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

#### VOL. XXXIII.

## CHICAGO, JANUARY 6, 1883.

No. 19

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 BARNEY SAYLES.

The silvery bells of Christmas-time Bing 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 Hath more of joy than sorrow brought; (Both have their heavenly lessons taught)— A kind old friend and true was he, And so we chant his minstrelsy!

Die softly, Year; and thy last breath Which shall elude the victor, Death, And, phenix-like, unto thy boy-The coming Year—shall pass with joy; Shall be a benediction mild From father that ne'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 Wisdam gained from a 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:

Al 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 had 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. LYMAN C. HOWE. Waverly, N. Y.

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-

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 contempla-tion, 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 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 nower of the land, and attempted to set that power aside, is teaching a wonderful lesson. You and I should not let it go. Those preachers 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 there was an injunction, and I thank God they are in jail. Their imprisonment shows that it is dangerous to trifle with the law. Even in 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 last sentence. He has written his law, and he will not be trifled with. Look at the council chamber. Look at God's power. There was a little slip of paper on each desk. It was an injunction. Some said, 'trample on it.' God has served an order on us, forbidding certain actions. If we disober, there is punishment in store for to have been uttered with the most zest:

God has served an order on us, 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 liquors.

Another beautiful woman entered English society, and became known as the "Jersey 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 debase herself, go to ruin. There will come a time when helt will open and the seething fire of the put 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 last sentence, 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 ever lasting 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 in-

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 clergy man 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 man its her of the consequences of playing upon its stage. With the same prescience, he de-clares, 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 sen-tence, in this horrible place of torture. How strange it is that this poor woman does not heed this warning, coming, as 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 leged to be beautiful, erring though they may have been, worse than were 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 reproved! What a commentary upon the debasing influence of such teachings!

By the side of such flendish exultations, it is soothing to place some of the tender and

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 coudemn thee; go and sin no

How utterly astounding the flippancy, positiveness and assurance with which such egotists 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 biasphemous 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 ing 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 judg-ments, 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 legree. But thanks to the increasing intelligence and growing independence of thought, of the great mass of people who at-tend 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 fellowman; no person who tries unselfishly to follow the examples and teachings of Christ, and the examples are the influences of the 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 lesire 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 righteous-

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

ness and truth; if they desire to implant in

minds of the youth of their congregations

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 doe worke at those and some other trades, and may be also applicable to the raiseing of water, washing of cloathes, milling of sugar-canes," etc.

the entire army of their Fultons.

Chicago, Dec. 25, 1882.

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 saltminers have been discovered among the débris tolerably well preserved. Among the implements were wooden shovels, a basket made of untanned rawhide, a piece of cloth of been sudden,

Letter from Florence, Italy.

Italian Peasants-Spiritualism. To the Editor of the Religio-Philosophical Journal:

In your number of the 28th 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

five thousand years and was coeval with that

Our Tuscan peasantry can be styled regular farmers and are well off. Our landed properties are divided in what are called poderi, i. e. farms, ranging from 20 to 120 acres in extent. The landowner gives each of these farms, poderi, 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 ourselves. Hard and uncompromising exmoney; besides which he must see that all periences, how they have moulded our charthe necessary work in point of agriculture acter and made us happy or miserable. We be properly done and at the right time. Then met with selfishness where we expected unwhen the crops come in, viz.: of corn, wine and oil, besides silk (cocoons), hemp, flax, maize, beans, tomato, and all greens and been betrayed, the love and devotion we pourof 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 a problem to the for hundreds of years. You occasionally clouder the land at the for hundreds of years. You occasionally clouder the land at the for hundreds of years. You occasionally clouder the land at the sum of the number of the land. This is, as you see, socialism, true practical they have been crushed by injustice. 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 I 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 appetissante. 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, Tuscany 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 Spiritism (that I read and had printed at our Philological Institution here in Florence, a very daring thing to do considering that the prejudice against Spiritism 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 senya esagerayione di sorta: full of know-ledge 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—they cannot well help it, as the Bible and the gospels speak of them; but I should like to see them why they chart? 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 coarse wool, and the remains of a torch bound together with flax fibres. The disaster which flooded the mine had evidently 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 FENZI. 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 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. 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 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 stop 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 gestation 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. by W. E. Coleman.

To the Editor of the Religio-Philosophical Journal: I have learned that there appeared in the Religio-Philosophical Journal seteral 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 appertain principally to the age of the Hindoo sacred booss and the resemblances in the histories, lives, doctrine, teachings, miracles, etc., of the Brahmin god Chrishna and Christ. He published a similar article in the Scymour 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. Cole-man 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 Chrishna 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 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 in-stead of confessing that I have constructed resemblances or parallels between Christ and Chrishna 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 Chrishna 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 Crueified 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 fruth 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. Lot the reader decide. Here I will state as I did in the Times, that not one of my 316

analogies between Christ and Chrishna 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 trutoful 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

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 Chrishna, 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 Chrishna, and that they differ widely in their accounts of these gods Some of them relate many incidents in the life of Chrishna 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 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 out letting any moments drop between.

A Reply to Some Charges and Statements lives of Christ and Chrishna are strikingly similar, and that Chrishna 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.

accounts for his mistake. The sacred books of the Hindoos called the purans or puranas, which detail the life of Chrishna, 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 Chrishna 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 Chrishna 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 aucient 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 any thing 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 ears, and that they have counted and record ed 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 dis-

honest, will be a failure. KERSEY GRAVES. Richmond, Indiana.

#### 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 systemetic 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 Macnault 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 mar-

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 begin-

#### 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 elaiming 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 inwhether 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 are mochinery and works 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

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

Medical authors acknowledge that fifty-one iseases come from the use of mercury and its preparations. Dr. Jamieson of Edinburg says: "Nine times out of ten our miscalled 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 really be safer without a physician than with one;" so said Dr. Ramage, 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, missnamed remedies. Dr. Titus, 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 bar barous 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 miscombined." If there is to be legislation on the subject, would it not be best, in view of 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 pre tender. 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 materi 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

ery, 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 edu-cate people to the use of those forces as rem-

protect the people against quacks and quack-

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; 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 re-

edies to cure disease, are the very ones who

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 legisla tion 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 hose who claim the right to dictate the terms to others.

Dr. Brown-Sequard 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 altopathy 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 discovor 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 pre-scriptions 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 de-prive you of the right and privilege of trying any remedy or physician you choose when sick. W. J. ATKINSON.

Sedalia, Mo.

Source of Religious Experiencs.

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, tempta-tions and deferred hopes, and rejoice in the same victories and conscious 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 pres-ent 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 free masonry; 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 be-tween 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 disguided 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 accombined." If there is to be legislation on the legislation on the legislation of the legislatures of all the States to enact such as the legislatures of all the States to enact such as the legislatures of all the States to enact ground between the two stools. Spiritual aspiration and a tendency to "ferret out" causes, do not get along comfortably to the legislation of the legislation of the legislatures of all the States to enact ground between the two stools. Spiritual aspiration and a tendency to "ferret out" causes, do not get along comfortably to gether, although the legislation of the legisla the individual may be found profitable. Conscience and Why-so are troublesome what has been said by the teachers of that neighbors. How often have I wished that I school, to suppress that system that is so unhad been born minus one or the other! They had been born minus one or the other! They certain? Yet that very class compose the are vexatious tenants when in the same ones, and the only ones, who are asking for a domicile. I have served each of them with 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 his prices and returns again when 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, persue 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 work 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 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 vation 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 in 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 playsiwhether 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 gullible 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 interestednamely, 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 pre-fer the word "experience," without the adjec-tive. 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 with-stand the storm in the winter of its history. When "old folks" look back over their past

when "old looks 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 were necessary to my educacation." 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 a necessity. In idleness there is no peace.

Horsford's Acid Phosphate

gives strength where there has been exhaustion and vigor in place of impaired vitality.

As when we are in prosperity we are ready to think our mountain will never be brought low; so when we are in adversity we are ready to think our valley will never be filled

### AYER'S HAIR VIGOR

restores with the gloss and freshness of youth, faded or gray halr to a natural, rich brown color, or deep black, as may be desired. By its use light or red halr may be darkened, thin halr thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to thescalp. As a Ladles' Hair Dressing, the Vigor is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

J. W. Bowen proprietor of the Mair (Ohio) Enquirer, says: "Aven's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The Vigor is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

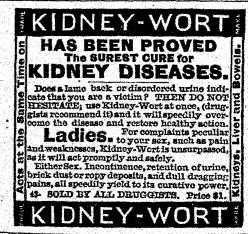
Mrs. O. A. Prescott, writing from 18 Elm Street, Charles-

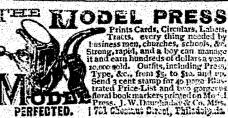
istaction."

Mrs. O. A. Prescott, writing from 18 Elm Street, Charles from 18, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using Ater's Hair Vigon the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the Vigon, but now use it occasionally as a dressing."

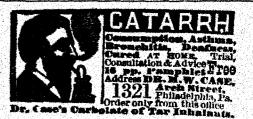
We have hundreds of similar testimonials of the efficacy of Ayer's Hair Vigor. It needs but a trial to convince the most skeptical of its value.

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists





88 18 19eow



### Woman and the Household.

BY HESTER M. POOLE, Metuchen, New Jersey.1

#### HIS EARNINGS

"He carries nothing with him." So the preacher In the sad words that hold The deepest thought of all the generations, Down from the days of old.

Riches and honors all the world could give him, Love, children, wife and home; Yet the one only master of possessions Death, claimed him for his own.

Riches were powerless; honor could not hold him; Love even could not stay

The soul that to the far-off, unknown country, Alone, must take its way.

Ah, riches sure wait there, and love is with him,

For something more than gold He earned in days of noble thought and action, In honor never sold.

All else has perished, yet the voice sounds ever, Clear through earth's noise and din; Earn what adheres, and, passing on forever, Cleaves to the soul within.

Truth cannot perish; knowledge has no ending: Love knows its home, the skies, He carries all things, who has love and wisdom; Death touches not that prize.

-Helen Campbell. "PERSONAL" CLIPPINGS.

