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

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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 deery 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." strikes me that earnot 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 ity 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 generalizafor himself is his great scientific generaliza-tion 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 seriatim, 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, saws it off—he tumbles with the success of his arms.

cess 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 the-ories attempt to show an "origin" to the of matter, and starts from nothing—points

universe. The theory of self-existence has for its very nature a denial of "origin." 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 mere "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 sofrom our language. Every subsequent so-called contradiction Spencer evokes is a repetition of the above sophism. His reasoning on "First Causes" is simply

a rehearsal of Hamilton and Mansel's theology. These men, believing in origin through creation, are compelled to seek a first cause. But after they think they have found it, its mutual contradictions prove its destruction. For a cause is a relation, and a relation cannot be absolute. I dismiss all this learned rigmarole by the simple axiomatic statement that there is no cause or origin to being, hence no "First Cause." If there is a "First Cause," there would be a last effect, which is an absurdity. When we think of the infinite or absolute we suppress all relations. Spencer muddles up being with relations. Relations are caused but being is uncaused.

We turn now to scientific ideas. What are space and time—something or nothing? Spencer says we can assert neither of them. Let us see. What is nothing? I define it as the negation of all thought. Every positive conception is a conception of something. Is space a positive conception? Most assuredly. Space, therefore, is something. It is known by elements of likeness and difference. It is like matter in that it is extended; it is unlike matter in that it is non-resistant. Time has being in relations, but unlike space has no absolute being. Space and time, so far from being "wholly incomprehensible," are comprehended as they are. As Spencer says to posit the alternative belief (that they have no existence) is to "multiply irrationalities." These quoted words are used frequently by Spencer, and mark a distinction which he has failed to appreciate. To 'multiply irrationalities" is to break thought on the rock of contradiction. On every side an adamantine wall rises. Thought has no room for flight. But open the endless vista of the infinite and we never reach a contradiction. We only contradict ourselves by trying to conceive it under limitation. 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. Basco-

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 "a point without extension. So far as the force conception of Bascovich 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 spectroscope 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 uniway. 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 pres sure 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, Spen-cer muddles up relations with being; in scientific ideas he muddles up being with relations. He thinks there is a something goes 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 Tale, or Edinburgh uni- | of these but mind. The unknowable of Speninstrated mathematically 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 phys ical 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 these 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 pro-pulsive mechanism. Dr. R. 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.

We come now to the inner world of consciousness. Our subjective modifications "constitute a series" we are told. He says that it is "difficult to separate and individualize them;" but that it is "beyond question" that they "occur in succession." If it is so difficult, how can it be "beyond question?" Until he removes the difficulty of separation into distinct states, his ipsedixit is a mere begging of the question. Planting myself on the law of continuity, I emphatically state that our states of consciousness are not detached, but continuous, and call the consciousness of every man to witness to its truth. Between our pronounced states there is an unbroken stream of feeling, which we may not isolate in thought, but which we know to be there. The deepest sleep that ever fell upon man never, found him unconscious of being. He may be unconscious of external relations, but not of his own existence. Spencer says, "We have indirectly reached the conclusion that there was a period when it (consciousness) commenced. When did he reach the conclusion? When he prostrated his intellect by seeking a first cause in an infinite and eternal universe. I have denied both premises and conclusion. Being is eternal; self-consciousness is being; self-consciousness is eternal.

This brings us to the 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 qualitively as well as quantitively 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 inexpungible 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 ma-terialism thus far, because I believe the symbolism of matter and mind thorough going and complete. But, elsowhere, 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 no know anything, not even relations, for self is the primordial feeling from which all thought relations are derived. Deny self-

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 Spendar follow Kant's falsa nea of the words subcer 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 thinks. The object 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 improvement of the idea is the thought about the improvement of the idea is the idea is the idea. mediate feeling. The perceiving object is the immediate feeling. 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 in-cluded, 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 appearance of two strengths are the second transfer 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 noumenal of which persisting matter is the phenomenal. Strip matter of the sensations it nomenal. Strip matter of the sensations it produces and what is left? Colorless, formless, resistingless, attractiveless and without weight We can conceive of no being devoid which he does not, is a barren ideality. It is worse than useless, since it makes menthink they have an idea when they have none. It is a crutch to perpetuate a sciolistic 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 confrary, notwithstanding .-Kansas City, Mo., Journal.

#### 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. 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 fol-lowed 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 knowledge and we deny all knowledge. The uncivilized state and risen to such forms of "primitive dualism" of thought is Spencer's government and religion, and science as we uncivilized state and risen to such forms of

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 con-science, and learning, and law, and religion, science, and fearning, 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 Platos 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 expeciancy—bids us watch and wait for the greater good yet to be. And we 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 betoo much vanity to see the frailties of himself, and early learned to ascribe inconstaney 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 maxim 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 tew miles away. Those men and those hard-toiling 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 reck-less 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 use 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 hurl 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 Biron, formerly Catholic Priest, no v Editor of "Luclier," Madison, Wis. Translated by George

"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 Baltzer, 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 role of reason, then it were possible that I voice of reason, then it were possible that I might turn skeptic myself. But we, and especially women, let 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 cantiment 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

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 ever, 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 ed 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 free 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 man-It was a masterpiece in its way, and arrested the attention of all resent. 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 you 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. dreams and visions, and to still have such 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 delusion 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 in-variably turned on trifling and unimportant things. I paid no attention to the phenome-black gown good bumoredly replies to his non beyond telling my dreams to my fellow students, for our amusement. And later, when wrapt 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

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 vig-orous 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 loveli-ness. 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 countenence, 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 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 toggery and theatrical tinsel, sitting upon thrones, styling yourselves "princes of the church" and acting as infallible teachers, I accuse you that all those human souls, whom Christ labored to free from the yoke of superstition, ceremony and priest rule, you have chained down and 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 ealous 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 precestined 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" ecompense 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 bloodhounds? 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 form 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 bat-tle grounds, the horrors of religion, fanaticism, the awful cruelties of the inqui-sition, 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. 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 pobility. 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 his tory of Christianity, a history of cruel des potism, 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 cen-turies, in none of the old translations do we hat was being enacted before me. | find this passage, nor is any such quoted or I could boast to have had clairvoyant 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 markery of common sense is ready to an 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 reinserted it some time ago, because, al-though 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 with

found in the text till long after the Arian | renovate and reconstruct society as a whole troubles, which turned on the question of de-claring 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 decending into hell. The words "descending into hell" do not occur in any manuscripts of a date previous to the seventh cen-

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 Phariseeism 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 ditterence 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 kneeled 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

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 (14, 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 them 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, 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 Popa Leo X. openly de-clared, 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 Rible we find his 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—

one an emissary of the devil who undertakes to spread the light of truth.
Where fools chant 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

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 imposition succeeded,

so much so, that up to the present time they and their blind followers will declare every

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 refulgence 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, whoso shall receive one little child in my name, receiveth 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 womanhool. 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 incul-cated that God is a spirit, not to be worship-ed 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 of his followers he says that they are not to be known by regular attendance at church, by the creed they profess, by worshiping with or kneeling before any "Reverend" so and so, or by the observance of religious or ecclesiastical customs at all, but by their gen-nine 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, 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 con-ceit 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 generpersons 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 Bethlehemitic 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 devasiate 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 free-dom 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

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 Baltzer'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 to-gether 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.

Dr.

1882, Jan 1	Cash	Dr.
Cash in Treasury,		
Gross receipts for year Jan. 1 1883		
Juli 1 1000	II,LIE,VG	\$14,726.43
	Cash	Cr.
Gross expenditures fo		
ending Jan. 1, 1883,	on or-	
ders inclusive of ord		
768 and No. 1004,		
Cash balance,	2,704,44	
		\$14,726,43
	ETING ACCOUNT.	
Cash received on acco	unt camp	
meeting,		\$2,133,16
Cash paid on accoun	t camp	
meetingBalance	\$1,204,05	
Balance	920,11	60 100 10
		\$2,133,16
Amount of previous	camp	
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meeting account	camp	\$2,002,94
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Land of Onset proper	THE ASSOCIATION.	O1 000 00
Land of Sturtavant fa		500.00
13 cottages		900,00
Park Dining Hall,		2,500,00
Pavilion,		600,00
Unpaid assessments,		8,00
Fixtures, including to	am	800,00
Stables and sheds,		200,00
Land sold, not paid fo	E	100,00
Building materials on	band,	300,00
Dow Alleys, Lumber for wharf ex		150,00
Lumber for wharf ex	tension,	200,00
Cash in Haverhill Say		
Cash in City Savings I	Sank	1,000,00
Cash in Merrimack Na	uonai bank,	1,204,44
Interest bearing notes	,	77,25 24,00
Accrued interest to da	1 <b>0</b> 3,	23,00
		\$10,063,69
LIARITATUE	OF THE ASSOCIATIO	見り 取り かいしょしょす りんか
CHERTHANIA	THE MARKET CONTRACTOR	

\$10,003,69

PARKS AND GROVES. Waban Grove, five acres; Bay View Grove two acres; Pavilion Park, one and one-half receive instruction from a supernatural which to clearly prove the divinity of Christ? the abuse of privileges and monopolies, resource and to foresee the future. All that is required is an easily excited, vivid imagina- is a pious fraud, and that it could not be the masses by a favored few, in short, was to Park, one acre; Wabasso Park, one acre;

camp ground, six acres; shore land, twentyfive 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 indispensible 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 Boulevarde 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 Boulevarde from Onset Avenue to First Street and all the streets leading from West Central Avenue to West Boulevarde have been opened. First and Fourth Streets have been raised to grade.

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

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, Fitch-bury, Mass.; Clerk, W. F. Nye, New Bedford; Mass.; Treasurer, B. F. Gibbs, Wareham,

Directors: A. W. Wilcox, Worcester; C. F. 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. CURRIER.

# AYER'S

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 vitalizing power.

During a long period of unparalleled usefulness, Aper's Sarsaparilla an proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with lodide of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-food that can be used.

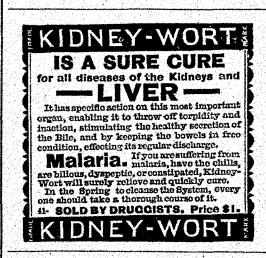
### Inflammatory Rheumatism Cured.

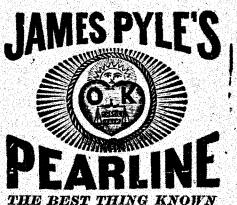
"Aver's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I had suffered many years. Durham, Ia., March 2, 1882. W. M. Moore." "Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend I commenced taking Ayer's Sarsaparilla, and 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.

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AVER'S SARSAPARTILA cures Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Elotches, Sores, Eotis, Tumors, and Eruntions of the Skin. It clears the blood of all impurities, alds digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

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JAMES PYLE. NEW YORK. 24 84 22rmeow

### Woman and the Kousehold.

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

#### 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 barters its gold for gray,
The limbs which falter from day to day—
And follow the way to Youth!

Traveled 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.

NEW METHODS OF EDUCATION.

