



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

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universe. The theory of self-existence has for its very nature a denial of "origin." To classify this theory as a theory of "origin" is a most bungling procedure. The theory is simply an assertion of being, and all being is eternal being. It cannot come from nothing nor lapse into nothing. Self-creation is a contradiction, since it supposes a thing to be and not be at the same time. The theory of creation by external agency is a compound of the axiomatic truth of eternal being, plus the figment of a new creation from nothing. Between something and nothing no thought can be established; hence, the mind has absolutely no starting place for the theory. Eternal existence, however, contains the body of a definite thought. The objection Spencer urges against it is that "we cannot form a conception of existence without a beginning." What do we mean by the words "eternal and infinite?" It has been asserted that the attempt to impose an affirmative meaning to them is a "disastrous failure," and that they are more "negative terms." Is the infinite, then, interchangeable with zero or nothingness? It must be if a negation. If not a negation then it is a positive thought, separated from other thoughts by an element of difference. What is that element? Indefinite, endless expansibility! We conceive the finite by limits; the infinite by removing limits. The assertion that we cannot conceive the infinite means that we cannot limit the infinite. If we attempt to conceive it in relations we lose the thought of the infinite, which is more than a "mere negation." Spencer, in looking for a conceptive "origin" and limitation of the eternal existent, lands himself in a contradiction. That is the outcome of his absurd statement of the problem, and does not affect the truth of the concept eternal being. To limit this being by origin is to deny its self-existence. If indefinite, endless expansion by removing all limits is not the state of the infinite, then it is no being, and the word may as well be thrown from our language. Every subsequent so-called contradiction Spencer evokes is a repetition of the above sophism.

Without extension. Like Spencer he sought a first cause and found it nothing. Neither of them appear to be able to see that a thing may be infinitely divisible and never reach "a point without extension." So far as the force conception of Basovich is concerned it is just as good as Newton's hard atoms, for both are false. Both mistake their subjective feelings for objective things. But of this anon. The divisibility of atoms is enforced by modern chemistry. The mathematical relations the elements bear to each other show evolution. The spectroscopic has shown an evolution of new forms of matter in the formation of embryonic worlds. Every fact, every analogy and every consideration points this way. Matter being infinitely related the universe must be a plenum. Spencer urges that the compressibility of matter necessitates vacant space. It necessitates porosity but not vacancy. When we squeeze a porous body we bring its parts closer together, but in the act some subtler form of matter escapes. A sponge could not be compressed to the same extent as we know it capable of being if all the water and all the air it contains were retained. There are forms of matter that elude all our senses, and were it possible to isolate a finite quantity of space in an absolutely non-porous receptacle its non-compressibility I believe would be established. Professor Cook says that the ether would resist a pressure of a million pounds to the square inch. Respecting motion, I have this to say: All motion is a relation. Absolute motion is absolute nonsense. Motion is not a thing, it is a condition. In ultimate religious ideas Spencer muddles up relations with being; in scientific ideas he muddles up being with relations. He thinks there is a something going out of one body into another when two bodies collide. He asks, "What has been transferred?" I reply, nothing has been transferred. There has been an exchange of mode, but no exchange of being. Action and reaction are equal and opposite. This law would be broken if one body received more than the other. All nature's changes are exchanges of mode merely. Professor Taik, of Edinburgh university, demonstrated mathematically that a moving body has no more force than a stationary one. What it gains in front resistance it loses behind.

It is easy enough to start with a false physical conception and educe a contradiction. Spencer does this repeatedly. I suspect the contradictions he finds in the law of attraction are of this character. Many able physicists deny the law. They do not deny the facts of gravitation, but they deny that those facts can be explained by an unthinkable attraction. If the present attitudes of science and philosophy be accepted, when it states that all material properties are accidents of relation, then there are no attractions, and all such appearance must be explained by a propulsive mechanism. Dr. K. G. Eccles, of Brooklyn, in a paper read before the Brooklyn Philosophical club, and subsequently published in Col. Case's magazine, established a propulsive theory that met every fact collated by the law of attraction.

reason for denying that we know self. Subject and object must be one before self can be known, and this would be "the annihilation of both," he thinks. The confusion arises out of the fact that Mansel, Hamilton and Spencer follow Kant's false use of the words subject and object. They have two things, matter and mind, in view, forgetting that they themselves have shown, that matter is a condition of mind. The subject is not that which is thought. Ideas alone are objects of thought. The subject of the idea is the sensation. The object of the idea is the thought about that sensation. The perceiving subject is the immediate feeling. The perceiving object is the immediate thought. The thought is not self; only a symbol of it. The perceiving subject is self. The mind is both subject and object of itself continuously. If not both at once it is never either. If never either, it never exists, and every testimony of consciousness, the consciousness of Spencer's unknowable included, is a false testimony. If it testifies false of self it testifies false of everything else. Reason, then, is a chaotic wreck. I have not seen the slightest reason to believe that truth has any such cut-throat qualities about it. In a knowledge of self we have absolute knowledge, a knowledge unconditioned by any other being. We could never know two if we did not previously know one. We might not know one as related till two appeared, but the appearance of two did not add being to one. The mind simply revolved the relations. The deep-seated conviction "I am" is independent of all conditions. That is the feeling that is modified indefinitely by outer relations, but these relations do not give it being. They simply give it state. Eternal persistence is eternal being. The ego feeling persists through every change. This persistence must be the nomenclature of which persisting matter is the phenomenal. Strip matter of the sensations it produces and what is left? Colorless, formless, resistless, attractiveness and without weight. We can conceive of no being devoid of these but mind. The unknowable of Spencer, unless he gives it some form or quality, which he does not, is a barren ideality. It is worse than useless, since it makes men think they have an idea when they have none. It is a crutch to perpetuate a seculistic materialism, which transfers the forms of matter to this unknowable. The master denies quality, or at least asserts no quality of it, the disciple smuggles the material quality in. Not to do this is to recognize its worthlessness. This abstraction he offers to the church in lieu of God. It has no mind qualities to it. He don't assert that it even knows its own existence. We know more of the unknowable than the unknowable knows of itself, according to this showing. We know that it is. It don't know that. To know that would be to give it self-knowledge, which according to Spencer, can not be predicated. And he thinks this miserable negation will supplant the religious conception of Deity. Never! I have denied that being is caused, hence do not believe in a creative divinity. But throw mind behind all phenomena and God is a necessity. In conceiving God we are not left to a mere negation. We predicate self-knowledge, endow him with all the power of man and infinitely more. I lay it down as a truth never to be forgotten, that wherever the mind finds room for indefinite expansion that is the true line for thought to pursue. First—the positive element of conscious being; then infinite states to that being, and religion and science are harmonized. The infinite is not a contradiction nor a negation, Spencer nor all the world to the contrary, notwithstanding.—*Kansas City, Mo., Journal.*

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A Tilt at Herbert Spencer.

His Contradictions no Contradictions, and His Reconciliation Between Science and Religion no Reconciliation at All.

BY DAVID ECCLES.

While heartily uniting with any praise accorded to Herbert Spencer as a profound philosopher, I must deary every attempt to place him on a pinnacle of infallibility. The very men whose independent thought, in times past, added to the world's enlightenment and progress, have, owing to a spirit of hero worship, been transformed into obstacles to further progress, by making their utterances a finality. In an editorial in a late Sunday's Journal, I find this encomium: "Any truth which he (Spencer) has indorsed, we may be sure has been traced to its elements, and built upon a foundation that cannot be shaken." It strikes me that every truth, whether Spencer indorses it or not, "is built upon a foundation that cannot be shaken." If, however, the writer means any statement which he indorses is thus securely built, then I go to deny the proposition. It is beyond the capacity of any man to trace to their elements all the facts Spencer has indorsed, and specialists in various departments of science have detected him in many errors. The deepest oceans have their shallows, and Spencer is no exception to the rule. I have had the temerity in a publication of my own to question the legitimacy of his metaphysics and am willing to test my logic against any of his defenders. This presumption, I am painfully aware, will be met by a clamorous charge of egotism, but one who feels the strength of his position can afford to bear the obloquy that hero defenders always heap on obscurity. In my humble judgment, if Spencer's future fame rested solely on his metaphysical speculations, he would not live in the world's memory a century. The enduring monument he has raised for himself is his great scientific generalization of evolution. In this connection his far-reaching grasp of scientific fact and scientific induction has never been surpassed. In Spencer's analysis of ultimate religious and scientific ideas he is pleased with no less than reducing every conception of truth we can frame to an inconceivability or contradiction. Between alternative theories he offers us no choice. All are rejected as equally invalid. At every point he strives to push the mind into an intellectual suicide. I cannot for one moment allow that we are left in such helpless confusion, and will take up scribble, his illustrations of the imbecilities of the understanding, and point out the defects of his reasoning. If it is true, as you, on the strength of his dictum, assert, that "analysis of any possible theory destroys the theory," then who can rescue his own theory of the unknowable from the general ruin? If we have no absolute knowledge, then we cannot even know that we know nothing. Do you not see that Spencer is like a man who, sitting on the limb of a tree, says it off—he tumbles with the success of his own undertaking.

Respecting the origin of the universe, we are told, three theories can be framed, viz.—self-existence, self-created, created by an external agency. What I have to remark on this, is the utter confusion of thought in Spencer's mind. For, but two of these theories attempt to show an "origin" to the

Matter is infinitely divisible or it is not. Spencer says "the one hypothesis is no more acceptable than the other." The old sophism on the infinite is his only means of equalizing them. "We cannot realize," he says, "infinite divisibility in thought," which means we cannot bring it within the bounds of limitation. Which means that we cannot think it to be finitely divisible and infinitely divisible at the same time; which means that the mind refuses to contradict itself. When we abolish limits to divisibility we conceive its infinite divisibility. Spencer says: "Really, to conceive the infinite divisibility of matter is to mentally follow out the divisions to infinity." That is, to conceive the infinite we must find an end to it. Why, the very conception denies end. An endless, unobstructed flight for thought is our positive conception of its being. An endless power of division is our conception of infinite divisibility, and this conception we are compelled by the very nature of thought to frame. Every conception that agrees with fact is the true conception. Our conception of the infinite agrees with fact. There are no negative ideas. Matter being infinitely divisible its forms and states must be infinitely numerous. Newton's theory of solid impenetrable atoms breaks the law of continuity to material conditions, hence Spencer finds that the law of continuity to motion is broken by the supposition. His elaborate argument to establish this is superfluous, since the hypothesis itself does the thing which he perceives must happen, as a correlative, to motion. Basovich's theory ignores the infinite divisibility of matter, and starts from nothing—points

to a battle ground of the unknowable. Do we know self? Spencer says the "knowledge is forbidden by the nature of thought." Many people who read Spencer conclude that his unknowable is unknowable only because of its magnitude. They do not perceive that he labors to show that it is qualitatively as well as quantitatively unknowable. All we know of external existence is the sentient states it creates in us. These states are not the thing. That is forever unknown. We have an inexhaustible consciousness of external being, but that being must not be confounded with what we know as matter, for this is an effect of an unknown cause. I have followed scientific materialism thus far, because I believe the symbolism of matter and mind thorough going and complete. But, elsewhere, I have attempted to show that mind is real of existence, matter its symbol. If, however, we do not know our true self, and there is an unknown machinery behind feeling, my position falls to the ground. But I have the consolation of knowing that the logic that proves we do not know self, proves that we do not know anything, not even relations, for self is the primordial feeling from which all thought relations are derived. Deny self-knowledge and we deny all knowledge. The "primitive dualism" of thought is Spencer's

Extract from Sermons by Rev. H. W. Thomas and Prof. Swing.