Miss Grace Soper has been enrolled upon the regular editorial staff of the Boston Jour-

Mrs. Briggs ("Olivia") has been elected President of the Woman's Press Association of Washington, D.C. Miss Emily Thornton Charles's new paper,

soldiers and equality to women. Miss Helen F. Clark, a young lady of fine literary abilities, is on the editorial staff of

the National Veteran, advocates justice to

the Denver Mirror. Mrs. H. C. McCabe, edits a W. C. T. U. Department in the Signal, published at Dela-

ware, Ohio. Mrs. E. A. Merriwether, a well known speaker and writer on woman suffrage, is one of the editors of the Free Trader, published at Memphis, Tenu.

Mrs. Mary McGill is the proprietor of the Oswego, Kansas, Independent. She publish-es a daily and a weekly edition and has been very successful with the paper.

Anna Diekinson has not withdrawn from the stage. She has engagements to lecture, to read plays and to act in the Western

Louise Mitchell, the famous female socialist of France, will lecture in America next

Miss Sarah Brown, daughter of old John Brown has been appointed to a position in the Adjuster's Department of the Branch Mint in San Francisco. The position was voluntarily offered her by Superintendent Burton.

Miss Louisa Howard of Burlington, Vt., has given \$5,000 to the University of Vermont for the establishment of five scholarships to be known by her name.

Miss Agnes Harris of St. Clair county, Mo., for two years teacher of music in the Fayetteville College, carried off the first prize at the recent commencement exercises of the Cincinnati College of Music.

Octavia Hensel, is writing from Saratoga for scholarship, who show how little their enthe *Home Journal*, is no less a personage forced education has done for them, the boorthan lady Alice Seymour. She is an American lady, born in the Berkshire Hills, and the title was conferred on her by the Empress of Austria.

Anna K. Hawley of Delhi, Louisiana, has patented a button that can be readily attached to garments without sewing, and readily removed without injury.

Viscountess Strangford, accompanied by six trained nurses, has sailed for Egypt to establish a relief depot to supply food and clothes to the destitute residents of Alexan-

Miss E. A. Ormerod, F. M. S., of London, and entomologist to the Royal Agricultural Society has been appointed special lecturer on economic entomology at the Royal Agricultural College, Cirencester.

Dr. Alice Bennett of the Norristown Hospital for the Insane, was the first and only young lady who has obtained the degree of Doctor in Philosophy from the University of Pennsylvania.

Mrs. Mary Jacklin, Detroit's female broker and speculator, has raised a family of four children with success, giving them a liberal education, and has accumulated a fortune of \$50,000 in the produce business. She is now 64 years old and well and favorably known in the business circles of Detroit.

Not long since Mrs. Julia Ward Howe delivered a lecture in the hospitable parlors of Mr. and Mrs. Herrmann, in New York, for the benefit of a struggling society. It was all so excellent that we cannot forbear giving the following extracts from

THE SOCIAL POWER OF WOMAN.

I have been asked to speak to this company of "Women as a Social Power." But I can not begin to do this without enlarging a little on the meaning of the word power in its social and moral application. Power is often confounded with force. The thought of power is a very imperial one to mankind. Man loves the conquest of the elements and the material forces of the universe, which his intelligence converts into servants. The primitive ideas of human relations are held to by millions, where the new gospel is already established in the most thoughtful and high toned minds. The tyrannical attitude of man in regard to woman, dismissed as a solecism by the saints of antiquity, is yet obstinately held to by the multitudes. Whole classes of men, governing and governed, cling with all the strength of their superstition to the force which in other times gave its support to power, but which is now divorced from that fruitful union. Women make this mistake equally with men. Women love power, and are bound as intelligent beings to show their sense of its value. A woman loves in man the power which

conquers, the feats of personal danger and bravery which are not always heroism, but which women often mistake for it. Men love in women the power of patience and tenderness, the power of combining endless details into the great results of comfort and beauty, the power of resolving endless discords into a continuous harmony. But most of all men revere in women that mysterious' egkratia, that power of the minds of women over their senses, out of which springs all that is ideal in the relations of sex. The error which I am now trying to illustrate, the mistaking force for power, is nowhere more common than in this very domain of sex. Sexual attraction is the most absolute of the forces of

FORCE MISTAKEN FOR POWER.

How constantly do men and women mistake this force for a power. It is no more a power than the attraction of gravitation which supports the building is the building which supports the building is the building itself. Power is something built upon force. The woman who mistakes her ability to attract men for a power will be built on universal conquest. She will endeavor to humble the proudest spirit at her feet. Time, which tests power, will overthrow any life-fabric built on this foundation. Women are a force to-day as ever through the natural attractions of sex. American women through this tions of sex. American women through this added freedom show a mental stature much higher than that of their European sisters. Perhaps there is ground to fear that the added force of women to-day will lead many of them to mistake largeness of opportunity for achievement. One of the first æsthetics of women is dress. It should represent womanly reserve. The lines of beauty should be preserved without the exposure of the delicate skin which makes the beholder shiver and should make the subject blush. Why should glaring colors disturb the harmony in a young girl's complexion? Why should we dye the golden hair or powder the face with its evanescent roses pulsing with the rhyth-mic heart, with its silent eloquence, its light and shadow utterance? Strange is it, but I fear true, that the dress found so advantageous by women of an unfortunate class sometimes becomes the prevalent fashion of society. Strange that women bred within the limits of decent homes and helpful churches should be after led to emulate this low attrac-

THE HARVEST WAITS.

The chivalrous blossoming of our early society is now beginning to show its rich harvest. The fields are white already. And lo! the women, many of them, sit with empty, idle hands, too trivial, too little interested in their own good and that of their race to gather it. Rather would they stretch their hands for the gay weeds that grow in the cornfield, saying, "We like what is bright to the sight." The rapid growling of the silliest among the English aristocracy, the disdainful persiflage of the society Frenchman, the rudeness of the German, seem to be more congenial to them than what is best and noblest in their own countryman. The noble resources of American life are not to be enjoyed without some meritorious effort by individuals. The song of labor is the music of this golden hive; and its drones while they may be fed upon its honey, will have no experience of the effort which makes the honey sweetest to those who gather it. They will not have drawn from the heart of life's blossoms their exquisite perfume. Men and women of this kind enjoy Europe because it provides amusement for them, and vast sums of money are spent in the annual fashionable exodus. A STRICTURE ON LEGALIZING PROSTITUTION.

There are some, and those high in office, who seek to introduce here the fatal system of legislation which recognizes woman as the instrument of base indulgence, and upholds the right of man to so consider her. In Great Britain, France Switzerland, Italy, good men and women are uniting their efforts against it, making public attestation of its debasing effect upon both sexes. It is with sorrow I effect upon both sexes. It is with sorrow I see so many of my own countrywomen extending their hands to welcome to this country that which is least worthy in the society of the Old World—the empty amusements which as far as possible assimilate the genincinnati College of Music.

tleman to the groom, the awkward diction of men who hold to the feudal disrespect for ish manners of men who are at home with | But while I am rocking my babe again, horses, but not at all with ladies. Young men talk club talk in groups and leave the girls to take care of themselves. Where shall women flee from the dangers that threaten things; fatal to us and to the humanity of which we are the the nearest guardians. I would seek this refuge in a religious and prayerful spirit. Not in that which fatigues with vain repititions, with devout attitudes, but a spirit in which the determination to do the best should be coupled with the greatest anxiety to know the best. I am impatient to see the good traits I recognize in womanhood blossom out to a fuller beauty. Why? The dull craftsman easily learns to lay one brick upon another. And we women, having the noble arches of society to build, take our bricks for toys, and construct with them no defence for ourselves, no refuge for others. We should step between the man and his brute instincts, wave out of sight what is rude and beastial, and bring into sight all that is true, lovely, pure and happy.

There will be honor for some of us in the

number and robustness of our descendants. If we have never bowed to crowned vice, or neglected and despised virtue; if we have reached to the fallen the hand of help, instead of pointing the finger of scorn; if we have made the way of the transgressor hard to go and easy to return, why, then, whether we are remembered or forgotten, we shall depart from this world, leaving some part of it the better and the happier for our presence in it. We may not wear the bloody laurels of a wicked victory, but we shall have fought the good fight, and our names will secure a place in the record of the veterans who, like Napoleon's Old Guard, die when the time comes, but do not surrender.

#### BOOK REVIEWS.

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

THE GOLDEN LOTUS. By Edward Greey. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Cloth, 145 pages. Price, \$2.00

The author endeavors in this book to reproduce some of the "Legends of the Land of the Rising Sun" as related by the Japanese priests and professional story-tellers. In addition to this he describes scenes in the life of the modern Japanese including a religious service of pilgrims who "behaved very much like our country folks at a church meeting. Some prayed, others stared about them, and a few yawned as though they considered the affair a bore." The young people will find this an agreeable addition to their literature of Japan.

THE FIGURES OF HELL, OR THE TEMPLES of Bacchus. By Mrs. Elizabeth Thompson. New DYOrk: Printed by the Oahspe Publishing Association. Cloth, price, \$1.00.

Under this startling title Mrs. Thompson the well known philanthropist, gives a compilation of facts and statistics, the result of twenty years observation and study of the liquor question. She does not adopt the usual appeal to drunkards considering that that has been tried in vain; but earnestly urges her readers to help in preventing the spread of that cause of ignorance and crime—the use of intoxicating liquors. The author sees but one way to do this—stop its manufacture and importation.

GOLDEN THOUGHTS IN QUIET MOMENTS. By Lily. London: J. Burns. Square, 12mo, pp. 119. A daintily printed and bound book, of rare thoughts on a great variety of subjects, such as arise to the studious mind in everyday contact with the world. The writer is said to helong to the aristocracy and to move in the hest social circles of London. Her thoughts are pervaded with a serene calm and devo-tional spirit. The new Philosophy of Spirit-nalism is not to her an iconoclast, break-ing her idols before her face, but a rising sun which makes even the mute Memoni

arises exultant in its aspirations: "In the hidden depths of its nature, I catch a glimpse of these divine possibilities; but, when I attempt to realize them, 'tis then I feel so intensely how this body of clay wraps itself around the soul, checking that illumination of spirit, that would fain vent itself in an adequate outpouring of loving adoration but cannot." And again:

speak and smile with gladness. Her soul

"Nearer, ever nearer
To thee, in faith and love,
With visions of the clearer,
Inspired from above; With soul attuned to purity, Thy purity to see, Nearer, ever nearer, My Father, God, to thee."