New educational methods are very generally taking the place of the old fashioned cumbrous and artificial ways of teaching. In nothing else has intuitive thought wrought greater changes. The child's mind is no longer regarded as an empty reservoir, into which intelligence is to be poured by the gallon or barrel. It is considered as a field in whose soil lies dormant the germ of almost infinite possibilities; it is the duty of the teacher to be the means of giving it sun-

the teacher to be the means of giving it sunshine, air and culture.

To do this well, he or she—and the latter seems to be the natural teacher—endeavors to find the normal process of development. The peculiar bent of each character is studied; the child is encouraged to express his own thoughts, to make his own observations and draw his own conclusions regarding them. He is even incited to self-government, the sense of responsibility is awakened. His attention is excited and interest fixed, and even his power of imitation is employed. For instance, in the study of geography, instead instance, in the study of geography, instead of memorizing a multitude of dry, arbitrary names, he is given a mass of moistened elay and a slab, on which he models the configuration of a continent, with its chief features of mountain, valley, cape and river. While he is taught to read about a dog or a horse, he is given clay in which to imitate their forms. Physically, too, his development is carefully watched, though here nature has always been prompter. His restless activity has strengthened and rendered elastic and vigorous the youthful animal, for he is that before he is much else.

Physically and mentally, therefore, the child's nature is reversed, studied and implicitly obeyed. It is only in reaching the last, highest, and so far, worst artificially trained portion of his triune nature, that the mandate goes forth, "Thus far shalt thou go and no farther." The spiritual domain is governed by laws issued and enforced by exterior authority. The natural intuitions of the immortal spirit are not considered as final authority, as in the two former cases.

Yet, the restraints of ignorance and bigot-ry are yielding fully as fast as liberal parents are ready to take advantage of freedom. PARENTS ARE TO BLAME.

The last and crowning development languishes for want of a just sense of responsibility and a firm moral hold of spiritual verities, on the part of parents. Children's lyceums are allowed to die or languish along, mere spectacular entertainments and social diversions, while the little ones are imbibing the same errors from which their fathers and mothers have emerged with so much toil and pain. There is great desire for tests of individual immortality, and an equal neglect of that beautiful unfolding of the spiritual nature which should be the first object of im-

mortal beings to attain. In fact, this indifference of parents is appalling: What is the use of apprehending spiritual things, unless they are made to minister to moral and spiritual culture? Without that interior unfoldment, all knowledge

is vain and useless. As an evidence of the enlightened move ment in regard to educating the intellect, I give the subjoined account, from the Sun, of a school in Brooklyn, controlled by women. The natural method is here carried further than is possible to be done in the busy home life; nevertheless it may give suggestions to mothers who have the time, in regard to their own little ones:

One of the most imposing public school buildings in Brooklyn is No. 39, at Sixth av-enue and Eighth street, Brooklyn, near the site of the new School populal, and it is the only grammar school remaining in the city that has not a male principal in control. It is run entirely by women. The rose bushes and vines and trellises in the little grass plot in front of it show a woman's taste, and when the front door swings open, there are pictures and etchings and prints in oak frames scattered over the wall, that keen interest awaked all the way up stairs. In the corner of the hall on the top floor is a case of books of travel and adventure, and a collection of attractive prints mounted on cardboard. Passing through a class room filled with bright faces the visitor steps upon a platform. Ground glass sliding doors are rolled aside by the pupil, and there at a desk stands a young woman who is in command of the school. A bronze tray and inkstand are on her desk, and a leopard skin is thrown carelessly over the back of her revolving chair. Two large hanging baskets, with green plants, swing before the windows. Old engravings and paintings adorn' the wall. Bric-a-brac and antiques are scattered about. A Bokara rug is on the floor, and the moulding of the wainscotting is strung with periodicals and magazines. while books fill every cranny and nook, portfolios of pictures burden walnut racks and a collection of natural curiosities fill a cabinet against the wall. The principal is Miss Harriet N. Morris, the daughter of a woman farmer in Ohio—a young woman who kept house for herself when she went through college at Marietta, O., and who has been busy since maidenhood, lecturing, writing, travel-ing and teaching, unmindful, apparently, of the existence of a coordinate species of mankind in pantaloons.

COMPARATIVE SALARIES OF MEN AND WOMEN. There are 1,500 pupils in the school, and Miss Morris is at the head of twenty-six teachers.

own," she says as she points to them. She has the pupils to draw upon the margin of a sheet of foolscap paper the figures of animals about which they are asked to write. Some are artistic; many are amusing. They are on the subjects: "The Sea Horse and the Sea Lion." "The Stars of the Sea." "The Beetle and the Buzzard." "The Sole and Sardine." "The Whelk and the Whale." "The Story the Camel told the Reindeer." "The Seal and the Shark."

There are three floors to the school building.

and the Shark."

There are three floors to the school building, upon each one of which there is a young woman as a head of a department. Each class room shows a woman's work. The lower panels of the sliding glass doors contain engravings, which by way of diversion are used as topics for little talks. Upon the wall are cardboard designs in vivid colors, and small square pieces of colored material are disposed of, that the children may have correct eyes for different colors and shades. There are portfolios in the various class rooms, containing engravings mounted on cardboard with starch paste. Little cabinets containing curiosities are in several rooms. One containriosities are in several rooms. One containing euriosities are in several rooms. One contained some of the sand over which the English
army marched in pursuit of Arabi. Pictures
of Arabi are about the school, and the boys
have followed his trial with eagerness. One
class had Mayor Low for a biographical topic,
and the boys knew all about him. There were
several hornet's nests, some stuffed animals,
and bits of quartz and metal ore in some of and bits of quartz and metal ore in some of the cabinets,

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 as a theme for a talk to her class. Seeds were sprouting in pots in the windows, and globes were ready for some goldfish. Mottoes cut 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 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 cambric 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 ence. with the children, and to their letters from Iceland 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 lisping 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 affractive school. work in an attractive school.

"Where do you get the money for these adornments, books, magazines and pictures" Miss Morris was asked.

tapping the pocket of her dress.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.1

SOUTH-MOUNTAIN MAGIC, a Narrative. By Madleine 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 per-

ceptible 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 look-ed everywhere, explored the grounds, gone beyond the barn, which he had examined, proceeded as far as the gardener's houseand all was still and safe. So off to bed he pattered, 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 circlets 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 smell!" Too affrighted to pause another moment, they rushed back into the room, and closed out all vision of what had become too appailing 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

She receives \$1,800 for doing the same work for which male principals receive\$ 2,750. Before her on her desk is a mass of illustrated compositions. "There is a little idea of my own," she says as she points to them. She very night above all others given over by common superstition to spectral apparitions. Yet this fact had played no part in enkindling the imagination, because it was only remem-bered in discussing the strange event after-ward. 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

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 pe-

HOW TO KEEP A STORE. Embodying the Conclusions of more than Thirty Years' Experience in Merchandizing. By Samuel H. Terry. 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 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 and lifestions at a Every storekeeper should ment 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 withchandizing a business can afford to do without it, and it will be found useful to all busi-

THE PREMIUM SPEAKER. By George M. Baker. Boston: Lee & Shepard. Chicago: F. H. Revell.

"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, pro mote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in their operation, yet thorough, searching, and powerful in subduing

Pasteur, 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

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 some 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 Med-ICAL 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 Balsam. 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

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 in this position, when a friend suggested 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 was convulsively moved to take a pencil and a sheet of paper, and to write in large letters. "Go to Exeter and 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 attics, 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 acknowledg-

ment.
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 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 girl's story in every particular as to the room and furniture, and the wine, water, and biscuits.—Light, London.

The Horsford Almanae 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.

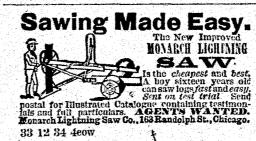
widows in India under six years of age.

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M. F. RIGGLE.

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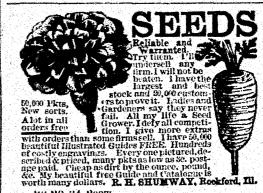
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the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

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

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

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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 distinctby understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Circles and Mediums for the Advancement of Low Spirits.

It has been stated, and in some quarters advocated as sound spiritual doctrine, that it | sary for such spirits to reinact their earthis 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 ournose of giving these spirits a chance to speak, and such circles have been well supported by arousing the sympathies of believ ers 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 Spiritworld, and if they communicate it is to be supposed 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 slop-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 more open to the reception of the truths of 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 driveling nonsense; but because such publication will at once unburden the spirits and start them

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 | in Brooklyn, N. Y., during May.

on a new career!

Zeligio-Philosophical Journal 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 bendage 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 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 thereto 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 abey-

The same may he 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 corpurpose of relieving the minds of low spirits have gone farther, and held that it was neceslife 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 one 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 | members were fighting about the clothes they "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 it spirit-origin. The most illiterate communi cation 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.

A somewhat widely known newspaper man vest of the Missouri river, writes us as fol-

.Can you not do something towards get ting Col. Ingersoil to attend a scance of Mrs Simpson's or some other good medium, and bring him to time. We can make him ac knowledge the truth or brand him as a coward. See what you can do. You could y 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 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 publie 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 atfirmative 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 Stafford, Conn., the last three Sundays of April;

#### 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 his bloody record, it might be plausible that | the offenders, is startled by finding he is not in | he would feel oppressed and the necessity of 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 churck is as crowded as ever; it is still necessary (if not by is seeking to escape from the inclination | right) to have policeman present to enable the pew-owners to make their way through the throng of eager, earnest men and women who throng 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 | others are derivative, subservient, auxiliary." 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 Episcopalians. 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 | time, while the professors are trying to ansso 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. ruption. Some mediums who began by acting | Newton has simply the courage to state pub- | dox in our belief in the true meaning of the the role of charity as missionaries, for the licly-deeming the time here for the state-term, though every D. D. should shake his head ment to be made thus-what many of our or- in solemn rebuke of our hardihood. And our thodox 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

> should wear. Everywhere the "form of sound-words," by vhich men have been held, is slipping from the grasp of the people. Everywhere are men now absolutely rejecting one doctrine: again criticising 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 convictions of to-day, rather than the crude | same time urge each reader, male and female. imagining of centuries ago. So the Congregationalists have appointed a committee to draw up a new creed. In the January num- out the "Bill" which we print below, paste it ber 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 inelastic 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 tatements, not of religious facts, but of reizious theories: and our theological controersies are almost entirely about, not the acts, but the theories."—Rev. Dr. Abbott.

"It is not to be denied that in every comnunity where the intellect has been aroused good men have become dissatisfied with the ld and prevalent creeds. That creeds should e rejected by men who have abandoned all faith in revealed religion, or by scientists who have gone into the twilight of agnostic sm, can excite no surprise. But in a differ ent way, and for different reasons, discontent revails among thoughtful men and the most evout. It may be seen in the gradual dis use in the pulpit of venerable symbols of doctrine; in the attempt, by construction to bring them into sympathy with modern re-ligious ideas;....in the demand in various quarters for an amendment of creeds; in a pasmodic 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

divinely appointed fruit of modern thought." [Alluding to the commission appointed to prepare a capitulary of doctrine for the Con-

gregational 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 act-

ive 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 grew 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 cree 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

"All that in the church to-day is lifting and purifying man and infusing into society the redemptive 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 greeds, 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 wer 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 ex-

If we study nature in ourselves and outside of us, accepting its phenomena as evidence of the Creator's will, we shall surely be orthocreed 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 1

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 a folded paper with an endorsement upon it The several members do not criticise 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; theredethroned now, and men are seeking new fore, while commending the signing and statements, something that shall express the presenting of the petition below, we at the to find out who is their Senator and Assemblyman and address to each a short letter. Cut 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.