DR. THOMAS.

Suppose that we take the lower ground, and say that the desire in man for the good is simply the result of experience and utility; that finding certain courses of conduct are more conducive to happiness than others, he counts them the best, and hence adopts them. Now, if experience has taught the world this lesson, and succeeded in partially educating the race to habits of industry and economy and honesty, may we not hope that the same experience will not only hold the world to its present attainments, but continue to lead it still higher? If part of the race have learned the utility of morality and the benefits of peace, why not the lesson go on till all have learned the same lesson, and dishonesty, and intemperance and cruelty, and war be abandoned as not conducive to happiness? If experience has taught us the advantage of the railroad over the old stage coach, why may not the steam-car lead us to hope for still greater progress? And thus on this ground the expectancy of the world—its reaching forward for some greater good—is not without reason.

Extract from Sermons by Rev. H. W. Thomas and Prof. Swing.

Or let us account for the desire in man for the good, and the present advanced condition of the world upon the hypothesis of evolution, and say that there is something in the nature of things; some law or tendency by which the lower forms are successively followed by the higher, and that along this law one form of life has appeared above another, from the radiate and the mollusk on to the vertebrate, and to man who crowns the series. And let us say that primitive man, who was but one step above his parental ape, has in obedience to this law passed out of the uncivilized state and risen to such forms of government and religion, and science as we

find in England, and Germany, and our own country; having said all this, are we not left in a position to look for still more? Does not evolution place the world in an attitude of expectancy? Certainly it does; for who shall set any bounds to the possible results of this upward-moving potency or law? If evolution has evolved from chaos a universe, and from dead matter and formless dust the rose, and the pine, and the bird of plumage and song, and man with reason and conscience, and learning, and law, and religion, where shall we draw a line and say it can do no more? If evolution has lifted up a part of the race, why not lift up all? If evolution has given the world its Homers and Dantes, and Platons and Bacons, and Lafayettes and Gambettas, why not give the world still greater poets, and philosophers, and statesmen? And so, evolution leaves the world in expectancy—bids us watch and wait for the greater good yet to be. And we may go further and say, that if evolution be true—and it is gaining ground every day in the conviction of more thinkers, and I see no reason why we should oppose its progress—if evolution be true, it was always true, and has been at work in all the past; and who can say that if in a few thousand years working on our earth it has made civilization, made science, made governments and religion, made Jesus Christ, that it has not in the long past peopled other stars and suns, and made other and higher orders of beings? Who can say that it has not made a God of moral perfection and of power over nature to control it as we do, only on a universal scale. And thus we find that the philosophical and the scientific view of things places man in a position of expectancy; both place the world on an upward plane; both point to what is yet to be.

PROF. SWING.

The human race has always laughed at or been angry at all fickleness of mind, and has generally charged it upon woman, because man, being the maker of literature and being the ruling power, has always possessed too much vanity to see the frailties of himself, and early learned to ascribe inconstancy to woman. Virgil learned it from the old world back of him, and thus shows us that man having written his own history has made himself to be a personage of conspicuous goodness in this one direction. In our day the facts are of more value than the feelings of men, and probably indicate that in the possession of fidelity woman will be found rich when her husband or brother is a beggar. History has crowned perseverance as one of the virtues. Men of undeviating purpose have lived to develop the good of their character, or brain, or of their invention, and have thus hammered out the maximum that there is no excellence without labor, and that perseverance will conquer all things. Nature has so made her worlds, our world at least, that when in any of her works you omit the word "faithful" you have done or suffered an injury. The poor victims of loss in Cincinnati send up a faint cry compared with those shrieks of anguish which filled the cold winter air a few days since, a few miles away. Those men and those hard-tolling girls springing from windows a hundred feet from the solid ground, leaping out with a furnace behind them and an abyss in front of them, screamed and fell at the command of unfaithfulness. Builders, and owners, and managers all were reckless guardians of human life and each life was lost by their indirect command. The heroes who once fell in an awful carnage enjoyed in dying this thought: "We lie here at the command of our country," but over the dead of last Wednesday the painful epitaph must be written:

We were tortured to death by faithlessness.

Watchmen pacing each floor in the night; watchmen relieved at short intervals would have robbed the original architect and builders of their power to maim and kill. But faithfulness to duty was not a part of those who built or who managed the machine of death. Mortar and brick and wood enter in all these large structures, but faithfulness is not thought a part of building material. It is too expensive for common use. The calamity of our sister city may be our calamity to-morrow; for it is all a question of an overturned lamp, or of a mouse and a match. Man does not govern his world—he only lives in it; and he does not always live long, and often his death is terrible. He builds windows to admit light and air, but they are often made up of by convulsed persons who clasp the sills and scream for mercy to the crowd below; he builds a stairway and an elevator with which to climb to his bed at night, but he does not always come down by his convenient instruments. If the match, or the pile of oiled rags, or a fluttering curtain say so, the inmates hurt themselves from the upper windows and are mangled until no affection can see the features of loved ones. Thus the King of Kings, the Legislator of the universe, punishes all contempt for truth and constancy, and comes to all the thinkers, and all the patriots, and all the men holding offices of trust, to all the builders of houses, and says: "Be ye all faithful and the reward is near your foreheads."

Japan is keeping fully abreast of Western nations in the introduction of new inventions. One of the latest signs of this is the extensive use of the electric light in several of the Government establishments at Yokohama.

A Dream on Christmas Eve.

By Michael Bronn, formerly Catholic Priest, now Editor of "Luchter," Madison, Wis. Translated by George Leberknecht.

"Oh, isn't it beautiful in the Catholic Church?" said Sister Sylveria to me. "Just notice how supremely happy our little ones are under the Christmas tree! I have lately been reading—entirely by myself—the 'Life of Jesus,' by Balthus, and it really interested me a good deal. I found the book with old Dubois, the skeptic, and I took it away from him. I know it wasn't right to do so, but what could I do, placed as I am? We have strict orders from the superior (sister Adolphe) to confiscate all books of that kind. If I hadn't done it, another sister certainly would, and the poor man would have got into trouble. I gave him another book in the place of it, the 'Triumph of the Gospel.' He readily consented to the exchange, and remarked, he was not afraid to read anything and adopt whatever seemed the best. The 'Life of Jesus' he could easily spare, he said, as he knew it almost by heart, and with a smile he added, there would be no harm in my once carefully perusing it. In reply I said, and in earnest, such a book ought to be thrown into the fire. After reading it through, I burned it up. Now Father B., isn't it an awful thing for a sister of charity to read such a book? Strange thoughts have since been running through my mind. To tell the truth, many things in the book pleased me very much, and my religious faith has been somewhat shaken. If religious questions could be decided by the voice of reason, then it were possible that I might turn skeptic myself. But we, and especially women, left feeling and sentiment lead us, and I can't fully decide whether we are right or wrong. To unconditionally and in all cases follow one's reason, has a great charm; but, then, the voice of sentiment is so enticing, that a woman will follow it with pleasure. What would become of all the beautiful, touching, comforting and exalting customs, festivals and usages of the church? What would remain of Christmas, that brings so much happiness to all of us, without the Christmas belief? The Christmas tree in the house of unbelievers looks to me as silly as the madonna on the stage in 'Freischuetz.' And so I have made a sacrifice of my doubts to the world's Savior in the manger, and now I feel at rest once more. I didn't speak of this matter in my confession, not so much from fear that I wouldn't be forgiven, as from an irresistible feeling of shame to say things of that kind into the ears of the priest at the confessional. But now I've confessed it to you, here under the Christmas tree, and I think this answers just as well."

Sister Sylveria was much too amiable, accomplished and high-minded a woman for any sensible man to treat at all like the other victims of fanaticism, so I simply said to her, "You must settle that with God and your own conscience." The above mentioned "Life of Jesus" I had not read at that time, but I had read that of David Strauss, and it was a load on my stomach. Still, its effect upon me was almost neutralized by the orthodox writings on the other side, coupled with the ascetic habits of my priestly education. On this evening, however, my memory called up the writings of Strauss with a vividness extraordinary. The refined and genial manner of Sylveria, this lovely guardian spirit of the institution, and that touching honesty of hers in confiding to me the inner processes of her mind, exercised upon me an influence almost magical. During the distribution of the gifts, when she, like a mother among her own loved children, was passing to and fro among the happy orphan girls, in a way so full of cheer and tender grace, she appeared to me like an angel, and what she had communicated to me seemed like a revelation from a higher world.

The large dining-hall of the invalids' Home at Mentz, (Mayance) where the festival took place, had been fitted up by the nuns most tastefully with living, blossoming plants and other nice things, such as nun's hands only can fashion, and looked as inviting as the garden of Eden. Of course, the Christmas tree was not missing, and it was an uncommonly large one lighted up and trimmed in brilliant style; upon the long, richly decorated tables were piled up the presents for the children, but the most attractive and interesting thing of all was the "little manger." It was a masterpiece in its way, and arrested the attention of all present. It brought before the eyes of the spectator the mountain scenery in glittering colors, Bethlehem wrapped in darkness, the lonely stable with the "holy family," the Christ child upon Maria's lap, pious shepherds kneeling in front, angels singing the Gloria, and in the distance the wise men with their camels following the star.

Bishop von Ketteler, accompanied by his secretary, the count of Galen, the members of the hospital commission, all the sisters of charity and many invited guests were present. The girls, plainly but tastefully dressed, recited various little poems, most of which I had prepared for the occasion. The bishop was much pleased with these, and repeatedly assured me how much he enjoyed them. But my own mind was wandering in a different direction. I had fallen into one of my dreamy moods, and hardly took notice of what was going on. I was dreaming with open eyes, dreaming about the history of Christianity, the unfathomable history of the spirit of man. I overheard count Galen remark to his uncle, the bishop, beside whom I was sitting: "Notice the pastor, he looks quite enraptured! Still he had not the slightest suspicion that the spirit of truth, in the form of sister Sylveria, had taken 'control' of me, and was showing and telling me things that formed a glaring contrast to the comedy that was being enacted before me."

I could boast to have had clairvoyant dreams and visions, and to still have said at times, with as good right as that sailor Mann in Michigan at the present time, if I didn't know too well what singular delusory persons with a lively imagination and a romantic cast of mind are subject to. In my boyhood, one of our professors called me "dreaming Apollo," because quite often I had dreams which would be fulfilled exactly as I dreamt them, but as my dreams invariably turned on trifling and unimportant things, I paid no attention to the phenomenon beyond telling my dreams to my fellow students, for our amusement. And later, when wrapped in "pious" meditation, I have often seen the heavens open, the holy "mother of God" and similar delusions. And to the present time it is no uncommon thing with me to have dreams in which I see Christ and the future of mankind. From these experiences I could manufacture prophecies that could rank with those of other religious fanatics, who pretend or imagine to have visions, to receive instruction from a supernatural source and to foresee the future. All that is required is an easily excited, vivid imagina-

tion, a dreamy cast of mind, and to think and brood a great deal on some subject. If such a person, under the sway of religious zeal and devotion, practices a system of vigorous self-denial (as prescribed in convents) while giving himself to protracted meditation, he is sure to see strange and wonderful things. Self-evidently, the "visions" presented in the dreams of such a one simply mirror the thoughts and objects which engrossed his mind during the waking hours. When the "prophet" Mann, of Michigan, assures us that, dreaming, he sees himself as an exalted being receiving "revelations," it proves no more than that he meditates and reads a good deal about such things in day-time, and that the same impressions which he formed in reading the crack-brained "revelations" of the prophets, reappear in his dreams, and that his mind, consciously or unconsciously, is craving and hankering after such things.