The following passage we commend to all church members. "In the collect for 'St. Michael and all angels,' we pray to the Ever-lasting God, 'that as his holy angels always do him service in Heaven, so by his appointment, they may succor and defend us on

"Again, every Sunday of our lives we say: 'I believe in the communion of saints' thus acknowledging spirit intercourse to be an article of faith in our church, and enjoined upon us as a special subject of prayer, and get out of church, we laugh to scorn the possibilities of that communion or intercourse with God's saints, and brand as deluded lunatics, those who still acknowledge that faith, consistently with their Sunday professions. Oh, may our eyes be opened ere it be too late, to that awful inconsistency of our conduct."

The introduction of the re-incurnation faney, is unfortunate, and yet to be expected from a writer influenced more by emotions than the calm dictates of science. European Spiritualism has an ardnous task before it, to shake off the dreams of Kardic. H. T.

POEMS. By Minot J. Savage. Geo. H. Ellis, 14: Franklin Street, Boston. Price 81.50. A very attractive little volume in blue and

gold of beautiful poems, by that graceful writer and thoughtful student, Rev. M. J. Savage who now presides over one of Boston's most cultured Unitarian congregations. tions. The volume is dedicated

To one whose loving eye divines Rare meanings writ between the lines, And on whose ear oft falls a tone Caught by the listening heart alone, But shall I to the world disclose The name? Enough to say, she known.

The author touches the subjects, "Nature,"
"Life," "Problems," "Persons," "Times,"
"Sorrow and Hope." We quote the following charming little poem:

The one babe lost is the one babe left; The others are grown and gone away. So cruel it seemed when first bereft, Yet the lost is the only one left to-day!

I watched them grow out of my longing arms, While each in turn lost the baby face; The years iled away with those winsome charms, And manhood and womanhood took their place.

And now they have made them homes of their own, While I by the fireside rock and dream: And, Oh, I should be so all alone, Did not the past like the present seem!

That I lost, far off in the dimming years, I clasp with the joy that is kin to pain, And water my dusty heart with tears

MOUNT VERNON AND SELECT POEMS. By Harvey Rice. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Hlustrated, 180 pages. Cloth, full gilt. Price, \$3.00.

This volume contains "Mount Vernon," The Mystery of Life," "Freedom," and many shorter poems. It is embellished with eigh exquisite illustrations, which combined with the pretty binding, fine paper and letter-press render it an attractive souvenir of the tomb of Washington.

OUR HANDY LIST FOR SHREWD ADVERTISers. Lord & Thomas, Chicago.

This pamphlet contains a list of the leading newspapers throughout the country, classified and arranged for the express convenience of those wishing to advertise, to whom it will prove invaluable.

#### Partial List of Magazines for January.

The North American Review for January opens with a symposium in which three of the most prominent advocates in this country of the "Revision of Church Creeds," namely Rev. Dr Newman Smyth, Rev. Henry Ward Beecher and Rev. Dr. Lyman Abbott, set forth the grounds upon which such revision is deemed necessary as a defense of revealed religion against the encroachments of skepticism, and as an adjustment of the relations between faith and science. "University Education for Women," a question that just now is being warmly agitated both here and in England, is discussed by Prof. W. Le Conte Stevens, who, though he zealously advocates the measure, commands the attention and respect of its opponents by the eminent fairness with which he states the adverse arguments. Prof. Isaac L. Rice gives a "Definition of Liberty," deduced from a profoundly philosophical study of the phases of political arguments. evolution, from the earliest Anglo-Saxon times to the present day. "American En-glish," by Gilbert M. Tucker, is a spirited de-fense of our cis-Atlantic fashon of English speech against the aspirations of sundry British critics. The Rev. Dr. H. W. Thomas writes an article that can hardly fail to strike a sympathetic chord in many a mind, on "The Responsibilities of Progressive Thinkers." "Bigotry in the Medical Profession," by Dr. David Hunt, is a protest, from the pen of a respected member of the medical profession, against the First Commandment of medical ethics, which forbids association with any but regular practitioners. Finally, Charles T. Cong-don, under the singularly apt title of "Adul-teration of Intelligence," exposes some of the grave evils to be apprehended from the monopolization of telegraph lines, press associations and influential public journals. Published at 30 Lafayette Place. New York.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: A Seductive Drug; Eucalyptus Globulus; Whooping-Cough; Prayer and Faith as Curatives of Disease; A Scheme for the more Comprehensive Study and Prevention of So-called Zymotic Diseases; Diagnosis and Treatment of Tumors of the Bladder; A Foreign Body in the Air Passage; The Mirror.

THE YOUNG SCIENTIST. (Published at 49 Maiden Lane, New York.) A practical journal of Home Arts for the young.

ST. Nicholas. (The Century Co., New York.)
Contents: His Lordship's Bed-time: How the Doctor was Paid; Santa Claus Must Have Made a Mistake; Fairy Wishes Nowadays; January and June; The Story of the Field of the Cloth of Gold; When Santa Claus was Young; Hetty's Letter; Elizabeth Butler; "Is at it about time to get out of the way!"
The Tinkham Brothers' Tide-Mil; A Chinese New Year's Day in Santa Barbara: "To-day The Tinkham Brothers' Time-Min; A Chinese New Year's Day in Santa Barbara; "To-day my dolf is one year old;" The Christmas Meon; Snow-flake China; The Jingling Rhyme of the Bold Rower; Mamma's Little Housemaid; The Story of Viteau; Dick, the Braughtsman; Work and Play for Young Folk; A Ballad of Bravery; Karsing and the Tigger, For yory Little Rolk: Jack in-the-Tiger: For very Little Folk; Jack in-the-Pulpit; "Oh. that Composition!" The Letter-Box; The Agassiz Association; The Riddle-Box. St. Nicholas for January contains several notable features, preëminent among which is the brief biographical sketch of Elizabeth Thompson Butler, written by her sister, which is accompanied by six illustrations from drawings made by the celebrated artist herself especially for St. Nicholas, her portrait, engraved from a photograph, and several groups from the great picture, "The Roli-call." In addition, is the usual amount of short stories, verses, bright pictures, and departments. The frontispiece is a beautiful picture by E. H. Blashfield, called "His Lordship's Bed-time."

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Great Comet of 1882, by Professor C. A. Young; Scientific Philantrophy, by Alfred Fouillee; Traces of a Pre-Indian People, by Charles C. Abbott, M. D.; Bodily Deformities in Girlhood, by Charles Roberts, F. R. C. S.; Time Keeping in London, by E. A. Engler; A Mastodon in an Old Beaver-Meadow, by S. Lockwood, Ph. D.: Curiosities of Superstition, by Felix L. Oswald, M. D.; The Gospel of Recreation, by Herbert Spencer; The Influence of Education on Observation; Speculative Zoology, by Professor W. K. Brooks; Playas and Playa-Lakes, by Israel C. Russell; Scientific Farming at Rothamsted, by Manly Miles, M. D.; Recent Advances in Photography, by Captain Abney, R. E. F. R. S.; Sketch of Professor Henry Draper, (With Portrait.); Editor's Table; Lit

erary Notices; Popular Miscellany; Notes.
THE ECLECTIC. (E. R. Pelton, New York.) Contents: The Story of James Backer; The Menacing Comet; Some Aspects of American Public Life; Modern Miracles; Two Years After; Miss Edgeworth; Shakespeare on Death; Our Origin as a Species; Sketches from the Our Origin as a species, oncomes from the Dutch Seaside; Resemblances in Literature; The Husband to his Wife; Mrs. Kemble's Reminiscences; Atoms, Molecules, and Ether Waves; Shooting Niagara Falls; An Undergraduate's Aunt; European Life in Egypt; Lift Thine Eyes; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

NOTES, QUERIES AND ANSWERS. Dec. Jan. (S. C. & L. M. Gould, Manchester, N. H.) A monthly containing much valuable literary scientific and historical information. It will be found especially useful to teachers, students and professional men, but will also prove welcome to the general reader as a work of reference.

THE SEASON. (The International News Co., New York.) An illustrated Fashion Magazine containing the latest Paris Fashions and the most elegant designs in fancy-work, embroidery, needle-work, etc., etc.

THE AMERICAN KINDERGARTEN, for November. (Edited by Emily M. Coe, Room 70, Bible House, New York.) The official organ of the American Kindergarten Society.

NATURE, (Macmillan & Co., New York.) A weekly illustrated Journal of Science, containing articles by the ablest writers and thinkers.

BABYLAND. (D. Lothrop & Co., Boston.) This is the Holiday number and is ornamented by a handsome illuminated cover. Pretty stories and illustrations make an attractive number for the little ones.

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he suffered ferribly from frequent very severe attacks of Inflammatory Rheumatism. The last attack in the winter of '79 and '80 was so severe as to render bina, unable to take a step in four months. His physicians thought that one side of him was paralyzed, and both knees became so still that he could not bend them. The doctors prenounced his case incarable, leaving him in a terrible condition. He was then induced to try Hunt's Remedy, by a medical friend who told him that his whole sickness and trouble arose from kidney disease, and convinced Mr. Mason that such was the case, and after taking it six weeks was entirely cured, and is now in such excellent physical condition that neither damp weather nor wet feet affect him disagreeably. Mr. Mason says that his cure is complete, as it is more than two years since he has had the disease. "I attribute my most remarkable cure solely to Hunt's Remedy, the Infailible Kidney and Liver Medicine." says Mr. Mason.-Providence Evening Press.

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CHICAGO, ILL., Saturday, January 6, 1883.

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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 appropriative 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 copyholders, 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. I tion, but has failed to give his postoffice. I prostitution of Spiritualism for the base pur-

Speak as many letters at once as you canthat is all." To the astonishment of the copyholders, 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 wofully 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 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 generalhas taught them; their morality, stainless | brightening sky. 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 enlargingwho 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 discus The Congregational Club of Boston has been discussing the question how to win young men to Christianity. The Rev. E. R. Meredith said: "The churches to-day do not get the best and sharpest young men. They get the goody-goody ones, easily enough; but those who do the thinking are not brought that 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, startled 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 subscrip-

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 longhaired fanatics are rapidly disappearing. A few years ago a hungry brood of special missionists 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 mostly been trained in the schools, are famil- | day. Many of them have discovered that like iar with the system used and no other; they | 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 izations as business or society or the church I to look over the field, is another token of a

In many locations the demand for lecture 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, à 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, Oahpse, 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 dis tinguish the genuine from the fraudulent in manifestations of spirit power. Mr. Murray is one of a number of gentlemen who sub scribed 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

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 undeceived 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 Jour-NAL 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 dunned 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 28th.