MEMORIAL OF CITIZENS OF NEW YORK FOR SECURING THE PROTECTION AND PRESERVA-TION OF THE NATURAL RIGHTS OF THE PEO-PLE 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 ew York, do hereby entreat the attention f your honorable bodies to the following

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, de priving them of the right to employ such medical art for the alleviation of suffering and the cure of disease as their judgmen shall dictate.

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 practi tioner and are not increased, but more likely to be diminished by the course of study re quired in the medical colleges.

In view of this serious encroachment upon he natural rights of the people in those hours of affliction when they stand most in need of freedom of action, we respectfully entreat you to pass the following bill.

BILL FOR AN ACT TO PROTECT AND PRESERV THE NATURAL RIGHTS OF RESIDENTS OF THE STATE OF NEW YORK IN SICKNESS AND MEDI-CAL ATTENDANCE.

The People of the State of New York repre sented in Senate and Assembly do enact as

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 to frame a creed that shall be suitable to the | she may have confidence; whether such em-

ploye has or has not a medical dipoma, or has or has not registered as a physician, shall not be questioned in the State of New

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. Harmount 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. Slocum gave another reception to Mrs. Brigham, which was well attended and highly enjoyed by all who were so fortunate as to be pres-

#### 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, Electropaths 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 womn's suffrage movement are all old maids or women who have no interesting domestic ties. In refuta-tion of this Susan B. Anthony, the only one of the agitators who never married, publishes the follow-ing statement as to the children of woman suffrage Lucretia Mott, 5 daughters, one son.... Elizabeth Cady Stanton, 5 sons, 2 daughters..... Martha C. Wright, 2 sons, 3 daughters..... Antoinette Brown Blackwell, 5 daughters..... Mary A. Livermore, 2 daughters..... Lillie Deveraux Blake, 2 daughters..... Matilda Josslyn Gage, 1 son, 3 daughters. Belva A. Lockwood, 2 daughters. Elizabeth Boynton Harbert, 1 boy, 2 girls.... Helen Ekin Starrett.. Myra Bradwell, 2 girls, 1 boy..... Francis D. Gage, 6 boys, 2 girls. Mrs. C. I. A. H. Nichols, 3 boys, 1 girl..... 

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 and abuse of some of the best people in the Sp.ritualist 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, "Toleration 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.

#### GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday 4. M., such notices must reach this office on Monday .]

We have received a fine photograph of Miss Susie M. Johnson, for which we return thanks. J. Frank Baxter lectured and gave tests, Jan. 14th, at Hyde Park, Mass.

Mrs. Abbie N. Burnham lectures at Spring field. Mass., during the month.

Judge Stansell, of Leadville, Colorado spent last Sunday in the city and attended Mr. Howe's lectures.

Mr. Fred. A. Heath, the blind medium, lectures at Fall River, Ma-s., the 28th; Cambridge port, Feb. 4th. Engagements can be made for the month of March by addressing him at 721 Lawrence street, Charleston, Mass.

Mrs. E. S. Silverston is now in Michigan. giving tests and holding public circles. She is now engaged at Kalamazoo, and parties in the vicinity desiring her services, can address her at that place.

George A. Fuller, of Dover, Mass., attended the convention of the New Hampshire State Association of Spiritualists, N. H., Jan. 20th and 21st. He lectures at Newburyport, Mass. Jan. 28th. Hugo Preyer has commenced the publication

of a paper in the German language at Denver, Colorado. It bears the name of Colorado Courier. We hope he will have success in this western undertaking. Dr. H. P. Fairfield will lecture in Beverly

Mass., on the 28th; Keene, N. H., Feb. 4th and 11th; Newburyport, Mass., Feb.18th, and in Portland, Me., March 4th and 11th. Engagements can be made for other dates by addressing him Box 30, Stafford Springs, Ct.

The 18th annual meeting of the Illinois Press Association will be held at the Palmer House. Chicago, Feb., 14th, 15th and 16th. Questions of great importance will come up for discussion, and it is hoped there will be a full attendance of the members.

Capt. H. H. Brown will speak at Kalamazoo, Mich., Jan. 26th, 27th and 28th, and at Lowell, Mich., the 29th. He is on his way | upon the canvas. The transit of Venus was eastward, and can be engaged in Pennsylvania and New York for dates in February and March. Address as above, or at his home, 734 Jefferson street, Brooklyn, N. Y.

The Pastor of a Presbyterian church in Pittsburg, Penn., on the first Sunday of the n onth asked al those of his church who had danced during the last year to stay away from the communion table. About three-eighths of the whole number, acting upon the suggestion, did not come forward. The suspended members have until March to confess their sin and promise new obedience.

It is claimed by a special dispatch to the Chicago Tribune from Erie, Pa., that Prof. Thompson, a few evenings ago, successfully exposed Henry Allen, the materializing medium, by exploding a tube filled with chemicals at a dark scance, revealing the medium in the act of handling the guitar, whose music was supposed to be evolved by spirits. He claims that although caught in handling the instrument, none but the angels played "Over the Garden Wall," the air abruptly terminated by the explosion.

The prohibitory amendment to the Constitution of Iowa, adopted by popular vote last June, has been declared invalid by the Supreme Court of that State, Judge Severs rendering the decision. The case was adjudicated upon the simple point raised—the question as to whether the forms of law had been complied with in the adoption of the amendment. This question being answered in the negative, the case was at an end.

C. E. Watkins will remain at Lawton Station. Erie Co., N. Y., until March. We hope he will recognize his unfitness for travel and promiscuous sittings, cultivate his will power; and strive in every way to be a better man. He has splendid gifts that should be made to conserve the best interests of Spiritualism; and but for his trifling character and bad habits he would be one of the most honored mediums in the country. Unless he can change his course, the poor house and the gutter will be the end. Hosts of friends etand ready to aid him in a better life but he must do his part.

Lyman C. Howe, the veteran lecturer, appeared before the Second Society of Spiritualists at 55 South Ada Street, on Sunday last, Only forty persons in the morning braved the inclemency of the weather; and although the speaker had traveled all night and got off the cars and proceeded direct to the hall, he delivered an excellent address, highly appreciated by those present. In the evening he was greeted by a fine audience who seemed to take a deep interest in his remarks. Indeed, his lecture was profoundly eloquent, containing much food for thought, and making a lasting impression on the minds of his listeners. Hé lectures again next Sunday.

A new volume on the STATE OF NEW YORK has just been issued, which should be in the hands of every one interested in the Empire State, also in évery public and private library. It embraces historical, descriptive, and statistical notices of cities, towns, villages, industries, and summer resorts in various parts of the State, together with a complete list of the post-offices, counties, and county towns, lakes, rivers, railroads, &c., and is embellished with 200 fine wood-engravings, illustrating almost every point of interest. No book has yet been published on New York State, so picturesque as this, and containing so much information of a general and practical use. The get-up of the book is all that could be desired. The size is octavo, and it is printed on tinted paper and bound in blue cloth and gold, top edges gilt, and published at the low price of \$1.50. The compiler, editor, and publisher of the book is Henry Kollock, office, 22 Vesey street, New York City.

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, we have for a long time been looking for something to offer as a premium that would be of intrinsic value to our patrons and free from the serious objections pertaining to chromos, engravings, and pictures requiring several times their original cost to be expended in framing. We wanted a book; one that should be a veritable companion. We could find plenty of stale, unsalable and obsolete books, to be had at about the price of old paper, but such were not what we were looking for. We wanted a dictionary, but here another obstacle arose, all the low priced dictionaries were either in too small type, or printed from worn out plates or otherwise objectionable At last, however, our trouble is over and we are happy. We have found what we want in the National Standard Dietionary, fresh from the press and printed on new plates from good readable type. Of course the book is not a "Webster's Unabridged," we don't claim it is; yet so far as it goes it is trustworthy and meritorious, and will serve the purposes for which a dictionary is wanted in thousands of families. The terms on which it is offered our patrons is, we think. exceedingly liberal and only such as can be offered in anticipation of a most generous patronage and by buying for cash a very large quantity. There are other dollar dictionaries in the market; we have carefully examined nearly all and give the National Standard the preference by far, though we can buy others for much less money. We know our readers appreciate the best. See advertisment in another column, for particulars.

Professor H. D. Garrison gave the second of his lectures on Evolution Sunday afternoon at the Grand Opera House. He presented a series of views showing the comparative sizes of all the planets and their relative position as regards the sun. Several fine views of the comets of a number of years past were thrown carefully given in detail through the medium of six views. The moon was graphically depicted. The craters of the moon were shown by some carefully prepared photographs taken by Professor Hough and the lecturer. Mars, Jupiter, Saturn, and the sun were shown with a startling vividness that almost made one feel they were taken on the spot, so minute were all the details entered into. The stars that deck the distant skies were shown and the milky way also, with the relative size of our solar system. A series of star maps were given, showing the infinite variety of myriads of these suns, as the lecturer called them, that are invisible to the naked eye; they were depicted by views taken with the most powerful telescope in the world. The lecture was entensely interesting throughout.

Dr. David Stern, a prominent Jew of Wilkesbarre, Pa., is out in a lengthy letter advocat ing the abandonment of Saturday, the Bible Sabbath, as a "rest-day," by his people, and the substitution therefor of the Christian's Sabbath, the first day of the week, the resurrection day of Christ, and established as a festival day by the Roman Emperor Constantine, A. D. 321. Dr. Stern begins by calling attention to the fact that his own people do not in any considerable numbers observe and respect the seventh day. "The few attendants on Saturday," he says, "are composed of some old ladies and children who have nothing else in this wide world to do, but the bone and sinew of the congregation, the young and middle aged, are no where to be seen." Since the Jew has assumed the privilege of citizenship, and taken upon himself corresponding duties, Dr. Stern is of the opinion that "there is no other way in which he can become fully identified with the spirit of the age than by the abandonment of all the external rites which tended forever to stamp him as an Oriental sojourner amid Occidental nations."

One of the marked features, and crowning, as well as essential, characteristics of a popular road, is its safety. The rapidity with which a train of ears moves very naturally suggests the idea of 'danger to one not accustomed to such rapid traveling. We have heard that the CHICAGO & NORTH-WESTERN RAILWAY is the cafest in the cou try. Whether we should use the superlative form of the word safe or not, it is proper to refer to two or three facts in this connection. for safety in railroad traveling is a consideration of no small moment. First, the road-bed seems to be a perfect one, with steel rails on all its main lines and most of its branches. Hence its firm and substantial character is very readily realized as the train passes over it. Another feature is the most perfect condition of the cars run on this road. The coaches all have the appearance of having just come from the shop and seemingly in the most complete order for service and safety. Another feature of safety is the kind of men employed to run the trains. They are evidently not of ordinary stock, but are selected as men worthy to be trusted with the lives of hundreds and thousands of people. There is an air of business and stability about them that gives a traveler a feeling of trust and confidence. The safety of a road is one of the first things that a traveling public desire to be assured of, and we are satisfied that the Company controlling these great and important lines spares no pains or expense to make this feature of their road all that the public can

In a visit to Palenque in Central America, twenty years ago, Mr. Charency cut down all the trees on a certain tract of land. Returning there last year he found it covered with a new growth of trees, several of which showed 230 rings.

ask or demand.

