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

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For the Religio-Philosophical Journal. Endue Reverence for the Man Jesus, called "the Christ." .

It is astonishing, in this age of the world, when rationalism and "the scientific method" are asserting their predominant importance in all departments of thought and investigation, how firm a hold the superstitious reverence for Jesus and so-called Christianity has on the minds of many otherwise rational persons. This feeling largely exists even among Liberalists and Spiritualists. A sort of gla mour seems to enthrall men and women in connection with the words, Jesus, Christ and Christian. The heritage of a long line of ancestral superstitions anent Jesus and Chris tianity still firmly holds their minds in it grasp. How many rationalists are there both in and out the ranks of Spiritualism, who still cling to the exploded idea that Jesus was the best, purest, wisest man that ever lived; that his teachings are the acme of re-ligious and moral truth; and Christianity, as taught by him, the only true religion. Of course, impartial, intelligent rationalists well know that there is no truth in these fancies, that the facts of history and critical exegesis completely disprove it. While there is much that is grand, beautiful and true in Jesus's teaching, yet there is also much that is false and, in the light of 19th century civilization, absurd. He was an ignorant Jewish peasant and shared many of the superstitions and absurdities of his people and time. His greatest weakness was his assumption of the title of Messiah. He certainly was not a hypocrite or pretender; hence he must really have believed himself to be the chosen redeemer of Israel, the vice-gerent of Jehovah, the spiritual ruler of the Hebrew nation. As Gautâma Shakya-muni was deluded into believing himself to be the "Buddha," that he had attained to a knowledge of the perfect way, by which mankind might be delivered from the pains and trials of existence and attain nirvana, so Jesus was deluded into believing himself the Messiah of the Jews, the savior and theocratic king of Israel. Such being the case, why should men delude themselves with the idea that Jesus was the best and wisest of men our planet has produced?

In morals Jesus taught nothing really new of value. All his best teachings had been anticipated by others. Jesus deserves credit for emphasizing the importance of purity of heart and life in anticipated. heart and life in contrast with the rigid for-malism and ceremonial of his time, but the old prophets of the eighth century B. c., Isaiah, Amos, Micah, etc., were as fervent as he, if not more so than he, in denunciation of the sacerdotal and ritualistic abuses of their day, and in the enunciation of the paramount importance of the observance of the most exalted moral code. I find nothing in Jesus's teachings more exalted than the burning words of Isaiah, in chapter one, verse 11 to 23. and of Micah, in chapter six, verses 6 to 16. It is not just to other men that one man should be unduly exalted above all others. Jesus was an earnest, honest, moral reformer, and should receive full credit for all he said and did in behalf of truth and right, but others have said and done as much and more than he. It is superstition to regard the words of Jesus, any more than those of any other man, as authoritative, as many Spiritualists and other classes of Liberals seeem to do. A thing is not true because Jesus said it, any more than if John Smith said it. Many things he said were neither true nor wise. Why then do rational thinkers still dub themselves

Christian and claim the word Christianity as synonymous with truth? There is much truth in certain phases of Christianity, but even in the primitive Christianity of Jesus and the Apostles much that is erroneous inheres. There is much truth and beauty in some of the teaching of Buddha and in modern mediæval Buddhism. Should we, therefore, call ourselves Buddhists or revere Buddha as the ideal or perfect religious teacher? pertained to his people, the Jews, exclusively as Buddha's was peculiarly Hindu. The very central principle of Christianity is based upon an exclusively Jewish conception—the advent of the Messiah—Jesus claimed to be this Messiah, and so far as we can gather from the or his authentic words in the first three gospels, he never extended his kingdom so as to embrace all humanity. It was to be confined to the base search him or the levils. who might perhaps accept him as the Jewish Messiah. In Matthew, the oldest and most authentic gospel, Jesus forbids his disciples o preach to the Gentiles and Samaritans, out only to the Israelites. In coming from Galilee to Jerusalem to attend the passover festival, instead of coming through Samaria which lay betweeen Galilee and Judea, he crossed over the Jordan and came through Peraea, or Judea beyond Jordan, recrossing the Jordan after passing the bounds of Samaria, in order to reach Judea. This shows that he shared the prejudices of his countrymen, who regarded the Samaritans as unclean and to be avoided, simply because they were a mixed race, partly Gentile. The stories of Jesus's affiliation with Samaritans ies of Jesus's affiliation with Samaritans found in Luke and John are fabrications, those two gospels being written by Gentile Christians in the interests of an extended or Pauline Christianity, non-Jewish, non-exclusive; and to this end, fact and history were distorted and spurious narratives written by both evangelists. It was the great mind of Paul which extended the gospel to the Gentile world, and broke down the wall of Jewish exclusiveness. For doing this, Paul was violently opposed by the original twelve distinct conception from that of the churches of the chur violently opposed by the original twelve used to express our notiest ideals; for we these conditions the government transports especially for a circle room. The mast war-apostics of Jesus at Jerusalem, headed by will recognize the truth that these ideals did | them, gives them an outiff, and a ticket of derful manifestations were received, and James, the brother of Jesus, who insisted that not originate in Galilee, but are born out of leave when they land at Noumea. The marconviction carried to any one who witnessed to be Christians. Gentiles must first become the heart and mind of humanity." (Onoted riages are arranged for them by the Government transports especially for a circle room. The manifestations were received, and leave when they land at Noumea. The marconviction carried to any one who witnessed to be Christians. Gentiles must first become the heart and mind of humanity." (Onoted Jewish proselytes, must conform to the Mosaic ritual, the ceremonial law, etc. The fact that Jesus's immediate disciples remained strict Jews and opposed Paul so violently for abrogating the Jewish law for Gentile converts, is proof that Jesus had never taught them to consider the Messianic kingdom as embracing the Gentiles, and never abrogated the Jewish law. Moreover, Paul, in his arguments against the twelve apostles, never refers to any words of Jesus on earth as sustaining him in his views. It is beyond all reasonable doubt that the views of Paul were foreign to the mind of Jesus, that Jesus never dreamed of the liberal gospel so eloquently and earnestly advocated by Paul.

Speaking of charitable souls among the Brahmans and Buddhists, a correspondent of the Journal, March 3rd, 1883, calls them "followers of Christ....though they may never have heard his name." I desire, in the name of truth, to enter my protest against the implication contained in this assertion. It is implied that charity, sympathy, beneve-lence, specially pertain to the man Jesus and his teachings, and that these virtues are distinctively Christian in character. Was Jesus the first and only man who ever inculcated kindness and benevolence? Had, not those virtues been in the world thousands of years before Jesus was born. Do we not find them in the Egyptian "Book of the Dead," one of the oldest books on our planet? Did not Buddha 500 years before Christ promplets. dha 500 years before Christ promulgate an ethical system, inclusive of the broadest charity and most far-reaching benevolence (a much more comprehensive system than that of Jesus)? Were not hospitals not only for suffering humanity but for dumb animals, established by the Buddhists in India several hundred years before Christ? What Christian monarch ever sacrificed so much for humanity's sake and established in his kingdom so multiform and vast a series of institutions and regulations for the benefit of mankind, as did Ashoka, the first Buddhish emperor of India? Was Buddha a follower of Christ? Was Ashoka, who lived 250 years before Christ a follower of Jesus and a Christian? Rather, as Buddha and Asheka lived before Christ, Jesus must according to the logic of the correspondent referred to, have been a follower of Buddha and a Buddhist, though he may never have heard of Buddha. Indeed various writers claim that Jesus's teaching's and Christianity were primarily derived from Buddhism. Though there is no truth in this theory, yet chronologically considered, no ob-jection can be urged against it. Buddhist and Brahmans when they practice moral virtues are obeying the teachings of their own religious books, their own religious instructors and guides, given them long before Christ was born. To call them followers of Christ is absurd. As their teachings antedated those of Jesus, much nearer correct would it be to call Christians followers of Buddha and the Brahmanical writers. Does not the book of Leviticus, written probably nearly 500 years before Christ tell us, "Thou shalt love thy neighbor as thy self?" Jesus Forrowed his similar injunction from Leviticus. Would it not be more just to characterize philanthropists as followers of the unknown author of Leviticus' (Ezra?) rather than as followers of Jesus, who merely repeated what he had obtained from the book of Leviticus?

taught the Golden Rule, would it not be more just to call ourselves Hillelites in honor of Hillel, to whom Jesus was indebted for this admirable precept. This sufficiently demonstrates the irrationality and inconsistency of those who call themselves Christians because Jesus taught some excellent moral precepts, none of which were original with himself. It Much of Jesus's teachings, as was much of is time for sensible, rational persons to get Buddha's, was of local value and interest. It rid of this idolatrous Jesus worship, and stand upon their feet like men and women, not as Christians or Buddhists, or Mohammedans, but as Humanitarians, rendering due thanks and giving due credit to Jesus and all other noble souls of the past for their efforts to uplift humanity, but the distinctive followers of no one person. We have no need in our day to go back to a young Asiatic peasant living 2,000 years ago, to learn what is the truest and best in religion or in morals. The moralists and theologians of to-day far exceed those of the crude and limited first century, in thoroughness, strength, clearness, beauty and efficiency. "Act, act, in the Liv-ing Present; let the Dead Past bury its Dead!"

Attention is invited in this connection, to the following extract from a lecture recently delivered by Rev. Rowland Conner before his congregation at East Saginaw, Mich.: "The life of Jesus was really so unlike any life that can be lived at the present day, that its practical influence as an example is of very little value. The theological Christ of the churches is a creature of after development, having little or no positive connection with the historical Jesus, although invested with his name. The ideal Jesus of the churches

in late number of The Index.) Lobserve that correspondents of the Jorn-NAL still quote as authentic, and as indicative of the true character of Jesus, passages put in the mouth of Jesus in the idealistic gospel of John. This despite the fact that it has been shown in the Journal that the gos pel of John is a fiction, and that the speeches of Jesus in that gospel are unhistorical, were manufactured by the unknown author of that book, in order to express his own ideas, not those of the historical Jesus. The Jesus of the first three gospels is a historical character, and no doubt much that is attributed to Jesus in those gospels was really said and done by him; but the Jesus of the fourth gospel never had objective existence, is an ideal creation of the author. It is folly, then, to quote from John's gospel, when speaking of the real man Jesus and of his true charer, yet various writers in the Journal have of late, done this very thing. Truth and justice enter their protest against this vioation of historical verity.

A correspondent in the Journal of March ird, claims that Jesus lived in the spirit, above the flesh, and in ascendency over it, so that in truth he could say, "I am not of this world." The fact is, Jesus, so far as we can determine, never made such an assertion. It is not found in the first three gospels, but in a spurious discourse of Jesus, addressed to the Jews, found in John's gospel. The whole of the discourse in which this passage appears (John viii, 23,) is a fabrication of the writer; the ideas and the style of language are opposite in character to those of the real Jesus in Matthew. Such bombast and bal derdash as John makes Jesus utter, were for eign to the mind of Jesus; they emanated from the Greek Christian metaphysician who composed that gospel, probably one hundred and twenty years after Jesus was crucified John's gospel being probably written about A. D., 150. It was scarcely possible for the genuine Jesus to have said such a thing of himself; it would have been nonsense for him to have said this or the parallel saying, also in John, "My kingdom is not of this world." Jesus was decidedly human. and never claimed to be aught else than a man like other men. The Messiah was to be a man, not a God, a man selected by God to redeem the Jews. Jesus calls himself the Son of Man" in the earlier gospels. It is in John that he is made to speak of himself as the Son of God. Jesus claimed to be the Messiah, and that the kingdom of heaventhat is, the Messianic kingdom—would soon be established. What was the Messianic kingdom? Purely an earthly kingdom, to be established at Jerusalem, the reign of God on earth over the Jews, under the leadership of the Messiah, the vicegerent of God. When Jesus went about proclaiming "the kingdom of heaven is at hand," no reference was made to any kingdom beyond the clouds, but to the establishment of the reign of the Messiah on earth. Jesus's life work, his mission. and his supposed glorious destiny, were all of an earthly nature, all pertained to this world. He could not possibly say that he or his kingdom was not of this world, and no such thought is attributed to him in the synoptic gospels. The author of John, who de-

when Jesus was about ten years old. Instead end of the world (that is, the end of "the of calling ourselves Christians because Jesus age." "the won," aioni), in that generation. age," "the won," aioni), in that generation, the general judgment, and the establishment of Christ's reign. Jesus's kingdom he makes spiritual, supramundane, distant in time; and so he puts in Jesus's mouth such sayings as those above quoted.

In like manner as believers in the ideal Jesus quote the more spiritual passages in John as indicative of the beauty and spirituality of Jesus, passages embodying sentiments never voiced by Jesus, so many free think-ers harshly criticise Jesus for the absurdities and rodomontade the book of John makes him utter-fabrications all of the author. This also is unjust; Jesus should neither be praised nor blamed for anything asserted in the fourth gospel; in discussing the charac-ter of Jesus, that book should never be quoted for or against the Man of Nazareth. Fiction should not be adduced to substantiate what is claimed as historical truth. Much in the first three gospels is unhistorical, but as a record of fact, the fourth gospel is wholly unreliable.

Presidio of San Francisco, Cal.

For the Religio-Philemphical Journal, Random Thoughts.

BY HUDSON TUTTLE.

We find the following interesting paragraph in a newspaper:

"Every six months, a notice is circulated in the female penitentiaries of France, calling upon all women who feel inclined to go out to New Caledonia and be married to make an application to that effect through the or of the colony, who has a selection of wellbehaved convicts ready for them to choose fancy within certain limits, for the proporthree to one. It has frequently happened that pretty girls have been wooed by warders. free-settlers or time-expired soldiers, and sailors, instead of by convicts. In such cases the Governor can only assent to a marriage on condition that the female convict's free lover shall place himself in the position of a ticket-of-leave man, and undertake never to leave the colony. The married couple get huts and free grants of land, and all they can draw from it by their own labor becomes theirs. During five years, they are subjected to the obligation of reporting themselves weekly at the district police-office; and they are forbidden to enter public houses, and must not be found out of doors at night. This probationary period being satisfactorily pas-sed, they get their full freedom, but subject always to the condition of remaining in the colony. To this rule, the law has forbidden that any exception shall be made. On no account whatever must convicts who have accepted grants of land and contracted 'administrative marriages,' as they are called, ever return to France.