#### GENERAL NOTES.

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

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 tencents. 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

"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 Watseka, 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 busi-

"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 cause 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 . Barker of Danforth, Onondaga county, N. L, had a dream on the night of Nov. 20th. in which he saw year corn quoted on a blackboard at 48½ cents, and was told to sell short what he was then holding long. He was also informed that 48½ 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 481/2 cents, and Mr. Barker relying somewhat on his dream bought corn. It now stands in Syracuse 52½ 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.

Bishop the Ex-Bar Maid's Son Exposes the Butcher Boy's Boy. When Charlatans fall out, the Truth comes to Light.

us that the ambitious youth who has come | pudence to falsify as Cumberland is shown over, like Oscar Wilde, to pocket American | to have done in this instance, would hardly coin and make a sensation, was not born a Cumberland, nor christened Stuart, But cruel as we are, we could not find it in our heart to republish this bit of information until after he should have caught his big fish and had a surfeit of toadyism from Rev. Buckley of the Christian Advocate, Judge Hilton, Ex-Cashiered Surgeon General Hammond and others. We desired he should be fondled by a few more distinguished opponents of Spiritualism before giving the English version of his name and origin; but alas! our charitable design (a la Boston style) was ruthlessly interfered with by an old acquaintance. Bishop, he of petticoat fame, has sent a circular to America exposing his whilom confederate, and this document has been published in the New York Times. It reads as follows:

Warning to the public concerning Major J. B. Pond and his confederate, "Stuart Cumberland," self-styled Thought-reader and Anti-spiritist.

Warning to the public concerning Major J. B. Pond and his confederate, "Stuart Cumberland," self-styled Thought-reader and Anti-spiritist.

Charles Garner, son of Mr. Robert Garner, clerk to Mr. John Wilbin, butcher, St. Giles' Road East, Oxford, but who has recently assumed the more emphonious and aristocratic name "Stuart Cumberland," proposes to give lectures in the United States on the subject of Spiritualism and thought-reading. When this man entered my employment, in the Winter of 1880, he knew nothing of thought-reading or modern Spiritualism. He took advantage of my illness to use the information he had gained as my private secretary to ingratiate himself with my triends, and to secure indorsements from several, by the statements he made regarding me. Then he violated my confidence by giving a travesty of my entertainment. Those who take the trouble to visit "Mr. Cumberland" can prove for themselves that the subjects he professes to elucidate were fully explained by me in my tour through the United States in 1877. As I intend shortly to revisit my native land, I am anxious to warn managers against any attempt to dupe them in this way. The gentleman who introduced "Cumberland" to me-the ectior and proprietor of a leading Scottish daily—and who believed in his probity, has repeatedly warned him t. at the public would find out his duplicity and incapacity, and his sudden migration may be due to a realization c: this truth. I feel sure that when these facts are known it e American press and public will not indorse the unworthy conduct of such a man. It is stated that Major 2. B, Pond, late of the firms of Hathaway & Pond, Boston, and Pond & Bachert, New York, now of Pond & Edwards, although he knew all the foregoing, has made arrangements for "Cumberland's" appearance. Major Pond and I formerly had business relations, and it was only his unprofessional association with my former employe which led me to seek for the first legal opportunity to discontinue these relations, Since then Major Pond has been studio

What a cruel thing it is for Bishop to have done this. After prominent citizens of New York had exhibited the same alacrity in aiding the alleged son of a butcher's clerk to kill off Spiritualism again, that they had manifested a few years before in helping Bishop do the same thing, the latter, ungrateful fellow, comes forward and, inferentially, tells them they have been making fools of themselves. As Bishop shows up his old confederate a rascal, it may not be out of order to inquire, who is Bishop?

His mother according to her own story was once an English bar-maid and on her way to America attracted the notice of the man who eventually had the honor of being Bishop's father. He married her, and then the trouble began. His daughter by a former wife and her mother's family interfered and in time with a show given by him in Chickering estranged Bishop senior from the pretty ex-Hall, in this City, professedly in aid of St. conceptor of alcoholic heverages and mother John's Guild, are too well known even at this of Washington Irving B. The mother, with the boy whose future was big with events, took rooms in a tenement, and the father ensconced himself in a hotel. Then began a long, tedious divorce suit, making a continual scandal, which Bishop pére considerately brought to an end by dying. The noble orator, Count George Johannes, was attorney for the wife, and it is not impossible that his princely ways may have aided in fitting the Bishop progeny for titled society. It was so ordained that the youth should at the proper time come into the employ of that pink of propriety and truthfulness, Anna Eva Fay. There began his path to fortune and to fame. He soon learned all Anna's tricks and could give her odds and beat her in exhibiting "spirit" phenomena.

"Blood will tell" and W. I. did not come to earth to be again embodied (a la Richmond) for nothing. He had a special mission for the present embodiment. In a previous one he had been the Duke of Edinburgh, but this time, to fit him for his work, he selected a mother whose dexterity in handling small change, and ability in confusing the heads of her customers with mixed spirits, should enable her to transmit these qualities in a modifled form. She had dealt in spirits, and hence could bear a son with inherited qualities for dealing in spirits. Her spirits led patrons to see snakes; the son's led "ministers of the gospel" to be seen as donkeys; thus illustrating in a most beautiful and striking manner, as it were, the grand law of "the survival of the fittest," and demonstrating the unvarying certainty of ascent through evolution—if this demonstration is lame it is at least equal to those made against Spiritualism by Bishop and Garner.

Bishop and Garner ought to "make up" again, they are so admirably adapted to each other. Let them start a gin shop with a free lunch attachment. Bishop could attend to the spirits, Garner to cutting up the cold meats, and thus each would be working in the line of his inheritance and certainly be as honorably employed as now.

THE OTHER CHARLATAN'S STORY. It is quite likely that Garner, or Cumberland, whatever his real name is, don't matter, tells a large amount of truth in his reply to Bishop. His evidence as against Bishop is admissable even though what he Our readers will recollect that "Cumberland" issued a pretentious circular claiming the "moral support" of a large number of prom-

Charles Garner alias Stuart Cumberland. | inent citizens of New York. Among those names was that of Rev. George H. Hepworth, who through the New York Tribune says:

.... "I never gave Mr. Cumberland authority to use my name in this way, and I do not believe that any of the other gentlemen did Our English exchanges long since informed | so." A man who has the monumental imstop at any falsehood calculated to serve his purpose. Here is what he says of Bishop and his statements, in the New York Times: To the Editor of the New York Times:

In answer to Bishop's contemptible and unwarrantable attack upon me I must, in common justice, ask to be permitted to make

the following reply:
Dealing briefly with this man's accusations, I beg to state, first, that my lawful name is, in full, Stuart Charles Francis Cumberland, and that my father was a farmer and landed proprietor in Leicestershire; secondly, that I never took advantage of the man's illness; that I have never ingratiated myself with his friends, for the simple reason that I never knew he had any, and that I do not number among my indorsements of upward of 1,000 famous Englishmen the name of one man who had previously in-dorsed Bishop; thirdly, that I never travestied his entertainment, my experiments being new and original, and which have received attestations such as my irascible enemy can

never hope to receive. Having thus dealt with the main points of this individual's accusations, some facts dealing with his antecedants and credibility should in the interests of the public be adduced. In January, 1880, I entered into a business arrangement with this man Bishop, who claimed to have large private means, to be the son of an eminent New York lawyer and the graduate of a leading American university, and a near relative of your illustrious countryman, Washington Irving. All these statements I have since found to be purely mythical. Our arrangement did not last more than a few weeks, as Bishop's questionable practice did not meet with my approval. In April of that year Bishop, under the pretense of visiting some friends in the North, left me, and in spite of a contract sharing profits—existing between us, he gave exhibitions in Scotland, appropriating the whole of the profits to himself. He naturally avoided me after this and I failed to discover his actual whereabouts until October of the same year, when he was duly notified that I was pursuing my own course as a lecturer, the arrangement between us being at an end.

In the days of his financial depression Bishon did not hesitate to borrow money of me, but in his hour of apparent prosperity he emits to repay me—even by installments Since our separation I have been publicly, giving my demonstrations in England, and Bishop has been present at no less than three of them—with the view no doubt of picking up new ideas—in three different places, but not once does he attempt to publicly make any charge against me. He waits for nearly three years, and when there are 3,000 miles between us, to indulge his spleen and to issue his mischievous falsehoods. Such courageous canduct is worthy of the man, and it is rendered the more honorable by the fact that since the occasion on which he said I went back on him he has eaten salt at my table and been the recipient of my mistaken bounty.

Bishop asks the public to judge between us. Let the public judge. Against my character, against my personality, no one has ever uttered a single cry, while Bishop's name is is a byword in reputable society on this side as well as on the other side of the Atlantic. His cowardly action toward Miss Annie Eva Fav over here and his conduct in connection date to need recapitulation.

Can Mr. Bishop satisfactorily explain the method by which he obtained £50 from the American Exchange in Europe which enabled him to carry on his exhibitions? Can Mr. Bishop satisfactorily explain why he appropriated to his own uses money received for exhibitions given by him in aid of St. Mary's Charity in Glasgow?

Can Mr. Bishop show cause why he broke his contract with Mr. Drake, the Englishman who made his public reputation for him in England, and who saved him from the dire extremities of abject impecuniosity?

Can Mr. Bishop excuse his conduct in abusing the hospitality of the very man whom he quotes in his letters to you?

Can this "Washington Irving" Bishop—this gentleman of such excellent social position—prove to the satisfaction of any impartial, honest man that he is either reputable or trustworthy?

In conclusion, I ask, can he show cause why, despite an existing contract with Major Pond, he gave public exhibitions under contract with another man because that arrangement was the more profitable to him, and why he pleaded dangerous illness to Pond by letter from England as an excuse for not carrying out his contract? Did not this very person, I ask, who accuses others of violating their agreements with him, break his contract with that excellent showman. Mr. F. M. Uffner, his latest dupe, within the past month? Bishop made a similar accusation to that which he now makes to me to his cousin. Mr. T. Bingham Bishop, when that gentle-man threatened to deal with him as he de-served, Bishop (that is, "Washington Irving,") wrote an abject letter to a mutual friend at Boston begging of him to plead with his cousin for a bestowal of that mercy which he certainly did not deserve. For my part I willingly forgive him his attack upon me, which no doubt has been actuated by that morbid jealousy which so often drives small minds to commit acts of semi-madness, and for which the traducer, in his moments of luci dity, is bitterly repentant. I now relegate him to that obscurity from which, by impertinently associating himself with my name, he seeks to raise himself.

