly boasted that he was the only medium in the world who had that power, and when told that Mrs. Stewart had reproduced the phenomenon, he became desperately enraged, and in a fit of jealousy denounced her, and without investigation of her powers, declared her a fraud, and hastily, inconsiderately, and without cause or provocation, caused to our astonishment, the following challenge to appear in the Terra Haute Daily Express of Wednesday morning, 6th inst.

CHALLENGE.

Whereas, one Anna M. Stewart, of this city, has imitated my manifestation of Slate Writing, I, W. Harry Powell, of Philadelphia, will meet the said Anna M. Stewart in a test séance, the time and place to be designated by herself, (excepting Pence's Hall,) for the sum of \$100 or \$1,000. The conditions as follows, viz:

A committee of twelve to be selected, each having choice of six persons, and a professor of any medical college to be referee.

My mouth is to be securely closed, my hands to be washed with chemicals, in order that any calcareous substances may be removed, and never to be out of sight, and to have my clothes thoroughly examined by the committee, that it may be fully satisfied that nothing about my wearing apparel may aid in this manifestation.

Should the aforesaid Anna M. Stewart produce similar manifestations under like conditions, I agree to forfeit the amount she may agree to accept in this challenge, ranging from \$100 to \$1,000, a like amount to be paid by her to me if she fails to produce the

writing under the above named conditions. [Signed] W. Harry Powell.

That the phenomenon referred to in the above challenge is reproduced through the mediumship of Anna M. Stewart, we positively know, and others can know by investigation.

To quiet and soothe the irate Powell, who seems to have a jealous fear that Mrs. Stewart will become a troublesome competitor in the slate writing phase, we will inform him that she has no intention to retrograde from the high and exalted position to which the Spirit-world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship. Her committee prefer to have her powers devoted to the further development of materialization—the highest and grandest power known to the world—in the production of which she gives universal satisfaction to all who honestly investigate, and in which she is having all that she can do, which will explain to the champion Powell, and to all unprejudiced minds, the nonacceptance of his very foolish, unwarranted and uncalled for challenge.

PENCE HALL COMMITTEE.

Terre Haute, Dec. 9th, 1882.

For the information of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, I will give a truthful statement. I arrived in Terre Haute, Monday, November 27th. My first séance was held on the 29th at the residence of Mr. H. W. Kellogg, 303 North Fourth St. The company consisted of eighteen of Terre Haute's best citizens, who welcomed me in their midst, and during my sojourn of two weeks, I held nightly séances, and the demand was such that I was compelled to give public séances in the afternoon. I had not been in the city but a few days when lo! the only "far famed materializing medium," Anna M. Stewart, heard what an interest was being created, and being backed by her "renowned committee," she counterfeited the manifestation of slate writing occurring through my mediumship, by trickery, having been detected, and I, hearing of the same, issued a challenge for the "great medium" to meet me in a test séance, but up to the present time she has failed to do so; nor dare she or her committee. The deception she used to palm off her slate writing is so transparent that a child three years of age could detect the mode of doing her trick. It is simply to have some bits of pencil in her mouth to use on the occasion. She inserts her finger in her mouth, gets a piece upon it, and without allowing any examination, she shakes her finger in the air, the ball upward, and for fear the pencil will drop off, brings the finger down quickly and proceeds to write, claiming it to be done by spirit power.

A gentleman friend of mine called upon her and received a communication purporting to come from a dear sister. When he discovered the flagrant deception, he asked her if that was a genuine spirit manifestation. He told her that he saw how she produced it. She said: "If that is not genuine, then none of my manifestations are genuine." That is the sort of fraud her committee would have the public investigate.