Here is being tested a most important ex-periment in social science, and it will be of greatest interest to determine what charac ter the children of such parentage will manifest. By the laws of heredity they ought to be of no high moral type, as both father and mother are of the criminal class, yet when we take into consideration that the great majority of the so-called criminals, are such by force of circumstances rather than innate disposition or tendency, and that many socalled crimes are such by force of law, and not from natural right or justice, we may safely hazzard the prophecy that the offspring will be equal to the average of the class from which their parents came, and not less moral than the children of non-criminals.

THE ONEIDA COMMUNITY.

This famous community has disorganized "The property, valued at \$600,000, has been divided into shares and distributed among the members upon a basis partly of the amount brought in by each and partly by the number of year's residence. The stock is charged with the maintainance of the aged and the children born under complex-marriage until old enough to earn their living. They have given up their evening meetings their music, their theatre and dances, their parties and their amusements. I was also surprised to see that the ladies had mostly repudiated the short hair and short dresses of past times.

"There is—especially among the older members—a hope that they can re-unite and make a new start at some future day upon the old order of things. The financial affairs of the new organization are successful. The seceding members cannot sell out their stocks to outsiders for a number of years, and the remaining ones are buying it in as fast as possible. They have given up the Wallingford establishment, and Mr. Noyes and some forty members are at Niagara Falls."

Such is the end of a community establishsired to free Jesus of everything of an ex-clusively Jewish nature, entirely omits in of the New Testament, in imitation of the Again, Jesus derived the Golden Rule from his gospel all saying of Jesus concerning Essenes. It was an anomaly in the present nite(galvanized india-rubber) is to keep it in Hillel, the eminent Jewish rabbi, who died the Messianic kingdom on earth, the speedy age, but was held together by strong relig-

ions faith and devotion to the leader. Pecuniarily it was a great success, and there was no antagonism so long as the religious fervor remained, but it did not require close observation to see that during late years, that it was only a question of time how long it would stand.

Four years ago, I addressed a grove meeting near Oneida, and after the morning lecture, a gentleman introduced himself to Mrs. Tuttle and myself, as a member of the community, and invited us to pass a day or two at the home. We accepted the generous invitation, and during the day our host drove over the beautiful farm and we inspected the shops and manufactories. At evening Mrs. Tuttle, by request, gave an entertainment in the well appointed lecture room or theatre. The room was filled, for nearly all attended, and there were the aged and the children. The faces presented a remarkable study. The elder people, I found by conversation; were by no means bigoted, and were penetrated by the spirit of the age, and the younger members were still more free. I said to my host, "How long will you be able to hold these people, who are thinking so actively, in the net of a theology belonging to an age of the world two thousand years gone by?" He replied that they had already escaped, and that Noyes and those who sympathized with him had gone to Niagara to make another

Really, Spiritualism was an important factor in this work of disintegration. I was informed by a member that Noyes became alarmed at the tendency in the minds of a majority of the community toward free-thought and infidelity; especially his son, who was looked upon as his legitimate suc-cessor, and whom he himself so regarded, sults than the disease. The infidels became Spiritualists, mediums were developed among from; and each girl may consult her own them, circles were constantly held, and a flood of new light and life burst in, which tion of marriageable men to women is about | rent the bands of superstition and reverence asunder. Such, I was told, was the most potent cause of disintegration. Religious bondage cannot exist in the presence of Spiritualism. When one becomes sensitive to the thoughts of spirits, they receive a constant stream of inspiration, and the old prejudices are swept insensibly away. If Noyes wished to hold the tight reins of discipline, and maintain his community in its integrity he could not have made a greater olunder than introducing Spiritualism. Infidelity could not do so great harm, for it is negative, while Spiritualism cannot be otherwise than an active and aggressive agency.

> During a short stay at Pensacola and Galveston, Prof. Jordan collected 129 species of marine fishes, of which sixteen were previously undescribed.

If M. Risler has made correct observations, the wheat plant never grows upon any day when the temperature of the air does not for period of several hours at least rise above 13 degrees Fahrenheit.

The Lesseps plan for the inland sea in Algeria is to cut a canal between Gabes and Bisera, the chief centres of North African trade, connecting several "chotts," the first of which is asserted to be at least fourteen times as large as the Lake of Geneva.

According to the London Court Journal the institution of bronze earrings with Merit" engraved on them, is said be contemplated by the authorities. These ornaments are to be given to female nurses who have distinguished themselves in hospital service during war.

The United States steamer Enterprise, Commander A. S. Barker, sailed Dec. 28th for the Cape Verde Islands and the China station via Cape Town. The Enterprise has the outfit necessary for a scientific cruise. and will take deep sea soundings every hun-dred miles from the United States to Cape

Very good paper is manufactured in Na-ples, in a primitive way, from the bark of a kind of daphne. The fresh bark is ground between stones into a very fine pulp, and as much as is required for a sheet is thrown into a caldron containing boiling water. The pulp spreads in an equal layer over the water, and is then taken out.

In the southern portion of the country drained by the River_Congo, in Africa, there has been found by Lieut. Wissman a very dense population. During his journey from Loanda to Langibar this traveller did not seem to have met with any serious obstacles. On the contrary, the noted Mirambo gave him every assistance. At one portion of his route he found a tribe of dwarf ne-

Herr W. Hempel, a German chemist, has been examining into the causes which occasion a loss of insulating power in ebonite. surface, it is found, deteriorates in light, therefore all delicate electrical apparatus should be kept in the dark; but the best way to prevent deterioration of the eboSpiritualism, Its Past, Present and Future, with its Horoscope.

An Address Delivered at Washington Hall, by Sarah A. Harris, of Berkeley, before the Spiritualist Societies of San Francisco, Cal., on the Occasion of their Union Anniversary of the 35th Year of Modern Spiritualism.

Modern Spiritualism is but a phase in the transition between the inspiration of the past and future; no age has received all the truth, and no one person all the inspiration of his era. The work of ancient Spiritualism has been to evolve such truths as the want of each age demanded, and in every great religious faith there has been a nucleus of truth, though it may have been surrounded by superstitions, and often buried in the debris of decaying religious systems; still there have been garnered those truths which

are eternal, gems which time cannot dim.

There are standing out against the background of the dim past inspirational stars who have projected their light into that distant future when the millennium dawn shall have grown to noon-day brightness, and every succeeding cycle of time will only add new glory to those grand souls to whom

such inspiration came.

As we turn back the pages of time it would seem that ages were required to clothe such souls as could give those truths, and they are individualized; we naturally associate them with the persons who gave them to mankind. This is true of Plato, the greatest of transcendentalists, to whose soul there came that divinest of inspiration, "That spirit is the reality and matter the effect." No modern idealist can take from that truth the individuality which makes it Platonian. the individuality which makes it Platonian.

Mohammed's central truth, "One God, Father of All," and Buddha's "Great Renunciation," came down to us shrined in Oriental mystielsms and garlanded in lotus bloom. That grand old stoic, Socrates, who drank the fatal hemlock as sacredly as he would have quaffed the nectar of the gods, gave to the world the sublimity of "Faith in truth;" and from out the isles of pagan deities, whose grotesque shapes give a weird air to the Orient, we hear the true love notes in the words of a Confucius, whose inspiration seems to have come from the love realm of the Infinite, so fraught is it with those truths which proclaim a common humanity. Then, again, above the smoke and horrors of the Inquisition, that fanaticism which lightod the faggots it had piled around the faithful, watching the white lips until death had sealed them as martyrs—above all this there came the sweet words, "Love, ye one another; for inasmuch as ye have done this unto the least of these my brethren, ye have done it unto me. Let him who is without sin cast the first stone, and to the pure in heart all things are pure." How these gems of truth cluster around the Christ, and glow with a steady light all through the dark ages of superstition and intellectual lethargy, and there is no soul but feels they must have been an inspiration from a divine source.

This has been the past of Spiritualism. What of to-day? Modern Spiritualism is neither constructive nor conservative, and it regists with an overwhelming power all effort at organization, and its present work seems to be one of disintegration; it holds a golvent which, taking one by one those old religious faiths, sets free the truth enshrined in each, atterly dissolving those superstitions which have accumulated during the ages. Present faiths are also permeated and disintegrated by this spiritualized chemical. Churches, shrines and altars heretofore sacred to the tread of those supposed to have been ordained of God, and even the "Holy of Holies" are invaded with the spirit of unrest, which modern Spiritualism has brought to the world. Social life is swept by storms which threaten to destroy what time has rendered sacred and love enshrined. Monarchies, kingdoms and dynasties totter and tremble, and in their death throes cries of anguish fill all Europe. Oppressor and oppressed have kindred wrongs to redress, and both bond and free feel the upheaval of those spiritual forces that surge with overwhelming power through humanity.

The work of Spiritualism at the present day, seems to be the breaking up of the old letting the truth go free, and the disintegra-tion of present conditions socially, politically and spiritually. Republics and empires feel the influence; corporations tremble from center to circumference when they feel the spirit of unrest among the laboring classes, and the poor man looks with anxiety on his helpless family when he hears the roar of the conflict between capital and labor. Above the din of battle and the crash of arms, the conservative raises his voice but is powerless to stay the tide, for modern Spiritualism keeps steadily at its work of disintegration until we cry out in anguish for a prophetic inspiration which shall give us light to guide us through the threatened chaos. That inspiration will come in the near future; above the smoke and din we see a light shining from afar; above the crash and decay of superstitions, we hear the firm voice of reason, and in the Iull which follows, we hear the murmur of humanity asking for peace, and we know the future is dawning which is to usher in a new era for Spiritualism, and that reconstruction is to be the work of that future; that the truths of the ages are to be set in reason; that the republic of the future will not only float freedom's banner, but that its stars and stripes will float over a people free indeed In that future there will be no Church and State, for truth will prevail, and eternal truths cannot conflict. Wars will be no more, for the world will know a common brotherhood, with one God, one faith, that of an assured immortality.

In that future we see no more conflict be tween science and religion, for both will be founded in truth, and superstition shall not prevail against them. Are we not all looking for this millennium dawn, and is not modern Spiritualism the solvent which shall crystallize the truth of the past in the heat and conflict of the present? Is it not the mighty force which shall shape the future under the guidance of Reason into universal leve and freedom? God speed the right!

THE HOBOSCOPE OF SPIRITUALISM. Thy horoscope, O Spiritualism, we cast in the Eternal Mind, where first was symboled the coming man, and there was set thy first house, long ages ere the sweet Plejades were eradled in the lap of time, listening to the Iullabies when first the morning stars together sang. Thou didst not come forth armed and equipped for battle like some tabled god of old, for thou wert an integral factor in that infinite plan which has wrought out immortality for man. Thy meed and germinating time were complete long ages ere that magic circle of light was

to cast man's horoscope. Thou hadst a vig-orous growth ere man had thought to make the luminous zodiac a symbol of that infin-abusive of common sense. ity which ever was, and ever shall be, without beginning of days or end of years. Thy first inspiration was born of that harmony which hath pulsated through time and space an infinite melody of divine truth and eauty. Thou didst not flash upon the world like a meteor whose lurid light dazzles the beholder, but thou camest with a certain light, like some mighty planet that travels his orbit in fixed cycles of time, and, when he nears his central source at his perihelion, seems to gather a fresh impetus which speeds him on his distant path. So thou, in those cycles of time which bring earth's children nearer their divine source, gatherest fresh inspiration with which to strew thy circling path toward the infinite. Thou didst not like some tropical plant; germinate, bud, blossom and die, ere yet thine infancy was heralded, for traveling in that zodiac which casts man's spiritual horoscope, thou didst bud and blossom, under the ascendency of each of the magic twelve, and thy fruitage is the filling out of the possibility of every human soul. Thou art not like some slender sapling, the growth of one short summer, which, when the winds of winter sweep through its slender branches and the pitiless frost saps its weakened life forces, lies prone upon the ground like a broken reed and is only remembered as a thing that was, for hy roots running down into the eternity of ne past gatherest thy sustenance from the Infinite. Thy past has been that inspiration which has strewn along thy pathway eternal truths, and though the dust of ages has concealed their light, still their lustre remains undimmed.

Thy present is to bring to the light of day those buried gems of truth, burning from them in Reason's refining crucible the surrounding dross, and returning to the dim iges of the past, the superstitions which

have concealed them from man's vision.

This is thy present work. Thy future, how glorious, for thy mission is to reset those gems of truth in a triumphal arch of human progress, which future ages shall complete into a circle which shall encompass humanity, developing souls, making an individualized immortality for each.

The key stone of that arch of burnished gems, the brightest and the best, the fair ruitage of thy buds and blossoms, shall be that truth which thou hast brought to humanity, "That when a man dies he shall live again;" this, thy mission. Infinite: thy again;" this, thy mission, Infinite; thy source, endless. Oh! Spiritualism, each returning year, we speed thee on thy shining way toward the Infinite.

> For the Religio-Philosophical Journal. Conservative Spiritualism.

> > BY M. R. K. WRIGHT.

There are two sides, it is said, to every sub ject. Spiritualism is not exempt from this feature of contradistinctions. The novice in spiritual research, like the new proselyte to some effervescent and impressive form of religious belief, is almost invariably, a toady. He assumes to know every thing, and he strikes at all opposition with a reckless animosity and conceit. It is not so with those who have outlived their enthusiasm, and who have discovered that error is a concomitant of all faith and understanding.

The writer was once a most devout sup porter of Spiritualism. He imagined that nothing very bad would come from a superterrestrial source, and, to his personal injury, he gave unhe-statingly of his time and immaculate cause. It is precisely the same way with religionists of all kinds. They give their money freely and defend their opinions, whether right or wrong, without judgment or reason, and they are often bitter, if not abusive, toward those who differ with them in opinion.

This is all the result of ignorance to being with. It shows conclusively that mankind have not attained to a very high standard of moral and intellectual growth, and it is, moreover, pretty strong evidence of a want of proper parental influence and council. Instead of being trained to proper methods of thought, and directed to treat all questions with careful consideration, receiving the truth in all, we continue to float upon a sea of uncertainty, like a ship without a rudder, catching upon every thing, until we sink beneath the waves of personal stupidity and despair.