STUART C. CUMBERLAND. Everet House, New York City, Dec. 26, 1882.

One, Major J. B. Pond, who is engineering 'Cumberland's' show and who formerly served Bishop in a similar capacity, is also out in the same issue of the Times with a letter showing up Bishop in an unenviable light. Not very long ago a certain Major Pond, also in the show business, figured as the defendant in a suit for divorce, an account of which, full of choice scandal, was extensively published: of course, however, it could not be Cumbérland's Pond. O no! tells of himself is to be held in abeyance. | Rev. Buckley and his Christian associates would not cooperate with any man whose

reputation had ever been tainted. It is not at all unlikely that "Cumber-

land's" manager caused Bishop's circular to be published, in order to make an opening for further notoriety for his "star," through articles in reply. This is a dodge practiced largely by "exposers" of Spiritualism. Baldwin, when in his glory, was accustomed to write letters to the papers denouncing himself in the most violent manner, and then replying to them in the next issue, and paying for both insertions. Anna Eva Fay once solicited our attendance at Hooley's Theatre to see her "play," as she expressed it, and coupled the request with the assertion: "I don't care what you say of the performance, whether you commend or denounce it, only so you say something; notoriety is what we want and what pays." Consequently we made no mention of her performance. We realize that in giving Pond and Cumberland so much space, it will help on public curiosity to see their show, but nevertheless we are obliged to do it, thanks to the honorable gentlemen who have lent themselves to Pond as catspaws and materializers of public sentiment in favor of Cumberland's claims, thus giving a catch penny show, a dignity in the eyes of the public, which these Christian gentlemen hope will kill off Spiritualismdrowning men have caught at straws before to-day.

A quarterly meeting of the New Hampshire State Spiritualists will be held at Laconia. Jan. 20th and 21st, 1883. Speakers engaged: Mrs. Addie M. Stevens, of Claremont, Mrs. S. B. W. Craddock, of Concord, and Anna M. Twiss, of Manchester. Others are expected. Edgar W. Emerson, also of Manchester, will act as test medium. The Northern R. R. will reduce fares, and the hotels will also make a deduction for the accomodation of parties attending the convention. It is to be hoped that the friends of the cause will turn out in large numbers and help to diffuse the truth of this new dispensation.

Mrs. E. S. Silverton, an excellent trance, test and psychometric medium of this city, is now on a professional visit at Kalamazoo, Mich. She will visit different localities in that State, and will receive subscriptions for the JOURNAL.

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A London magistrate sentenced a voung thug to lifteen years of penal servitude for snatching a lady's satchel while walking upon the highway. Another was given thirty lashes with "the eat" for knocking a lady down. Chicago will wake up before long and demand a punishment to her sanding-gers which will be of a character to check the crime now so rampant.

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Spiritual Meetings in Chicago.

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

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

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

Spiritual Meetings in Brooklyn and New York.

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

P. E. FARNSWORTH, Secretary. Address Box 777 P. O.

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

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

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

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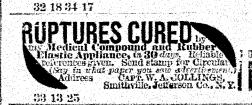
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## Voices from the Leople,

AND INFORMATION ON VARIOUS SUPERGES.

#### Rev. A. R. Lieffer's Statement Reviewed by a Lady.

To the Editor of the Religie-Philosophical Journal. In Rev. A. R. Kieffer's article on "The duty of the

In Rev. A. R. Riefer's article on "The duty of the Church to Spiritualism is only a lot of physical man-ifestations—table tippings, rappings, displacement of furniture, etc., sleight-of-hand performances, either by mediums or by spirits through them—when, I ray, it is only that, it is low and useless, and had better he let severely alone."

This is a positive statement, and here follows another:

"But let the Church investigate, appoint commit-tees of her learned and scientific men to look into

tees of her learned and scientific men to fook 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 delase themselves by investigating them; and, what phenomena would it be wise to accept? When, as Rev. Kieffer states, phenomena are pro-When, as Kev. 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 questions.

the state of the s Let those who need the physical phenomena examine them, and learn for themselves the spiritual intelligence controlling them. The London Dialectical Society, composed largely of scientists, barristers, M. D.'s and D. D.'s, investigated raps and movements of furniture, and evidently considered them worthy of careful evanuation. worthy of careful examination.

Professors Zöllner and Fichte accepted physical Professors Zöllner and Frente accepted physical phenomena through Dr. Slade, and their experiences as reported, Rev. Kleffer says, "were enough to con-vince any one." Nor can I believe it was 'low and useless" for the Rochester rappings to telegraph from the Spirit-world the glad fidings of future life. And looking at the present outgrowth of those sim-ple raps, who dare say what their final result will

Since all physical phenomena are rejected by Rev. Kieffer, it would be gratifying to know what he exnected or intended to receive, during those years of investigation with his family and friends. It is the experience of most investigators to examine amp manifestation that may occur; and not to attemty 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, thereby showing the usual desire of the Church to keep the people in subjection. 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 himealf. Substration is not petential and them? self. Spiritualism is not patented, and thank heaven! neither priest nor mammon can monopolize it! It is its own teacher, and needs no salaried clergy to control it, and shut it up in a temple six days out of seven as they do Christianity. It enters the homes of the poor and where thousands of them were once darkened by the Christian doctrine of eternal dampation, it has taken the light of peace and home.

and hope.

In what way, pray, is the Church more competent to judge and pronounce upon this subject than any other organization? I ask in all due respect to her and her advocates. Have not the Masons, old Fellows, fire companies or any other body of people the same right to appoint committees to do their members' thinking for them, as has the Church? Enquestionably; yet not another on earth save the Church, ever attempted such tyranny. She is a poor investigator of any subject, for she starts out with her Bible in one hand and her lash in the other, demanding unconditional surrender to her superstitions. All great truths and inventions, from the sci-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 christened each in its furn, "Pevil." Spiritualism has been no exception, and unbiased minds have taken the Church's enmity toward it, as a recommendation; knowing by past experience, her hatred of great

Though Spiritualism does not prove "God manifest in the flesh, the Deity of Jesus Christ or the sancti-fication of the Holy Ghost, it establishes more important facts, and, as the Church Congress wisely predicts, it that 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 was obliged to accept them, no difference how contradictory they were to her teachings; and just so will she have to accept Spiritualism. And all 'learned committees" or individuals who investi gate'?) the "ism" with the determination to discard all things inconsistent with the Church, are confes-

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 as good proof as Spiritualism, of the nearness of the Spirit-world, spirit communion, remembrance and interest of spirit friends and progression after physical death. If such be the case, why did the Church not open her 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 philosophic Spiritualism and Church teaching." What a pity Spiritualism has to number its millions 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 accepted time" and the last opportunity. What need of the atonement 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.

AMARALA MARTIN,

#### Sennees.

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

Cairo, Ill.

The study of the conditions under which séances must be conducted to make them successful, is so 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 influ-ences of their sphere, and alter the quality and harmony already interblended. 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 in-stead 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 21th ult, to elect officers for the ensuing year. 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 audiences, more than filling the bill we expected from her. My pen would not do justice to her discourses. her discourses. Minneapolis, Minn. LEWIS KIRTLAND.

Jonathan Hancy 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 ascapticious as a woman in the choice of the time heappears and the company before whom he shows his powers; and if his humor does not kad him, no sum of money can tempt him. The Duke of Sutherland offered him, when he was in England of Sutherland offered min, 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 gratuitously and unsolicited, in the rooms of young M. Bollfus (brother of the attache to the French Legation at Washington) a display of his "supermatural" gifts which he had refused to the Brivas of Brivas of Brivas thought to put of the statement. 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 Phillippe and Queen Marie Amelia fied from the Tuilleries on foot; the royal fugitives attempted to get into a back which was standing there, but the hackman refused to let them do so. M. Bazire knocked the secondrel from his

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 upon a table; the noise made by the winding lasted 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. M. Dollfus put his watch 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 packet; it had neither crystal nor hands, and his waistcoat pocked wasfilled with frag-ments 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 incredulous ladies and gentle-men. Judge of their astonishment when the first thing he did was to make an immense table in the middle of the floor rise perpendicularly on two of its legs, (it had four legs) until its slabs were almost perpendicular with the floor; two large carcel lamps were on the table, and in a horizontal position, but they did not move! After one or two experiments, quite as inexplicable as this had been made, several ladies asked him to perform one of his wonders for them in particular. He instantly complied with their The Princess Obolenski tried in vain to retain her fan in her hands—it was snotched from her by invisible hands and thrown with violence against the breast of Prince Tolstoy. The Countess Uscha-koff wore very tight gloves; they were drawn off, she knew not how.

Princess Dolgorouky asked him to give her an evo-cation, 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, lost her husband some years ago; 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 helieving in Mr. Home's powers. He suddenly said to her in an authoritative voice, "Will you go into the next room, madame?" Astonished to receive this invitation, she obeyed. In an ished 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 feats took place in public, before and upon people who would not become the confederates of a professor of legerdlegin.—there can be no specified. professor of legerdemain—there can us 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 isable, by his mere volition, to put upon spectators? If it be so, it reveals strange metaphysical phenomena as yet anknown. Or is it something else—I know not what"—undreamed of by philosophy.—Herald of Progress.

#### Looking at the Earth, to Study the Senry.

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 Zöliner'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 mean ing, yet it does not harmfully pervert the sense, and it is just the "text" I want. "from which to hold forth." The writer says:...."You will see that he forth." The writer says:... "You will knows nothing of spiritual philosophy."

And this is Zöllner whose fame is world wide as a deep thinker, a liberal, progressive, philosophic mind, one who from his wide knowledge of material things, sets himself 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 Promethean fire, but light from heaven, as one might compare a sage geologist groping for specimens in the heart of a leep 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 rejected any possible revelation of spiritual truths, that the mind educated 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

We have been taught that the "gates" of heaven are closed; that only the outgoing spirits of the saintly dead pass in, and even they may not 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 mirthfuls, or our music-loving souls could not keep from tapping the floor, at the sound of swinging waltzes, why, that was the devil also. What an attribute of 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-each 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 whis-

message from some loving friend, But now our premises have changed their face, so to speak, and where we before looking down into the earth sought to learn of heaven by a process of inductive reasoning, we now look up and have only to ask that we may receive the heavenly knowledge. If Spiritualists could only effectually cut off frauds, and thus putting an end to the labor of "making tests," go on to the more "weightier matters

of the law," we could advance more rapidly. Our lecturers are slowly educating us in spiritual things, and we learn something of necessity at every turn, but we seem to be groping slowly, blindly.