Now, in reply to the "world-renowned committee," Messrs. Hook, Conner and Pence, who stand by their champion medium in all her trickery, I will meet them and her at any time they may see fit. They state that "by the request of her friends she was told to try the experiment [of trickery] and succeeded at the first attempt, and at our suggestion [the committee, for they are mighty,] the lead pencil was produced and messages upon paper written, which put her one ahead of Powell." What a grand medium, to learn the art of chewing lead pencil. They say I have boasted that I was the only medium in the world that had that power. That is a tissue of lies, but I did say that I was the only one that the public had any knowledge of, and I will say to the "world-renowned committee," "If you desire your champion medium for materialization to stand any test, you will have to teach her better tricks, for at the present time she will not submit to, nor can she stand, test conditions, and you as her guardians will not allow her to. I defy you to meet me in any test. They say that I became enraged and in a fit of jealousy, denounced her as a fraud. Yes, and I do so publicly without fear or favor, but not in a fit of jealousy, as you would like to make the public believe. If your champion, or the "grandest medium in the world," as you claim her, could produce a genuine manifestation, I would be only too happy to know it. They say: "To soothe the irate Powell, we [the committee] will inform him that she has no intention to retrograde from the high and exalted position to which the Spirit-world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship." To the "renowned committee" I will say that I allow test conditions to substantiate that the lower phase, as you call it, is genuine, and I do not care to develop into the grand or higher phase of putting upon me togery to represent the spirits of our departed friends and relatives, the most sacred thing known to mankind. I care nothing for their slurs. I have my mission to fill, no matter what the phase may be, so it be genuine. I am true to my mediumship, and am willing at all times to be tested, which I again defy the "world-renowned committee" with their champion materializing medium, Anna M. Stewart, to submit to.

I do not want to encroach upon your columns too much. I have no bull dogs to defend me. My spirit-band alone protect me. In conclusion I will say that my challenge still remains open to the "world-renowned" committee of Pence Hall.

W. HARRY POWELL, Slate writing medium of Philadelphia.

Prof. Tyndall gives some interesting views in regard to what he terms the "proximate future" of Niagara. At the rate of excavation assigned to it by Sir Charles Lyell—namely—a foot a year—Prof. Tyndall says that 5,000 years or so will carry the Horseshoe Fall higher than God Island, and as the gorge recedes, it will drain as it hitherto has done, the banks right and left of it, thus leaving a nearly level terrace between God Island and the edge of the gorge; higher up it will totally drain the American branch of the river; the channel will become cultivatable land; the American falls will then be transformed into a dry precipice, forming a continuation of the cliffy boundary of the River Niagara, and lastly, at the place at present occupied by the fall, there will be a whirlpool.

WESTFIELD, Mass., Feb. 18, 1882.

Dr. J. C. Ayer & Co.—Gentlemen: About five years ago I had a very bad cough, and tried several remedies without any relief, until I was advised by Mr. Whitney, druggist of Gouverneur, N. Y., to try your Cherry Pectoral, which I did, and before I had taken half a bottle, I was entirely cured. Yours, etc. CHARLES MEACHAM.

An Indian Communes With the Great Spirit.

To the Editor of the Religio-Philosophical Journal:

Noticing a call for accounts of spirit phenomena in your last issue, it occurred to me that an incident related by Capt. Jonathan Carver in his "Journal of Travels," whose book I happen to possess, being a descendant of his, might not be uninteresting to your readers, therefore I send it. He commences: "In June, 1776, I set out from Boston, and proceeded by way of Albany and Niagara to Michilimackinac, a fort situated between the lakes Huron and Michigan and distant from Boston 1,900 miles, etc." He came west as far as Prairie du Chien and ascended the Father of Waters to the Falls of St. Anthony, and was followed up by traders with supplies. "I will give it in his own words.

"The traders we expected being later this season than usual, and our numbers very considerable, for there were more than three hundred of us, the stock of provisions we had brought with us was nearly exhausted, and we waited with impatience for their arrival. One day whilst we were all expressing our wishes for the desirable event, and looking from an eminence in hopes of seeing them come over the lake, the chief priest belonging to the band of Killistnoes, told us that he would endeavor to obtain a conference with the Great Spirit, and learn from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest, to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

"The following evening was fixed upon for this spiritual conference. When everything had been properly prepared, the king came to me and led me to a capacious tent, the covering of which was drawn up, so as to render what was transacted within, visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on skins laid on the ground for that purpose. In the center I observed that there was a place of an oblong shape, which was composed of stakes stuck in the ground, with intervals between, so as to form a kind of chest or coffin large enough to contain the body of a man. These were of a middle size, and placed at such a distance from each other, that whatever lay within them was readily discerned.