What is the use of believing in any form of religion that is founded upon supposition? Is it not enough to endorse that portion of our established faith which is founded in eason and supported by adequate evidence? Why should we consume the chaff with the wheat? Can we not be taught to distinguish between truth and error, right and wrong, without having to pass through a most try-

ing school of graduations in belief. We have been obliged to accept a thousand false doctrines, and yield to the insensate twaddle of whimsical potentates of new ideas, and what has been the result? Simply contention, confusion, contradiction and reaction of the popular mind. Spiritualism is no more perfect or sacred than the old forms of religion. It has only one distinguishing feature not manifest in the common sentiment of the church, and that is its asserted recognition of the presence of the so-called dead, and their near relation to and possible communion with us.

It cannot be said that Spiritualism is a doctrine of recent origin. It is as old as humanity itself. It has ever been recognized as an integral part of the religion of all nations. The Bible contains a sufficiency of this vital element, but the Christian world has neglected to respect it. The spirit remains in the book, but is not practical in the faith. A popular conservatism of ideas confronts and secludes the truth.

Are we not likely as Spiritualists, to eventnally fall into the same morbid state of indifference to the question of facts and evidence, through the force of transcendent habit. Is not our simple faith or knowledge of the nearness and conscious influence of the departed, likely to be supplanted by a stern and unbending autocracy of opinion, sentiment and social union? As a class of believers, Spiritualists are divided. They are not at variance on the subject of spirit ual intercourse, but on collateral issues. It s only where positive knowledge is wanting that men differ. Where questions are to be guessed at, we are all selfish enough to satisfy ourselves with some superficial notion of

our own. This is all wrong in the light of true principles of logic. Why should we believe before we know? It is a matter of doubt whether Spiritualism is a form of religion, or whether it will bear to be characterized by the meaning attached to that word. In long ages ere that magic circle of light was fact, it is a matter of uncertainty as to formed, which girdles in the mystic twelve— whether all so-called religion is not an unthat twelve by which the ancients were wont qualified humbug. We certainly know that

As Spiritualists, what do we know about the future or the departed, that we should begin to salt down our opinions and freedom of mind in some orthodox society or organization? If, as a medium, any person is attended by a guardian spirit, with whom communion is certain and frequent, what is there about it that demands special veneration or provided the special veneration of the spec tion or worship? Can we not respect a dead friend in the same manner as a living one, or one yet remaining in the flesh? The trouble is we worship too much and reflect too little.

A friend of mine lived on the other side of a high stone wall. I could not see him, although I knew he was there, because I could hear his voice. He conversed with me. I might have conceived of the presence of God, and so fell down to adore him; that is the ordinary way; but reason said, "No! Why worship a being of whom you know comparatively nothing? It is well to be pleasant with your unseen visitor, but you have a right to judge of his character by his conversations and counsel, without falling into the stupid habit of worshiping him or the objects of that life which he claims are more exalted than our own.

Is not this the situation of the Spiritualist? Should we believe in the utterances of the "invisibles" when we know that they are either false or foolish? Suppose that the atmosphere, which surrounds us, is densely peopled by spirits, and it undoubtedly is, what is there about that fact to cause us to become saintly fanatics to our peculiar notions in regard to it? Are people any better or more in need of our particular respect and admiration in consequence of being dead and unseen?

At one time I thought that if I could get : pleasant word from a spirit friend, that I was more than blessed. After thirty-five years experience as an investigator of psychomental and physical phenomena, and after thirteen years of silent auditive communion with spirits, I have no such feeling. I think that all orthodoxy in Spiritualism is un-necessary, and aside from the plain, domonstrable fact of spiritual intercourse, our favorite faith is no better than any other, and I would as soon listen to the worthy teachings of a worthy Christian minister who would acknowledge the truth of spirit-ual intercourse, as one of our own persua-

Conservatism in any case or cause is attributable to restrictive methods of thought, if not to uncertainty in understanding. The most righteous as well as ennobling status of mind, is that which belongs to a self-paired menhood and which payer becomes poised manhood, and which never becomes impaled by fostering sentiment or belief. To be naturally free and just in thought, is not only noble, but the highest and most commanding mental position which we can attain. In this light the intellect cannot be bound to any form of faith or belief. It regards, in all cases, the spiritual as it does the natural, that is, with a view to all that is good and best connected with it, without conceit, selfishness or a desire to bring personal opinions to the foreground of prominence and distinction.

A Band of Fanatics in a Mexican Village.

DENVER, Col., March 25. There are in New

Mexico about 2,000 persons belonging to the 'Hermano's Penitentes," a fanatical religious sect, who believe in the periodical atonement of sin by inflicting on their bodies agonizing tortures. They were originally Roman Catholics, but Archbishop Laney banished them rom the communion. Great care to prevent the discovery of their identity, all being masked while conducting their pen-ance. The devotees often travel hundreds of miles to undergo the prescribed tortures. Los Griegos, a small Mexican village near Albuquerque, contains the great body of the Penitentes Yesterday morning their ceremonies were inaugurated by an introductory procession containing about thirty men and women. The process of purification by torture began at 10 o'clock. Five men, naked to the waist, barefooted and wearing black robes and hoods that completely concealed their identity, were seen to issue above the lodge house of the sect, led by the master of ceremonies, who carried a genuine cat-o'-nine-tails. Two huge wooden crosses, weighing 250 pounds each, were placed on the shoulders of two of the self-torturers. The sharp edges cut into the naked flesh, caused the blood to spurt out and drop to the ground. One penitente produced a sharp goad, which he thrust into the flesh of his fellow-sufferers from time to time, while the procession moved up the street, singing a wild chant in Spanish. Halting once, the crosses were transferred to the shoulders of others, the attendants meanwhile applying their rawhide whips mercilessly, each blow taking off skin and bits of flesh. The procession again started and took its way to the goal, half a mile away. During the march not a groan was heard nor was a word spoken, but just before reaching the goal, a small adobe hut, an ordeal was encountered which tried the nerves of the boldest. For some distance before the door cactus plants had been thickly strewn upon the ground, and as the barefooted cross bearers approached them one hesitated. Instantly half a dozen whips descended upon his bare shoulders, and with a bound he sprang into the thorny plants, his every step and the footsteps of his followers being marked with blood. As the torture grew more terrible, the chant grew louder and the thongs fell with more vigor. Reaching the door of the house the procession was lost sight of. A sentinel guarding the entrance and only broken whips and poles and the blood bore witness of what transpired within. Issuing from the house the procession re-formed and turned to their house of worship, and so the horrifying exercises continued, one band of penitentes succeeding another until night, when a grand proces sion and chant wound up the exercises for the day. During these marches to and from the house of refuge the scene at times was too sickening for description. Powerful men submitted their bodies to the most merciless flaggelation until, in some instances the bare muscle was seen quivering at every blow. The whole proceeding was a savage attempt to honor the Easter season. Hitherto the law has made no attempt to check these wild exercises, although a penitente who threw another bearing a cross into the river near San Juan and drowned him was lynched by the infuriated witnesses.—Ex.

Men will wrangle for religion, write for it, die for it, any thing but live for it.

Horsford's Acid Phosphate. BEWARE OF IMITATIONS.

Imitations and counterfeits have again ap peared. Be sure that the word "Horsrord's is on the wrapper. None are genuine with The Coming Church-No Church.

To the Editor of the Religio-Philosophical Journal:

We hear and read much about "the coming church" in these days, "where it is to come from" and what it is to "look like," etc.; all agree that the church of the present is being liberalized, and when we consider the tendency of the times toward the lifting up of the entire human race, the humanitarian teachings of Jesus of Nazareth and the universal affliction of which the truths of Spiritualism are capable, we can scarcely resist the conclusion that liberalization of the church will continue until it is liberalized "World without end. out of existence.

Those who accept the general creed of the church, that there is in the future life a hell to avoid and a heaven to gain, band themselves together that they may the better assist one another to overcome the evil tendencies of their "deprayed" natures, and rely upon some person or thing to save them from an impending calamity which has no existence. It matters not how much a church may be "liberalized," it is an exclusive institution and cannot possibly be admitted a place among a cosmopolitan people.

The church may have been useful in the past to keep a barbarous element in subjection to authority; or, with all the expense attendent upon superstition, it may have been cheaper to government than a standing army of the strength which would be neces sary; beside, fear of future evil was more safe and potent with a savage population than armed force. Macauley says in his history of England, that the priest was better than the soldiers. But in a condition of society like that to which we are hastening, wherein man will be divested of vanity and selfish ambition, and in the light of a spiritual and moral world acknowledge the right and privileges of every other man, where, in the name of common sense, will there be need of a church?

No Spiritualist can justly claim that church associations will help any one to a higher life, when all will be en rapport with spirits, high and low; we helping the low and the high helping us, how can we be in need of church societies? Religion is an individual matter, not a society matter. Our spiritual elevation depends upon individual experience, which in turn depends upon wise di-rection, and there is no dividing line between earth and spirit life. Life is one and indi-

"Circumstances alter cases." A fear of hell fire was necessary in a remote period perhaps. A liberal church may be a necessity in our time, but in "the future," that good time coming," when men and women will know themselves and each other, comprehending their true relations to spirits and mortals, and perceive that the practice of truth, mercy and justice will alone elevate them morally and spiritually, and the exercise of a good understanding will save them many an unnecessary disappointment.—then the day of the church will have passed away, it will be no more needed here than in heaven.

When we wish to know whether an institution is good or bad, we must weigh the good accomplished by it with the evil; if the good predominates we say it is good; if not, evil. There, probably, never was an institution established which was wholly evil or wholly good. The Masonie and Old Fellow societies. good. The Masonic and Odd Fellow societies, we suppose produce more good than evil; they lessen the sum of human woe by snatching the unfortunates of their number from But in as far as any of these societies, Masonic, Odd Fellows, Christian or any other, bestow all their charity and sympathy on a circumscribed few, they are robbing all the rest of mankind of their share, and therefore 1 conclude they will not be societies "of the future," for in the remote future as Burns

"Man to man, the world o'er Will brothers be and a' that." Sturgis, Mich. THOS. HARDING.

Spiritual Harps.

The ghost of that countess of Orlamunde usually seen every seven years, preceded by the sound of a harp, on which instrument she had been a proficient," was a remarka-bly impressive musical apparition. The countess was a German ghost-Germany is the mother of many ghosts—and in her lifetime had borne two sons to a certain margrave of Brandenburg, who refused to make her his lawful wife, however. In revenge she had administered poison to her children, whereupon, to punish her sins, the margrave had bricked her up alive in one of the yaults of the castle of Neuhaus, in Bohemia. The ghost-who acquired the title of "the White Lady" which has been appropriated in what may be called an "untradesmanlike" way by many other spectres-did not confine itself to one particular spot, but haunted generally the castles and palaces belonging to the royal family of Prussia. The countess was wont, however, to appear more frequently to children than adults, "as if," says a historian and an apologist, "the love she had denied her own off-spring in life was now her torment, and she sought a reconciliation with childhood in general." Two young ladies attached to the court of Prussia related that while occupied with their needlework and conversing about the diversions of the court they suddenly heard the sound of a stringed instrument like a harp, proceeding, as it seemed, from behind the stove which occupied a corner of the room. One of the girls with a yard measure struck the spot whence the sound issued; the music ceased but the yard measure was wrested from her hand. Presently the music was repeated, however; a white figure issued from the neighborhood of the stove and advanced into the room. The young lady, of course, screamed and fainted. She could hardly be expected to do otherwise in such circumstances. Upon other occasions the White Lady has been heard to speak, and in the Latin tongue, but whether she then played upon her harp by way of accompaniment of her locution has not been disclosed. It may be added that concerning the identity of this musical apparition much dispute has arisen. While some hold the White Lady to be the countess of Orlamunde, others maintain her to be a certain Princess Bertha von Rosenburg, who flourished and perished in the fifteenth century.—London Graphic.

Dr. Lepsius, of Darmstadt, is to be sent by the Berlin Academy of Sciences to Athens, with an assistant, to make a geological survey of the district, and to decide, if possible, the age and origin of the Athenian marbles. Six years ago, on Feb. 12, 1877, the first public exhibition of the telephone was made in Lyceum Hall, Salem, Mass.

A Voice From the People.

CREATEST CURATIVE SUCCESS OF THE AGE

No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to-day the best known curative article in the world. Its marvellous renown is not due to the advertising it has received. It is fam. ous by reason of its inherent virtues. It does all that is claimed for it. It is the most powerful, speedy and effective agent known for the building up of debilitated systems and general family medicine.

Winston Forsythe Co., N. C., March 15, 1889. Gents-I desire to express to you my thanks for your won. derful Hop Bitters. I was troubled with Dyspepsia for five years previous to commencing the use of your Hop Bitters omosix months ago. My curo has been wonderful. I am naster of the First Methodist Church of this place, and my whole congregation can testify to the great virtue of your bitters.

Very respectfully. REV. H. FEREBEE. Rochester, N. V., March 11, 1880.

Hop Bitters Co.—Please accept our grateful acknowledge ment for the Hop Bitters you were so kind to donate, and which were such a benefit to us. We are so built up with it we feel young again.

OLD LADIES OF THE HOME OF THE FRIENDLESS.

Delovan, Wis., Sept. 24, 1880. Gents-I have taken not quite one bottle of the Hop Blitters I was a feeble old man of 78 when I got it. To day I am as active and feel as well as I did at 80. I see a great many that need such a medicine. D. ROYGE.

Monroe, Mich., Sept. 25, 1875. Sirs-I have been taking Hop Bitters for inflormation of the kidneys and bladder; it has done for me what four doctors falled to do—cured me. The effect of the Bitters scemed like magic. W. L. CARTER.

If you have a sick friend, whose life is a burden one bettle of Hop Bitters will restore that friend to perfect health and

Bradford, Pa., May 8, 1981. "It has cured me of several diseases, such as nervousness ickness at the stomach, monthly troubles, &c. I have not seen a sick day since I took Hop Ditters."

MRS. FANNIE GREEN. Evansville, Wis., June 24, 1882. Gentlemen-No medicine has had one-half the sale here and given such universal satisfaction as your Hop Litters have. We take pleasure in speaking for their welfare, as every one who tries them is well satisfied with their r sults. Several such remarkable cures have been made with them here that there are a number of carnest workers in the Hop Bitters cause. One person gained eleven pounds from taking only a few bottles. SMITH & IDE.