A group of orphan-girls, dressed as angels, with wings, presented a sight of rare loveliness. They sang the music of "Glory to God in the highest, and on earth peace, good will toward men."

A beautiful hymn! Truly it sounds like a message from the higher spheres. But now it seemed to me as if Sylveria, loveliest among the angels, with earnest mien and an awe-inspiring countenance, rose up to ask: What becomes of the glory of God, when his pretended servants are solely bent upon advancing their honor and authority? Christ said, "ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you." Why do you assume all manner of titles; call yourselves "reverend" and "right reverend," even the "holy" and "most holy," fathers, contrary to the plain precept of Christ? Christ, in the manger, bedded upon straw, without a pillow for his head—and you, rolling in wealth, appearing in costly togery and theatrical tinsel, sitting upon thrones, styling yourselves "princes of the church" and acting as infallible teachers, accuse you that all these human souls, whom Christ labored to free from the yoke of superstition, ceremony and priest rule, you have chained down and bound more firmly than ever into the fetters of bigotry and ignorance.

Is it to the glory of God, when here below you represent him as a bloodthirsty, cruel and jealous tyrant, unable to check his wrath and forgive men their sins, through weakness committed, until he could see his own son famishing and bleeding to death at the cross? A malignant tyrant, who, although Christ suffered for the sins of the whole world, has pre-destined the larger part of humanity to eternal damnation? An unjust tyrant, who curses all mankind because Adam and Eve, led astray by the devil, ate of the forbidden fruit? A treacherous tyrant, who, though his own son rendered a "full and overflowing" recompense for the sins of men, yet refuses to liberate men from the consequences of sin, from sickness, tribulation and death, from hell and damnation? A remorseless tyrant, who all through the ages has been letting loose upon poor, suffering humanity a whole swarm of priests and other enslavers of mind and body, pursuing their victims like blood-hounds? Yes, the "Glory of God" you have removed to higher regions, i. e., to an airy nothingness, while here on earth, your honor, priestly pride and dictation over men's consciences flourish in excess.

"And on earth peace, good will toward man." To restore peace to a generation torn up and perishing from mutual hatred and envy, love of power and conquest, oppression, ignorance and injustice, Jesus considered as his true calling. "Peace I leave with you, my peace I give unto you," said he to his followers, and sent out his disciples as apostles of peace. But what has become of the peace, of which the Christmas legend speaks? Has Christianity brought peace to mankind? Has it not, on the contrary, burned this earth into a vale of tears, where, in place of the blessings of peace, we find nothing but misery and woe? Under the dominion of the Cross, history records war upon war, the subjugation of peoples, the dismemberment of States, desolated countries, burned cities, gory battle grounds, the horrors of religion, fanaticism, the awful cruelties of the inquisition, and the burning of heretics and witches, the crusades not only against the Mohammedans, but also against the Christian Waldenses and Albigenses, the Hussites, Germans and Slavs—against the spirit of liberty and progress wherever it showed itself.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," says Christ, as the son of man, the ideal man. But Christianity has nursed the race with a cup of woe; made it groan under heavy burdens; taxed and robbed the people for the benefit of the church and the fattening of priests; allied itself with the nobility against the common people, thus creating the class of bondsmen and dependent poor; oppressed the people with tithes and tasks for the support of the drones of the priesthood and nobility. While Christ called men to the liberty of children of one God and Father, and to the truth, that makes free, Christianity by blunting the minds from earliest youth and training them to an abject submissiveness toward the arrogant nobility and priesthood, cheats them out of reason, liberty and manhood.

My eyes rest upon the "little manger," and to me it seems a striking tableau of the history of Christianity, a history of cruel despotism, falsehood and deception. Here I see the Protestant bigot arguing against Catholic black-gowns, accusing popery of having falsified, not Christian tradition only, but the Bible itself in an unblushing manner. We read in 1. John, 5: 7: "For there are three that bear record in Heaven: the Father, the Word and the Holy Ghost, and these three are one." How did these words get into the Bible? In none of the Greek or Latin manuscripts which originated during the first eight centuries, in none of the old translations do we find this passage, nor is any such quoted or referred to by any one of the old Christian writers, fathers or councils of the church. Even Luther, not finding it in the Greek text omitted it in his translation as fraudulent. They were Roman Catholic priests who committed this fraud for the purpose of proving by it the fiction of the holy "trinity," and with that the better to stupefy the people. For every one whose impious credulity has gone far enough to believe in the "Trinity," this mockery of common sense, is ready to accept further absurdities. Well, the Catholic black gown good humoredly replies to his Lutheran adversary: "My friend, you better sweep before your own door; for although Luther had good reason for omitting this passage in his translation, you have quietly inserted it some time ago, because, although fraudulent, it is so well calculated for a 'blind' for your 'evangelical' flock. And, furthermore, have you not copied and endorsed, without protest, a similar fraud of the Greek Catholic priests in 1. Timothy (ch. 3, v. 16), in order to have a passage which would clearly prove the divinity of Christ? You have done this, knowing that the passage is a pious fraud, and that it could not be

found in the text till long after the Arian troubles, which turned on the question of declaring Christ a God. All the manuscripts of the first few centuries have the passage this way: "Great is the mystery of godliness, which was manifest in the flesh," while in your Bibles, thanks to an unblushing fraud, this passage now reads: "Great is the mystery of godliness. God was manifest in the flesh." Well, you know, "birds of a feather," etc. Concerning interpolations of scripture, we priests, whether Greek Catholic or Roman Catholic, Lutheran or reformed, stand equally guilty. By the way, Roman Catholic priests have also falsified the apostolic creed, for, without now noticing minor changes, they have smuggled into it words about Christ's descending into hell. The words "descending into hell" do not occur in any manuscripts of a date previous to the seventh century.

And now, in front of the quarrelling bigots I see rising up the Spirit of Truth, who addresses them thus: Christ, whose birthday you celebrate with these trappings, was no God and did not want to be taken for such. In opposition to the Phariseism of his time, which made God a God of revenge and fear, he taught God to be the loving father of all mankind, whose sons, or children, all are. Therefore he prayed, "Our Father in Heaven." When the Bible calls him the son of God, we must bear in mind that it speaks of other men in like manner, and Jesus did not make the slightest difference between God as his father, and God as the father of all men. He says: "I go to my father and to your father, to my God and to your God." (John, 20, 17). Likewise Matthew 5, 44: "Love your enemies, bless them that curse you, do good to them that hate you," etc. "that ye may be the children of your Father in Heaven." Mark relates: (10: 17, 18) "And when he was gone forth into the way, there came one running and kneeling to him and asked him, 'Good Master, what shall I do that I may inherit eternal life?' And Jesus said unto him, 'Why callest thou me good? There is none good but one, that is God.' So Christ did not want to be called 'good,' much less 'God.' John (4, 28) has him say plainly enough, 'My father is greater than I.' Would he have expressed himself in this manner if he had considered himself a divine being, equal to God, his father. With my mind's eye I also see the Apostles arise, and hear Christ say that all men are truly sons, or children, of God. 'For as many as are led by the spirit of God, they are the sons of God.'—Romans 8, 14; and he adds, verses 15 and 16, 'for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God.' John teaches the same thing, (1. John 3, 1): 'Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God.' And in the face of these plain utterances, I see the hypocritical conclave of priests planning that most stupendous fraud, to bamboozle the ignorant people by false translation of Scripture into the idea that Christ was God; for the purpose, as Pope Leo X. openly declared, to put themselves into better position, as proxies of this incarnated God, to fill their pockets and lead a life of ease and luxury. This was the end and aim sought for by the clerical impostors, in falsifying the Scriptures, and this is the reason why they have persistently and systematically made out Christ the "son of God" and the rest of mankind his "children" only. Remember that in the original text of the Bible we find uniformly in all places the same term used for Christ and all other men, namely, in Greek the word *pais*, and in Latin the word *filius*—son. If in past centuries somebody had ventured to call the priests to an account for these forgeries, they would have branded him an enemy of God and burned him as a heretic and anti-Christ at the stake. By this means, the barefaced imposture succeeded, so much so, that up to the present time they and their blind followers will declare every one an emissary of the devil who undertakes to spread the light of truth.

Where foolschant their "Gloria" 'tis night, though thousands of candles be shining around the Christmas doll—a fitting emblem of the mental darkness in which Christianity keeps the minds of men. But already we see "Lucifer," the morning star, glittering in the eastern sky, signifying the break of day; little by little the light is spreading in the heads, in the hearts; the fairy-like delusive show begins to pale in the clear light of truth now sweeping in upon it with a power irresistible.

I see a picture of the future. The veil is rent, the night of legend cleared up, and the figure of the "son of man" lives and moves among his fellow men, a sublime reality. There is no more looking for Christ in the Bible, or in heaven, in the fulgurances of the Godhead, or in the church—but in the hearts of humanity, in the love toward one's fellow men. "Verily I say unto you, who shall receive one little child in my name, receiveeth me"—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "behold, the kingdom of God is within you." There will be no more need of priests or prophets, for "one is your master, Christ," i. e., the ideal man, true man—and womanhood! And this perception of the truth will carry the day, in spite of Greek Catholic and Roman Catholic and Protestant priesthood, in spite of the unholy alliance of Church and State, in spite of all the obstacles which the relics of barbarism still at work in our civilization are throwing in the way of the final emancipation of mankind from error and wrong from within and without.

The breaking up of church and priest rule and the establishment of a religion of pure humanity was the objective point of Jesus's endeavors. He had no patience with foolish ceremonies and temple worship, but inculcated that God is a spirit, not to be worshipped with any legerdemain of priest, but in spirit and in truth; not with bloody sacrifices, but with a contrite heart. "To do justice is more acceptable to the Lord than sacrifice." He condemns all public prayer, partly as hypocrisy, partly as folly, "for your Father knoweth what things ye have need of before ye ask him." But such as think they must pray, at all events, he doesn't send to church with prayer or hymn book in hand, but into the quiet closet, to pray unseen. And his followers he says that they are not to be known by regular attendance at church, by the creed they profess, by worshipping with or kneeling before any "Reverend" so and so, or by the observance of religious or ecclesiastical customs at all, but by their genuine kindness of heart. "By this shall all men know that ye are my disciples, if ye have love one to another." This law of love was to supplant the dominant selfishness, do away with the pride of riches and station, the abuse of privileges and monopolies, remove oppression, stop the impoverishing of the masses by a favored few, in short, was to

renovate and reconstruct society as a whole socially, religiously and politically, and make room for the kingdom of heaven upon earth. And it needs no argument to prove that the present order of things, based upon grasping selfishness, injustice, adroit scheming and assumption of power, can have no place whatever in this kingdom of heaven on earth. In the latter according to Christ's teachings, all are children of equal rights of one and the same heavenly Father. And this time is drawing near. Already the dawning light of a better era lights up the mountain tops. And the day on which Christ's ideal will be reached, will be the glorious day of his second coming, will be the day of the spiritual resurrection of mankind, the day of judgment upon centuries of wrong.

And here are the priests and their dwarfed spiritual slaves, calling free thinkers "infidels," But who have become "infidels" (unfaithful) to Jesus? Who have perverted his spirit and his teachings? Who have denied and betrayed him for centuries? Who betrays and denies him to this day?