"The tent was perfectly illuminated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

"In a few minutes the priest entered, when an amazing large elk's skin being spread on the ground just at my feet, he laid himself down upon it, after having stripped himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold on one side of the skin, and folded it over him, and then the other, leaving only his head uncovered. This was no sooner done than two of the young men who stood by, took about forty yards of strong cord, round his body, so that he was completely swathed within the skin. Being thus bound up like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the enclosure. I could also now discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice; for such I doubted not but that it would turn out to be.

"The priest had not lain in this situation more than a few seconds, when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he uttered was in such a mixed jargon of Chipeway, Ojibway, and Killistnoe languages, that I could understand but very little of it. Having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving and sometimes praying, till he had worked himself into such an agitation that he foamed at his mouth. After having remained near three quarters of an hour in the place, and continued his vociferation with unabated vigor, he seemed to be quite exhausted, and remained speechless. But in an instant he sprang up on his feet, notwithstanding at the time he was put in, it appeared impossible for him to move either his legs or arms, and shaking off his covering, as quick as if the bands with which it had been bound were burned asunder, he began to address those who stood around, in a firm and audible voice.

"My brothers," said he, "the Great Spirit has deigned to hold a talk with his servant, at my earnest request; he has not, indeed, told me when the persons we expect will be here, but to-morrow soon after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come."

"Having said this he stepped out of the enclosure and after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen; but as I observed that every eye in the company was fixed on me with a view to discover my sentiment, I carefully concealed every emotion. The next day the sun shone brightly and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me whether I had so much confidence in what the priest foretold, as to join his people on the hill, and wait for the completion of it; I told him I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this we walked together to the place where the others were assembled. Every eye was again fixed by turns on me and on the lake; when just as the sun had reached his zenith agreeable to what the priest had foretold a canoe came around a point of land about a league distant. The Indians no sooner beheld it than they set up a universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

"In less than an hour the canoe reached the shore, when I attended the king and chiefs to receive those who were on board. As soon as the men were landed, we walked all together to the king's tent, when according to their invariable custom, we began to smoke; and this we did, notwithstanding our impatience to know the tidings they brought, without asking any questions, for the Indians are the most deliberate people in the world. However after some trivial conversation the king inquired of them whether they had seen any thing of the traders? The men replied that they had parted from them a few days before, and that they proposed being here the second day from the present. They accordingly arrived at that time greatly

to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance both of their priest and of their nation, greatly augmented in the sight of a stranger.

"This story I acknowledge appears to carry with it marks of credulity in the related; but no one is less tainted with that weakness than myself. The circumstances of it I own are of a very extraordinary nature; however as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public.

"And this I do without wishing to mislead the judgment of my readers, or to make any superstitious impressions on their minds; but leaving them to draw from it what conclusions they please."

The incident occurred on the shore of Lake Superior. A. C. STRONG. Decorah, Iowa.

Free Thought Directory.

To the Editor of the Religio-Philosophical Journal:

Names of Liberals sent me before the 10th day of January will be published in the second edition of the Free Thought Directory, which will be issued Jan. 15th. Those who desire the second edition must order it before that time to receive it. Price 25 cents. Salamanca, N. Y. H. L. GREEN.

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In New Zealand, Mr. A. T. Urquhart states, earthworms not only leave their burrows but climb up trees in search of food in the night or at a late hour if the morning is damp and warm.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; feeble pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; hiccoughs; frequent eructations; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccoughs; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable. Whenever the above symptoms are found to exist,

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