Bay City, Mich., Feb. 3, 1880. Hop Bitters Company-I think it my duty to send you a recommend for the benefit of any person wishing to know whether Hop Bitters are good or not. I know they are good for general debility and indigestion: strengthen the nervous system and make new life. I recommend my patients to use

Dr. A. PLATT, Treater of Chronic Piseases. Superior, Wis., Jan., 1880.

I heard in myneighborhood that yo ur Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease, and as I had been troubled for afteen years with neuralgia and all kinds of Theumatic com. plaints and kidney trouble, I took one bottle according to directions. It at once did me a great deal of good, and I used four battles more. I am an old man, but am now as well as I can wish. There are seven or eight families in our place using Hep Bitters for their family medicine, and are so well satisfied with it they will use no other. One lady here has been bedridden for years, is well and doing her work from the use of three bottles.

LEONARD WHITDECK.

What it Did for an Old Lady.

Coshecton Station, N. V., Dec. 28, 1878. Gents—A number of people had been using your litters here, and with marked effect. A lady of over seventy years, had been sick for the past ten years; she had not been able to be around. Six months ago she was helpless. Her old remedies or physicians being of no avail, I sent forty-five miles, and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to take care of her own room and walk out to her neighbor's, and has improved all the time slace. My wife and children also have derived great benefit from their use.

W. B. HATHAWAY, Agt. U. S. Ex. Co.

Honest Old Tim.

Gorham, N. H., July 14, 1879. Gorham, N. H., July 14, 1879.

Gents—Whoever you are, I don't know; but I feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

Tim Burch.

Anna Maria Krider, wife of Tobias K.

Chambersburg, July 25, 1875. Chambersburg, July 25, 1875.

This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now past seventy-four years of ago. My health has been very bad for many years past. I was troubled with weakness, bad cough, dyspepsia, great debility and constipation of the bowels. I was somiserable I could cat nothing. I heard of Hop Bitters and was resolved to try them I have only used three bottles, and I feel wonderful good, well and strong again. My bowels are regular, my appetite good, and cough gone. I think it my duty to let the people know how bad I was and what the medicine has done for me, so they can cure themselves with it.

My wife was troubled for years with blotches, moth patches, freckies and pimples on her face, which nearly amaged the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effects. A lady friend, of Syracuse N. Y., who had had similar experience and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's and given her such health that it seems almost a miracle.

A MEMBER OF CANADIAN PARLIAMENT. A Rich Lady's Experience.

I travelled all over Europe and other foreign countries at a cost of thousands of dollars in search of health and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home.

A TANY Appries. We

A Laby, Augusta, Me.

1 had been sick and miserable so long, causing my husban I had been sick and miserable so long, causing my husband so much trouble and expense, no one knowing what alled me. I was so completely disheartened and discouraged that I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family inought it strange and unnatural, but when I told them what had helped me, they said, "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."

My mether says Hop Bitters is the only thing that will keep her from her old and severe attacks of paralysis and head-ache.—ED. Oswego Sun.

Luddington, Mich. Feb. 2, 1880.

I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate.

H. T. ALEXANDER.

THE HOLLOW GLOBE:

THE WORLD'S ACITATOR AND RECONCILER.

A Treatise on the Physical Conformation of the Earth, Presented through the organism of M. L. Sherman, M. D., and written by Wm. F. Lyon,
Price, \$2.00; postage, 10 cents.
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OR MAGNETISM AND CLAIRVOYANCE.

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This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetism or Mesmerism and the psychic laws relating thereto presented in a concise and practical manner than any work we know of. Every one investigating the psychic phenomena should get and read this little book. 104 pp., 16mo, Price 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

3

Woman and the Household.

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

THE WORLD IS GROWING BETTER.

The world is growing better! Thought takes a wider sweep; The hand of sturdy labor With a friendly hand we greet; We will not drink the bitter When so little makes it sweet!

The world is growing richer. in wealth brought from the earth-But better, far, with treasures found In mines of sterling worth, For noble deeds are honored more Than simple claims of birth.

The world is growing better! Vith fewer musty creeds, With more of human strivings To answer human needs, With precious harvests garnered As the growth of precious seeds.

One of the best known and worthiest citizens of New York has peacefully shaken off the burdens of this life and gone to his spir-

"That good gray head that all men knew." was laid down to rest crowned with the unnumbered blessings of those to whom he has been the truest of benefactors. He put into their hands weapons of skill with which to fight life's battles; he provided them with proper implements for developing their inherent faculties. He made no distinction between young men and young women, or rather, he instituted technical schools for both, provided them with a magnificent building for class rooms and left these schools with an endowment sufficient to cover all necessary expenses.

Peter Cooper had the largest, gentlest, sweetest of human hearts, and a head that was its mate. His religion was humanitarian and liberal, his creed being summed up in the one word, "Love." The favorite text of the large natured old man was, "He that dwelleth in Love dwelleth in Gol, for God is Love." And all that he did during a long. happy and eminently successful life, tended to help his fellows intelligently. He was one among them, sharing their sorrows and rejoicing in their joys, and placing a great proportion of a large fortune, legitimately obtained, at their service.

Why do we dwell out his character and his departure from among us? Because he was a beautiful example of what man should be. can be, and may be, and also, because he was a friend of woman.

Sixteen years ago, when the wife of his youth preceded him to the beautiful home made ready for such as these, he said, was my day-star, my hope and my inspiration," and from that day until he joined her, she was never mentioned without emotion. During fifty-six years they sojourned together, and now who can imagine the happiness of their reunion?

But it is with his work for the public with which we have to do. At the junction of Third and Fourth Avenues in New York, stands a noble edifice bearing this inscrip-

COOPER UNION-TO SCIENCE AND ART Under the corner-stone is a manuscript drawn up by the founder, in which he sets forth the

aim of the institution: The great object which I desire to accomopen avenues of scienting knowledge to the

joy its blessings and learn to love the author of every perfect gift." Let us see what has been done already in this school for both sexes, by the practical realization of the dream of a grand soul, who held his wealth in trust for others. We cull from the Herald some of the figures and

items of the school: "The actual work of the Cooper Union is one of the largest of any educational insti-tution in the world. The reading room furn-ishes amusement and instruction to over two thousand people every day, and over three hundred papers and magazines and five hundred books are called for. It is open from eight in the morning until ten at night through the week, and on Sundays after twelve o'clock, and every respectable person is admitted without any formality or restric-

"But the reading room is the least important part of the educational machinery of Cooper Union. The number of pupils who entered the various classes last year was 3,334. And besides these there are public lectures every Saturday night during the fall and winter in the great hall of the Union, where about two thousand people assemble once every week to hear the most distinguished men in the country discourse upon the questions of the day in science, art and litera-

The building cost \$630,000, and Mr. Coop er's previous endowments for the support of the institution have amounted to about \$200,-

The writer gives this summary of

THE SCHOOLS. "The schools occupy the greater part of the building. The whole of the large structure above the reading room, which is on the second floor, is divided into class rooms and devoted to educational purposes of a wide range. There are now thirty-five hundred pupils, and there would be many more if the building would accommodate them. The demand is growing every year, and in all the departments the applicants seeking admission far exceed the accommodations. In some classes the number of those who were turded away at the beginning of the present year was greater than the number admitted. The pupils are received on the simple rule, of first come first served, the necessary qualifications on the part of the applicant being good character, a suitable age, and an expressed intention to turn the advantages of the institution to industrial purposes and self support. Great care is taken to select for admission those who are the least able to pay the usual charges of educational institutions for epecial instruction. Young men and girls with poor parents, or who are dependent upon their own resources, are always given the first choice. Amateurs in art or science are not wanted and not admitted, with a single unimportant exception to be hereafter explained. Such is the reputation for thoroughness in the instruction given in these schools that many parents who can and will pay liberally are anxious to have their children received.

"There are both day and night schools. The former are for girls and young ladies, the latter for boys and young men. The male schools are in two sections—the department of science and the department of art."

Passing over the art schools and scientific classes for young men, we will note the same paper's account of

THE WOMEN'S SCHOOLS

"To provide honorable and useful employment for women is one of the problems of civilization. The necessity for self-support is as imperative to many women as to men, and skilled employments of some kinds are better adapted for women than for men. Nothing seems to supply this want so well as the industrial art schools of Cooper Union.

"The art school for women is open every day from nine to one. Mrs. Susan H. Carter is the principal. There are about eight hundred pupils, and every room is crowded. The course of instruction includes all that is taught in the male art schools and much more. Many of the graduates find places as teachers of drawing, painting and so on, and others become designers for carpets, oilcloths, wall papers, tiles, etc.
"The school is divided into five departments

-drawing, painting, photography, wood engraving and normal teaching. The drawing and painting school is conducted on a high plane of skill and taste, and has furnished many teachers in these departments. It is the purpose of the instruction in the art departments to unite the two instrumentalities in the productions of art-both designing

and careful execution... "It is worthy of note that the purpose of giving such instruction in practical art and applied sciences as will put an independent employment in the hands of every student, is, in many instances, commenced while the pupil is still under instruction in the institution. This is especially the case in the art school for women. The amount reported as earned for themselves by pupils in the differ-ent departments of the woman's art school last year was \$28,932.

"There is an afternoon pay class for amateurs. For the establishment of this class there was a great demand. It meets in the afternoon and does not trench upon the hours of the free classes. Said Mrs. Carter in her last report:

"The practical results for the pupils of the art school ten years ago were compara-tively insignificant. Some ladies went into art employments, and in the engraving class its pupils and all former graduates earned \$2,285. This year the pupils now working in that class report \$4,122, and our total report of money earned in the school by present pupils' and last season's graduates is \$29,033 57, against a total of \$1,000 in 1872. ENGRAVING, TELEGRAPHY AND TYPEWRITING.

"There are some forty ladies in the engraving class. The advanced pupils do clever work and are employed on the Century magazine and other publications,

'There are sixty or more young ladies who study telegraphing. The Western Union Telegraph Company has so far interested itself in this school as to pay a teacher who trains the pupils in the thorough methods of that company. It can thus draw competent operators for its offices from this school, and it has provided a large proportion of the gradu-ates of this school, in times past, with em-ployment on its lines, although it is under no

special obligation to provide a place for any.
"The last thing Mr. Cooper did before he died was to purchase six typewriters. Instruction in their use has been added to the women's schools, and it has been found a very useful adjunct. Work can easily be procured for girls who understand this process

"The last report of the curator says, con-cerning the general work of the institution: "The Cooper Union and smaller institutions of a similar kind are leading the way plish by the erection of this institution, is to and inaugurating the methods for a great system of instruction specially an prea to the youth of our city and country...so that the wants of the industrial and skilled operative young may see the beauties of creation, enclasses that form much the largest part of

the population of those countries.
"The pupils who leave the schools with some proof of proficiency demonstrate the help which such instruction is to them by the readiness with which they get employment. There is often a call, in advance, upon the principals of the scientific and art departments, for men or women thought competent | ers, etc. to teach, or to conduct the different employments which they are taught here.

"In summing up this brief view of the Cooper Union, the thoughtful mind will reflect on the fact that with a sum of money less than the annual expenditure of many a wealthy family in this city, the Cooper Union counts its yearly beneficiaries by the thousands. This institution not only bestows its charity in the best form—that of promoting self-dependence and intellectual training for

the work of life." Peter Cooper never flung a fortune to the starving poor, nor did he endow a theological seminary or support foreign missions. But, beside conferring inestimable blessings on the young, his entire life has been helpful and blessed to his generation beyond the power of words to express.

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.

MIRABEAU. An historical drama, by George H Calvert. For sale by S. A. Maxwell & Co., Chicago. Price \$1.00

Among the giant figures born into historical prominence amid the throes of the French Revolution of 1789, the towering form of Count Mirabeau is by no means the least. A man of extraordinary mental endowments, an impassioned and fervid orator—"the Shakespeare of eloquence," Barnave aptly termed him—a hater of despotism and friend of the people, and though stained by many vices, possessed of a keen sense of justice and more quickened scrupulously than most of the other political leaders of that stormy period, he was well calculated to catch the popular enthusiasm and become for a time the idol of the day. His premature death by poison, it is suspected—proved the overthrow of the more moderate wing of the advocates of reform in French administrative policy, and gave free sway to the excesses of the radical revolutionists. Had Mirabeau lived, it has been supposed that the French Revolution would have been bloodless.

This daring, flery spirit, proudly moving through the incipient troublous period of the great Revolution, furnishes full scope for the illuminating genius of the dramatist and poet; and, thus availing himself, Mr. Calvert has artistically limned the innate grandeur of the patrician constitutionalist Mr. Calvert's former historical dramatic studies, "The Maid of Orleans" and "Arnold and Andre," had demonstrated his eminent fitness for the task of a successful presentation, in dramatic verse, of the underlying motives of the master spirits in epochal periods in the earth's history; and in his latest effort—"Mirabeau"—he shows himself as deft and skillful as erst he was in subtle and discriminative analyses of character. In this drama we also catch glimpses of the inner lives of such historic personalities as La Fayette, Marie Antoinette, Louis XVI., plain Marat, Robespierre, Malesherbes, etc., etc., Dyes.

Many poetic gems adorn its pages. The fol-lowing address of Mirabeau to the people, illustrates the literary character of the work:

"Aye with sedifions brand
Tyrants would b acken every lifted front
That heave it up, through weak debasement's gloom,
struggling for light toward the great Sun of Justice.

Twist man and man Justice is the prime need;
Its cordial light, if from the many shut,
Its lessend for the whole, nay, if decided Its cordial light. If from the many shut, Is lessened for the whole: nay, if decided Even to a few, all of its beams are dimmed. In France so dim is't now, men are a prey, The many to the iew, and these, the few. To monsters warp d. as tatal to thems lves As to the nation's health they feed upon. Grown rank through fut immunities perverse, Their privileges 'gainst strong nature strained, Their joys ensteeped in monrher's t ats, their life A sore, that from the worker's famished veins All the sweet humors sucks and turns to soil. That throws its fainture on the general blood." W. E. C.