Temperance.

Wednesday evening of last week, Bishop Ireland of St. Paul, lectured in Central Music Hall, under the auspices of the Catholic Total Abstinence Union, on "Temperance." Nearly every seat in the hall was occupied. He set forth that the total number of dealers in all kinds of liquors was stated to be 185,-729, or one for every 270 men, women and children. In the first district of Illinois. which groups the rural counties of Kane and Du Page with Cook, there are 5,000 licensed rumsellers, or one to every 130 of the population. Estimating from statistics furnished by Dr. Hargreeve, there are 722,560 hopeless drunkards in the United States. As fast as they roll into their graves others come up to take their places. On the basis of the same estimate, there are 19,960 hopeless drunkards in the first district of Illinois. The speaker quoted A. M. Sullivan's recent statement that if the Irish would let liquor alone for five years, the land of Ireland would be freed from the curse of landlordism. He stated that 95 per cent of the crimes committed by Irishmen are due to whisky, and trusted the time would come when it would be a disgrace for an Irishman to be a saloon keeper. Make the Irish people sober, he said, and they would soon acquire their homes and their names would be read with respect by Americans.

January 1st, 1883, the Marshall Statesman, of Marshalltown, Iowa, came out with sixteen pages (same size as those of the daily Tribune of Chicago), devoted to the commercial and manufacturing interests of the city. On the first page is a bird's-eye view of the town and surrounding country. Scattered throughout the paper are nearly for y illustrations of business houses, etc. The task of getting out such a paper was large, and exhibits great enterprise on the part of the publisher and his patrons.

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### Lassed to Spirit-Life.

On the 5th inst., at the house of her daughter, Mrs. Roun-tree, passed on to the higher life Mrs. 4 aroline E. Hovey, wife of Dr. E. Hovey, of Springfield, Mo., in the sixty-third

Passed to the higher life at Leadville, Colorado, Jan. 7th, 1883, from her residence, No. 210 East 7th Street, Mrs. J. B. Stancel, aged forty-four years. She was an affectionate and devoted wife, highly esteemed friend and neighbor, and beloved by all who knew her. She has left a mourning companion who is conscious of her spiritual presence, and he rejuices in that golden link that binds his soul to the spheres above.

She has left her earthly tenement of clay And bid adieu to all things mortal, But her risen spirit finds eternal day As she enters that heavenly portal

As she enters that neaveng portal

Mrs. S. Vought passed from earth life, Nov. 22nd. She had
been a Spiritualist for more than thirty years and a reader of
the JOERNAL for thirteen or more. Mr. Howe conducted the
services at her funeral. She was quiet and unassuming in
her life:

M. A. MANDEVILLE, Waverly, N. Y.

### Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Liberalists of Michigan, probably at Grand Rapids, about the middle of March. Speakers and Mediums who desire to at-tend are requested to address, with terms, J. M. POTTER, Lansing, Mich.

### Spiritualist Convention.

The First District Association of Spiritualists, composed of Laneer, St. Clair, Macomb and Oakland Counties, Mich., will hold a convention at the Court House, in Lapeer City, Feb. 3rd and 4th, 1883. All the members and friends interested in the completion of this organization—are desired to be pres-

in the completion of this organization—are desired to be present.

Saturday A. M. will be devoted to business, the evening to speaking, and also Sunday. It is an important crisis in the spiritual movement and essential that the business part bewell represented, and the good time will follow the unity of expression of our noble principles.

Good speakers will be in attendance, and a large number are expected. Mr. J. P. Whiting, Milford; Mrs. L. A. Pearsall, 19sec; Dr. S. B. Spinney, Detroit, and Rev. J. H. Palmer, of Lapeer, will also assist.

Reduced rates at the following Hotels: King's Exchance, American House, D. naldson House, at 75 cents per day—lodging included; Abram House, \$1.00.

MRS. F. E. ODELL, Sec.

### Spiritual Meetings in Chicago.

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

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

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

Spiritual Meetings in Brooklyn and New York.

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

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

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association Andrew Jackson Davis, President and regular sreaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with muste.

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

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Watter Howelf every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Ald Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:50. All meet at the Church and sents free.

A. H. DAILEY, President.

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



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# Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

Now and Then.

BY N. J. WENTWORTH.

Ton forego my New, for an Immortal Then."-Theo dore Parker.

The Now, with her raiment of beauty, With promise of pleasure and gain, That phantom-like ever eludes us And leaves us but sorrow and pain.

The Now, that ignoring restriction, Bids us not wait for the Then, Is the Now that is most to be dreaded, And shunned by the truest of men.

But the Then for which you have waited, Aye, waited in sorrow and tears, Will be Now, with a beauty and gladness, That will fast through eternity's years.

Oh, ye who would live in the Present, Unitrue to the duties of men, Remember! no blessings await you In the beautiful kingdom of Then.

#### The Water's Course.

TRANSLATED FROM THE GERMAN.

A beautiful flower bent its head
To the rippling wave that was flowing past;
O glistening water, stay," it said,
"Nor hasten away so fast!"

But the water murmured, "I may not bide,
I must on through the pastures and cornfield's

O'er the smiling face of the countryside
To the rushing river deep and wide.
There, on its bosom, in safety ride
Till I bathe, at last, in the ocean-side.

"But, fair little flower, do not sigh,
Though I say good-day, it is not good-bye,
For, soon or late, I'll return to you
In crystal drops of the evening dew."

#### A Strange Apparition.

To the Editor of the Religio-Philosophical Journal:

My first experience in Spiritualism occurred when was only five years old. I was a large fat baby child, accustomed to sleep each day after dinner. On waking up on one occasion, everything in the room seemed to have life—the chairs, table, etc. I was laying on my back when I first noticed this strange pheromerans, turning on my side I say on the flow phenomenon; turning on my side, I saw on the floor a gold headed walking cane. I got out of my bed and taking it in my hand, I found a small gold chain attached to a staple in the gold head. I placed the cane against my breast and commenced pulling the chain hand over hand towards me; it seemed to pass through a doorway, the door being slightly ajar. I had pulled, perhaps, three feet of slack chain, when the door opened, and a large man stepped out. The chain was hooked to a button hole in his yest. I was so close to the door that my hands nearly touched his vest. He did not look at me, but seemed to be looking up into space. I felt as though I was doing wrong by taking the cane and handed it to him. He took it in his hand. I then started down stairs. There were several blankets hauging on the rail at the top of the stairs. I took one of them, and in a boyish way covered my head. I was ashamed that I had taken his cane. I walked down two flights of stairs. He followed me. At the foot of the stairs I threw the blanket on the floor, and he picked it up, folded it, and returned it to the place from which I got it. I stood at the foot of the stairs and watched

The members of the family were all out of the house, but 'my oldest sister, twelve years of age, was rocking the baby. After the apparition passed out of my sight at the head of the stars, I turned to tell my sister what I had seen, but just at that moment there seemed to be two kegs of nails tumbling down the ened and fainted. Mother was within twenty yards of the house, but I first ran to the stairs to see what had come down, but I found nothing; all was quiet. I then went to the door, called my mother, and told her that my sister was dead. She immediately threw water in my sister's face, and then asked me what had happened. I then described the incident to her before my sister became fully conscious. She said I had been dreaming, but my sister, on recovering, told the same story so far as the noise was concerned. There is nothing so vividly impressed on my memory as this\_incident, although happening fifty-five years ago. I know the appari-tion was not a man in the form, or belonging to

this mundane sphere. Mound City, Ill. F. A. FAIR.

#### 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, or rather theological opinions on his withdrawa from the Brooklyn Congregational Association. It is an odd mixture of good sense and absurdity—the last, however, coloring the whole. He says: "I accept the tripersonality, the trimity of God. I believe one can be three and three one. It can't be demonstrated strated, but it follows the analogy of the world." What analogy this mathematical absurdity follows he don't explain, nor can it be explained.

He "believes in miracles, and that they are possible now;" yet talks of "God using natural law." What a miserable mental jumble! A miracle, as the word is used theologically, means a setting aside, a suspension, a violation of natural law. He muddles the whole matter.

Of the Bible he says: "I believe in its inspiration as laid down in the Westminster Catechism, with some few exceptions." Here is more muddle. He fails to make clear whether he holds the book infallible or not. It is a shuffle unworthy an honest man. Of immortality he says: "Christ revealed eternal

life, it was not known before him." This is either

stupid ignorance or shameful knavery.
Samuel Johnson, after twenty years of study, said:
"The Hindoo religion is saturated with the idea of immortality." One of the oldest prayers in the world in the Rig-Veda is: "Come close to us, O Father! Along with the spirits of our fathers." Egypt, in the pyramid days, long before Christ, was full of the same idea. These facts are fully and clearly shown in writings of acknowledged orthodox authority, by Max Muller and others, which are in the library of many a minister. Is Mr. Beecher an ignorant man? Has he any right to play fast and loose with plain

facts, and confound all moral distinctions?

After reading his statement I had, and still have, a stronger sense than ever of his want of moral integrity and mental clearness. He is not to be trusted. Detroit, Mich. G. B. STEBBINS.

J. W. Kenyom, the lecturer, writes: I found your warm friend, Dr. E. H. Denslow, at South Bend, Indiana, doing a good work as a healer and medium. In all this section of the State he is very highly spoken off. In his home will be found cul-ture, in the soul stirring music of his daughters, who manipulate finely the piano, violin, and clarionet. At Michigan City we found Mr. Eddy with a new phase of mediumship, clairvoyantly reading passages from a blackboard. We find good mediums wherever we

Mr. John Wilson, a prominent citizen of Plato, Ill., and for many years postmaster, in renewing his subscription for the Journal, says: I am in hearty accord with the thousands of others, who indorse accord with the thousauds of others, who indorse your efforts to free the spiritual ranks of free lovesism, frauds and mountebanks; in so doing you have stirred up a big hornet's nest, but they (the hornets) don't seem to sing you worth a cent. Continue as you have been doing, exposing fraud of every kind and upholding what is pure, and you have the approbation of all well meaning Spiritualists, and thousands of others. Let us have Spiritualism in its purity or none.

L. Barrett of Whitehall, N. Y., writes: This town seems to be dormant in reference to Spiritualism. If some good medium would come here for a few days it would give new life to our good cause.