Before me I see moving along the great army of priests and preachers of all the churches and sects, with their religious conceit and bigotry, their intolerance and dogmatism, carrying the torch of religious wars, upholding a system of absurdities, given to a pharisaical zeal in prayer, a slavish deference to those in power, with the tools of torture of the inquisition, with their benighted, impoverished, degraded and defrauded retinue of all nationalities—and Christ, the son of man, is shedding bitter tears over these traitors of his cause! The Christmas legend contains in its inmost germ the story of humanity working out its own salvation. Jesus, the son of common people, born in poverty's hut, teaching that the highest good is not to come from above, from those in power and authority, or from the fashionable world, but from among the poor, impoverished, over-worked and disfranchised people. What Jesus was to his own time, what he did for the good of humanity, that which made his name immortal, all that sprang from the common people from among the lowly, from those which the fashionable and privileged classes look down upon with contempt. Through the legendary tale about the shepherds at Bethlehem, too, there gleams this truth, that persons from the lower poorer classes generally are the first to rouse to the recognition of high ideals; while the rich, the influential, the fashionable, the Pharisees and Sadducees, the preachers, will care next to nothing about it. And when they were finally compelled to take notice, it was with horror and dismay, with the murderer's sword in hand, as is indicated by the legend of the Bethlehemite children's slaughter. With rare exceptions, those in power and high position look upon the spread of new ideas among the people with fear instead of pleasure, and are unscrupulous in their choice of means to suppress the new-born spirit at the threshold. The Roman governor, Pilate, in league with the priesthood, brings Jesus to the cross, an illustration of the alliance of Church and State. But it's all in vain! The new spirit triumphed.

In vain to hunt down the "infidels" as "dogs"—in vain to make war upon and devastate their country—in vain to carry on a thirty years and still longer religious wars—in vain to burn Huss, Hyronimus of Prague, Savanarola in Rome, Michael Servetus in Geneva—in vain to set fire to Magdeburg and bury its resolute inhabitants under a mass of ruins—the new spirit, the truth will triumph. And what a cheering sight it is to look upon the long line of pioneers who have battled for the light and the truth, for freedom and justice! How comforting to know one's self in the same glorious company, to be maligned, persecuted, imprisoned by the horde of kingly and priestly devotees, as they were!

The Christmas festival is drawing to a close, the distribution of the gifts is finished, Bishop von Ketteler makes a little speech to the "sisters" and the children, and blesses all with his benediction. Sister Sylveria, watching her opportunity, says to me: "Why, my dear pastor, your mind seemed to be in another world all through the exercises. Now, between us, I tell you I felt so myself. Wish I hadn't told you about reading Balthus's 'Life of Jesus.' It just seemed as if the Christ child, with a benign expression, was saying to me, 'The Christmas dream is beautiful, but truth only can give us real peace. Didn't you think so yourself?'" "Come, Father B.," said Bishop von Ketteler, "we must now call on the English Misses, who are waiting for me," and together we returned through the cold, wintry night to the Hospital of St. Rochus.

Summary of the Sixth Annual Report of the Treasurer of the Onset Bay Grove Association, for the Year 1882.

Table with columns: Date, Cash, Dr., Cr. Rows include 1882, Jan 1 Cash, Cash in Treasury, Gross receipts for year ending Jan. 1 1883, Gross expenditures for year ending Jan. 1 1883, on orders inclusive of orders No. 788 and No. 1004, Cash balance, CASH MEETING ACCOUNT, Cash received on account camp meeting, Cash paid on account camp meeting, Balance, Amount of previous camp meeting balance, Balance of 1882, Balance in favor of camp meeting account, ASSETS OF THE ASSOCIATION, Land of Onset proper, Land of Sturtivant farm, 13 cottages, Park Dining Hall, Pavilion, Unpaid assessments, Fixtures, including team, Stables and sheds, Land sold, not paid for, Building materials on hand, Dow Alleys, Lumber for wharf extension, Cash in Havenhill Savings Bank, Cash in City Savings Bank, Cash in Merrimack National Bank, Interest bearing notes, Accrued interest to date, LIABILITIES OF THE ASSOCIATION, Capital stock, 100 shares, Profit and loss, PARKS AND GROVES, Waban Grove, five acres; Bay View Grove, two acres; Pavilion Park, one and one-half acres; Prospect Park, three acres; Shell-Point Grove, two and one-half acres; Longwood Park, one acre; Wabasso Park, one acre;

camp ground, six acres; shore land, twenty-five acres, more or less.

The value of pleasant parks and beautiful groves to complete the desired effect of our Summer resort both as a sanitary measure and an indispensable pleasure retreat, are too sacred to be estimated with figures, and they should never be encroached upon except to be made more attractive with pleasant walks, shrubs and flowers;

IMPROVEMENTS OF 1882.

Since the commencement of the present year the widening of Union Avenue from thirty feet to forty-five feet, and East Boulevard from Twelfth Street to East River Bridge from thirty feet to forty-five feet have been completed and brought nearly at grade. A plank walk five feet wide has been laid the entire length from Park Street to the East River Bridge.

West Boulevard from Onset Avenue to First Street and all the streets leading from West Central Avenue to West Boulevard have been opened. First and Fourth Streets have been raised to grade.

An agreement has been signed between the owners of the Sturtivant Farm and the Onset Bay Grove Association, whereby the association assume complete control of the whole property.

The association has purchased the Clayton property on West Central Avenue and fitted the same up for a boarding house. They have also purchased the Cook, stables and sheds at the Horse Grove, and repaired the same for association purposes. The old restaurant has been taken down and the grounds where it stood are to be graded and once more become a prominent part of Prospect Park. Prospect Park Dining Hall has been erected and so far completed as to have been used the past season, which will, when finished and put in proper condition, furnish a very much needed public demand.

Three cottages are being built by the association, two of them for camping purposes, and one of them is to be fitted up expressly for the accommodation of the speakers during the camp-meeting season.

The wharf is to receive a large extension, the piles and lumber for the same have been nearly all bought and paid for. The work is to be done in the coming spring.

The efforts of the association to establish and develop a quiet summer resort have been more than realized. The increase of travel to Onset from 1880 to 1881 was 25 per cent., and from 1881 to 1882 it was 33 per cent.

While the sale of lots the past year has not been as large as it was in 1881, it has been a healthy and steady growth; forty-nine lots were sold.

The camp meeting was a success in every particular. The extra talent brought upon the platform, both in speakers and in music has guaranteed the association that the best is the cheapest.

There were built during the past year by private individuals twenty-nine cottages.

At the annual meeting of Onset Bay Grove Association, held in Boston on the 10th inst., the following persons were elected to conduct the affairs of the association for the ensuing year: President, E. Y. Johnson, Warren, R. I. Vice President, Hon. George Robbins, Fitchburg, Mass.; Clerk, W. F. Nye, New Bedford, Mass.; Treasurer, B. F. Gibbs, Wareham, Mass.

Directors: A. W. Wilcox, Worcester; C. K. Howard, Foxboro; W. C. Carter, Fitchburg; Mrs. H. R. J. Bullock, Wareham, and Miss S. R. Nickles, Stoneham, Mass. Haverhill, Mass., Jan. 12th 1883. W. W. CURRIE.

AYER'S SARSAPARILLA

cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vigor, power and healthy vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-food that can be used.

Inflammatory Rheumatism Cured. "AYER'S SARSAPARILLA has cured me of Inflammatory Rheumatism, with which I had suffered many years. Durlam, Ia., March 2, 1882. W. M. MOORE."

"Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S SARSAPARILLA, and before I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world. JAMES MANNARD."

520 W. 42nd St., New York, July 10, 1882. AYER'S SARSAPARILLA cures Scrophulous and all Scrophulous Complaints, Eruptions, Eczema, Ringworm, Itches, Sores, Bolls, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

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

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has a specific action on the most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge. Malaria. If you are suffering from ace bilious, dyspeptic, or constipated, Kidneys, Wort will surely relieve and quickly cure. In the Spring to cleanse the system, every one should take a thorough course of it. SOLD BY DRUGGISTS. Price \$1.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN for Washing and Bleaching. In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME AND SOAP. AMAZINGLY ENERGETIC AND GIVES UNIVERSAL SATISFACTION. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE OF IMITATIONS well designed to mislead. PEARLINE is the ONLY SAFE LABOR-SAVING COMPOUND, and always bears the above symbol, and name of JAMES PYLE, NEW YORK. 24 B4 22rmeow

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

THE WAY TO YOUTH.

When Grace and Beauty are left behind, And time and change are no longer kind, And hands wax nerveless and eyes grow blind, How sweet and pleasant it is to find The way to immortal Youth.

O how blessed to fling away These tell-tale symbols of dull decay— The hair which tatters its gold for gray, The limbs which falter from day to day— And follow the way to Youth!

Travelled by many and trodden well, Quiet and bordered by Asphodel; And at the ending—ah, who may tell The happy story of those who dwell In perfect and deathless Youth?

Their faded faces grow young and fair, The smile returns that they used to wear; Their brows remember no line of care, And the gold comes back to their brightened hair, In the realms of deathless Youth.

The door is narrow—the arch is low, And up to the keystone the violets grow, And the dead leaves drift, and the snow-falls blow; But little they heed or care who go In search of Immortal Youth.

No sentinel guards it with stern command, But under its shadow the angels stand Waiting to clasp the pilgrim's hand, And lead him into the Morning Land, The land of Immortal Youth! Elizabeth Akers Allen.

NATURAL OBJECTS USED AS TEXTS.

One blue eyed teacher had a cotton twig, full of bursting pods, which she was using as a theme for a talk to her class. Seeds were sprouting in pots in the windows, and globes were ready for some goldfish. Mottocut from brown cardboard, were tacked on the wall. There were framed geometrical designs made and colored by the children. Upon the primary floor was a tall, robust young woman, Miss Simmons, who several years ago, went with Miss Morris to Europe on a trip to get new objects of interest for the school. She had devised an arithmetical design with a bit of silicate slate in the center. Figures were placed in this with a piece of chalk, and children were taught to make combinations with other figures in a circle about it. There was a large clock dial with hands to teach the infants how to tell the time. Immense portfolios of mounted pictures were at her side. It was recess, and a group of little ones were looking over the pictures. In little canister bags at each seat were hundreds of red, white and blue shoe pegs which the children were taught to use in addition and subtraction. Boys were reading story books, collecting materials for letters to the principal describing trips to distant lands. In one room blue buttons were strung upon a wire like billiard markers to teach arithmetic. The principal had a postoffice for correspondence with the children, and to their letters from Ireland she was mailing others, bearing the big yellow seal used by lawyers as postmarks, from the land of the midnight sun. Big colored pictures of animals were displayed on the wall, and the lispings ones could tell whether they were quadrupeds or bipeds, vertebrates or invertebrates, and so forth. The children appeared bright and healthy and intensely interested in their work in an attractive school.