Magazines for May Received.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Remedies of Nature, by Felix L. Oswald, M. D.: Science and Conscience, by Prof. Thomas Sergeant Perry; Physics in General Education, by Prof. T. C. Mendenhall; Microscopic Life in the Air, by Louis Olivier; How much Animals Know, by F. A. Fernald; Chemistry and Pharmacy, by Prof. Ira Remsen; Position and Stroke in Swimming, by R. Lamb, C. E.; How the Ancient Forests became Coal, by M. G. De Saporta; A Superstitious Dog, by Engene N. S. Ringueberg; From Buttercup to Monk's Hood, by Prof. Grant Allen; On the Colors of Water, by M. W. Spring; A Wonder from the Deep-sea, by M. L. Vaillant; Gymnastics, by Alfred Worcester, A. M.; Why are we Righthanded? by W. C. Cahall, M. D.; Lengthening the visible Spectrum, by Johannes Gotz; The Boundaries of Astronomy, by Robert S. Ball. F. R. S.; On Brain-Work and Hand-Work, by R. M. N.; Sketch of Prof. Richard Owen, F. R. S.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents; Daisy Miller, a Comedy; The Pennyroyal; Niagara Revisited, Twelve Years after their Wedding Journey; Life; Colonialism in the United States; A Landless Farmer; The Pauper Question; Winter Killed; The Floods of the Mississippi Valley; The "Harnt" that walks Chilhowee; The Flaneur; College Athletics; The Rain and the Fine Weather; Willow; President Mouroe; Mr. Quincy's Remin-iscences; Woodbury's History of Wood-En-graving; Symond's Renaissance in Italy; Recent American Fiction; The Contributors' Club; Books of the Month.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: Don Quixote in His Study; A Dreamer of Dreams; Elton Ware: A Gossip About Some French Painters; Cordora; "A Domestic Catastrophe"; Edward J. Poynter, R. A.; Art in the Garden: A Legend of Japan: The Scottish Exhibitions: Art-Handbooks: The Chronicle of Art; American Art Notes.

Magazines for April not before Mentioned.

THE AGNOSTIC. (Published at Dallas, Tex-as') Contents: "The Wilfordic Fetish!" "The Jewish Homicide!" "Budhist Christians;" "Christian Justice!" "A Bill to Amend the Law Relating to Parliamentary Oaths;" "Annihilation;" "How These Christians Love One Another!" "Fanatical Intolerance;" "Ribald Blasphemy;" Death of J. W. Fishburn;" "Prophesy;" "The Radical Victory;" "Liberty of Conscience in Constitutions Palicians Parliages in Constitution with Palicians Parliages in Constitutions Parliages in Constitutions Parliages in Constitutions Parliages in Constitutions Parliages Parlia Conscience in Conflict with Religious naticism;" "Statuary for Washington, D. C;"
"Jews and Jew-Baiters;" "Sabbath Rest and
Recreation."

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., Mo.) Contents: The Wheel Turns; An Army Surgeon's Story; The Old Rail Fence; Miss Kate's Aunt; Ultima Thule; Fashions for April; Timely Topics; Sunday; Reflections on Beauty; Public Writ-billous is as will be seen, is an affliction of great magnitude.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: The Treatment of Criminals; Cooked vs. Uncooked Water: Running as an Exercise; Dyspeptics and the Sick; Answers to Questions; Topics of the month; Studies in Hygiene for Women.

OUR LITTLE ONES AND THE NURSERY, (The Russell Publishing Co., Boston.) This dagazine as usual has an interesting contents, with pretty illustrations, for young readers.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for the young ably edited by "Pansy" (Mrs. Alden,) who knows how to please the children with her interesting illustrated stories.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A Monthly review of Astronomy. Observers and students in this branch are lending generous aid in making this an interesting and valuable monthly.

A New Departure.

Owing to the unprecedented success at tending, the sale of Dr. Scott's renowned 3.00 Corset, and a very general inquiry for Electric Corsets of less price, but possessing the same therapeutic quality and ele gance of shape, the doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail, at \$1.00, \$1.50, \$2.00 and \$3.00; thus bringing them within the reach of all These Corsets we are assured, possess real merit, and apart from their "Electric" quality, are well worth the prices asked. A great feature about them is that they prevent as well as cure disease, therefore, all ladies, even those enjoying good health, should wear them. The Doctor's record is good, and you may be sure of getting good value for your money. We invite you to read his large corset advertisement in this issue, and address him at 842 Broadway, New York.

The Forty-seventh Congress included in its appropriation bills several items for the United States Geological Survey. They amount in total to \$341,140, and are avail able during the fiscal year beginning July 1, 1883. This is \$82,700 greater than the appropriation for the current fiscal year.

"Became Sound and Well."

R. V. Pierce, M. D.: Dear Sir-My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good. Yours truly, THOMAS J. METHVIN, Hatcher's Station, Ga.

We understand death for the first time when he puts his hand upon one whom we

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welfare of the world we live in, and the realand blessedness, this is religion. Rev. Principal Caird.

Our own natures remind us of God. Thoughtful men are conscious of their own dependence, their imperfection, their finite-

the healthy tone and vigor of the system.

Hard Lumps in Breast.

had a cancer. There was a large lump in my breast as large as a walnut, and had been there four months. I commenced taking your "Golden Medical Discovery," "Favorite Prescription" and "Pellets" in June, and the lump is gone. Yours gratefully,

MRS. R. R. CLARK, Irvington, Mich.

Beyond even the word of sympathy is the touch of sympathy, and it often conveys to the fainting heart a subtle power of hope and trust against which the materialist can not explain.

Have you ever thought of it? The memory of an eye is the most deathless of memories, because there, if anywhere, you eatch a glimpse of the visible soul as it sits by the window.

Emotions are stars that guide only when the Leavens are clear; but reason is the mag netic needle that directs when stars are hid den and shine no more.

Heaven never helps the man who will not

Biliousness and Bilious Patients.

Pertaining to Bile, Billious Symptoms, Billous

Temperaments. THE REMED V.

The Billious, is a disorder of the human system. A technical definition of the term is this: "pertaining to the bite; disordered in respect to the bile; as, a billous patient; dependant on an excess of bile; as, bilious temperament; bilious symptoms.

The word bile, when employed in the sense in which it is to be understood in this article, signifies, according to the Dictionaries, "a gellow, greenish, bitter, viscid, nauscons fluid secreted by the liver." Any decangement of the bile at once maniferts itself in great bodily discomfort, in loss of appetite, and in dependency" recently remarked an author of a valu able treatise upon this subject.

The same writer further adds: "Some of the following which is very sensitive to pressure. The pain will sometimes appear to be located under the shoulder blade. There is also irregular appetite, flatulence, a sense of fulness in the region of the stomach, and, somer or later, the skin and whites of billious is as will be seen, is an affliction of great magnitude, and of varied forms of direct and indirect appearance. The disease is no respecter of persons or localities. Its deadly and implacable enemy is found in

KIDNEY-WORT.

It acts on the liver and kidneys at the same time, and by its mild but efficient cathartic effects moves the bowels freely The morbid poisons that have been the cause of all this disease and auffering will be thrown off; new life will be infused into every organ, and nature, thus alded will soon restore the nations to health.

Physicians of repute and standing, men who are honored for their probity, and respected and trusted for their scientific attainments, are using Kidney-Wort in their practice regularly. No stronger evidence of the worth of the remedy would seem to be necessary. Such endorsements are few and far between. We had almost said that they were without pre cedent in the history of a proprietary remedy. Be that as it may, however, the fact remains established that Kidney-Wort is a matchless remedy, and one that needs only to be tested to demonstrate its rare merit as a healer of most of the common maladies of the human family.

DR. PHILIP C. BALLOU,

lives in Monkton, Vt. Under date of April 20th, 1882, th doctor wrote to the proprietors of Kidney-Wort, and said among other things: "Nearly a year ago I wrote you about the success I had had in the use of Kidney-Wort in my Prac tice. The past year I have used it more than ever, and with the best results. It cured Mr. Ethan Lawrence, of this town of a terrible case of bloated kidney disorder. I have also treated many other diseases successfully with it. Constipa. tion, in all its forms, yields to it, and in rheumatic affections I have known it to give almost immediate relief. In female disorders it is equally successful. Take it all in all it is the most wonderful medicine I have ever used." Dr. Ballou does not stand alone in his experience with this remedy. R. K. Clark, M. D. of South Hero, Vt., says: "Kidney-Wort does all that is claimed for it." Whilst Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia, says, in a nutshell, "Kidney Wort cured my wife when my own and other physicians' precriptions only palliated her troubles."

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To be good and do the most good we can now and here, and to help others to be and do the same; to seek with all our might the highest same; to seek with all our might the highest same; rendering me so weak and prostrate that at times it was imization of its ideal greatness and nobleness | possible for me to do not part of my housework. There had also a fluttering of the heart, and was terribly distressed for breath. I was very miserable, and completely worn out and discouraged; I had no embetion to undertake to do anything, and hardy sufficient strength to render existence desirable. ness, and naturally turn to the Independent, having failed to find not relief from the doctor's prescripthe Perfect, the Infinite.—Theodore Parker. tions. At this trying crisis a friend personaden me to obtain a bottle of Huat's Remedy, and now I rejoice that I followed The whole physical mechanism becomes impaired by the heavy winter diet and lack of open air exercise. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the health to be and before I had taken a few doses my health began to improve; I felt better every way. The fluttering of the heart, the health to action, and restore opening disappeared, my strength and ambition soon returned to health to be all the formed of the health with the proper of the covered to the formed of the health with the proper of the covered to the formed of the health with the proper of the covered to the formed of the formed of the health with the proper of the covered to the formed of ed, and before I had taken two bottles of the Remedy I was entirely well, and able to wash and from and do my house. work. Once in a while I am troubled with the headache, and as soon as I am taken I resort to Hunt's Remedy, and a few Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir doses fix me all right. I shall never be without it in the I wrote you some time ago that I thought I future. I have frequently recommend at the Hant's Remedy to my friends, and they have experienced relief from the first dose. I heartily recommend it to all who are afflicted with Kidney disease or diseases of the Liver, Bladder, or Urinary organs. I think no family should be without it. MRS. S. J. WHIPP.

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

CHICAGO, ILL., Saturday, April 28, 1883.

NOTICE TO SUBSCRIBERS.

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

It Looks Like Forgery and Libel.

The Journal does not like to excite an im-

pulsive, irrascible, superstitious man, for it leads to exhibitions of profanity and vain threats of violence which, if they do not frighten "that young fellow out West," are at least hardly in good taste or becoming to one who has communed with Theodore Parker and other spirits of high degree these many long years. Hence it is with much | protegé Roberts, was obliged to say he "had reluctance that the prod is now necessarily not." "Mr. Colby," continued Dr. Crowell, This reluctance is intensified when it is re called that this veteran is known to have vanquished the dark and evil spirit Nero, who for years attempted to forage on the Banner territory, but who was finally effectually cowed and humbled after most terrific contests with Luther. The good brother didn't | reply; I will hunt them up before you come throw an inkstand at the fellow, but just got | over to spend the day with me." During the red in the face, puffed out his cheeks, drooled | days following this interview the writer was at the mouth and gave vent to a few choice | interrogated concerning this letter by nearly imprecations; though hundreds of mortals have seen him do this without being frightened, it was too much for Nero who begged to be led off and chained in outer darkness as a lesser punishment. The vanquishment of this ancient fire eater no doubt saved the Spiritualist movement. This is only one of many instances where the harmonious, celithese tremendous contests there naturally last Banner looks that way?" etc., etc. Upon comes reaction; the fierce passion of contest | the editor of the Journal's next visit to Dr. over, there comes weakness which craves consoling words; a new stock of pluck must at once be sought, for still other contests are to come. On the 27th of March, 1877, the editor of the Banner was in this condition of demoralization, needing a doctor, and he wrote a plaintive wail to Dr. Eugene Crowell, telling him, in effect, how ambitious and aspiring persons who had come in at the eleventh hour were demanding the same pay and Without naming the present editor of the trying to cut his corners and get in as floor walkers and managers, when they hadn't had an introduction to spirit Parker, nor even captured one of Nero's camp-followers. So full of his own griefs was the defender of the faithful, that although the Spiritualist world was mourning over the tragic death of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, which had occurred only twelve days before, the editor of the Banner never even alluded to it in this letter devoted to a review of the situation. Self-pity so profound could but excite the commiseration of such a warm-hearted gentleman as Dr. Crowell, who, blessed with a devoted wife and family of promising children, surrounded with all the comforts that wealth can purchase and in close communion with the pleasant side of Spiritualism, must have contrasted his own enviable condition of peace, plenty and happiness with that of the sad old warrior who must needs forsooth turn to comparative strangers for courage to battle the interlopers. Dr. Crowell saw at once the sort of medicine needed; no doubt he had before been called upon to administer to a mind diseased, and on March 29th, 1877, the next day after getting Brother Colby's plaint, he replied in a kind, considerate way, writing | ed to mislead the public. A gentleman in just such a letter as was needed, and as events prove, it must have made a very lasting impression upon its recipient.

The JOURNAL is fond of babies, a fat, brawny red-faced baby that can bawl lustily and make things lively is its special delight; if | S. S. Jones; all those who read the JOURNAL

whining is sometimes more diplomatic than bawling, the Journal notices it with approval as showing growth of intelligence, and is just as willing to see the darling get the lump of sugar daintily done up in a bit of clean, white rag. What the Journal can't stand, however, what always makes it look around for the switch or the shingle or the slipper, is to find the cunning of the baby so unnaturally developed as to lead it to suck up the sugar and then lay away the rag to bring out long after it has got stale and dry, to fool other innocents with. Now this is just what baby Jumbo did with Dr. Crowell's sugar and rag.