#### Fragments.

[Herald of Progress.] Mr. Cade speaks about placing the last straw on

the back of that huge monster—dark scances Strange to say, the last straw is a light scance, and strange to say, the last straw is a light scance, and far too light to effect the purpose Mr. C. so ardently desires. What is a huge monster to one, is a great blessing to another, or, according to the proverb—"What is one man's meat, is another man's poison." Some of the most convincing, satisfactory, and beautiful spiritual phenomena has it been my privilege to witness at dark scances. Let us correct to differ with some of the most convincing, satisfactory, and beautiful spiritual phenomena has it been my privilege to witness at dark scances. Let us agree to differ, without resorting to this indiscriminate, crushing process, so savoring of the worst spirit of intolerance and bigotry, and have some slight respect for those who differ from us regarding the merits of dark scances. All our churches, so far as the spiritual side is concerned, are dark scances. Ministers are too frequently, of all denominations, exposed in the newspapers, showing there is a wide gulf between profession and practice—few, it is true, in proportion to the great bulk, and so much may be said in respect to Spiritualist mediums. But who would think of taking one of them as the last straw to break the back of that huge monster—Christendom? Shade of Bradlaugh! I spoke in my last letter about trance mediumship being a dead letter in London, which statement is, to an extent, confirmed by the aunouncement of the closing of Goswell Hall after the 24th inst. A neat, pretty, comfortable hall, capable of seating about one hundred and fifty persons, and situated within easy walking distance of twenty minutes from \$5 Paulla. What a striking comment situated within easy walking distance of twenty minutes from St. Paul's. What a striking comment upon the progress of the creed of the spirits in this million peopled city during the last decade! Having command of the best spiritual talent, and some selfdenying voluntary workers, the devotees of the den-ocratic religion cannot obtain, in the centre of four millions of people, sufficient of the one thing need-'ul to pay the rent of a hall for one day weekly. is it that the creed of the spirits finds no echo in the needs and sympathies of the people? Fortunately or unfortunately, sir, the democratic creed of the spirits is anything but a "huge monster;" it is the most wee of babes, in a state of inanition for the want of sustenance. It is a moot question whether there is anything "huge" about Spiritualism, except in the heated imaginations of enthusiasts, pro-and con. I should be as diffident of finding ten physical mediums giving dark scances in London, as Abraham was of finding ten righteous men in Sodom. What

a "huge monster!"

I have before me a sheet of eight hymns to be sung at "two trance discourses," delivered by the "trance medium of London." How they make merchandise of the word trance. I do not question the soundness of the method. In the eight hymns there is not the remotest reference to the work, life, or even the name of the Lord Jesus Christ. Thus a false impression prevails that all Spiritualists and Spiritualism are ssentially anti-Christian, and, therefore, the church s will have none of it.

I will advert to some of the hindrances to investigators, namely, the lying messages that are frequently given through trance mediums. For example, a friend of mine, who had been separated from his wife, attended a scance for controls. A medium was controlled by a spirit, which purported to be his wife giving a circumstantial account of her death. He immediately set on a journey, and found the whole thing a baseless fabrication. Another instance, well known, a woman's husband had left home some years, and as she desired to get married, she was anxious to know whether he was still in the body, so she went where spirits are wont to congregate. medium was controlled by the spirit of her husband, and another, and another, thus proof upon proof. The spirit assured her he had passed away, and was only too pleased to give sanction to her union, and he also would fetch his first wife from the spirit spheres, who also controlled and congratulated her. A tea party was held, and her husband controlled, and he played the music so beautifully, just as he did in earth life, and all went merry as a marriage bell, and she was married. But there was a deep sound as of a rising knell to all her hopes, when, shortly after, she casually met her first husband in too solid flesh,

and what was poetry in the spheres, was quite different when on another plane. Another friend of mine was told by a control, that a person, to whom he was a large creditor, was about to fail, but if he went distributed the light and the specific of the second control of the specific of the second control of rectly, the distance was some hundreds of miles, he rectly, the distance was some hundreds of miles, he would get what was due him. He went, and his credulity got its due. The statement was a pure or rather impure invention. Such experiences are legion, but they have their lesson if we are willing to learn. "Prove all things, hold fast that which is good." I have more stray thoughts and experiences if these be sufficiently interesting for publication.—Sincerely yours,

CHARLES R. WILLIAMS.

Sincerely yours, CHARLES R. V. 1, Penpell Road, Hackney, London, E.

### A Brilliant Light.

To the Editor of the Religio-Philosophical Journal:

I am not a medium, but an earnest investigator. have read the Journal for years. Through Indiana and Ohio there are many who know nothing of Spir-itualism, and they are too much afraid of their devil,

to listen to one word on the subject.

On the evening of the fourth of November, while sitting on my porch with my brother-in-law who has always been an unbeliever in a future life, has has always been an unbeliever in a future fife, has read a great deal, and is intelligent and a good man, I related some of my experiences. He would hear me but would not believe. As I was talking there came a light, the brightness of which I cannot describe; it seemed something like the electric light, but far more brilliant. We first saw it coming on the steps than the west, then it seemed to first down suddenfrom the west; then it seemed to flash down suddenly from above. My brother-in-law saw it, and I looked in every direction to determine if possible where so bright a light could come from; while he exam-ined it carefully, it suddenly vanished. He told me that it was about thirty feet wide and fifty feet long. It was, in my opinion, a spirit light, and he must have been the medium. He then consented to place his hands on the table, and in less than five minutes it began to tip and would respond to his thoughts as well as his words. Then he consented to hold a pencil, and it was used in his hand to write message and names of his deceased friends, some of whom had passed to spirit life in boyhood. He now says that he believes in a future life; he could not find the

evidence in any other way. MRS. S. GRIFFITH. North Bend, Ohio.

#### Experience of the Tom Thumb Troupe in the Milwaukee Fire.

The following private letter to the editor will be of interest to many who are personally acquainted with the parties, and hence its publication. It was received too late for use last week. The large number of attendants at Mrs. Allyn's lecture when Mr. and Mrs. Bleeker and Mrs. Stratton were present, will remember their genial faces and the deep interest evinced by Mrs. Stratton:

Mrs. Stratton received your letter and requested me to reply. We are all grateful for your kind sym-pathy in our misfortune. We have great cause to be thankful for our escape from death by burning; but my dear wife received terrible injuries. Her left shoulder was dislocated and arm fractured; her left hip dislocated and her right limb having a compound fracture just above the knee; her head also cut and injured in several places. The great wonder is that she survived. Although her condition is critical, she

progressing favorably. We all lost everything we possessed in the way of clothing and a considerable amount of money which was in our trunks, but we count that as nothing in the frightful calamity. Mrs. Stratton saved her jewels. She thanks you for your kind wishes and will ever esteem your friendship. With the highest re-gard I am respectfully yours.

SYLVESTER BLEEKER. Milwaukee, Wis., Jan. 14th.

O. La Grange writes: I am glad to see that ou are still exposing impostors and I hope you will-ollow them up until you have driven them all out of

the field. J. Baker writes: I very much admire the steady way you handle your craft and the course you are steering.

J. S. Cowdery writes: I appreciate the straight forward, manly policy of your paper, and hope to in-crease this list soon.

P. Mayers writes: We find your JOURNAL &

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 and on the line of the Chicago and Grand Trunk R. R. It contains a beautiful oak and hickory grove of fifteen acres. The lake is pure spring water, and the natural resort for central Michigan. It is the intention of the movers in the enterprise to start a liberal town or village. michigan. It is the intention of the indeed in the en-terprise to start a liberal town or village, therefore, invite all who feel interested in the matter to for-ward their money to S. I. Shaw, at Saranac, Mich., or to J. M. Potter or the Central Michigan Savings Bank, at Lansing, Mich., and secure a full warranty deed of a good village lot containing one-fourth of an acre for the nominal price of \$25. Those who have contracted for lots and forwarded the money, will receive their deeds in a few days. There will be a thirty days camp meeting the coming summer on these grounds. Buy your grounds and prepare your cottages. For further particulars address me at

ansing, Mich. THE STATE ASSOCIATION.

I am frequently asked by letter and otherwise what my views are in regard to perpetuating the organization in this State under its present name (of which I am president), known as the State Associa-tion of Spiriritualists and Liberalists. This inquiry comes to me, no doubt, as the result of frequent dis-cussions where parties, equally sincere, differ in regard to what is wise in the matter. As the president of such Association, I cannot, nor do I de-sire to, forstall an opinion of that body, but as a pri-vate judividual, I do not think it wise or proper for me to withhold my opinion, therefore desire a small space in your paper for that expression. While I have felt individually that I was at liberty to go into any port, and exchange an old error for a new truth, I do not think it necessary to leave home permanently for that object. There is an irrepressible conflict going on to-day between Materialism and Spiritualism; two elements more widely differand Spiritualism; two elements more widely differing cannot be found. Each is doing much in its own way to agitate and enlighten, but combined in organic work they produce inharmony, and that prevents successful society work that would result in great good. I believe there should be two societies doing independent work. Where their work pertained to a common object, they could assist one another. This is not a hasty conclusion, but the result of much deliberation.

J. M. POTTER,

President of State Association of Spiritualists and Liberalists.

#### A Child Spiritualist.

Special correspondence to the Cincinnati Gazette from Rushville, Ind., December 5, says: Cumberland the mind reader. is wanted over this way if he can explain in a satisfactory manner the "spiritual" manifestations of little Susie Hearn, of this place. She is an orphan girl, aged 13 years, and resides with the family of our City Marshal, Mr. Waggoner, through these hindress years expressed to the same invited to whose kindness your correspondent was invited to attend one of her home exhibitions, which scores of our citizens throng to see each evening.

We were accompanied by a young man of a scientific turn of mind, one of musical propensities, another who deals largely in the mythical, all "unbelievers." Entering the pleasant home, we found the same comfortably filled with our best people, many of whom have become converts. Susie was then giving her performance to the astonishment of the isitors, whose mouths and eyes stood distended, and visitors, whose mouths and eyes stood distended, and they had assumed positions of askance and expectancy, as though the "spirits" would soon call them to account. The "unbelievers" propounded several questions to the "spirits" without any answer, which fact could easily be accounted for. However, at the instance of the little girl, the small center table by which she was standing would proceed in the direction of any present in the years whom she would describe the standard would be seen to be a seen in the years whom she would describe the standard would be seen to be seen t tion of any person in the room whom she would designate, and knocks could be heard proceeding from the table in response to questions put by her. Again the table would tip from side to side, then shake as if in convulsions. However, when near a community of "disbelievers," the "spirits" would refuse to respond to questions, or manifest their presence even when earnestly entreated by the "medium,"

When asked when she first discovered her powers Susie responded not over a month since, when, after she had retired to sleep, the knocks about her couch were so audible that she became alarmed, since when it has been a source of uneasiness, and when she "calls up the spirit," which she thinks is that of her mother, she becomes so nervous that even her eyes

Many who have witnessed her performances are soundly convinced that no other solution can be giv-en than that of "real, live spirits." Others think it must be evil spirits. Again, others account for it on the ground of animal magnetism. This, they say, is evident from the fact that when the medium's hands are not upon the table it will not move. Again, when her attention is attracted to another object she has not the "spiritual" power, convincing many of the truth of the assertion of an eminent scientist, who claims that "there is an intimate connection between mind and matter which has never been ex-

In justice to her, we will say that there is no trick connected with her manifestations, and many experiments have been resorted to to explain them by divers prominent persons without satisfactory results. Any person who can explain them is invited to investigate for himself and see "if these things be so." Meantime citizens continue to throng the home of the little girl, and become more and more convinced

### **Ghostly Visitation.**

that it is or it is not "spirits."