"Where do you get the money for these adornments, books, magazines and pictures?" Miss Morris was asked. "Out of my own little purse," she said, tapping the pocket of her dress. [All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SOUTH-MOUNTAIN MAGIC, a Narrative. By Madeline Vinton Dahlgren. 12mo, pp. 218. James R. Osgood & Co., Boston. 1882. This indeed is a wonderful work, though only purporting to be personal experiences in the South Mountains. A really extraordinary tale is related by the author, when the members of the household were on one occasion all asleep, except two who were reading, each in his own room. It appears that the attention of one was suddenly arrested by what seemed to be a strong sulphurous odor. "The idea at once occurred that some malicious tramp had set fire to the barn. When, stepping quickly out upon the porch, this apprehension was increased almost to a certainty by observing something like thin wreaths of curling smoke in that direction, while the peculiar odor was still more perceptible in the open air. "Fearing that there might indeed be a stifled fire, and no time to be lost, the alarm was very quietly given to the other person, who was still up. No one else was disturbed, but the two then proceeded to the observatory on the top of the house, from whence the appearance of smoke was distinctly visible, as well as the sulphurous smell, which was unmistakable. "Now really alarmed, and feeling sure that some nefarious attempt was in progress of execution, a trusted man servant was aroused, and sent with a loaded revolver to investigate matters. After some twenty minutes of time, during all of which the same condition of things continued, the man came back grumbling. He said he had looked everywhere, explored the grounds, gone beyond the barn, which he had examined, proceeded as far as the gardener's house—and all was still and safe. So off to bed he patterned, muttering something about being 'waked up for nothing at all.' "Surprised and more puzzled than ever, the two watchers returned to the veranda. The moon now threw out brilliant streams of light, and every object was diaphanous in her opaline atmosphere. At this precise time, midnight held the even balance of the hours, and a never-to-be-forgotten scene developed itself. The circle of smoke took on a vaporous glamour, but yet defined as if opaque. Some moments later, numerous shrouded wraiths marshalled in mid-air on the brow of the declivity. Presently they ranked in approaching columns, with a swaying movement. A flash of intelligent apprehension seized both lookers-on, for now there was no mistaking the illusion of phantom hosts forming for conflict! "As suddenly this opposing embattled phalanx swayed with a forward movement toward the house, both exclaimed, as if inspired by one breath, 'The battle small!' Too affrighted to pause another moment, they rushed back into the room, and closed out all vision of what had become too appalling to gaze upon. "This is no fancy sketch, but a description as exact as words can make it, of what actually transpired,—both of the spectators of this wonderful phantasm possessing cultivation above the average measure of intelligent

powers of discrimination. Afterward, thought and speculation only 'made wonder grow'; for these strange facts presented themselves. It was, curiously enough, All Hallow's Eve, the very night above all others given over by common superstition to spectral apparitions. Yet this fact had played no part in kindling the imagination, because it was only remembered in discussing the strange event afterward. Moreover the wonderful culmination actually did take place exactly at midnight. Then, most astonishing of all, two senses were affected, sight and smell; for added to distinct vision was the pervading odor,—that sulphurous battle-smoke that had first perplexed and aroused the attention! And then came the still more curious fact, that the man who went through the grounds on a tour of investigation failed to notice anything at all.

The work is really a very curious and suggestive one, although the author makes a very foolish and contemptible allusion to Spiritualism, and will certainly well pay perusal. HOW TO KEEP A STORE. Embodying the Conclusions of more than Thirty Years' Experience in Merchandising. By Samuel H. Perry. 12mo, 406 pages, extra cloth, price \$1.50. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jansen, McClurg & Co.

This is a work occupying a field peculiarly its own, as we know of no other publication on the general subject of retailing goods having been published. This volume considers the selection of a business; the choice of a locality; the buying of goods and the obtaining of credit; the examination, marking, and arranging of goods; how to advertise; the employment and training of clerks; the qualifications of a salesman and the art of selling; replenishing stock; losses by fire, theft, neglect, etc.; closing out surplus of stock; keeping of accounts; co-partnerships, and what should be considered in forming them; the influences of social life; investment of the profits; insolvency; business qualifications, etc. Every storekeeper should own this work, and see that it is placed in the hands of his clerks if he would have them intelligent workers with him, and not mere machines or "counter-jumpers." It will make its readers thorough, wide-awake, and successful, and we believe it safe to say that no young man who intends to make merchandizing a business can afford to do without it, and it will be found useful to all business men.

THE PREMIUM SPEAKER. By George M. Baker. Boston: Lee & Shepard. Chicago: F. H. Revell. Cloth, \$1.00. "The Speaker" contains humorous, pathetic, patriotic and dramatic selections in poetry and prose, taken chiefly from the works of writers of the present day. The selections are suitable for reading clubs, school declamation, home and public entertainments.

A Varied Performance. Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

A prize type-setting contest took place recently in Berlin, where the winning compositor set 9,145 letters in the course of three hours, an average of about 53 letters per minute in ordinary newspaper type.

The consumption of Ayer's Pills far exceeds any precedent. They are constantly winning the confidence of those who use them. They cleanse the blood, improve the appetite, promote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in their operation, yet thorough, searching, and powerful in subduing disease.

Pasture, the French scientist, is described as a man of low stature and powerful frame, spare, angular, and weatherbeaten. He is a man of few words, abrupt but clear in speech, and of quick, impetuous gestures. Although his fame rests upon minute material research, he is a steadfast believer in Spiritualism, and takes no interest in evolution theories or positivist doctrines. He is genial and hospitable, and has both political and social weight.

Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." "Upon whose?" asked Sydney. "Still better steps to take would be the purchase of Dr. R. V. Pierce's 'Golden Medical Discovery' and 'Pleasant Purgative Pellets,' which are especially valuable to those who are obliged to lead sedentary lives, or are afflicted with any chronic disease of the stomach or bowels. By druggists.

Active preparations are being made in the Sandwich Islands for the coronation of King Kalakaua, February 12. There are over 300 telephone wires now in use in Honolulu, and most of the planters are cutting their sugar cane at night with the aid of electric lights. The sugar crop for 1883 is coming in rapidly and promises exceedingly well.

Wrecked Manhood. Victims of excessive indulgence or youthful indiscretions and pernicious solitary practices, suffering from Premature Decay or old age, Nervous Debility, Lack of Self-confidence, Impaired Memory, Loss of Manly Powers, and kindred symptoms, should send three stamps for large illustrated treatise, giving means of certain cure, with numerous testimonials. Address: WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Just twenty years from the proclamation of emancipation, a Washington horse-car was filled with negro laborers, who sat on the seats while three Justices of the United States Supreme Court stood up and hung on by the straps.

"Troubles often come from whence we least expect them." Yet we may often prevent or counteract them by prompt and intelligent action. Thousands of persons are constantly troubled with a combination of diseases. Diseased kidneys and costive bowels are their tormentors. They should know that Kidney-Wort acts on these organs at the same time, causing them to throw off the poisons that have clogged them, and so renewing the whole system.

Mr. John B. Gough, the great temperance orator, has lectured 8,480 times, and has probably addressed not less than 8,500,000 people. He has traveled 448,000 miles. When he first entered the profession of oratory his fee was 75 cents.

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

Travelling Clairvoyance.

Mr. Rouse, being in business, does not want his address published, but he permits me to give it in confidence. On the 18th November he gave me the following narrative:

When Mr. Gladstone disestablished the Irish Church, the title-deeds of a good many properties had to be examined; and among others the title-deeds of Sir Benson Maxwell, of Donegal, were demanded, but could not be found, and the advice of the lawyers was that the property should be placed in Chancery pending an arrangement. Matters were in this position, when a friend suggested that a clairvoyant might be consulted as to the lost deeds, but this suggestion was scouted by the family. However, the late Mrs. General Robinson, of 49, Victoria Street, taking a great interest in the case, on her own responsibility, consulted Mr. Rouse. She sat with him at the table, and almost immediately Mr. Rouse, who convulsively moved to take a pencil and a sheet of paper, and to write in large letters, "Go to Exeter and make inquiries." This message being sent to the family in Ireland, was by them regarded as absurd; but when Mrs. Robertson went back to Mr. Rouse, and sat at the table for further instructions, the same message, with increased energy, was given, "Go to Exeter and make inquiries." At this stage of the case a friend in Ireland one day said to Sir Benson Maxwell, "Your father was very intimate with the Rev. Mr. B. when he was settled here; why not talk the matter over with him?" Then it transpired that Mr. B. was now at Exeter, and Mr. Rouse's enigmatical instructions were called to mind. One of the family accordingly proceeded to Exeter, and had an interview with Mr. B., who examined the contents of a large box in his attic, and found the lost deeds. Mr. Rouse had no knowledge whatever either of the deeds or of Mr. B., and I may add that the family were very grateful for his services, and sent him a large present in acknowledgment.

In the Spectator, November 11th, there is a review by the editor of the "Life of Professor De Morgan," by Mrs. De Morgan, in which the following case of clairvoyance is given. The Professor was dining in a house which Mrs. De Morgan had never seen. At this time she was engaged in mesmerizing a girl for the cure of epilepsy, and the girl became entranced, and said, "I see the Professor; he is in the drawing room, talking to the ladies and gentlemen," and she also described the room and furniture, and said, "I see a tray with wine, and water and biscuits." Mrs. De Morgan thought this must be a mistake, and urged that it must be coffee which she saw; but the girl would not give in, but insisted that it was wine, water, and biscuits. Shortly afterwards the Professor returned home, and confirmed the girl's story in every particular as to the room and furniture, and the wine, water, and biscuits.—Light, London.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

Baron Nordenskjold's interesting narrative of the voyage of the Vega has been published in eleven languages. It will be remembered that the Vega was the only ship that ever made the Northeast passage, and this record, therefore, of one of the most remarkable of Polar voyages must remain of permanent interest and value.

It is estimated there are eighty thousand widows in India under six years of age.

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Rescued from the Jaws of Death.

Verdict of Thousands.

Mr. R. W. Taylor of Milton, Penn., writes, Nov. 16, 1882.—"Enclosed please find postal order for five dollars and twenty-five cents, for half a dozen bottles of Hunt's Remedy. I keep a grocery here, and can sell more of your medicine than any drug store, as I recommend it to all afflicted with Kidney Disease or Dropsy. I tell them, that if they have life enough to swallow it, it will raise them from the dead for a fact; for it did raise me from that slumbering sleep, and although this was over three years ago, I have had no kidney trouble since. Like the woman in Scripture, I had recourse to many physicians, and grew nothing better, but ever worse. But, thanks to Hunt's Remedy, I am raised as one from the dead."

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

CHICAGO, ILL., Saturday, January 27, 1883.

NOTICE TO SUBSCRIBERS.

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

Circles and Mediums for the Advancement of Low Spirits.

It has been stated, and in some quarters advocated as sound spiritual doctrine, that it is highly advantageous to the lower order of spirit intelligences to communicate through mediums. It is held that the bare fact of such communication, elevates and purifies the spirit and sends it on its progressive way. It is said that low and undeveloped spirits, are confined to earth, just because they cannot make such communications and that they are compelled to remain miserable and degraded until the opportunity offers for them to "come in contact with earth." So strenuously has this been advocated that circles have been and are maintained for the express purpose of giving these spirits a chance to speak, and such circles have been well supported by arousing the sympathies of believers in the doctrine. Now, we confess that we are unable to see the connection such communications have with the advancement of the spirits making them, and certainly the vast majority have none with progress of knowledge here. Taken as a whole they are a dreary mass of words, often meaningless, and although diverse spirits speak, they repeat the same old story. We do not say that these communications are not from the sources they purport to come. Their imperfection does not prove they are not. A host of low and ignorant people enter the Spirit-world, and if they communicate it is to suppose they would speak as they did while in mortal life. Such people here learn by study, and editors usually are so hard hearted as to reject their communications, should they attempt to write, regardless of the possibility that their advancement may depend on their making the press a stop-bucket for their inanities. The point we raise is this: Why, when these same persons become spirits, their advancement should depend on their communicating through some medium, a dull account of their transition, and feelings in spirit life, and still further what possible good publication can do them? Certainly the publication of these communications is a stumbling block, and source of contumely from those who are outside of Spiritualism; and is of no possible service to those who accept its truth. Then we must look for good directly to the communicating spirit. We are told that great good does follow, why or how is not satisfactorily stated; in short no valid reason can be assigned. The claim comes from and is an excuse for the puerility and vapidity of the communications, which otherwise would have no excuse for publication. Communications, which would at once go into the waste-basket if from mortal source are given a conspicuous place if purporting to be written or communicated by spirits. For what purpose? Because they state new truths, or old ones in better language? Because they will interest or instruct the reader? No, for they are confessedly drivel of nonsense; but because such publication will at once unburden the spirits and start them on a new career!