He waits six years and on the thirty-fifth Anniversary of Modern Spiritualism, having grown more cunning with age and associations, he dresses up the old sugar plum and passes it off as fresh and new. Here it is as it appeared in the Banner of Light of the 31st ult.:

OUR COURSE. Many sincere friends in different parts of the country from time to time, for several years, have written to us letters begging of us not to reply to certain people who have grossly misrepresented us before the public. Our spirit friends, knowing full well the status of the Banspirit friends, knowing full well the status of the Banner of Light, have also many times advised us to remain silent under the libelous missles sent out by selfish persons for the sole purpose of destroying our usefulness. Our old friend, Mr. S. S. Jones, late editor of the Religious friend, and that he still desires peace in our ranks; and shall work earnestly with others to accomplish the important end in view. One of the most valuable of the lefters received came from Dr. Eugene Crowell, of Brookimportant end in view. One of the most valuable of the letters received came from Dr. Eugene Crowell, of Brooklyn, N. Y., which we feel to make an extract from at this time, when the spiritual waters are more agitated than ever before. He says: "I am sorry to find you so discouraged by annoyances and obstacles which probably are inseparable from the position you occupy. Of course I cannot realize them as you do, but I can reading anticyting that you are best by more of that course I cannot realize them as you do, but I can readily understand that you are beset by many of that class who constitute the floating drift-wood of Spiritualism, who, being deficient in capacity to manage their own affairs, are of course fully competent to manage yous, and as to that matter all the other great interests of Spiritualism, separately or collectively, far better than you and others, who have, for many long years, been and now are devoting your energies and life to the work, while their vitality and strength have been expended through their lungs in invational declarations of what should be done, and how they would do it. I am not blind to these things, for with less force they come home to me; but I have a firm and living faith not only in the wisdom but power of the angel it. I am not blind to these things, for with less torce they come home to me; but I have a firm and living faith not only in the wisdom but power of the angel hosts who are controlling and directing this movement, and I constantly derive comfort from the reflection that these are only the thorns which are provided to occasionally prick. If not to pierce us, so that we shall not stagnate, and like well-fed and pampered priests become indifferent to our duty. I do not believe that any true reformer—true to his mission—ever escaped the cross, which seems inseparable from the crown, and no bright crown was everyon excepting through trials and labor. Such reflections comfort me to labor on, and entrust results with God and the Spirit-world; and surely you—doing the work you are, which is so much more important than mine—ought to find even greater comfort and encouragement in like reflections, and I carnestly hope you may, for I cannot conceive of any other way in which you can be supported in your arduous probably for the best."

The attention of the present editor and

The attention of the present editor and

publisher of the Religio-Philosophical Journal was first called to the above during his late visit in Brooklyn, by Dr. Crowell himself, who after the usual cordial greeting, at once said: "Have you seen the last Banner?" The writer having been engaged at Greenfield during the week in the interests of justice for Mr. Colby's quondam friend and applied to the aged single gentlemen who | "has been trying to make trouble between edits our esteemed Boston contemporary, us." "He can't do that," replied the visitor, we understand each other too well." "Here is the article," said Dr. Crowell, "read it." The guest obeyed. "That letter of mine," said Dr. C., "was written as much as three or four years ago, maybe longer, in reply to one from Colby. I have his letter and the copy of the every prominent Spiritualist he met in Brooklyn and New York, in some one or more of the following forms: "How can Dr. Crowell consistently uphold the Banner and give it aid and comfort, when its policy is so diametrically opposed to his own on vital questions?" "Has Dr. Crowell gone back on the positions he has taken in the Two Worlds, bate has "saved the Cause." After each of and also in the Journal; his letter in the Crowell that gentleman produced the original letters bearing date, as above stated. March 27th and 20th 1877, respectively; he was asked to give them to his guest and they are now in the office of the RELIGIO-PHILOSOPHICAL Journal where the dates can be verified by

any one. The object of the Jesuitical article is anparent and scarcely needs enlarging upon. JOURNAL, the aim was (1) to discredit the policy and spirit of his paper, to create the impression that Dr. Crowell had him in mind when he wrote the letter, and wrote it without having been called out by a letter from Colby; (2) to make those of the Banner's readers, who do not have other means of information, believe Dr. Crowell was in full and active sympathy with that paper and against the Journal; (3) to put Dr. Crowell in a false and ridiculous position in the eyes of the more cultured and intelligent class of Spiritualists, many of whom he counts as warm personal friends: (4) and lastly to give him another dig for having started The Two Worlds which nearly scared the life out of the Banner and obliged it to enlarge its size one-half at an expense of several thousand dollars, for which there has never been returns, and the still greater chagrin of having to lopp off the enlargement when Dr. Crowell declined the publishing business. The Banner man's dread of a libel suit is proverbial, hence the Journal does not wish to give him the nightmare, otherwise it would suggest that he has in this instance not only libelled Dr. Crowell. but actually committed forgery by his use of the letter in a manner intend-New York City, well versed in the law, cool and deliberate in expressing his opinions, asserted that Mr. Colby could probably be convicted if proceeded against.

Now a word about Colby's reference to Mr. the baby is old enough to have learned that | during Mr. Jones's administration know that | more valuable than "filthy rags;" that heav- | Issue on that day.

the paper was fearless and outspoken in opposition to shams and charlatans, that it advocated a policy as widely different from that of the Banner as it now does. Had Mr. Jones lived there is every reason to suppose that the paper would have been equal to every new emergency, and would have taken the same course that it has under its present management. When the editor of the Banner. for buncombe, attempts to wring in as evidence the apocryphal sayings of a witness from the Spirit-world whose identity he cannot establish, the effort reaches such an altitude of sublime ridiculousness that it becomes a question whether to call the feat one of

stupendous effrontery or senile inanity. But the JOURNAL is perfectly willing to grant that Mr. Jones is still the friend of Brother Colby, of course he is, so is the present editor of the JOURNAL. Mr. Jones did not believe that because he felt friendly to a man it was therefore necessary to defend all his vagaries and idiosyncrasies or Jesuitical tricks. The files of the Journal show that he criticised friend and foe without fear or favor. The Journal has the best of reasons for believing that its record for the past six years is cordially approved by its former proprietor and that he has indeed assisted in shaping its work.

Tests of Theology.

From every orthodox pulpit in the land echoes and re-echoes the cry of "salvation through faith in Jesus Christ;" from many of them the other aspect of the same belief, "no unbeliever can be saved." Universalists and Unitarians, it was hard to say which opinion was the worse for either was fatal, were condemned, certainly; one, because they disbelieved certain words of Jesus, the other in addition to this, denied his divinity. The orthodox shrunk from meeting with ministers of these denominations, and would not associate with them in any combined effort. The New York Sun, in an editorial not long since said, in so many words, that a Unitarian could not be a Christian. It has got to be commonly noted that faith in God was thought to be a small matter, compared to faith in Jesus Christ-that God was practically dethroned, the Son overshadowing the Father. Very misty is the orthodox conception of the tri-personal God, and, indeed, we can searcely see the need of one at all, if we judge by the practice of believers. Jesus created all things, they say; God the Father had nothing to do with that. Jesus'rules, comforts, helps. "If I wanted a pip, and did not know where to get one, I would ask Jesus to get it for me," wrote the amiable enthusiast, the author of "Gift of the knees. The Holy Spirit, equal with Son and Father, is almost never prayed to, but the Father is requested to "send" him. Practically, in the thought of the orthodox, apart from their printed creeds. Jesus is the only God. To deny his divinity is to blaspheme, and no blasphemer can enter heaven, a Brooklyn

D. D. says. Lately a man died, a marked man, one so enshrined in the affections of the people that the clergy were compelled to notice the event. He was emphatically a good man, one who had made the world better by living in it. Nay, he had provided that the good should not cease with his death. He had given \$600,000 in one lump to benefit the people and in his will left \$100,000 more, to increase the efficiency of his former gift. But Peter Cooper was a Unitarian. He believed that thunderous utterance to the Jews, "Hear, O Israel, the Lord thy God is one God;" beyond this his whole religion was to do good to men; his whole theology evolving the best means of doing it, sure that would bring him nearer to the God of love.

Most of the preachers of the cities of New York and Brooklyn and many throughout the country preached about Peter Cooper and his "work and labor of love." We quote a summary of some of these sermons from the New York Sun:

"Nearly all the clergymen who preached on Peter Cooper said his religion was right. Many of them attempted to make it the same as their own, and none of them had any theological quarrels to pick with the faith of the dead philanthropist.

Dr. Talmage spoke delicately of his "pecul iar religious experiences," but declared boldly, that the man whose life was like Christ's, devoted to doing good, was a Christian. We do not quarrel with this, but we "want to know, you know," which is right the old utterance or the new? When they preached eternal damnation for all who re fused heartily to accept Jesus as the only Savior, proving it, as they call it, by citation of numerous texts of Scripture, was their teaching false, for if it was not, their present teaching certainly is. How often have they preached that our "righteousness is but as filthy rags?"-how faithfully have they denounced the Roman Catholic idea of works of supererogation-it was Jesus's work and the sinner's acceptance of it, only that could save the sinner from an eternal hell.

Peter Cooper in hell!—the proposition was too monstrou. It was certain that if he did get there, he would labor unceasingly to help others, and it would at some period cease to be hell, and it never could be hell to him, while he could find such a vast field for the work he loved so well. The people have always, somehow held fast to the idea, as to the relative importance of works and creeds:

"For senseless creeds, let fools and bigots fight, He can't be wrong, whose life is in the right," Please rise to explain, Messrs. Preachers. Have you been teaching error hitherto; have you discovered that love for man is "the one thing needful," not belief in any one or anything; that a good, useful life, is something

en is to be won, not given? If this be a true conversion we shall expect to find a noticeable change in your future sermons, less talk of faith and more of works. If we do not find this. but the "old, old story" droned out again, we shall hold up the sermons on Peter Cooper, as their own judgment of the falsity of their preaching-a theological test.

Mesmerism.

Light of England gives some valuable tes timony in regard to mesmerism. It sets forth that a volume of Reports of the London Mesmeric Infirmary, 36 Weymouth street, Portland-place, extending from 1849 to 1869, furnishes abundant and striking evidence of the value of mesmerism as a curative agent, and of its efficacy as an anæsthetic. Scattered up and down in the records of these twenty years, are cures of neuralgia, nervous pains and disorders, chorea, sciatica, and similar ailments. This one would look for, but other and more serious diseases yield to the same treatment. One remarkable case is that of inflammation of the shoulder-joint, in a boy eleven years of age. The case was sent by Dr. Elliotson to Professor Ferguson, of King's College. He pronounced it one of slow inflammation, and recommended blistering and cod liver oil. The shoulder was extremely tender to the touch, "the weight and dragging of the arm were insupportable," and the "disease threatened to produce devastation of the shoulder-joint, suppuration, exfoliation, and all the sad results of scrofulous disease of joints." Dr. Elliotson sent the patient to the Mesmeric Infirmary on the 22nd of March, 1854. Mr. Gardiner mesmerized the shoulder daily with instant effect. By the 13th of May the boy "could move the shoulder in all directions, allow it to hang down, and bear it to be pressed upon, and the arm to be moved in all directions by another person." Dr. Elliotson sent the patient to Mr. Ferguson, who wrote back that it was 'indeed highly gratifying to see such a favorable change in the case which looked so alarming." There can be no mistake about such a cure as this.

Lyman C. Howe at 55 South Ada St.

On last Sunday morning Mr. Howe select ed for his subject "Temptation." He put the word in a crucible, and thoroughly analyzed it, and then presented the constituent parts thereof for the consideration of those present. He alluded to the strengthening influence of temptation when resisted; advised those who are weak to struggle against falling into bad habits, and suggested that it would be advisable for their friends to throw around them safeguards; carefully examined the nature of that being called God, and his relation to his dependent children; pointed out the extreme weakness of plants, trees and men when never called the tempest-tossed oaks sending their roots deen in the ground and growing strong; spoke of hereditary influences implanting a passion in human nature, which it was hard to resist; compared two persons, one with a strong taste for liquor, and the other with none, exhibiting the struggle of the one against falling as being worthy of all praise, while the other had nothing to contend against, hence worthy of no particular approbation for his conduct in that direction; illustrated the nature of temptation and the resistance thereto; pointed out the existence of law in every department of God's vast universe, and nothing could exist outside of it; claimed that temptation is a species of discipline and without it weakness would supervene. The speaker then pointed out in earnest, eloquent language the necessity of resisting temptation, in refining the spiritual nature, strengthening the moral faculties and preparing the whole being for that | Order of Workmen, of Erie, Pa., recently pubclime towards which all are tending.

Ben. Butler.

Governor Benj. F. Butler is unearthing the abuses connected with the Tewksbury (Mass., Almhouse. One of the former inmates, Mary E. Bowen, testified before the Investigating Committee that she could not eat the food furnished, but lived upon that bought with money furnished her; thirty or more women were bathed in the same water; many of them had had skin diseases, and many were infested with vermin; when there was time carbolic acid was poured on the heads of such patients: vermin were all over the place. rats being so abundant that patients would call the nurses to drive them away; one consumptive woman was unable to call for help, and her feet were badly bitten: this happened every night until she died; the closets and everything were filthy, but when one woman who died was large, and her body was crowded into the box by men standwhen alive; another patient occupied the bed on which this woman died that night, no change of clothing being made; an old insane woman was beaten with sticks and tied with rones.

In the course of the examination Gov. Butler said that the investigation would interest the whole country where there were institutions like the Tewksbury,and ought to go before it. Already it had aroused examinations in other States. He had never had a political thought in connection with it. The only questions to be decided were law, propriety and humanity.

The Inter-Ocean of this city, issued a paper last Sunday and proposes to continue its

Horsewhipping a Medium.

Special despatches to the Chicago Tribune of the 16th and 17th give the details of a gross assault upon a medium named Colby, at Michigan City, Indiana. It seems that Mr. Colby while under spirit control, and before a large audience, stated that the spirit of Maggie Shields was present and charged her physician with being the cause of her death by malpractice. Dr. A. J. Mullen, the physician, was so enraged at the statement that he procured a "dogwhip," as he calls it, and getting audience with Colby, by deception, at the residence of Mr. Joseph Edd punished his victim severely. After this, Mr. Colby having had his wounds dressed, again lectured in the same hall and reiterated the statement that had Maggie Shields had proper medical treatment she would now be alive. The fighting pill-vender further satiated his vengeance by publishing a libellous article on Colby, nearly equal in its spirit and language to the effusions of J. M. Roberts, which is saying much. Mullen was arrested, charged with assault and battery, plead guilty and was fined the ridiculously small sum of one dollar.