Mt. Pleasant has a ghost sensation. Taylor's mill, formerly known as the old De Wolf mill, is said to be haunted by a genuine ghost. Years ago a murder is said to have been committed in the mill and lately a white vaporish form, which says it is the spirit of the murdered man, has taken to roaming through the mill nights, making all sorts of unearthly noises, and it says its body was thrown into a hole in the ground under the northwest corner of the mill, and the spir-it demands a decent burial. A number of the most reliable citizens of Mt. Pleasant,including policemen the president of the county agricultural society and others have been staying in the mill over night endeavoring to unravel the mystery, but without avail. They have seen and conversed with the ghostly object, but have been unable to tell from whence it came or whither it goeth. It appears with a light in its hand, and when they attempt to follow, it dis appears like vapor.—Gate City, Keokuk, Iowa.

### "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. It is the only spiritualistic journal in the country that I can more than tolerate—fraud,credul ty and a low intellectual standard being the position of all the others. These facts make all spiritualistic literature obnoxious to many who would gladly know more of the subject, as yet too hedged about with these conditions to receive justice from either friends or enemies. Mrs. Poole's work is always of a high order, and I am sure you have a future and will be able more and more to make the JOURNAL an exponent of the highest development the faith has for its followers. A hearty God speed for the paper, and all personal good wishes for you and yours

### Decay of Catholic Nations.

I admit that Catholic nations are decaying. The sixteenth century was an age of protest. The seven teenth century was one of doubt. The eighteenti century was one of denial, and in the ninefeenth God is ostracized. Yes, these nations are decaying, and they deserve to decay. I am a Catholic, I would die this moment for my religion, for a religion that is not worth dying for is not worth living up to. But still I say these nations deserve to decay. I have traveled through Europe, and I saw more true religion in Queenstown in six weeks than I saw on the continent in as many months. When Catholic nations fall they fall far.—Father Ryan's Boston Lecture.

Wm. R. Barnard writes: The Journal is the only spiritual paper with which I am acquainted that I will have in my house.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

On the evening of Dec. 29th, Mrs. Milton Rathbun gave us an able and timely discourse, the subject of which was, "Watchman, tell us of the night, what its signs of promise are." It reviewed the past and present of our cause and gave alusping cious prophecies of its future success and triumph, but the fair speaker argued that it this success were attained, it would be by earnest and persistent work attained, it would be by earnest and parsistent work by those who had accepted its facts and were striv-ing to live its beautiful philosophy and religion. The speaker urged as a means for the accomplish-ment of this grand result, the more generous patron-age of our spiritual papers, the purchase and circu-lation of books on Spiritualism, the protection and care of all genuine mediums, whether used in pub-lic or private, and by right living on the part of those who had accepted the cross of mediumship, and also urged the absolute necessity of such purpos-es on the part of every one who claimed to be a es on the part of every one who claimed to be a Spiritualist. The large audience seemed to be in full sympathy with the fair lecturer. She is honored and respected by a large number of friends in our city. Mrs. Rathbun speaks with ease and fluency, and impresses all who hear her by her earnest sincerity, intellectual power and womanly virtues, which she so beautifully represents as the wife, mother and friend. God grant that more of such teachers may be called into the public work for the heavest is be called into the public work, for the harvest i great, but the laborers are few. Friday evening, January 5th, we had no meeting

owing to a very severe north-east rain storm. On Friday evening, Jan. 12th, the President spoke of the recent transition of Prof. S. B. Brittan to the eternal home, and said that he had known him for thirty years, and that in all the relations of life he knew him to have been a true and and faithful man. He spoke of his sacrifices in the cause when a preacher in the Universalist denomination, which in the early days of our cause furnished not only Prof. Brittan, but Wm. Fishbough, J. M. Peebles, Charles Hammond, Adin Ballou and many others. No man among us would be more missed, and none understood the principles of Spiritualism more clearly, and while Prof. Brittan was editor of the Spiritual Telegraph, he gave a tone and character to the movement which had never been fully appreciated or rec-

ognized.
Mr. J. C. R. Pooler said that he had known Prof.
Brittan for many years, and his able articles had
produced a marked impression on the thought of the times. His scholarly productions were read not only by Spiritualists, but by the thinkers of whatever name. As a controversialist Prof. B. had no equal; calm, dignified but convincing, his discussion with Prof. Richmond had been pronounced by Horace Greeley as among the ablest ever given in refer-

ence to the subject.

Mr. Latham spoke of the influence of spiritual teachings in regard to death and the after-life. He said that Beecher had knocked hell out of old theology, and that the teachings of modern Spiritualism had changed and moulded modern thought, and its teachings in regard to death and the after-life could not be other than beneficent, for it taught personal experience of the same of the sam sonal responsibility and accountability; that sin and misery went together; and when men became righteous by right living, by kind and loving deeds, they found the kingdom of heaven was within, and one who had accepted Spiritualism in its truest sense, could say, "O death, where is thy sting? O grave, where is thy victory?"

Mr. A. G. Kin gave some very interesting experi-

Mr. A. G. Kip gave some very interesting experi-ences, and told of the good results of his home circle which was held every Wednesday evening, and which was blessed with the presence of the angels. Mr. Le Grand Douglass, Jr., gave an account of a materialization which he had witnessed under cir-

The following officers were elected for the ensuing year. President, S. B. Nichols; Vice President, D. M. Cole; Secretary, J. Jeffreys; Treasurer, W. H. Rynus; Executive committee, E. Butterick, Hon. A. H. Dailey, A. G. Kip.

#### 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 in this wise: My little boy, two years of age, lay very sick. We, of course, employed a doctor who after his skill had failed, called a council of physicians to consult in the case, but all concluded there was no hope; he must die. The child had then laid unconscious for three days. Well, at this time the glorious gospel of spirit intercourse was so new that the brightness of its glory had scarcely reached the central portions of Illinois. My wife, always so truly devoted to the care and comfort of the family, weary of watching over our sick child, seated herself and requested our youngest describes a character of the care and complete the property of the complete the property of the complete them. daughter, about ten years of age, to comb her hair, and while doing so, the tiny raps were heard on the wall. The little girl, somewhat alarmed, moved quickly aside, exclaiming, "Mother what noise is that?" The mother replied that she guessed there was nothing, and requiring her to proceed with her work, which she did; but again the rapping commenced. "Why," said the little girl, "mother, there is something rapping. Is it not the spirits?" I was not present in the room at the time, but as soon as I en-tered they told me what had occurred. We then eated ourselves at a stand, and had not long to wait before the raps were heard; but we were only then taking our first lesson, as we had no access to spirit-ual literature, but fortunately I had conversed with a gentleman who had been East and he informed me that our spirit friends would respond to the alphabet, so I commenced to call over the letters and wrote down the responses, and thus they gave us a pre-scription for the sick child, and added by way of a test, that if we would follow the directions that the child would in three days be able to sit up in bed and drink some coffee. From this time on we followed the prescriptions of the physician from the higher spheres, who claimed to be Zera Wakefield. It is useless to add that the changes occurred as he had predicted, and my son is still living, and he will transcribe this communication and send it to you, as the my age swenty-four Leannet write a good hand. at my age, seventy-four, I cannot write a good hand. I have been one of the world's workers, and over work has injured my nervous system, so that I can JOHN A. BEAM. scarcely write. Bear, Arkansas.

## Notes and Extracts.

Health is the vital principle of bliss.-Thom-

Rich gifts wax poor when others prove unkind. Gratitude is the fairest blossom which springs

from the soul, and the heart of man knoweth none more fragrant.—Battou The idol of to-day pushes the hero of yesterday

out of our recollection; and will in turn be supplanted by his successor of to-morrow.—Washington Ir-A moderate self-confidence is the foundation of true manliness of character, and the source whence have issued most of the noblest enterprises in the

world's history. Poverty is hard, but debt is horrible; a man might as well have a smoky house and scolding wife, which are said to be the two worst evils of our life,

Knowledge is as food, and needs no less Her temperance over appetite, to know In measure what the mind may well contain; Onnresses else with surfeit, and soon turns Wisdom to folly, as nourishment to wind.

Nothing is easier than fault-finding. No talent no self-denial, no brains, no character, are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.—Robert West.

It is common to talk about the work of the school in making good citizens. The school can aid in this work, but the homes of a country, far more than its schools, determine the character of its citizens. It is in the home that the foundations of character are laid.—Geo. McDonald.

Hope and daring will not accomplish a great deal unless toil is their handmaid. Duties and toil may not be sought; they are always near at hand, if our eyes will only see them. Well directed toil will insure success in every walk of life, high or low.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero, the wise, the good and the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.

#### CAUSE FOR APPREHENSION.

Why Mysterious Physical Troubles Arouse Special Dread-A Professional Experience.

Few things give more pain than dread or apprenension. Most people are able to face apparent danger heorically, but the sudden and unexpected coming of some indefinite calamity very naturally strikes terror to even the bravest. For this reason ghtning and tornadoes are considered terrible their coming and going are so sudden, unannounced and unknown. For this same reason an unknown disease, some poison in the blood, some malady that is gradually undermining the life, is specially dreaded by all thinking people. And, indeed, there are good reasons for such dread, for modern science has discovered that some virulent disorders show the discovered that some virtuent disorders show the least signs in their beginnings, while they have the worst possible symptoms. We know of many persons who have dull and uncertain pains in various portions of the body; who are unnaturally tired one day and apparently well the next; who have an enormous appetite at times and a loathing of food soon the reafter. Such persons are really in a dangerous thereafter. Such persons are really in a dangerous condition, even though they may not realize it. The following statement of a most prominent physician, who has had unusual opportunities for investigation is of so striking and important a nature that it will be read with interest by all:

#### ASSOCIATED CHARITIES OF CINCINNATI.

BOARD OF DIRECTORS. Joseph Aub, M. D. Julius Balke, Jr. Julius Reis. H. A. Smith, M. D. H. Miller. Rev. Chas. W. Wendte. Daniel Wolf. Mrs. M. F. Force. Mrs. George Hunert. Frek Lankenheimer. J. B. Wilson.

OFFICE: No. 271/2 WEST EIGHTH STREET, O. ANDERSON, M. D., SUPERINTENDENT. CINCINNATI, O., DEC. 2, 1882.

I have during my professional career of many years' practice, treated a large number of various disorders, of which, perhaps, none have given me more trouble than the mysterious disease known as a contemplating of which is acute nephritis; and while it may seem strauge, it is, nevertheless, true, that the physician is \_eenerally is, nevertheless, true, that the physician is reflerany greatly annoyed by this mysterious trouble' especially when the case is of hereditary origin. It is doubtless, the first stage of the well-known, bu terrible Bright's disease, as the kidneys contain large quantities of albumen; and while children and young people are especially liable to its attacks, it is prevalent with all classes and usually continues until leaves with all classes, and usually continues until late in

life.