A musician once said to me, "Music is very easy if you begin right; it is like raveling out a thread; you

need only to begin at the right end." Sometimes it seems to me that we are not beginning thoroughly enough, at the right end of the philosophy of spirit communication. We are expending our energies in assuring ourselves that the slates are properly arranged; or the knots securely tied; and then looking for any messages that may happen to come, in-stead of studying the laws that govern the possibil-ity of their approach. We often say, "the conditions are not favorable," yet for the life of us, can not tell

Now as a chemist who makes a life-study of combining or separating certain compounds to produce certain results, can give the reasons why, and can repeat the experiment with similar results why may not an Agassiz or a Darwin of spiritual things, "evolve" the hidden laws governing spirit, manifestation.

MAUDE MEREDITE.

#### "The Deaf Hear."

To the Editor of the Religio-Philosophical Journal:

We have lately been made acquainted with a case of healing which seems to be of no ordinary import, and worthy at least a passing notice in the JOURNAL a case that in any other than modern times would have been regarded as sufficiently wonderful to have been classed as miraculous. But the parties who are interested in the affair look upon it as a direct intervention of the Spirit-world in answer to a fer-vently expressed wish that their child hight he healed, and in obedience to certain conditions imposed to

Mr. and Mrs. J. H. Bartlett, formerly of Council Bluffs, came to this city in the month of March last, to make it their home, and took up their residence with a sister who has been a resident here for many years. They are people somewhat passed the middle age of life, and have three children, one daughter and two sons, grown to men and women-estate, and iving in the town of Woodbine, Iowa, some 40 miles north-east of Council Bluffs on the Chicago & North

Western Railroad,
The daughter, Mrs. Hellen A. Belden, who is 33 years of age, has been almost entirely deaf since she was 18 months old, resulting from the measels. She has never been able to hear any ordinary conversa-tion, and it has only been with the utmost exertion that her friends have ever been able to communicate with her at all. If two persons were talking together in her presence she could sometimes get an idea of their conversation from the motion of their lips, but were she spoken to in any ordinary tone she would not know it unless her attention was called. Noises not know it unless her attention was called. Noises in any part of the house she could not hear, nor would she be sensible of the slamming of doors or the falling of any object except by the concussion or jar produced. The striking or ticking of a clock or watch she never heard until recently, and all the credit of this is given to spirit intervention.

Mrs. Bartlett says that before she left Iowa to come here, in the month of February last, she noticed that

here, in the month of February last, she noticed that her daughter on several occasions acted strangelyseeming to be under spirit control without sitting for it or expecting anything of the kind, and at such times she would strike her ears with both hands quite violently, which caused the mother almost to shudder, remembering that her daughter's ears were always very sensitive to the touch and that a box on them when she was roung would enise her everytithem when she was young would cause her excruti-

ating pain.

The Bartletts had not been here many months when an old acquaintance and medium from Council Bluffs, Mrs. Russel, came to pass the summer with them. As a matter of course a family circle was soon formed, and in course of time among the many recognized spirits who manifested through the melium, there came one who reported himself as Dr. Hoffman, and told Mrs. B. that he was the one who had controlled her daughter and made her act so strangely; that he had attended her when she was but sixteen years of age and treated her for her hearing; that he passed away something like 15 years ago nng; that he passed away something like 10 years ago and that he could now cure her daughter if he could have co-operation. Mrs. B. asked what they should do to assist him, and he said that she must write to her daughter and tell her to sit at the organ on stated evenings at 7:30 o'clock and play, and that at 8 o'clock on the same evenings a circle should convene here, and he would establish relations between the two avtrances. He said that Mrs. Russel was, of a few extremes. He said that Mrs. Russel was, of a few mediums, one through whom healing could be performed at a distance.

All the arrangements were made, and the instructions faithfully carried out for over two months. At this end of the line the circles were punctually attended to, and at the other the patient sat at the organ, until she felt "the influence" coming over her, when she would retire to an easy chair for a treatment from the invisible. Gradually she began to hear better, but no one outside of her household knew by what means it was being brought about. She now hears ordinary conversation without any difficulty, and it is a cause of wonderment to her neighhors who come to see her and ask, "What have you been doing for yourself that you hear so much bet-ter?" She is obliged to check her husband from speaking in too loud a tone when he addresses her, and she suffers great annoyance from noises to which she has hitherto been a stranger. She readily hears the striking of a clock in the next room and can

hear the ticking of a watch.
One of her brothers is also very hard of hearing, the effect of scarlet fever when a child. At one of the neighbors she was recently entranced while the friends were holding a circle, and she exclaimed, "put some of that oil in his ear." As no one knew what was meant the control was interrogated, and he announced his name as Dr. Hoffman, and said he wanted the medium to have some oil he had prescribed for her case, used in benefit of her brother, as he is now going to undertake the cure of him also.

Mrs. Bartlett says that the Doctor assures them that he has set up a spiritual telephone between the two places, and that the daughter in Iowa shall yet hear her mother in Colorado sing. They continue their sittings, and the daughter claims that she hears murmurings as if of her mother's voice, and further developments are being awaited with interest by the D. R. A.

Denver, Col.

#### Haunted by a Dwarf.

To the Editor of the Religio-Philosophical Journal: It may interest some of your readers if I relate the

experience of Mrs. Abby Warren, as told me by her self and confirmed by her father. She was living in Missouri, and the subject of Spiritualism was being discussed, and some one proposing to hold cir les, several were held. To their surprise they had strange manifestations, and she who had made great sport of the whole thing, was controlled and became both clairvoyant and clairaudiant; but still feeling greatly opposed to the manifestations, she continued to make light of them, when there came to her a most hideous dwarf, who told her that she knew Spiritu-alism was true and he would punish her severely for doing as she did. This hunchback then haunted her for nearly three years, frightening her at times almost into insanity. Her health at length failed her so that she went to a water cure in Ohio, where she remained some time. While there her demon haunted her at times, but she felt more calm than before; but one evening the nurse left her room, locking the door on the outside, thinking all safe as she was in an upper room. Scarcely was the nurse she was in an upper room. Scarcely was the nurse gone when the dwarf came, making horrid grimmates and ordering her out of bed. She had become more bold and refused to heed him, when he wen to a window, and told her to come there and see what he wished of her. She did so, when he pointed to the windows of another part of the establishment and told her the house was on the and if the wished and told her the house was on fire, and if she wished to escape her only chance was to raise the window and jump down. She told him she would not. He said, "Yes, you will, or burn."

She became so frightened, and he had such influence over her that he caused her to see flames breaking out of the windows, and she verily thought the house was on fire, so she raised the window and jumped down fifteen feet on to the stone pavement of the court-yard. No sooner did she strike the pavement than her tormentor was at her side. He lifted her to her feet and then apologized for causing her to fall, saying he had no idea she would jump. She asked him why he told her to jump. He said it was just to see if he still held control over her. She was in great pain, having hurt a hip and knee badly, and on looking she observed there was no signs of fire. The weather was chilly, and she with bare feet and thin night wrapper, shivering with cold, when coachman drove into the court and stopped short, thinking he had found a ghost, Then observing the open window and recognizing her, he carried her in and called for help.

When first I knew her she still walked with crutches on account of those injuries. She came to Illinois, and lived at Udina, and there met with Mr. Babbit, a well known Spiritualist, who tried to exorcise the imp, and finally did cause him to leave. She said the first approach of Mr. B. was a torture to her, though he was a stranger. This is, in short, a true statement of her case as she made it to me.

Davenport, Neb. The "hideous dwarf" may have been as purely a subjective vision as was the house on fire. After admitting the possibility of such persecution by a spirit, it would still be necessary in order to determine what were the facts in this case, to have a large amount of data not supplied in the above account. Among the questions pertinent to an investigation of the case would be: What was Mrs. Warren's age at the time she first began to see this dwarf? What was her state of health, and if alling the nature of the disease?

What her temperament? What her environment? Had insanity ever been known in her family? What her age and state of health when the dwarf was exorcised?" Was this dwarf ever seen by a clairvoyant who had no previous Lnowledge that Mrs. Warren was thus troubled? Without full and complete answers to these and other questions no final opinion in the case can be expressed .- Ed. JOURNAL.

#### Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio Philosophical Journal:

At our Conference meeting on Friday evening, Dec. 22nd, Rev. J. feffreys, formerly a licensed preacher of the Methodist church, was invited to give the opening address. The subject selected was one pertaining to the Christmas festivities, "Peace on earth, good will to men." The speaker is a thoughtful, earnest Christian, who has followed the truth wherever it led. His address was listened to with close attention and made a marked impression upon those who listened to it; he spoke in substance as follows:

In one of the fertile valleys among the hills of Judea, a scance was held—perhaps not intentionally, but the result was the same—the circle was there, and spirit visitors came. It happened in this wise: About the early part of September, 1840 years ago. I do not give the date, for the church in its arbitrary manner, sets the year 703 years too late, and the first of the year some three or four months too late in the season. However, be that as it may, there were certain shepherds keeping watch over their sleeping flocks at night, and a visitor from the Spirit-world appeared, and around him a spirit light shone. The manifestation frightened those shepherds, but the angel visitor told them to "Fear not," for he was the bearer of good news to them and to all the world; a bearer of good news to them and to all the world; a remarkable being had been born into the world, and his name was Jesus, and the babe would be found in Bethlehem. While the angel spoke there appeared suddenly all around them a host of spirits; sweet spirit music attended them, for they appeared to be a spiritual choir. They sang, and the chorus of this heavenly song was, "Glory to God in the highest, and on earth peace, good will toward men."

This seance and those heavenly visitors with their spiritual choir, and wonderful music were the harli-

spiritual choir, and wonderful music were the harb-inger of better days for this poor earth; it was to be the beginning of a new era in time. In ages past men were struggling up from the lower animal conditions, and age after age marked some progress in their development. It was slow but sure. Man's idea of God, spirit or himself, was growing upon him here, and there were those scattered all along the ages shedding some light upon the world, as they received it from the spirit-land through inspir-ation, or by direct visits of angels. I have often asked, as I studied the scriptures when a boy, "When did these visits of the angels cease?" Who can say they ever ceased. Who drove off these angelic visitors or took this earth away from their reach. None answered as I asked, but the teaching of the church is that the age of miracles and visits of angels have ceased; it has become the duty of modern Spiritual-

ism to reveal the fact that the assertion is not true.