If this Mr. Colby is George P. Colby, he is known at this office and by thousands in the Northwest as a most estimable young man, quiet, unobtrusive, conscientious to the last degree, and the last person who should be made the victim of a brutal assault. We trust the Spiritualists and all lovers of fair play in Michigan City will see that Mr. Colby has justice done him, and that reparation is in some way made for the disgraceful acts of Mullen the mauler. It goes without saying that if Mullen was slandered by Colby he should have redress, but as he is an educated man and an officer of the government, holding the position of County Coroner, it ill becomes him to set such an example, and his unseemly conduct will not add to his standing as a citizen, nor increase his professional reputation.

The experience of Mr. Colby suggests. however, the extreme necessity of great caution in uttering messages from spirits where the interests of the living are involved. In this instance it is probably almost impossible to substantiate the allegation of the spirit, even if true. Mullen charges that Colby was the tool of ignorant and designing people, and while Mullen's conduct in the case is not such as to entitle him to respect nor his word to implicit acceptance, still it is barely possible that Colby and his spirit control may have been unconsciously influenced by rumors affoat. Similar instances are not at all uncommon. A few years ago, a number of mediums in different parts of the country uttered messages purporting to come from the spirit of a well-known and popular lady medium, who had suddenly and most mysteriously disappeared; one medium in the city of Boston even appeared at the house of a friend early in the morning and apparently under control of the lost and supposedto-be-dead medium, declared she had been starved to death, and ravenously devoured, it is asserted, two pounds of beefsteak before the spirit's hunger could be satiated. Eventually the missing medium re appeared as mysteriously as she had disappeared, and is to-day one of the best psychics in the country. Now it is not likely that these sensitives were all cheating when personating this spirit; it is difficult, nay, impossible, to determine with absolute certainty what the cause was, whether a condition of selfdeception, producing psychological idiosyncrasies or some intelligence independent of and controlling the sensitives.

Tried for Atheism.

Dr. D. P. Robbins, an officer of the Ancient lished a long letter renouncing his former belief in the Christian religion. The Ancient Order propose to bring him to trial for violating the constitution, which requires of every member a belief in God. The lodge met lately for investigation, and Dr. Robbins reiterated his disbelief. He contended that the constitution does not lay down what particular God he shall worship, and therefore he is not amenable to discipline. The proceedings have been transmitted to the Supreme Lodge for instructions.

Light of London, says: "The absolute demonstration of the evidence of spirit which Spiritualism affords is, without doubt, the greatest fact the present century has produced, and it is also equally certain that Spiritualists, as depositories of that knowledge have certain responsibilities and duties imposed upon them with regard to the dissemination of what has proved so great a visitors were expected things were cleaned; boon and blessing to themselves. It appears to us that the practical value of Spiritualism is solely to be measured by its influence on ing on it; she had on the same bonnet worn | daily life and thought, and only so far as it induces men to turn their eyes from self, and fires their hearts with a desire to do good to their fellows, can its worth be estimated. This practical standard of value is the only one we care to insist upon, and we would earnestly desiderate its personal application. Were this done there would be no need to urge the claims of this worker or that agency to the sympathy and support of Spiritualists, for those whom Spiritualism had brought out of the depths of doubt and unrest would hasten to uphold any endeavor to disseminate knowledge of its facts."

> The Supreme Court of Iowa on last Satur day, confirmed the decision of the lower court that the Prohibition amendment to the Constitution is void.

rily at 254 West Randolph St.

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 A. M., such notices must reach this office on Monday.

Mrs. O. A. Bishop has removed from 15 North Peoria St., and can be found tempora-

T. E. Pelham in writing to this office, says: "The Journal gets better every number. It is worth its weight in gold."

Mr. and Mrs. John R. Robinson of Chicago, have moved to Geneva Lake, Wis., for the summer, where they hope to find rest and health.

Judge J. P. Stansell of Leadville, passed through Chicago last week on his way to Colorado. Like all good judges, he is a reader and stalwart friend of the Journal.

Dr. Anna Middlebrook-Twiss has changed her residence from Manchester, N. H., to Bridgeport, Conn. All letters should be addressed to her at number 666 Main Street.

D. S. Simons, proprietor of the American House, at Greenfield, Mass., has the thanks of the editor and the delegation of Spiritualists lately quartered at his house, for the efforts he made to entertain the party.

F. Fickey, of Baltimore, Md., writes: "Our Society is getting along quite well. Mrs. Hyzer, in consequence of her engagement in Brooklyn, N. Y., has not been able to speak for us since the 1st of April, but Mrs. Walcott still occupies our rostrum every Sunday evening. Her lectures are well received and are pronounced in a style that few can equal."

The Bloomington Leader of the 14th inst., contains an eloquent oration delivered by comrade I. N. Phillips of Bloomington, Ill., before the Society of the Grand Army of the Republic in that city. The preservation of the friendships made during the war is worthy of all encouragement, and the memories of those days well worth keeping green.

Light for Thinkers speaks as follows of the 35th Anniversary of Modern Spiritualism, at Atlanta, Ga.: "The 35th Anniversary of Modern Spiritualism was observed by the Atlanta society in a manner highly complimentary to their strength of numbers and financial ability. Depending on home talent, with home mediums and speakers, giving their labor free of charge to the arduous work of four successive meetings, in which each one participated in the exercises. That these labors will find fruition, no doubt exisis."

Prof. Humiston, whose important invention has made him widely known throughout the country, has lately been in Chicago. He is a Spiritualist, and was made so through tests given him by Mrs. Bishop, Mrs. Simpson and others. His invention, known as "Rex Magnus," or "The Humiston Food Preservative," is destined to work a revolution in some respects, in the various food industries of our country. Prof. L. W. Johnson, the well known chemist of Yale College, after severe tests, endorses it as doing all its proprietor claims.

From a letter received last week, the Jour-NAL learns that S. B. Nichols has been suddenly stricken with a serious difficulty of the eyes, rendering it necessary for him to refrain wholly from all labor and reading and confine himself to his room. His numerous acquaintances in Brooklyn and the thousands who have been accustomed to read his admirable weekly reports in the JOURNAL will deeply deplore his misfortune. Spiritualism has no more zealous, untiring and efficient advocate than Brother Nichols; may he he fully and speedily restored to health.

Number twenty-six of Plymouth Pulpit, (Fords, Howard & Hulbert, No. 27 Park Place, New York,) completes the first volume of the series of Henry Ward Reecher's published sermons, begun last October. The discourse in that number is the one preached March 29th, entitled "The Courage of the Future," and is characteristic of the preacher, and of the scope and intent of his preaching throughout the whole volume. It gives a most vital and hopeful view of the spirit of the age and its tendency, which he claims as the essential spirit of Christ, in direct line with the whole trend of human development under divine guidance.

Last week A. L. Potter, a medium for independent slate writing, was arrested at Little Rock, Arkansas. Upon being taken before the Police Magistrate, he was sustained in his claims as a medium by many prominent citizens, and the charge against him dismissed.

Unfortunately for the interests of Spiritualism at Little Rock, the notorious character Carrie M. Sawyer has been plying her tricks in that city. She and her "business manager!" one Frank Burks were arrested, after the release of Mr. Potter, and held on the charge of obtaining money under false pretenses. She ought to be sent to the workhouse for the rest of her natural life.

A learned contributor to the North-Western Christian Advocate while calling the Encyclopedia Britannica the "king of cyclopedias," warns his Methodist friends that so thoroughly is the work saturated with "advanced" views on most questions of the Bible and religion, that "any man who depends on it for guidance in matters pertaining to the Scriptures, will inevitably drift into rationalism, unless he is careful to secure and have equally easy of access to works of the masterminds of the orthodox school of thought." "More than any other one agency," says the writer, "this magnificent cyclopedia will sow the seeds of rationalism among the churches of the whole country, unless the abundant and sufficient antidotes be kept persistently before the minds of our young ministers."

On Wednesday evening of last week another delightful social was given by the Second Society of this city at Martine's Hall. A goodly number were present, and thanks to the indefatigable labors of the Secretary, Mr. Trefrey, and the co-operation of talented musical people, the interest of the evening never flagged. The music was interspersed with remarks by Prof. Humiston of Boston, Mrs. DeWolf and the President of the Society. together with several fine elairvoyant tests by Mrs. Nichols. Mrs. Pirnie of Cleveland was induced to say a few words, and made many new acquaintances. The obligations of the Society are due to Mr. George and Miss Julia Lieberknecht, Mrs. Trefrey, Miss Ada Turk, Miss Summons and Mr. A. H. Williams for music.

Keene and Davignon, who figured in Chicago some months ago as mediums, were obliged to leave town suddenly to avoid Keene's arrest. Desiring to get as far off as convenient they went to New Orleans, where they have been practicing their wiles for some months with success, but have now come to grief and the calaboose. It seems that among the other stories they told was one of having great wealth in Philadelphia, but were kept out of it by cruel people, and necded a few hundred dollars to enable them to secure it. A Mrs. M. G. Proctor was prevailed upon to let them have the money, but afterwards hearing rumors of their crookedness and their intention to decamp, she came to her senses, and last week had them arrested. Had she been a constant reader of the Journal she would have been posted on this brace of scalawags and saved herself the mortification of losing her money and having her name mixed up with these fellows.

Business Aotices.

THE Unique Perfumes made by Dr. Price delight y their lasting character and refreshing fragrance, all lovers of sweet scents.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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CURES EVERY CASE OF PILES.

In Anburn, N. Y., April 2rd, 1883, by J. H. Harter, Edwin C. Hopper and Miss Lizzie Hitchcock, all of Aul.mn. HARTER.

Spiritualists and Liberalists—Meeting of the Michigan State Association at Flint, April 27th, 28th and 29th, 1883.

A meeting was called at Grand Rapids, March 16th, 17th and 18th last, as the Annual Meeting of the State Association of Spiritualists and Liberalists. For reasons that cannot well be explained in the limits of a circular, the meeting falled wholly and entirely to represent the State Association. It was not called to order as a meeting of the Association. It was not called to order as a meeting of the Association. The meeting took the form of a conference, during which a number of persons formed a distinct vely Splritualistic organization, as, of course, they had a right to do.

Without a full knowledge of these facts, many persons may suppose that the State Association held its annual meeting, formally resolved to disband, and that a new organization aprung up, on its ruins. Such is in no sense the fact. The organization has neither committed suicide hor been assassinated. The most that it has suffered is a lapse in its annual meeting. It is entirely competent for the members of the Association now to meet and elect officers, and go on with the work.

work.

For this purpose, at the request of many friends, I hereby give notice that there will be a meeting of the State Association at Filmt, in connection with the Local Society there, on Friday, Saturday and Scinday, April 27th, 28th and 29th The membership of the Association consists; 1st, of the original incorporators; 2nd, of the officers and missionaries; 3rd, of delegates from local societies. But all persons in attendance in sympathy with the objects of the Association will probably be recognized as members, as has been the custom heretsfore. All local societies in the State are requested to appoint delegates.

The local society and friends at Filmt will make every effort to make the meeting a pleasant and successful one. Mrs. Thos. Wolcott, Mrs. R. Contor, Mrs. S. C. Alleti, and Messrs, J. W. Cronk and D. Terbush have been named as a local committee of reception.

mittee of reception. Letters of inquiry as to accommodations, etc., may be addressed to Mrs. S. C. Allen Secretary of the Local Society, at

Rev. Chas, A. Andrus, J. H. Buruham, and Mrs. C. Fanny Allyn are engaged as speakers, and other speakers will be in

Henry B. Allen, the well known physical nedium, is also expected. S. B. MCCRACKEN, Secretary.

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 Sanday 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 speaker, 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 music.

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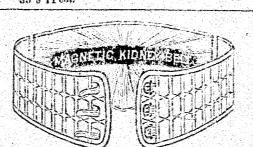
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From one of the most prominent Surgeons in Cleveland, Ohio.

CLEVELAND, Obio, February 11th, 1983. CLEVELAND, Obio, February 11th, 1883.

DR. C. I Fracher, Chicago, Ill,—Pear Ductor: On lest Thursday I was suffering with the most intense nemalita; the pain, which was eserucialing, extending all through my head, nock, shoulders and arms. I never experienced more acute suffering in all my life. In the presence of ir. Pope and five or six others I put on one of your Head Caps and they all remained in my office awaiting results, and they had not long to wait, for within see to ben minutes, I was entirely seef room pain and could move my arms and mock with perfect freedom. This test has removed all of my skepticism, and made for the Chicago Magnetic Shield Co., a strong and lasting advocate, which I thust will be proven in the near inture by the orders I shall send you. With kind regards I remain fraternally yours.

A. C. BUEL,

A. C. BUEL, No. 366 Euclid Avenue, Cleveland, Chio.

CHICAGO, Oct. 12th, 1882. Dr. C. I. Thacher, — Deri Sir: Personal use of some of your Garments and their known curative results in many other cases, combined with no dmited study into the nature and agency of magnetism, d-monstrate to me that its action bears close relation to natural vitality; and that its concentrated activity cannot full to be highly beneficial in many diseases of the nercous, digestire and excretory system.

Yours Truly,

8. H. WHITTLESEY, M. D.,

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From the President of Hahnemann Medical College and CHICAGO, Oct. 9, 1882.

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A. E. SWALL, M. D.

CHICAGO, April 23, 1883.

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doubt,

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Very Respectfully Yours,

DR. E. H. GAMMON

DR. E. H. GAMMON 73 State St., Chicago, III.

> FROM DR. ISAAC ATWOOD. LA CHOSSE, Wis,

LA CROSSE. Wis,

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Respectfully,

DR. ISAAC ATWOOD.

DR. ISAAC ATWOOD.

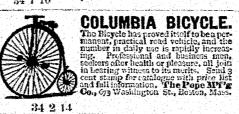
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Teices from the People,

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There's One More River to Cross.

BY CIMA TUTTLE.

O'er the surge of waves, and the shrick of winds, With a fear of pain and loss, Come the decamy notes of a weird old song,

"There's one more river to cross! There's one more river to cross! I'll tell you again what I told you before, There's one more river to cross.

"There's one more river to cross."

Take heart, oh ye who have toiled in vain, Let your voices sound across Earth's moorlands, full of hope and cheer, "There's one more river to cross."

"There's one more river to cross, There's one more river to cross, I'll tell you again what I told you before, There's one more river to cross."

The streams we've soiled in our journeyings Have failed to land our feet Where fields were green and the skies were fair, And our rest was calm and sweet

There's one more river to cross! I'll tell you again what I told you before, There's one more river to cross." With sightless eyes and with helpless hands

"There's one more river to cross!