One obstinate case which came under my observation, was that of a fireman of this city who applied to me for treatment. The case was diagnosed parenchymatous nephritis: The man was twenty-four years of age; plethoric and light complected. He stated that he had suffered from urinary troubles from childhood, and that he had "doctored" a hundred times, each time improving some; after which, in a short while, he would relapse into his former state of misery. I prescribed the usual therformer state of misery. I prescribed the usual therapeutics known to the profession with the same result that my colleagues had obtained. He got better for a while and then worse again; in fact, so bad that he had to lay off for some time. He suffered intense pain; so much so that I confess I had to resert to hypodermic injections of morphie. sort to hypodermic injections of morphia. My druggist who knew how disgusted I was with the case, although not willing to desert the man, advised me to try a remedy from which he (the druggist) himself, had derived great benefit. As a drowning man catches at a straw, I prescribed this remedy, not letting my nation, however know what I was giving ting my patient, however, know what I was giving him; and, although not a believer in nor a patron of "patent medicines," I must confess that after my fireman had taken one bottle he grew much better. I made him continue its use for a period of two months, with the most gratifying results; it really worked wonders and he owes his cure and present perfect health solely to the remarkable power of Warner's Safe Kidney and Liver Cure, the remedy which I prescribed, and he used.

Since the recovery of the man above mentioned I have given considerable thought to the subject of acute nephritis, or kidney difficulty, and I find that its manifestations are most remarkable. It often appears without any special symptoms of its own, or possibly as a sequel to some other disease. It may
be a sequel to scarlatina, diphtheria, and other illnesses, and even arise from pregnancy. The first
symptoms frequently show themselves in the form
of high, fierce and intense pains in the lumbar region, "the small of the back," troublesome micturitions
and frequent changes in the color of the urine which at times diminishes perceptibly. If the urine is entirely suppressed, the case, probably, will terminate fatally in a very few days. Dropsy is a consequence of the suppression of urine, and the severeness of it is governed by the proportion of retention. The nervous system becomes prostrated with subsequent convulsions and irregular circulation of the blood, which, in my estimation, eventually might cause a diseased heart to give out. As I have remarked, in many kidney diseases—yes, even in Bright's disease itself—there is no perceptible pain in the back, and these troubles often assert themselves in various symptoms—for instance, in troublesome diarrhœa, blood poison, impaired eyesight, nausea, loss of appe-tite, disordered digestion, loss of consciousness, husky voice and many other complaints too numerous to mention. Indeed thousands of people are suffering from the first stages of Bright's disease to-day, and they do not know it.

In conclusion, I would like to state that I have, since my success with the fireman, repeatedly pre-scribed Warner's Safe Kidney and Liver Cure, and if my professional brethren could only be brought so far as to overcome their prejudice against proprietary medicines they would, undoubtedly, find themselves recompensed for their supposed sacrifice of liberty, as well as by the great benefits that would accrue to the world.

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

To float in with the tide, is undoubtedly very pleasant; but he who hath infinite wisdom, has de-creed that the reward shall ever be commensurate with the effort. Wherefore, he who battles successfully against adverse waves, though he lie for a time exhausted upon the sands, experiences a sense of satisfaction, to which the simple pleasure of the former is as a tiny brook to the broad ocean.

# AYER'S

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trified with by the majority of sufferers. The ordinary cough or cold, resulting, p-rhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. Aven's Cherry Protonal has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay

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A Terrible Cough Cured.

'In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Aver's Cherry Protoral, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the Pectoral, a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your Cherry Pectoral saved me.

Horace Fairshoften.

Rockingham, V., July 15, 1882.

"I have used AYER'S CHERRY PROFORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried.

A J. Chart.

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#### 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—although for myself I understood it well enough; i. e., I knew that I was in communication with spirits without either hearing them, seeing them, or by intuition; but I feel them. I feel the answers by impressions, when I am in mental communication, and feel them with my physical senses when one comes near me, or controls for mechanical writing. On the approach of a spirit I feel a sort of a vague nervousness—at first in the tips of my fingers, then my hands begin to partake of the same feeling, and if the spirit is very strong (or magnetic) the influence pervades my whole physical body—so much so that it interferes with my work, and it sometimes irritates me to such a degree that I involuntarily cry out: "Leave me alone, please," or: "Come, don't bother me now. PII talk to you at such and such a time!" And further, when I am at leisure and the spirit takes control for mechanical writing, this feeling becomes so acute that I can feel the spirit's condition, be it melancholy, sad, hilarious, mischievous, satirical or humorous; its earthly influences, as sensuality, materiality (spiritual darkness), etc. But when in mental communication by impression, I can feel the love which a dear one pours over me, or the beautiful feeling of harmony (the music of the spheres). "Clairsentience" is the word. I have often wonmental communication by impression, I can feet the love which a dear one pours over me, or the beautiful feeling of harmony (the music of the spheres), or the inexpressible thoughts, which can only come from the immortal world, and become so elated there by that I almost imagine myself in their midst, partaking of their happiness. Such are the joys of a feeling or clairsentient medium.

S. S. Charleston, S. C.

#### Magnetism.

To the Editor of the Religio-Philosophical Journal:

There is one subject that I have not seen distussed 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. Those that I magnetized lost all sense of feeling, hearing and seeing except, through me or those put or extraort with sized lost all sense of feeling, hearing and seeing, except through me or those put en rapport with them. Tickling the nestrils with a feather or any other torture applied to them, they appeared wholly unconscious of. No other person could make them see, hear or feel unless put en rapport with them; but if any one pricked or hurt me, they would complain of the pain, which seemed to be quite as severe to them as to me. I have found that mediums when magnetized by spirits are the same.

In the dark circle when the medium is fully entranced, if the spirit hand that goes around touching the members of the circle is pricked or hurt, the medium will complain. This was the case of the few I have tried.

A. K.

Kelley's Island, Ohio.

The Diamond Dyes for family use have no equals. All popular colors easily dyed, fast and beautiful. 10 cents a package.

Thinkers are as scarce as gold, but he whose thought embraces all his subject, who pursues it uninterruptedly and careless of consequences, is a

#### TO CONSUMPTIVES,

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

The great secret of the marriage relation is to learn to hear with each other's failings, not to be blind to them—that is either an impossibility or it is

#### Deservedly Popular.

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

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

A Delicious Oder is imparted by Floreston Cologne. 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.—Longfellow.



### PRE-NATAL CULTURE.

Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON.

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ures all kinds of Piles even when physicis and medicines have before failed. 42- 15 If you have either of these troubles PRICE \$1. USE Druggists Sell \* KIDNEY-WORT

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### THE INDEX!

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> Editors. W. J. POTTER. B. F. UNDERWOOD. CONTRIBUTORS:

will write for The Index every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chad wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

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#### A Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

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. This society has not as an organic association sent out many prolific branches, neither does it bear upon its parent stam evidence of a residence. its parent stem evidence of a rapid growth. Circumstances and conditions either impair or assist the growth and development of all things, and no association can be exempt from the results of circumstances and conditions that environ it. As the fungus growths and the many isms that have impeded its highest and grandest-unfoldment have been pruned from the great body politic, the more symmetrical and perfect is the evidence of the beauty and power of Spiritualism as a divine revelation to humanity.

divine revelation to humanity.

The present condition of Spiritualism seems more favorable to a healthful progresssive development than has been apparent for some years past. The audiences of the First Association of this city still continue large, and are composed of highly intelligent and cultured people, and order and harmony are the ruling elements. A lady, a stranger in our midst, also a stranger to the better and more advanced of our adherents, attended last sunday evening's lecture, and expressed great surprise "when looking over our large and intelligent audience that she could not single out one of the long haired men and short haired women, that she anticipated finding in every spiritual gathering." This is evidence that the extremists and fanatics are becoming better balanced mentally, and all are beginning to question the advisability of accepting as infallible, communications purporting to come from spirits without first submitting them to the crucible of reason, and demanding that they shall be counter-signed by our clearest light and best judg-

All should remember that those who have crossed the line that separates the visible from the invisible shores of time, have not been changed by the shutting of the flood gates of physical life, and may not have advanced any more rapidly either mentally, morally or spiritually than those that have remained with us, and therefore are not any nearer infallible. It should be remembered also that all communications coming from the Spirit-world are colored with the desires, wishes, and peculiar characteristics of the medium through whom they are given. Another important thing to remember is that the controlling spirits of the medium giving the communication are ofttimes more interested in the well being of their mediums, than in the one seeking an audience with their spirit friends, and give advice and coun-sel that may be greatly derogatory to the seeker after truth, but to the greatest ad-vantage to their mediums, utterly regardless of the law of justice which should ever gov-

Our speaker for last month was Cephas B. ynn. 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. Mr. Fletcher is our speak-

er for the present month. Our lyceum is in a flourishing condition. Its numbers are still increasing too rapidly for a systematic or harmonious adjustment of exercises and classes. We are buoyant with the hopeful anticipation of a successful effort to establish a school that will reflect of what she foretold, it will, perhaps, place credit upon this society. Thursday evening, Dec. 28th, we had a festival and Christmas statement. tree. It was made very interesting by all the children taking a part in the operette of Little Red Riding Hood. The attendance was very large, and pleasure and happiness beamed from every face giving evidence of our success in interesting those present. It was prophesied that many of the children would not favor us with their presence after the holidays, but it was a false prophecy as numbers are still being added every Sunday.

The adult class seem to be as earnestly seeking a knowledge of spiritual truths as the children. The duties of your correspondent have been with the children, and she has not been able to take an active part in the exercises of this class, but she is told that the subjects given for lessons are ably and logically discussed, both the negative and affirmative of the proposition being harmoni-ously considered. The following essay upon morality, the subject given some weeks since and which has been continued several Sundays, was read by Mrs. Champion:

"Referring to Webster's unabridged I find morality defined as, 'The system or doctrine of moral duties, or the duties of men in their social character, the practice of the moral duties; virtue.' The first question that naturally arises is this: What are the moral duties that form the basis of true morality. First and foremost of all is justice. Justice in fact forms the basic foundation of all the virtues and of true morality. Charity, toleration and sympathy are only the elucidation of the empirics of the divine law of justice, that we legitimately owe to the great family of man to which we are inseparably connected by an electrical bond of sympathy or an infinite relationship to the causative power or force that projected all into being. Life in all its experiences is only the representative power of what lies behind it, and from which all expressions and manifestations are the legitimate outgrowth, whether of a moral or spiritual character. Although it may not be politic for one to set up a standard of morality for another, yet we can point to the neces sity for each one to live up to their highest convictions of right and fulfill their moral duties as they present themselves to their comprehension. I have said that true justice is the basic foundation of morality, and yet how little true justice we find in our journeyings through life. I can only touch upon this virtue as the time is too short for a comprehensive elucidation of the subject. Of all the words in the English language, justice is to one the most sacred of all the virtues. Justice is the most divine; of all the princidone by men to their fellow men than is done by the tongue of gossip and slander. All are ever too ready to impugn another's act, con-trovert their motives and thereby blast their reputation. All classes of people have too great a tendency to malign each other, if not by an unvarnished tale of slander, by insinnation, innuendoes and significant glances or shrugs of the shoulders, all of which pass current as positive evidence of some wrong committed, some act, motive, or design entertained not in accord with the highest standard of morality. Suddenly the victim of this great injustice is awakened to the fact that his or her reputation, once fair, has become clouded, and they feel the antagonistic elements closing round them. How very few stop to ask of the truth or falsity of the evidence of wrong, and how many seem only true to the life; and if she had stood in the too glad to be able to rehearse something of building, she could not have more accurate an unpleasant character to their eager listen-

ers. 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 meed of praise for the good they may do. Let us one and all try to correct this one great evil that is crying out against us as Spiritualists. Let us practice this one virtue if no more. Let us each and every one of us turn our backs us each and every one of us turn our backs upon every tale of slander and gossip that is rehearsed, and ever reserve our condemnation until we have positive evidence of guilt. Let true justice be the sine qua non of our most earnest endeavors, and when the lives of all are governed by this divine principle, there will be greater harmony among us, and a sweet and holy baptism will enwrap our weary spirits, and peace and good-will will crown our efforts for good." HELEN MAR.