These angel visitors indicated in their song the character of the mission of the child that was born. The new era indicated as just dawned on the earth, is to gradually develop, like the child's growth, from infancy to youth, to manhood and to maturity, in gentie almost imperceptible stages; a sort of evolu-tion—not a sudden burst of a new state of things on earth. Nature is slow but sure in her unfoldments. Man can retard or help on the development of his race, just as he attends or neglects his opportunities. The peculiar precepts and teachings of Jesus would bring peace on earth and good will to men; pity it is that the so-called followers of the meek and lowly

Jesus did not all live true to his precepts, and live in accordance with his teachings. If they had done so, this world would have been further advanced in civilization than it now is; but a proud dictatorial ecclesiasticism grew up, formulated creeds, swayed a tyr-annical authority over men's minds, so much so that the teachings of Jesus were lost sight of in glittering ceremonies and dogmatic teachings, and the world for centuries lost valuable time, stood still, as it were, for a while and lay in darkness produced by a corrupt church which held a slavish supremacy over the minds and hearts of the people. But the seeds that Jesus had sown had life and power in them, for they lived and represented in spite of the church the they lived and propagated in spite of the church the germs of liberty, justice, honesty, equality and broth-erly kinduess, and had a vitality that all the power of a despotic tyrannical church, aided by the State, could not kill. We find all along through these dark ages down to modern times, reformers here and there took up the teachings and promulgated them in the face of the anathemas of the church. They were martyrs, but their lives and dying breath were spent in spreading those seeds of truth. It is true that their efforts were hampered with creeds and ceremonies, yet these little seeds of divine truth that Jesus and those reformers planted, took root, and the civilization of to-day is permeated with these divine precepts. This divine leaven has diffused

itself in society, and thereby produced a higher condition of civilization than has ever before existed on this earth. True, it is not perfect, but it is approximating towards it. It is far from being a finished and masterly piece of work, but it is making rapid progress in this slow moving world, and the nations that have the greatest amount of this divine leaven, have the most advanced civilization, and may I say it that the United States have absorbed more of those teachings than any other country, and are freer from the despotic power of the church, and as a consequence its civilization, so far as the masses are concerned, in comfort of living, intelligence and wisdom, liberty and equality, has no equal on this globe.

This young giant has developed a civilization far ahead of others and is the leader in the cause of hu-manity. To my mind this is due to the fact that these

precepts had the advantage of being in a land where the church was shorn of its political power. By and by the old world will see and learn; only give those divine precepts a chance and they will always pro-duce the highest state of civilization. The teachings of Jesus were revolutionary in their character; they stood in direct opposition to the religious, politica and social opinions of the day. Might, not right, ruled; the strong oppressed the weak; injustice, avarice, revenge, pride and licentiousness ruled in the State; hypocrisy, cunning and creeds ruled in the church. Men sought to develop their physical powers; they fostered the animal passions, which governed their inward natures. The soul was neglected, and the spirit was governed by the animal passions. A well developed body with strong muscular powers was in developed rether then a sufficient mind one parely demand, rather than a cultivated mind or a moral character.

The Roman Empire, which at that time held the world in bondage, fostered a military pride, and its legions marched triumphantly through Europe and Asia. The glory of its military power was nothing more or less than highway robbery or murder on a large and magnificent scale. The music to which they marched was the shricks of the wounded and dying, the wails of widows and orphaus, and what occurred in the military life also occurred in the social and religious. Men may talk of the boasted civilization of old Greece and Rome, but it was only refined licen-tiousness; none can read their poems and the histo-

ries of their social life without turning away in dis-

ries of their social me without turning away in dis-guest at the licentiousness and beastly manner of their lives. Such principles as these governing men could not bring peace on earth, and boded no good will to men. But we will take a look at the teachings of Jesus, and see their beauty and strength; and first as to what he teaches us in regard to God. teachings on this point are clear and unmistakable: he destroys at one stroke the revengeful, tyrannical God that the Jew had set up, and in his place he sets forth the Eternal Spirit, our Father, a loving parent, devoid of all cruelty and revenge; and Jesu encouraged his disciples to talk and pray to God, as a child would to his parent. He takes particular pains to show such that God is our ¡Father; Father of all, whether good or bad, ignorant or wise, bond or free, Jew or Gentile; no exclusiveness, no cast, no aristocracy or democracy; not the father of any particular sect or creed, but our Father, and as a natural sequence there follows the doctrine of the great brotherhood of mankind. We are all of one com-mon stock; all are brothers and sisters; no pride of family or blood allowed here. Are you of noble stock? So am I! Does royal blood flow in your yeins? So does therein the yeins of the poor widow veina? So does there in the veins of the poor whow whose social condition you despise! Are you of an ancient and honorable house? So is the poor beggar that craves aims at your door. Yes, we are all—whether kings or subjects, rich or poor, high or low, black or white—of common stock, children of the same heavenly Father; all have the same inherent that the same inherent when the same inherent was the same inherent. rights in the pursuits of life and happiness. No one has the right to lord it over an other. What a leveler is this doctrine over those petty lords of creation,

who consider themselves born with the right to rule their neighbor, and to have the right to go forth and take his brother's property, simply because he is stronger in muscle, and can forelbly take it away. How can England with her beasted Christianity look the teachings of Jesus in the face, and yet lay violent hands on India, Chica, Egypt and Africa, and claim the right to rule over them? This precept is making its way among all people; it is revolutionizing the world. Tyranny over the bodies and souls of men is losing its grasp; men are learning that their souls are their own, and that their own brothers and sisters have no inherent right to rule over them; that any power exercised over their minds, thoughts or bodies, is only an assumed—a presumptuous authority—to which they have not a shadow of title, and is only held by usurpation. It was this very thought that inspired our Revolutionary Fathvery thought that inspired our Revolutionary Fathers to throw off the yoke that kept them from enjoying that peace on earth which was their inalienable ing that peace on earth which was their inalienable right. This first great principle which Jesus taught, is the great leveler of mankind, and given us liberty and equality; but he goes further; he teaches us that our Father, God, is a God of Love, and that he loves his children, and that love should be the ruling principle in our hearts, one to the other. He illustrates this love of the Father by that beautiful parable of the proligal son. The father loved that wandering love, as well as the son who remained at home, and just as soon as that had hoy turned from his folly the father was glad to receive him again and rejoiced to see him turn from a life of folly to one of wisdom; but his brother was not pleased. He was ugly and ill-tempered, just such a disposition as would put a stop to all reform in men and ruin the peace of any family, but the father showed his loving kindness by helping that erring child to turn and live a good, respectable life.

The world is full of just such elder brothers that prevent reform and keep the world in turnoil. It is this principle of love that brings harmony and neach on earth; without it all is energy or were

is this principle of love that brings harmony and peace on earth; without it all is anarchy or war. Thou shalt love thy neighbor as thyself, is the sum total of man's duty to man; it is the great rule of life. It is not a mere sickly sentimentalism that is to be taken out in talk and forgotten; in action it is far different from love of bushand and wife never for different from love of husband and wife, parent for different from love of husband and wife, parent for child, man for maid; it is of a higher and nobler kind, comprehending other virtues, such as justice and mercy, honesty and liherality. It is in direct opposition to greed of wealth and power, and it kills the grasping desire for riches that is so destructive to the prosperity of the poor. It is not all proligality and waste that keep so many men and women so moor that they can scarcely keep soul and body to poor that they can scarcely keep soul and body to-gether. Look in some of our factories and garrets in our great cities and see the tolling, suffering machines. I may call them so, for all they do is to work—work from morning till night and scarcely have enough for their work to sustain them. The most industrious and stringent of them, perhaps, will earn a litte more than the price of plain food and clothes, but they are soon broken down and sickness and poverty follows, while men are growing rich on their toil. This might be followed all through commercial life. Men for the greed of gold, plan

commercial ine. Men for the greed of gold, plan and speculate and grusp the food we cat and the land we live on, until the poor members of the human family are dependent for their daily food and shelter to the grasping speculator and monopolist.

This summing up of man's duty to his fellow man by Jesus, will bear looking at. Let us take a glance at it, and as we do so, we shall try and avoid some of the silly talk that is sometimes indulged in on this much abused subject. Some are control or me this much abused subject. Some are capt to run into extremes and talk of it in a vague, illusive manner, that only puzzles the hearers when they bring their ideas to practical life, and in many cases the whole teaching is cast aside as utterly impracticable. There is a sense in which a man cannot love his pairthear as himself, he accurately impracticable with the control of the council has expected to the council has expected the council has expected to the council has neighbor as himself; he cannot love every one alike; it is against the nature of things. No man can love to order; that is, he cannot love because it is his duty to love, or because he thinks he ought to love. He cannot will to love. A person with a gentle, delicate, kind nature, sensitive to the touch of coarseness and cruelty, cannot lave contact with the brutal cruel, coarse man. There is a natural repugnance to, and a shrinking from, such contact. He cannot love that which pains him, which disgusts him, and we might as well tell the winds to cease blowing or the tide to recede and come back no more, as to tell such a one to love that which is most emphatical-

ly unlovable.

The lady of refined taste who has a love for the beautiful, either in the character of the soul or the appearance of matter, cannot love the ugly, vicious, bad dispositioned being, or love that which is hideous in appearance. Think you that the lamb can love the wolf, or the dove the hawk? No! No!

What can Jesus mean by saying. Thou shalt love thy neighbor as thyself." He does not leave us in doubt; he does not take us up in flights of fancy among the clouds of sentimentalism, and lull us to sleep by mere poetic ideas, and then, when we wake up to practical life, find ourselves bewildered in the maze of impracticable sentiment. No! His love to neighbor is not a matter of feeling, like or dislike; it is a matter of action, of work, of practical good na-ture and benevolence. And this every man can do if he try. You may not like the vicious man, but you can do a kind act towards him; you can help him out of his disfress; you can point to a higher life and give him a helping hand towards it.