Influenced by this doctrine many mediums yield to a low order of influences, thinking they are doing a deed of charity and true missionary service, while others excuse the incongruity of communications they receive on the same ground. Granting that the doctrine is true, what a lame and impotent plan

of salvation it furnishes! Not one spirit in ten thousand can entertain a hope of writing through a medium. A "free circle room" may accommodate, say a score of spirits a week, but during the week thousands have passed from mortal life. What proportion, then, of these spirits in bondage can be relieved by this method. Evidently it is wholly inadequate to the claims made upon it.

We are led to these reflections from several communications and inquiries we have received. A lady medium writes that Jessie James has become her control and wishes to free his mind, that he may rise above the earth. If he came confessing his horrible crimes and penitent, there would be some excuse. With his bloody record, it might be plausible that he would feel oppressed and the necessity of asking for forgiveness. He, however, speaks in no such strain. He assumes the tone of injured innocence and makes a hero of himself. To publish the unbearable stuff he purports to utter would be an unkindness to the reader, and we fail to see how it would benefit him.

Another is inspired by Guiteau, who thereby is seeking to escape from the inclination to the earth life. She despises him, rebels against the influence, yet feels that she ought in charity to allow him to influence her. We do not hesitate to say that such is a mistaken charity. The Spirit-world is quite capable of taking care of its own. The same laws of advancement govern there as in this life. The way for such a moral monstrosity as Jessie James to advance is to learn the consequences of his course of life, become repentant, and seek a higher plane. Contact with earth through a medium, would intensify his earthly and selfish faculties instead of holding them in abeyance.

The same may be said of Guiteau and all other criminals, cranks, as well as ignorant persons. If their purported communications are indicative of their condition they are as ignorant, or besotted and selfish as before passing from the earth-life, and to use a suggestive phrase, unrepentant. In fact, they usually have, according to their own story, nothing to repent of. They were working at "their mission," and ought to receive praise therefor. Such a doctrine is mischievous and immoral in its tendencies, and carried to its ultimate conclusion leads to the lowest depths of corruption. Some mediums who began by acting the role of charity as missionaries, for the purpose of relieving the minds of low spirits have gone farther, and held that it was necessary for such spirits to renege their earthly-life in order to escape therefrom. They were forced, they claimed, by their "controls" to indulge in drinking, gormandizing and debauchery, until they became debased and brutalized. Common sense ought to teach that instead of elevating an immortal spirit, such a course of crime, for it can be called by no other name, would cast it down to still lower level, and destroy the medium through which it was effected. It can by no possibility be of benefit to mortal or spirit to do wrong, and whatever is wrong for mortal is wrong for spirit. The sympathy excited for "degraded spirits" who stand around circle rooms, as it is claimed, in crowds, which exceed the rush for a ticket wagon of a traveling menagerie, awaiting a chance to "say their say," and have it published, that they may "ascend higher," is entirely mistaken, and the money it gives worse than wasted. It propagates a mischievous doctrine, calculated to work injury wherever received, and not only without foundation in spiritual laws but opposed to common sense.

The Spirit-world is capable and willing to care for its own, and its methods of advancement do not require the sacrifice of sensitives here, nor the publication of voluminous nonsense whose only claim to notice is its spirit-origin. The most illiterate communication may be characteristic and of interest to friends and relatives, as private letters, but this is no reason for making a catch penny of their publication, and forcing them before the public.

He Don't Yearn for Conviction.

As somewhat widely known newspaper man, west of the Missouri river, writes us as follows: Can you not do something towards getting Col. Ingersoll to attend a séance of Mrs. Simpson's or some other good medium, and bring him to time. We can make him acknowledge the truth or brand him as a coward. See what you can do. You could by that one stroke convert thousands of his followers. Try it, dear Brother.

Col. Ingersoll has, if we are not mistaken, already had some experience with mediums. It is not at all likely that his mind is any more open to the reception of the truths of Spiritualism than are those of many of the theological dignitaries whom he assails. His work is pre-eminently one of negation; he tells only what has been told a thousand times before in more polished, philosophical and logical ways; but his stalwart utterances, oratorical powers, and good luck have enabled him to make a bigger dent in the public mind and put more money in his pocket than has any other man. If our esteemed correspondent can successfully assist in convincing Col. Ingersoll that he can fill the largest halls and theatres in the country with people at a dollar a head to listen to his affirmative exposition of the truths of Spiritualism—its facts and philosophy, we will agree on our part to convince the great orator of the verity of spirit communion.

C. B. Lynn will speak in Haverhill, Mass., the first two Sundays in February; in Stamford, Conn., the last three Sundays of April; in Brooklyn, N. Y., during May.

What is Orthodoxy?

The time has been, and not long ago, when there was no doubt what doctrines the Church held and taught. It is not so now. Creed and catechism have had their day, but have measurably ceased to be even an approximately correct statement of what the Church believes. True, the creed and catechism are unchanged, but the words have a new meaning; men read between the lines. What would have been styled heresy in the old times, has so permeated the body of the Church, that when some one more bold or less discreet than his fellows, utter the convictions he holds, the outside world, expecting instant explosion of the offenders, is startled by finding he is not in advance of his congregation; that they are not surprised nor alarmed; the preacher has but spoken their thought better than they could have done it themselves. Mr. Beecher denies an eternal hell, and enforces his denial by withdrawing from the congregational association, avowedly on the ground that he no longer believes as they do; but his church is as crowded as ever; it is still necessary (if not right) to have policemen present to enable the power-owners to make their way through the throng of eager, earnest men and women who through to hear him. Mr. Newton boldly attacks the plenary inspiration of the Bible, and straightway some of his Episcopalian associates declare, as we heard one: "The only importance his sermons have, is from his being an Episcopal minister; but he who denies the inspiration of the Bible, denies the Church which proclaims it in her articles. Let him leave the Church whose faith he has abandoned—he would soon sink into insignificance." This is one man's view, but a digest of opinions gathered from Episcopals, tells a different story. The Rev. Dr. Rylance is reported to have said: "It is a bad sign, I take it, that the religious public should seem so shocked at the views of Mr. Newton upon the Bible, since such views are more or less common in the world of Christian scholarship, and it is very undesirable that Christendom should degenerate to the condition decaying paganism was found in, when there were two faiths in existence—one of the common people, who continued to believe in myths and tales of the gods elaborated by the poets, and the other of the philosopher, who laughed or sneered at all such things. Mr. Newton has simply the courage to state publicly—deeming the time here for the statement to be made thus—that many of our orthodox religious guides hold as to the natural history and authority of the Bible. And members of Mr. Newton's congregation declare they see nothing to object to in the sermons which have made such a stir.

Nor is the difficulty confined to this country. The Bishop of Manchester on a recent occasion of consecrating a church at Mossley predicted that unless the present internecine war in the Church of England were speedily terminated, the days of the Church as a national institution were numbered. The very faith of the Church was in jeopardy, while its members were fighting about the clothes they should wear.

Everywhere the "form of sound words," by which men have been held, is slipping from the grasp of the people. Everywhere are men now absolutely rejecting one doctrine; again criticizing away another, and we have heard some speak of the revision of the Bible as a confession of judgment that the Bible was not inspired, thus casting down at one fell swoop all the teachings of the creeds, as authoritative statements. Hence the pertinence of our query, "What is Orthodoxy?"

The term literally means right thinking, and had come to mean thinking in agreement with accepted authority. But authority is dethroned now, and men are seeking new statements, something that shall express the convictions of to-day, rather than the crude imagining of centuries ago. So the Congregationalists have appointed a committee to draw up a new creed. In the January number of the North American Review, Revs. Mr. Smyth, Lyman Abbott, and H. W. Beecher discuss the subject of Revision of Creeds, each ably, but each from his own stand-point. They seem to agree that creeds grow; if they are so hard and inflexible they cannot do this, they die, for men will grow away from them. We give some specimens, showing the different writers' recognition of the need of new definitions of Orthodoxy:

"The paramount question now does not lie between different interpretations of Christ annointing in as many different sects; it is whether there is any divine revelation, whether we have any religion at all."—Rev. Dr. Smyth.

"Our church creeds are, for the most part, statements, not of religious facts, but of religious theories; and our theological controversies are almost entirely about, not the facts, but the theories."—Rev. Dr. Abbott. "It is not to be denied that in every community where the intellect has been aroused good men have become dissatisfied with the old and prevalent creeds. That creeds should be rejected by men who have abandoned all faith in revealed religion, or by scientists who have gone into the twilight of agnosticism, can excite no surprise. But in a different way, and for different reasons, discontent prevails among thoughtful men and the most devout. It may be seen in the gradual disuse in the pulpit of venerable symbols of doctrine; in the attempt, by construction to bring them into sympathy with modern religious ideas;... in the demand in various quarters for an amendment of creeds; in a spasmodic attempt on the part of good but not wise men to bring back neglected creeds to the family, the school and the church service; which is as if one in November should gather the leaves that have finished their work and attempt to glue them again to their old places and make them perform again their past and finished functions, and above all, by this discontent with ancient doctrinal formulas is shown by an organized attempt to frame a creed that shall be suitable to the

divinely appointed fruit of modern thought." [Alluding to the commission appointed to prepare an epitaph of doctrine for the Congregational Churches.] "Catholic and Protestant stand before the world to show that complicated metaphysical creeds do not draw Christians together, but separate them; that they do not promote union, but dissent; and that the more they reduce moral truths to sharp definition the less possible is it to hold large bodies of active minded men in unity."

"The characteristic of the whole Bible is that truths of the head are expressed in the language of the heart. Creeds have attempted to express emotion of the heart in the language of the head. The reduction of an emotion to an idea is not a translation, but a destruction. A flower analyzed is a flower destroyed.... Creed makers have treated the Bible as men do their sheep, shearing the wool to make thread, dyeing the thread for the shuttle, and working the shuttle in the loom to create every fabric that invention can achieve, all the while declaring that these fabrics and patterns all grow on the sheep's back."

"There are two great churches, the church mechanical and the church spiritual. The one is materialized, has order, forms, regulations like a kingdom; the other is living, lambent, invisible, of no shape, with no creed but holiness, with no ordinances, but with the real, personal ministry of the Holy Spirit always present, and the light, the life, the power of God."

"The only orthodoxy on earth is the beauty of holiness. Above all creeds is the creed of right living. God and the human soul are the only forces that the world knows. All others are derivative, subservient, auxiliary." "All that in the church to-day is lifting and purifying spirit of Christ, is from the soul-power of men illumined by the soul of God; and the zealous disciples of the letter—the sentinels watching the dead creeds, the mechanical defenders of a mechanical creed—are the chief adversaries which the gospel meets."—H. W. Beecher.