#### A Question.

'Coming Events Cast their Shadows Before.'

To the Editor of the Religio-Philosophical Journal:

Have our spirits the power, under certain conditions, to forecast events that are to occur during earth-life? Doubtless this quesoccur during earth-life? Doubtless this question has occurred to many while investigating the phenomena of Spiritualism. Many manifestations in circles, and when seated with mediums, suggest the possibility of having been caused by the spirits of those present, albeit quite involuntarily so far as normal consciousness was concerned. I have been particularly struck with this thought when seated in circles with a certain young lady, whose arms are always so strongly shaken as to move a quite heavy table into quick, vibratory motions. When she is not present, answers to questions will be given by raps or tippings; but the moment she by raps or tippings; but the moment she joins the circle, her hands, entirely independent of her will, are impelled to strike he requisite responses, sharp and loudly distinct, and as these responses are not often such as she does not wish for, gives proof that her own exercise of will had nothing to do with the answers given; yet, why are the raps and tippings instantly changed for the signals of her hands, the moment she can be used for the purpose?

But to the more immediate subject of our question. A friend of mine, I will call Mr. g, a clear-headed, careful observer, was residing in Dayton, Ohio, some two years ago. He had become acquainted with a colored woman named Smith, originally a resident of a far Southern State. Naturally she was more than commonly intelligent for one of her class, but entirely uneducated. From her earliest childhood she had had the faculty of clairvoyance in a marked degree and in peculiar form; also later in life considerable magnetic force as a healer of disease. She not only was devoid of all knowledge of spirnot only was devoid of all knowledge of spiritual philosophy, but was a staunch adherent of the Methodist Church; nor had she the least understanding of the how or wherefore of her own peculiar gifts. When giving relief by her magnetic treatment, she always mumbles certain unintelligible words, in the firm belief that to them she owes all of noteney received by the movements of her potency received by the movements of her

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

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. Remaining totally entranced some fifteen or twenty minutes, in perfect silence, she came back to her normal state and told him that he was soon going on a distant journey by railroad, to a place very much larger than Dayton, where there were a great many big workshops, and black smoke and fire coming out of tall chimnies day and night; but not finding things as he wished here, he would return part way, and stop at a small town, where he would remain at his business for a short period, till he received a message from the large city, when he would go there again and secure such a situation as he desired, which would induce him to settle down to stay. She now described the men he would be employed by, more especially the younger member of the firm, by certain marked peculiarities of face, body and manner; following this by the statement, that the business was carried on in an old wooden building, but which was held up and swung about clear of the ground, in token that it would soon be moved away. Afterward, she said, there was a large, new brick shop, full of windows, standing clear of all other buildings; and here Mr. H ----g would be started to work, after being received by a tall, slender, light-complexioned young man, having some sort of authority, with hand held out in welcome, and who would make the new situation especially pleasant to him. She then gave a minute description of the interior of the shop; pointing out how the stairway was situated in reference to the room he would occupy, and the entire course he must take from the main door of entrance to the final stopping place; adding, that he would here earn very much increase of salary and be much more satisfactorily situated than he was at present.

When it is stated that she had not the slightest knowledge  $\,$  that  $\,$  Mr.  $\,$  Hformed 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. But the most remarkable phase of her un--g came ples in nature, justice is the most holy. In to such shape as evolved the necessity of his no relation of life is there greater injustice seeking some other field of labor, when he seeking some other field of labor, when he first came to Cleveland; but not securing such a situation as he desired, he retraced his steps as far as Norwalk, and there accepted a temporary place to work. Here then had come to view the large manufacturing city and the small town where he was to have the short stay; and soon after came additional fulfillment of her forecast, in the offer of the situation he desired at the larger city. Still more remarkable, he found that the firm he was employed by had just vacated an old wooden building, to take possession of a new brick factory that was not even erected at the time Mrs. Smith had so minutely described it! More than this, the description of the two proprietors, and especially of the young man in authority who would extend to him a hand of welcome, proved true to the life; and if she had stood in the

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 won-derful 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! And in this statement she never varies. Whoever sits with her for information of the past or present, she invariably insists that they themselves tell her all she reveals while in her trance state, and then she simply repeats it in her conscious

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 inde-pendent of bodily consciousness. In conclusion, this additional query pre-

sents 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.

Interesting Tests Made By The Government Chemist.

Kitchen Economy.

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. Dr. Love's report gives the following:

Baking Powders.         per each ounce powder           "Royal" (cream tartar powder)         127.4           "Patapseo" (alum powder)         125.2           "Rumford's" (phosphate) fresh         122.5           "Rumford's" (phosphate) old         32.7           "Hanford's None Such," fresh         121.6           "Hanford's None Such," old         84.35           "Redhead's"         117.0           "Charm" (alum powder)         116.9           "Charm" (alum powder)         111.9           "Cleveland's (short weight \$4 oz)         110.8           "Sea Foam"         107.9           "Czar"         105.8           "Dr. Price's"         102.6           "Snow Flake" (Groff's, \$2. Paul)         101.88           "Lowis" condensed         98.2           "Congress" yeast         97.5           "C. L. Andrews and Co.'s" (contains alum)         78.17           "Hecker's"         92.5           "Gillet's"         84.2		buengu	
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\* In this report the Government Chemist

says.
"I 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."
Dr. H. A. Mott, the former Government

hemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

### 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 16th ult., he clearly shows that, though now on a higher plane, he is still a Christian, only formulating 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. Instead of believing now that all parts of the Bible were inspired by a personal being called God, he admits that some parts were not, still he believes that "holy men spoke as they were mov-ed by the Holy Ghest," and that God tolerated slavery and polygamy "while trying [does God thy I to carry the people to a higher plane." "But," says he, "they are contrary to the principles of his government." What! Did an omniscient, omnipotent God manage his matters so loosely that he had to tolerate things contrary to the principles of his own government? Dr. Thomas does not say that he believes the Bible story of the fall of Adam and Eve, yet he seems to hold to the atonement. its alleged offspring, for in his remarks on prayer he quotes some of the words ascribed to Jesus while on the cross, to prove his assertion that "prayer in its deepest sense, is sub-mission to the will of God." Of what use, then, is prayer to God, if it cannot effect any change in his conduct? Is it merely plead ing with God to grant the things we want, and then telling him not to regard our wills at all, but to do just as he pleases about granting them? On the contrary prayer addressed to human spirits, in or out of the earth body, might arouse or move them to desired action. But why did Christ suffer his body to be crucified if nobody died in Adam? Certainly, restoration in Christ rests upon the fall in Adam; so if nobody fell, nobody needs raising or restoring. Doubtless Col Ingersoll's momentum carried him too far when he singled out the Baptist Church for special ridicule, and Dr. Thomas magnified the importance of the remark. Was it to win the applause of the members of a sect whose creed, in part, he evidently despises?

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 doctrines 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. If correctly reported, Col. Ingersoll has done nothing of the kind; but he has shown quite conclusively, the perniciousness of Bible teachings when regarded as directly inspired by God himself, thereby placing them above the dominion of reason. Dr. Thomas is trying to correct the reigning orthodoxy by mixing it with common sense, but he is engaged in a hopeless task, for they have no chemical or other affinity for each other. There can be no compromise between evolution and orthodoxy. A dimensional (personal) being either create the dimensionless universebuilt the house without walls and furnished it with suns, planets, comets, etc., or he did not create it. If he did not create it, it is obvious that the Christian fabric is without foundation and must eventually sink out of

sight. Dr. Thomas says: "But because there are portions of the Scriptures that I cannot explain nor accept, shall I, therefore, reject their whole great drift of teaching and their steady progress to a great end?" and answers without this a "Certainly not," and I would echo, "Certainly not," if "these Scriptures" were regarded Price 25 cents.

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 thief on the cross professed faith in Jesus, where-upon Jesus told him that he would be transported to Paradise that very day, and so every murderer is told now-a-days, if he will only profess faith in Jesus.

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." No matter what the crime nor the time of its commission, an intelletual assent to certain dogmas and submitting to water baptism in one of its various forms, secure a through ticket to Paradise. Dr. Thomas would have no difficulty in accounting for the self-con-tradictions and absurdities of the Bible, which he "cannot explain nor accept," if he believed them inspired not by one omniscient personality, but by spirit personalities of hu-man origin and of different degrees of advancement. Is it unreasonable to suppose that the shades of opinion are as various among disembodied spirits as among embodied ones?

St.Paul was doubtlessly 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; litted some vessels for mercy and some for destruction. St. James was inspired by higher spirits when affirming that man's status depended on his works. St. Paul by lower ones, when substituting

faith for work. 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 have invariant. But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Can God banish and recover his omniscience at will? Can man banish and recover his knowledge

Many similar examples are scattered through both the Old and New Testaments which I 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. Hence arise endless controversies and asperities, in which each party feels that he has a real grievance in the misconceptions or misrepresentations of his op-

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 largeminded philosopher to write as if the human race could not fegitimately 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 criticise 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. His moral greatness is recognized and honored by the innumerable multitude of exalted spirits.

"Again (says J.G. J.) does our author realize what he says in stating 'It were better that a man should not be born than that he should be born without the divine element of love." What else could he have properly said? Entirely void of the loving elements, man would be a monster delighting in murder—unfit to

The hypercriticism of my friend is based on misconception. The hypercriticism of my only opponent, the orthodox editor of the New York Independent, is based upon his own ignorance. He accuses me of making a great mistake in saying that Aristotle is no longer an authority in science. In the physiological and physical sciences generally, authors of fifty years ago are of no great value as authorities, and authors dating three centuries back are entirely obsolete. Aristotle is to-day only a literary curiosity, and the editor who asserts his claims as an authority in science shows thereby how very small an amount of scientific knowledge is sufficient for the editor of a religious weekly.
J. R. BUCHANAN.

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. R. M. Devens. Pocasset, Mass. Sold only in boxes.

#### 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 costive, 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 ocen done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin: his spirits are low, and, although he is satis...2d that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to

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