You may not like the ignorant or criminal class, but you can make an effort by your labor, advice and pocket, to raise them to a better state of civilization. See how Jesus illustrates his idea of love to a neighbor; he gives a parable or an illustration of who is our neighbor, and how we should love him. He says a certain man went down to Jericho and fell among thieves. He was beaten and robbed and left almost dead. You know the story; how his own countrymen and friends of his own church saw him in his great trouble, but they passed by without giving him aid; but a Samaritan came along, a man that despised his country and religion; he sees him. He does not give way to his feeling of hostility to his nationality and religion; he does not say, "Well, you mean, miserable Jew, you enemy of my people, you bigoted pharisaical worshiper of Jerusalem's Temple, rites and ceremonies; I have no time to waste in helping you; I cannot give you the money that I ought to spend on my family; I cannot stop to help you while there are so many of my own to help; I don't like you, there is no harmony between you and me." No! there was none of this kind of talk or feeling indulged in. He goes down to the man, binds up his wounds, gives him wine to revive him, sits him on his own beast and brings him to an inn, and leaves him in charge of the owner of the house, and pays for lodging and comfort, and promises to pay more if needed, and then goes on his way. Here is what Jesus means by love to neighbor. It is good deeds to a needy one, even if that one is your enemy; one that you do not like; one whose very appear-ance is offensive. He does not ask you to like him; he does not ask you to fellowship with him, make a he does not ask you to remove the man, many companion of him, but he does ask you to help him, work for him, spend time and money on him as far as you can, so as to help him out of his difficulty. If he is your enemy, then bless him with your kind aid. If he has cursed you, speak kindly to him. But we have not time to speak of all the teachings of Jesus. have not time to speak of all the teachings of Jesus. His Sermon on the Mount is well worthy of study; there may be something in it that looks impracticable, but if we bear in mind the style of Eastern eloquence and take the illustrations he gives us in his precepts, we will not go far astray in the matter of understanding those sublime precepts which are absolutely necessary to bring "peace on earth, and 857 Flatbush Ave., Brooklyn, Dec. 23, 1882.

P. S. Blackman writes: I am well pleased with your way of conducting the good old Journal. I find much in it of value not to be found elsewhere.

It is a crime to consider any wickedness a sign of Discontent is the want of self-reliance: it is

the infirmity of will. A noble part of every true life is to learn to undo what has been wrongly done.

Self-satisfied people decide easily because their decisions always please them. When there is much pretension much has been

borrowed; nature hever pretends. A passionate reproof is like a medicine given scalding hot; the patient cannot take it.

There is no gain so certain as that which arises from sparing what you have.—Publius Syons.

Pack your cares in as small compass as you can, o that you can carry them yourself and not let them annoy others.

The burned child dreads the fire.—Ben. Jonson Fickleness is the source of every misfortune hat threatens na

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#### The Coming of Christ.

To the Editor of the Religio-Philosophiest 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. I received infant baptism in what was supposed to be my dying naments, but refusing to die I lived a child ing moments, but 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. At sixteen years of age my parents exchanged Methodism for Adventism as taught by Miles Grant, and, of course, as I loved my parents better than any one else at that time, I heard their words and was converted to Adventism. I endeavored to believe that doctrine from the reason principle, but it did not always seem reasonable, but I supposed the fault existed in myself and therefore I simply believed

existed in myself and therefore I simply beneved that death was a complete extinction of all life.

For twenty long and weary years I saw no light beyond the grave, save in the hope of the return of Jesus Christ after the manner of Advent belief. I therefore studied diligently to know when that event would take place, that I might grasp a life of endless duration. I figured it to the year 1857, and waited to see my Lord and Master appear in the atmospherical class is a change this vile halv for one waited to see my Lord and Master appear in the atmospherical clouds, to change this vile body for one like his, but alas! I found all my hopes blasted at the designated time. A decade of years rolled away, the end of which found me standing on the verge of infidelity, when one day while I was at work at my anvil, I was suddenly seized with the impression to stop work. I went home, took my hible and looked at the prophecies in respect to the return of Christ. My mind was directed to the fulfillment of the great winepress and the siek appels in the Turga-Russian winepress and the sick angels in the Turco-Russian war. I proclaimed the end of the war when the Russian army reached the Balkan mountain, the winepress being that portion of country between the Danube River and said mountain.

It was on the 19th day of June, 1877, I laid down my hammer to do the bidding of some unseen power. Not knowing at the time that any other person in the world was looking for the coming of Christ in 1877. I felt impressed that it was to be true. I immediately began to study the Bible prophecies relating to that event, and I so firmly believed that Christ would come in 1877 that I preached that he would come in that year, and I named the day, and, strange to say, he did come, and I have proof of the event; but he did not come as I expected. My Adventism has now gone entirely out of me; the grave has no daylors and it is the grave has no daylors. darkness, neither is it man's last resting place. All is changed; but still I thirst. I have seen various phenomena and heard voices and raps that have awakened the out of midnight slumber, but what bothers me is, they will not come at my request. I wish I could arrive to that point where I intuitively long; it seems that I could convert the world. There are many here in this village who want to become convinced of the truths of Spiritualism, but as yet they have seen nothing but fraud. As it is, I dare send for a medium, but how much I wish God would send some one here. My house is open for truth, and a fair compensation in a pecuniary manner, I know would be offered. O God, I thirst. SANFORD HART. Unionville.

## "Throw Physic to the Dogs, I'll None of it."

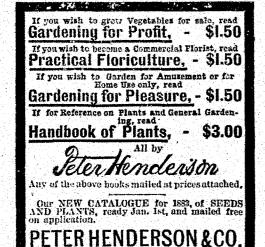
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## WHAT SHALL WE DO TO BE SAVED?

By R. G. INGERSOLL,

Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the HELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE Chicago.

Answers to Questins 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-

Ans.—The relation of Booth to Lincoln is somewhat distinct, if not altogether different from the relation of Guiteau to Garfield. 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 perservere 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 par-ties, 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 browledges in the direction of spiritual knowledge, is far be-yond that of Booth, while Booth is far ad-vanced along the line of intellectual unfold-

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 all men will not eventually enter heaven: It is absurd to state God abominates evil and yet allows 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 sover-eign 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; no evil thing can proceed from a divine source; 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 dis persion. 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

operations with materials submitted to his 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 pro pensities, 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.

passed through various stages of incompe-

tency, so that which you call evil is merely a failure or mistake of the spirit during his

Your piano may be in perfect tune, but your child manipulating it unintelligently may produce frightful discords; with the selfsame materials which the artist employs in the evolution of a splendid picture, some one unexperienced 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 afflic-tion, 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 edu-cational 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

is merely the shadow cast over nature by your own imperfection, coming between 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, 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 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 experi-ence the darkness of ignorance, as a prepara-tion for the ultimate unfoldment of your

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 oped, 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 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 sur-face 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 condi-tion of some on earth, but on other parts of Venus the provision for the sustenance of life is such that very highly developed minds

A gen 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 especial 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 Scalps of the Pence Hall Crowd; and Incidentally Sustains the Journal's Opinion of that Nest of Iniquity. In the Editor of the Religio-Philosophical Journal:

That the readers of the JOURNAL may be familiar with both sides of the case I first give the statement of the Pence Hall people s published:

A TEMPEST IN A TEAPOT.

Dr. W. Harry Powell, the slate writer, swooped down on us, and gave his first slate writing scance 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 enter-tainments. 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 provication, caused to our astonishment, the following challenge to appear in the Terre 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 seance, 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.

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 securedly 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 you the good in everything; when pure in may agree to accept in this challenge, rangheart, you will see God everywhere. While undeveloped morally, you see the devil which 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 positive-ly know, and others can know by investiga-

To quiet and soothe the irate Powell, who seems to have a jealous fear that Mrs. Stewart will become a troublesome competitress 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 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 vestigate, and in which she is having all that she can do, which will explain to the champion Powell, and to all unprejudiced minds, the nonacceptanc 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 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 scance was held on the 29th at the residence of Mr. H. W. Kellogg, 308 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 scances, and the demand was such that I was compelled to give public scances in the afternoon. I had not public scances 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, hav-ing been detected, and I, hearing of the same, issued a challenge for the "great medium" to meet me in a test scance, 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 up-ward, and for fear the pencil will drop off. brings the finger down quickly and proceeds to write, claiming it to be done by spirit

A gentleman friend of mine called unon her and received a communication purport-ing 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 genu-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 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. 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 toggery 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. Appa M Stawort to 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 Horse shoe Fall higher than Goat 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 Goat Island and the edge of the gorge; higher up it will totally drain the American branch of the river; the channel will become cul tivatable 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 whirl pool.

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 phenonena 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 Niggara to proceeded by way of Albany and Niagara to Michillimackanac, a fort situated between the lakes Huron and Michigan and distant from Boston 1,300 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.

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 Killistences, told us that he would endeavor to obtain a conference 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 ignor-ant Indians. But the king of that tribe tell-ing 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 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 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 forches 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 stript 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 ner 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 men who stood by, took about forty yards of 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 mix ed jargon of Chipeway, Ottowaw, and Killistinoe 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 re mained 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 sprung up on his feet, not-withstanding 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 inclosure 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 observ ed 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 be fore noon all the Indians were gathered tozether 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 readilv 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 In-dians 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 impaand this we did, notwithstanding our impa-tience to know the tidings they brought, without asking any questions, for the Indi-ans are the most deliberate people in the world. However after some trivial conver-sation 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 relator; but no one is less tinctured 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 conclu-

ions 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.

With the usual enterprise characteristic of that great corporation, the CHICAGO AND NORTH-WESTERN RAIL VAY, i now presents to the traveler two first-class routes from Chicago to St. Paul—one via the celebrated Lake Shore Route, running through the delightful suburbs of Evanston, Highland Park, Lake Forest and Waukegan, the active little cities of Kenosha and Racine to Milwaukee, the "Cream City," and the metropolis of Wisconsin, through the far-famed "Saratoga of the West," Waukesha, to Madison, the capital of Wisconsin; and the other route, via Harvard and Beloit, the seat of the renowned Beloit College, to Madison, thence via Elroy to St. Paul and Minneapolis. On one or more of these trains the celebrated "North-Western" Dining Cars are run, in which the traveller acts a meal cayal to anything served in eler gets a meal equal to anything served in the best of first-class hotels, for only 75 cents, and plenty of time to eat it in. The NORTH-WESTERN ROAD is the only one upon which these cars or anything similar are run to St. Paul or any other point northwest of Chi-

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

#### 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; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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