Still, we have not found an answer to the question. Orthodoxy is just now in a transition state and undefinable. In the mean time, while the professors are trying to answer our question, let us do some "right thinking" ourselves, and not be frightened at the conclusions we cannot fail to reach. If God did dictate the Bible, it was dictated to men; it is impossible that man's expression of divine truth could be divine—only to such a degree as they were able to receive and express.

If we study nature in ourselves and outside of us, accepting its phenomena as evidence of the Creator's will, we shall surely be orthodox in our belief in the true meaning of the term, though every D. D. should shake his head in solemn rebuke of our hardihood. And our creed will grow as we grow in knowledge, never reaching a culmination, for eternity will always have its mysteries and its revelations.

Readers in the State of New York, Attention!

A movement is again to be made in the State of New York against the "Doctors' Law." We publish below a petition addressed to the Legislature of that State, which we advise our readers in New York to sign and procure others to sign, and forward without delay one to their Senator and one to their Assemblyman. It needs duplicates. A petition is valuable aid to any one lobbying a bill. He can refer to it as showing general interest. To the collective Legislative body, however, it is a folded paper with an endorsement upon it. The several members do not criticize it or scrutinize the signatures. It is read or not and referred to a committee, and forgotten by the members who are to vote upon the bill at its passage. On the other hand a letter from a constituent to his member, however humble the former may be, is carefully read and makes an impression; therefore, while commending the signing and presenting of the petition below, we at the same time urge each reader, male and female, to find out who is their Senator and Assemblyman and address to each a short letter. Cut out the "Bill" which we print below, paste it to your letter, and ask him to get it passed. The help will be wonderful. There will be parties at Albany, N. Y., pressing the bill. Aid them.

A MEMORIAL OF CITIZENS OF NEW YORK FOR SECURING THE PROTECTION AND PRESERVATION OF THE NATURAL RIGHTS OF THE PEOPLE IN THE STATE OF NEW YORK.

To the Senate and General Assembly of the State of New York:—

The undersigned, citizens of the State of New York, do hereby entreat the attention of your honorable bodies to the following facts: 1. There now exists upon the Statute Books of this State a proscriptive medical law, (R. S. Chap. 436 and Chap. 513) the enforcement of which causes much injustice to a large number of reputable citizens, depriving them of the right to employ such medical art for the alleviation of suffering and the cure of disease as their judgment shall dictate. 2. This law deprives from practicing within this State persons who are gifted with the power of "healing by laying on of hands," through the presence and imparting of vital magnetic force and otherwise. Some of these powers are natural to the practitioner and are not increased, but more likely to be diminished by the course of study required in the medical colleges. In view of this serious encroachment upon the natural rights of the people in these hours of affliction when they stand most in need of freedom of action, we respectfully entreat you to pass the following bill.

A BILL FOR AN ACT TO PROTECT AND PRESERVE THE NATURAL RIGHTS OF RESIDENTS OF THE STATE OF NEW YORK IN SICKNESS AND MEDICAL ATTENDANCE.

The People of the State of New York represented in Senate and Assembly do enact as follows:— SECTION 1. The right of every citizen and of the people to employ for medical purposes the services of any individual in whom he or she may have confidence; whether such em-

ployee has or has not a medical diploma, or has or has not registered as a physician, shall not be questioned in the State of New York.

SECT. 2. No such employe as aforesaid shall be liable to fine or imprisonment for rendering such service when guiltless of any false representation in connection therewith. SECT. 3. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Reception to Capt. Brown and Mrs. Brigham.

On Wednesday evening of last week, Mr. and Mrs. J. W. Harcourt gave a reception at their residence on Bishop Court, to Mrs. Helen J. T. Brigham and Capt. H. H. Brown. It is seldom, in the exigencies of the lecture field, that two such talented speakers can be met on the same evening; and as a consequence, few "regrets" were sent and the parlors were crowded with a happy company. After an hour of conversation, and music by Mrs. Treffrey, Mr. J. C. Bundy made a few remarks complimentary to Mrs. Brigham and Capt. Brown, and said he only voiced the sentiment of the numerous friends in requesting Mrs. Brigham and the Captain to favor the company with some of their inspirations. Capt. Brown, after a few felicitous and humorous words, gave several recitations in fine style, after which Mrs. Brigham gave an impromptu poem, from subjects supplied at the moment, which was warmly applauded. Mrs. O. T. Shepard, always a favorite speaker on these occasions, by invitation then made a brilliant little speech, full of pathos and good sense, which met a responsive chord in the hearts of the company. Many of the officers and active members of the two Societies were present, and all seemed to unite most harmoniously and cordially in the spirit of the hour.

On Friday evening Mr. and Mrs. Siocum gave another reception to Mrs. Brigham, which was well attended and highly enjoyed by all who were so fortunate as to be present.

Not Complimentary to the People of the State of New York.

The New York Medical Journal, published in the interest of that class of doctors who ignore the individual right of Americans to select their own physician or go without one, utters the following insult to the people:

"The people of the State of New York have for years persistently and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name."

Such language coming from a paper devoted to a class or society which is ever besieging the Legislature to protect the public for their own pecuniary profit, is, to say the least, unbecoming.

Genuine therapeutics made greater advances, in the State of New York, in the forty years (1834 to 1874) in which there was no law restrictive of medical practice, beyond common law responsibility for maltreatment, than during any similar period.

The present law in that State is too stringent. Had it always been in force the Homeopaths, Eclectopaths and Hydropaths would all be in jail or out of the way of the Allopaths, who would still be administering their heroic doses and plying the willing lancet. It is very well to "register" all healers after some proper method, and deprive of their license such as misuse it; but the people must not be tied up to any order or classes of practice.

Champions of Woman Suffrage.

[Inter-Ocean.] Some persons think the champions of the woman's suffrage movement are all old maids or women who have no interesting domestic ties. In refutation of this Susan E. Anthony, the only one of the agitators who never married, publishes the following statement as to the children of woman suffrage women:

Lucretia Mott, 5 daughters, one son.....	6
Elizabeth Cady Stanton, 5 sons, 2 daughters.....	7
Martha C. Wright, 2 sons, 3 daughters.....	5
Antoinette Brown Blackwell, 5 daughters.....	5
Lucy Stone, 1 daughter.....	1
Harriet Robinson, 3 daughters.....	3
Mary A. Livermore, 2 daughters.....	2
Lillian Devoaux Blake, 2 daughters.....	2
Matilda Joselyn Gage, 1 son, 3 daughters.....	4
Belva A. Lockwood, 2 daughters.....	2
Elizabeth Boynton Harbert, 1 boy, 2 girls.....	3
Helen Ekin Starrett.....	3 or 9
Myra Bradwell, 2 girls, 1 boy.....	3
Francis D. Gage, 5 boys, 2 girls.....	8
Mrs. C. I. A. H. Nichols, 3 boys, 1 girl.....	4
Mrs. Olympia Brown, 1 girl, 1 boy.....	2

Susan and her friends can find further food for speculation from these figures, in that they show fifty per cent. more girls than boys. Indeed it suggests a method by which the balance between the sexes can be so adjusted in a generation or two as to make the male only an insignificant factor in society. When this occurs such devoted agitators as Mrs. Livermore will not do as she once did—turn her face to the wall and weep because the new born infant was a daughter.

The Banner and a Philadelphia sheet habitually indulge in vituperation an abuse of some of the best people in the Spiritualist ranks. It has been the practice of these papers to denounce them even to the extent of declaring them to be enemies of the spiritual cause. Allen Putnam has written, and for a wonder, the Banner has printed a letter entitled, "Tolerance better than denunciation." Mr. Putnam maintains the dogma that differences of opinion among Spiritualists should be expected and tolerated, and not made the basis for wranglings and abuse. Let the Banner take heed.

Kersey Graves, the author, is now ready to receive calls to lecture wherever his services may be desired. Address him at Richmond, Ind.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums... We have received a fine photograph of Miss Susie M. Johnson... George A. Fuller, of Dover, Mass., attended the convention of the New Hampshire State Association of Spiritualists, N. H., Jan. 20th and 21st.

A Valuable Premium to Subscribers.

Ever on the alert to extend to our patrons such friendly favors as shall cement still more firmly the cordial relations already existing... The Chicago Progressive League convenes at 12:30 each Sabbath at Martin's Hall, 55 South Ada Street...

Temperance.

Wednesday evening of last week, Bishop Ireland of St. Paul, lectured in Central Music Hall... Business Notices. Dr. Price's Perfumes surpasses in exquisite sweetness, durability, and natural flowery freshness...

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

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Passed to Spirit-Life.

On the 5th inst., at the house of her daughter, Mrs. Rourke, passed on to the higher life Mrs. Caroline E. Hoovey, wife of Dr. E. Hoovey, of Springfield, Mo., in the sixty-third year of her age.

Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Liberalists of Michigan, probably at Grand Rapids, about the 25th and 26th inst. All members and mediums who desire to attend are requested to address their names to Mrs. J. M. POTTER, Lansing, Mich.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Now and Then.

By N. J. WENWORTH.

Don't forego my Now, for an Immortal Then."

The Now, that ignoring restriction, bids us not wait for the Then...

The Water's Course.

Translated from the German.

A beautiful flower bent its head To the rippling wave that was flowing past...

A Strange Apparition.

To the Editor of the Religio-Philosophical Journal: My first experience in Spiritualism occurred when I was only five years old...

Henry Ward Beecher—Mental and Moral Muddle.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of October you published a report of the statement of Henry Ward Beecher's religious...

Experience of the Tom Thumb Troupe in the Milwaukee Fair.

The following private letter to the editor will be of interest to many who are personally acquainted with the parties...

J. W. Kenyon, the lecturer, writes: I found your warm friend, Dr. E. H. Denslow, at South Bend, Indiana...

Plato, DL. and for many years postmaster, in renewing his subscription for the JOURNAL, writes: I am in hearty accord with the thousands of others...

L. Barrett of Whitehall, N. Y., writes: This town seems to be dormant in reference to Spiritualism...

J. S. Cowdery writes: I appreciate the straight forward, manly policy of your paper...

F. Meyers writes: We find your JOURNAL a desirable weekly.

Fragments.

(Herald of Progress.)

Mr. Cade speaks about placing the last straw on the back of that huge monster—dark sciences...

A Child Spiritualist.

Special correspondence to the Cincinnati Gazette from Rushville, Ind., December 5, says: Cumberland the mind reader is wanted over this way...

A Brilliant Light.

To the Editor of the Religio-Philosophical Journal: I am not a medium, but an earnest investigator...

Ghostly Visitation.

Mt. Pleasant has a ghost sensation. Taylor's mill, formerly known as the De Wolf mill, is said to be haunted by a genuine ghost...

"In Heartiest Sympathy."

A well known writer attached to the editorial staff of a leading Eastern magazine writes: "I am in heartiest sympathy with the aims of your paper..."

Decay of Catholic Nations.

I admit that Catholic nations are decaying. The sixteenth century was a golden age for the Catholic world...

"NEMOKA."

The Michigan Camping Ground—A Grand Success—The State Association.

To the Editor of the Religio-Philosophical Journal: One hundred acres of beautiful ground has been purchased on the shore of Pine Lake, ten miles from the capital of the State...

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: On the evening of Dec. 23rd, Mrs. Milton Rathbun gave us an able and timely discourse...

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: Some thirty-two years ago in the town of Clinton, Illinois, the angels first manifested to us their interest in my family...

Notes and Extracts.

Health is the vital principle of bliss.—Thomson. Rich gifts wax poor when others prove unkind.—Shakespeare.

Why Mysterious Physical Troubles Arouse Special Dread—A Professional's Experience.

Few things give more pain than dread or apprehension. Most people are able to face apparent danger heroically, but the sudden and unexpected coming of some indefinite calamity very naturally strikes terror to the bravest.

Associated Charities of Cincinnati.

Board of Directors: Joseph Aurb, M. D., Julius Reiss, H. A. Smith, M. D., Mrs. H. B. Brown, Mrs. George Truncer, Mrs. Charles W. Wendt, Fred Lantenheimer, Daniel Wolf, J. B. Wilson.

Office: No. 27 1/2 West Eighth Street, O. Anderson, M. D., Superintendent, Cincinnati, O., Dec. 2, 1882.

Messrs. Editors: I have during my professional career of many years practice, treated a large number of various disorders...

One obstinate case which came under my observation was that of a fireman of this city who applied to me for treatment.

Since the recovery of the man above mentioned, I have given considerable thought to the subject of acute nephritis or kidney difficulty...

Most sincerely, O. ANDERSON, M. D., Superintendent.

To float in with the tide, is undoubtedly very pleasant; but he who hath infinite wisdom, has decreed that the reward shall ever be commensurate with the effort.

Ayer's Cherry Pectoral. No other complaints are so insidious in their attack as those affecting the throat and lungs...

A Terrible Cough Cured. In 1867 I took a severe cold, which affected my lungs, and I had a terrible cough, and passed most after night without sleep.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Clairsentience.

To the Editor of the Religio-Philosophical Journal: "Clairsentience" is the word. I have often wondered what sort of mediumship mine was, and never could formulate it to the satisfaction of others...

Magnetism.

To the Editor of the Religio-Philosophical Journal: There is one subject that I have not seen discussed much in the Spiritualist papers: the effect of magnetism upon the subject magnetized. I magnetized persons some time before the Rochester knockings took place, and since then, and I have observed its effects on mediums...

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TO CONSUMPTIVES,

or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. V. Fier's treatise on these maladies. Address the doctor, Buffalo, N. Y.

Deservedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. It has surpassed remarkably all over this country, because invalids find it gives them new life and vigor when other medicines fail entirely.

Women are considered unjust because they are impressionable but impressions often more just than judgments. It is the question of the jury and judge.

A Delicious Ode is imparted by Florence Colman. And it is always refreshing, no matter how freely used.

I dislike an eye that twinkles like a star. Those only are beautiful which, like the planets have a steady, lambent light; are luminous, but not sparkling.

Peter Henderson's Collection of Seeds and Plants. MANUAL of EVERYTHING for the GARDEN. Embodies every desirable novelty of the season, fully described in their...

PRE-NATAL CULTURE, Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth.

CONTRASTS IN SPIRIT-LIFE; and recent experiences of SAMUEL BOWLES

THE GENESIS AND ETHICS OF CONJUGAL LOVE.

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THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

CONTRIBUTORS: Moncure D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1883.

THE AIM OF THE INDEX IS TO increase general intelligence with respect to religion; to foster a nobler spirit and quicker a higher purpose, both in the society and in the individual;

Views of our Heavenly Home. A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND.

SEXUAL PHYSIOLOGY. A Scientific and Popular Exposition of the Fundamental Problems of Sociology.

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MAKE HENS LAY. AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA.

THE BIOGRAPHY OF SATAN; Or, A Historical Exposition of the Devil and His Fiery Demons.

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A Letter from Philadelphia.

The holidays have come and gone. Another year has been added to the number that have passed since the First Association of Spiritualists of Philadelphia first blossomed into a systematic organization.

Our speaker for last month was Cephas B. Lynn. Unfortunately for the society, but more unfortunate for him, he was indisposed and could not speak the last two Sundays, and E. S. Wheeler "filled the gap" caused by Mr. Lynn's illness.

Our lecture for the present month. Its numbers are still increasing so rapidly for a systematic or harmonious adjustment of exercises and classes.

Referring to Webster's unabridged I find morality defined as, "The system or doctrine of moral duties, or the duties of man in their social character, the practice of the moral duties; virtue."

When it is stated that she had not the slightest knowledge that Mr. H. — g had formed any purpose to leave his present situation (as at the time he had not decided even to himself that he should do so, or in what direction his interest might lead him, if circumstances occurred to bring it about), it will be seen that the knowledge she had displayed must of necessity have come from some source outside of normal conditions.

The noble Channing aptly said, "that many will repeat an ephemera until they themselves believe it to be a truth." Let us then one and all deal justly in all the relations of life; let us give to each a need of praise for the good they may do.

A Question.

"Coming Events Cast their Shadows Before."

Have our spirits the power, under certain conditions, to forecast events that are to occur during earth-life? Doubtless this question has occurred to many while investigating the phenomena of Spiritualism.

But to the more immediate subject of our question. A friend of mine, I will call Mr. H. — g, a clear-headed, careful observer, was residing in Dayton, Ohio, some two years ago.

But the most remarkable of this woman's gifts, is that which enables her to forecast events, and which has suggested the question at the head of this article. If I state the substance of a sitting given to Mr. H. — g, and the almost literal fulfillment of what she foretold, it will, perhaps, place the matter in clearer light than by any other statement.

Mr. H. — g's visit was to obtain magnetic relief from severe pain in his head. This accomplished, she sat and clasped his hands, after her usual custom when about to pass into the clairvoyant condition.

When it is stated that she had not the slightest knowledge that Mr. H. — g had formed any purpose to leave his present situation (as at the time he had not decided even to himself that he should do so, or in what direction his interest might lead him, if circumstances occurred to bring it about), it will be seen that the knowledge she had displayed must of necessity have come from some source outside of normal conditions.

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and route to the room he was to occupy, than she had done. There were many other points of her descriptions that came out strictly correct, but those already set down are amply sufficient.

Now comes the strangest and most wonderful phase of all, and that which gives especial potency to the query of our article. When asked from what source she gained her forecast of events, she said it was from Mr. H. — g himself—that it was he who told her all she revealed!

As there is not the slightest valid reason to doubt the truth of this, it irresistibly follows, that the spirits of the sitters are enabled through her peculiar phase of mediumship, to impart knowledge of both past transactions and coming events, entirely independent of bodily consciousness.

In conclusion, this additional query presents itself: If a spirit in earth-life has the fore-knowledge of events as shown in the case of Mr. H. — g, to how much farther extent may it not be possessed? May it not cover the whole range of earth existence? Cleveland, Ohio. W. WHITWORTH.

Kitchen Economy.

Interesting Tests Made By The Government Chemist.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder.

Table with 2 columns: Name of the Baking Powder and Strength. Includes brands like Royal, Putnam, Huntford, etc.

* In this report the Government Chemist says. regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration.

A Criticism of Dr. Thomas's Sermon.

To the Editor of the Religio-Philosophical Journal:

In Rev. Dr. Thomas's reply to Col. Ingersoll, reported in the JOURNAL of the 10th ult., he clearly shows that, though now on a higher plane, he is still a Christian, only formulations of his creed on other parts or interpretations of the Scriptures, than those chosen or accepted by the M. E. Church, and adding another to the numerous shades of religious belief already in existence.

Col. Ingersoll considers church creeds erroneous, the Baptist not excepted, which obviously implies ignorance, at least, in their adherents, Dr. Thomas says, "But what a commentary on his (Ingersoll's) boasted doctrine of evolution, that after a million of years it has succeeded in producing one who can make so many of the children of earth laugh at their dear old mother."

as the work of man only, thus entitling them, to no exemption from trial at the bar of reason. But how do the various branches of the Christian Church report the "drift?" Do they agree? "Certainly not." Does Dr. Thomas assume to decide which is right?

The "drift" of such teaching may, indeed tend to some "great end," but obviously not to a moral one, yet that is the teaching of Jesus while on the cross, and he resumed it at the time of his ascension, saying, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

St. Paul was doubtless inspired by truthful spirits when affirming that there is a spiritual (spirit) body and by undeveloped ones when saying that God made one person for honor and another for dishonor; fitted some vessels for mercy and some for destruction.

Jesus was at times inspired by trifling, undeveloped spirits, saying on one occasion, "I and my father are one;" at another time, "My father is greater than I;" again, "He that hath seen me, hath seen the Father;" again, "But of that day and hour knoweth no man, neither the Son, but the Father."

Many similar examples are scattered through both the Old and New Testaments which will not take time and space to reproduce, but which will readily occur to the mind of the Bible reader. Dansville, N. Y. L. B. FIELD.

Hypercriticism.

To the Editor of the Religio-Philosophical Journal:

Hypercriticism is a natural and perhaps universal manifestation of our imperfect humanity, from which few if any are exempt. When, in love with our own limited knowledge and limited views of truth, we look at the statements of one who occupies a different standpoint and has looked at another aspect of the subject with which we are less familiar, how few have the patience and sympathy which would enable them to appreciate fully, and do full justice to, the unfamiliar view.

How much do we see of such controversy among Spiritualists, which would speedily end if each would give to his opponent credit for good motives and receive all suggestions in an appreciative spirit.

Allow me to "point the moral" with a personal example of misconception into which so judicious and enlightened a writer as J. G. J. has unwittingly fallen. He says, in a friendly review of "Moral Education," which certainly was intended to be just and liberal, "surely it was an inadvertence for a large-minded philosopher to write as if the human race could not legitimately reap the benefits of the broadest and most liberal education, including the divine law of love and kindness, without stultifying their convictions of truth by granting more of reverence to the man Jesus than he is entitled to as an elder brother—an excellent and benevolent man—richly and spiritually endowed for his day, and yet withal human, and therefore not infallible."

Indeed I think it would be more than an "inadvertence," it would be a decided error if I had ever expressed or even implied what is here attributed to me. It is so incorrect a view of my writings that I feel it a duty to say emphatically I have neither entertained nor expressed such sentiments.

While I maintain the historical existence and exalted character of Jesus, I recognize him as he modestly recognized himself—as human, limited and fallible—and of course it would be easy to criticize his life and words as they are imperfectly recorded in the New Testament. I have never demanded any more reverence for him than J. G. J. recognizes as proper, but claim that it is more beneficial and wholesome to ourselves to cultivate love and reverence for the great and good than to indulge in jealous criticism or depreciation.

If my estimate of Jesus is any higher than that of my friendly critic, I do not wish to force such an estimate upon those who do not fully appreciate his merits. My reverence and love are not so much for the man Jesus in Palestine, who was neither a scientist nor a philosopher, as for the Jesus of the Spirit-world, of whom many Spiritualists seem to have very little knowledge.

Brown's Bronchial Troches for Coughs and Colds: "I have been trying to get along without them, but with the odds rather against me. I do not see how it is possible for a public man to be himself in winter without this admirable aid."—Rev. E. M. Devens, Pocomset, Mass. Sold only in boxes. Price 25 cents.

SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done.

If you have any of the above symptoms, you can certainly be cured by the use of the genuine DR. C. McLANE'S LIVER PILLS.

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ATARRH To any suffering with Catarrh or Bronchitis who can not find relief, I can furnish a means of Permanent and Positive Cure.

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CONSUMPTION. I have a positive remedy for the above disease, by the use of the Fluid of the Sun.

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