We must cross that last dark stream, But the further shore we shall land upon Is lovelier than a dream. "Figre's one more river to cross! There's one more river to cross!

I'li tell you again what I told you before,

There's one more river to cross. The dwellers there are the friends we miss From our earthly homes to-day: When the brink is reached we will say good bye And happily sail away.

"There's one more river to cross! There's one more river to cross!
I'll tell you again what I told you before, There's one more river to cross.

Excellent Tests.

To the Editor of the Religio-Philosophical Journal: Here are a few facts for materialists and mind readers to solve. One Friday night, Mr. Frank Baxter gave a lecture to a large and appreciative audience in Hammonton, N. J. As usual after his lecture, he gave some of his wonderful tests. I was

at my home in Ancora, six miles away, not knowing any thing about the lecture, or that he was within a hundred miles of here. I was an utter stranger to Baxter, he having never seen or heard of me before. The next morning I took the train for Philadelphia; in the car was a friend of mine (Mr. Rutherford) of Hammonton. He said, "There is Mr. Baxter."

I immediately took a seat by him, and introduced myself. He smiled when I gave my name and then told me of the (to me) remarkable manifestation of spirit presence the night before. He then said, "There is a spirit here that calls herself Sarah Wilson, that wishes to communicate with John Blather-wick. She says: "He may not know me, but he knows with She says. He may have have the thows my father very well." Her father was Christopher Wilson, of Wheeling." Mr. Wilson owns land in our place. I was his agent. She says, "Mr. Blatherwick is not here, but he is not dead." The most startling thing not here, but he is not dead." The most starting thing to me was the presence of auther spirit giving the name, Henry Mariot, who says he crossed the water, lived in Pittsburg awhile, and then went to Wheeling, W. Va., and died there. True to the letter. Henry Mariot came from England about 30 years ago. He was my deceased wife's own uncle, a very intelligent man. He has been dead about 20 years. Henry Mariot had almost passed out of my mind; my own family know nothing of his? my own family knew nothing of him. I don't think there is a person within 400 miles of here that knows anything of this. There is no rational way of accounting for this, only that Henry Mariot was there at that lecture and spoke for himself. JOHN BLATHERWICK. Ancora, N. J.

Tosis at Home, etc.

A correspondent writes: I have read much of the literature of Spiritualism; all Sargent, Watson, Zöllner and others have written, and I have witnessed grand phenomena through Dr. Siade, Jesse Shepard and others, and yet from the number of frauds which you publish, I would have doubts; yea, even doubt the evidence of my own senses if I did not have the finest demonstration in my own house dur-ing the course of last winter ever witnessed by mor-tal usin, through one of my innocent little girls. 1 have been a member of the church for over forty years, and have tried to believe in the immortality of man from mere faith in what others have said and written, but faith has been swallowed up in sight. I cannot sit and listen to trash any more, nor have I any patience in listening to arguments against the cause. It is the impudence of ignorance and assumed prejudice to argue against the facts of Spiritualism; and let me tell you that it is getting into many pulpits, and any person acquainted with the literature of Spiritnalism cannot fail to detect the source of the inspiration in many an orthodox sermon. The Presiding Elder of the Portland dis-trict of the M. E. Church in a late sermon, where his text was: "We are compassed by a cloud of wit-nesses," told his heavers that "every man was pres-ent at his own funeral." I have lent books to preachers and have met them at séances, but few have the comage to come out. Opposition to this will run its course like everything else.

Mr. Horion's Bereavement.

"The many friends of John P. Horton, general Western passenger agent of the New York, Pennsylvania and Ohio, whose headquarters are at St. Louis will be pained to learn of the death of his wife, which occurred in this city yesterday morning. Mrs. Horton came here from St. Louis about three weeks ago on a visit to her relatives. She contracted a cold which developed into pneumonia and proved fatal after a week's illness. Mr. Horton started last night for Evanston, Ill., with his wife's remains. It was their former home, and there will she be laid at rest Mr. Horton was at one time passenger agent of the Mr. Horton was at one time passenger agent of the Atlantic and Great Western in this city, and he was married here thirty-three years ago. Mrs. Horton was in the fifty-eight year of her age at the time of her death." With reference to the above, J. P. Horton, general Western passenger agent writes:

'The enclosed slip, cut from the Cinctunati Enquirer of the 7th inst., will explain all. Mrs. Horton has for the last twelve years lived in the full enjoy-

has for the last twelve years lived in the full enjoy-ment of absolute knowledge of a life beyond the grave. The very afternoon before she died and after she knew of her near approach to death, I asked her in the presence of her sister and two nieces (strict Catholics) if she was fully satisfied with her religious belief and she promptly answered "Yes." Owing to the illness of a daughter living at Detroit, I had the body embalmed and put it in the vault at Rose Hill, Ill. Due notice of the interment will be given in the Chicago dailies."

Mrs. Asa P. Wilbur, of Jamestown, Kans., after giving an account of several excellent tests given through the mediumship of Mrs. C. H. Grant, of Republic City, says: Mrs. Grant is a modest, unassuming woman, thoroughly in earnest in her work, never losing an opportunity to drop the seed of truth by the way-side, though she is not a public medium. She did much good here, her remarks at the meeting being full of wisdom and pearls of thought. Would there were more like her. There is considerable interest manifested in Spiritualism here, and family circles are being organized all around us. As for myself, the question asked by Job so long ago is satisfactorily answered. Man cannot die.

Mrs. N. H. Bacon writes: I feel that I can hardly do without the JOURNAL; it comes to me weekly like an old and tried friend. May God and the angels be with you in your good work, and may you be able to wield the sword of truth until all

A Memorable Hour.

To the Editor of the Religio Philosophical Journal:

A farewell reception was given at 217 South Sangamon Street on Friday evening, April 13th in honor of Dr. George B. Nichols and family, who have long been identified among the most faithful workers for the cause of Spiritualism in Chicago. The Doctor held the office of President of the Second Society of Spiritualists for 1882, and his dignified character and such qualities added much to the spaces of the social qualities added much to the success of the meetings, while his good wife has done much valuable work as a clairvoyant, test medium and healer, and the announcement of their intention to move East the first of May brings disappointment and sad regrets to many carnest hearts. A large assemblage regrets to many earnest nearts. A rarge assemblage attested this feeling and the evening was spent in various exercises, all of which hore a tinge of cadness, tears glistening in the sweetest smiles. Music by Mrs. Moffott, Miss Linda Free, Mr. and Mrs. Dalton and a duet by Master Morton Nichols and Miss Mattie Nichols made the samess sweet and inspiring. Judge Holbrook was called, and in a plaintive voice said he was too said to talk. He sketched the work and interest which Doctor and Mrs. Nichols had shared in Chicago, with the faithful few and hoped they might return after a short season. Madamo Kurtz was called for a light recitation, but declined, caying she was too sad to indulge in any thing light or comic. But she gave a thrilling tragic rendering of Claudius, and Virginius. Mr. Baugs was called for a song, but he was not in a moud to sing and de-clined. Mrs. Corr rendered a semi-comic piece in a manner to break the spell of sadness and inspire mirth. Dr. C. I. Thacher spoke in a serio-comic vein, giving a hopeful outlook for the future. He thought Dr. Nichols would return soon. Just now Chicago was too small a town for his ambition, but when he had satisfied his aspirations among the mountains of Vermont, he would doubtless return and settle in Chicago among his many friends. He rallied Bro. Bangs to do his duty either in a speech or a song, but Bro. Bangs's shining presence was a sufficient tonic to all who could see him and he gave us a Quaker speech. Dr. Thacher said our esteemed and worthy President, Col. John C. Bundy, had been making speeches in New York and Brooklyn, and the papers there were ringing with the echoes of his voice. To find out what a man is, you must send him away from home; but now when he returns we must insist that Chicago have the benefit of his ora-tory. Doctor Nichols would probably be heard from in Chicago after he got hid among the hills of Ver-mont. While here we take it all for granted. We know his qualifications and claim lum as one of us; but when his words and deeds echo back from the distance we shall appreciate with a keener relish. Mr. Harmount followed in a similar vein, and made a short but excellent speech, while telling us that he could not speak! His mirth-provoking countenance was a speech in itself and his words, though weighty were light to our hearts. The writer added his testimony, but as he expected to precede or go with the Doctor as far East as New York, his regrets were only for the Chicago friends and the partings after three months pleasant sojourn with them, and at leav-ing the home of Dr. Nichols which had made him so comfortable and happy for the past two months. Spir itualism wraps the world in a chain of fraternal feeling and partings are only temporal and disciplin-ary. In the labors of love and the infinite hope we span the distances and strike hands across the conti-nent while the pulses of our souls mingle with the sweet chorus of heaven and hold us in happy com-panionship with all kindred lives in this and higher spheres.

LYMAN C. HOWE. 279 West Madison St., Chicago.

A Ghost Story From Cheyenne.

A curious case of what might be termed a mere A curious case of what might be termed a mere optical illusion, being the result, perhaps, of a diseased condition of the eyes, happened in Cheyenne during the past week. In one of the great battles fought during the rebellion a certain person, now a resident of Cheyenne—then a Union soldier—could have shot and killed the rebel General, Robert E. Lee. Lee having dismounted and with a single orderly for a companion waded through the grass almost up to the Union skirmish line, where he stood for a moment, with his hat in his left hand, taking a survey of the Union batteries, which had not yet opened fire. The soldier alluded to pointed his gun at him, but did not fire. Lee turned and went back. One night last week, at about 8 o'clock, this former Union soldier, desiring to take a quiet smoke, went to the office, and, after smoking for a time, fell asleep in his chair. Before this, however, he had been thinking over some of the scenes and incidents of the war. After sleeping some time he was awakened by some one who shook him by the arm and said, "Wake up," This, however, might be pure imagination, but what followed was not, though, of course, a mere optical illusion. Thinking that it was the gentleman who had his office in the same room, the ex-soldier backed up to the stove for a moment without looking up at all. When he did so, close to his side stood the figure of a large, powerful man, with gray hair and beard, holding his hat in his hand. Somewhat astonished, the ex-soldier said: "Hello! how do you do?" There was no response. The salutation was repeated with the same result Not feeling particularly pleased over the situation, he went to the door, which was still locked as he left it and passed down and out. Bob Ingalls, the police-man, was sent at once to the room, but returned reporting that no one could be found. The next night the ex-soldier repaired to the room, hoping to see again that which he by this time was convinced was nothing more nor less than an optical illusion, as he is not a believer in ghosts and hobgoblins. He was not disappointed, for he saw the same sight and immediately recognized it as the picture of tien. Lee as he appeared that bloody day down on the Rappahannock. To be satisfied, the ex-soldier undertook to take hold of the figure, but there was nothing to take hold of. In about a minute it disappeared entirely. This may seem incredible to some, but there are hundreds of cases on record somewhat similar to the one above related, which is strictly true in every particular.—Cheyenne (Wyoming) Leader.

Revivals.

To the Editor of the Religio-Philosophical Journal:

A revival of tomfoolery under the name of religion has been raging here for the past seven weeks. Twenty-four children, ranging from eight to sixteen years old, have been mustered into the Presbyterian fold, and about an equal number have professed a belief in the Methodist plan of salvation. The Pres-byterians have conducted their meetings under their, "We are more holy than thou" system, while the Methodists have indulged in damnation, hell-fire and the blackguard rant which is ever the stock in trade with the bigoted and illiterate preachers, who are quartered by the several conferences upon unfortunate country churches throughout the realm of Methodism.

To illustrate: The local preacher here delivers himself as follows: "Should the Universalists and infidels appear in heaven, I would like to aid in kicking them out, and they will be swept into hell." We hope that our Universalist friends who have so longed for recognition by the Evangelical Alliance and who, orthodox-like, have met the argument in the Age of Reason, by charging drunkenness upon its author, regardless of the fact that it was fashionable for preachers to get drunk in those days, will take warning from the words of this charitable man of God, for it would be sad to behold the Munfords, Ryders, Gibb and their satellites, wallowing in torment with poor drunken Tom Payne. Brethren, was say unto You, join the orthodox, and then your we say unto you, join the orthodox, and then your prayers can follow the wish to make a hell for your

deluded Spiritualists,
A good Methodist brother has informed us that many elderly ladies have contracted the rheumatism by kneeling too long while at these meetings, and that the scripture recognized only a kneeling or standing posture in prayer; hence souls are being lost in consequence thereof. Will not some good healer donate a few days' time in this vicinity in the glorious work of saving souls? We will pay all ex-penses except board and car fare.

We listened with loving sympathy to the experi ence of a young convert one evening last week; his affecting confession was as follows: "The first time that I arose to testify for Christ I could do nothing but cry, and the next night it was the same way, but the third time I preached a sermon, and it was a grand one, too, for the spirit of God was in me, and now I am the best blabber that God almighty has got." Send us a healer.

R. FISHER. Bement, Ill.

you be able to wield the sword of truth until all frauds and errors shall be swept from the land. Strike at the root, and the tree will fall to the ground. Contribute what I can to its promulgation.

THE COMING MAN'S RELIGION.

Mr. Parton Presents his Notion of It

to the Nineteenth Century Club. The Nineteenth Century Club, in full evening dress, at the residence of Courtlandt Palmer, 117 East Twenty-first Street, discussed last night the "Religion of the Coming Man." President Palmer began it with a yachting story, wherein he related that on a trial trip Capt, Loper put Skipper Nat Pal-mer in charge at the helm and Skipper Joe Smith forward. There was a conflict of authority when Skipper Palmer called to Skipper Smith to turn the jib. Skipper Smith paid no attention and when the Skipper Palmer called to Skipper Smith to turn the jib. Skipper Smith paid no attention, and when the order was repeated shouted: "Capt. Nathaniel, you take care of your end of this schoener and 171 take care of mine." Mr. Palm r said this story was recalled to him by the reply of an eminent clergyman whom he had invited to be present. The ciergyman had said that he would as soon think of debating the multiplication table as to debate religion. Mr. Palmer said that this clargemen, had not experienced mer said that this clergyman had not experienced that change of heart which properly fits one for the spiritualized atmosphere of the Nineteenth Century Club, and should remember that Christ himself dis-puted in the Temple with the doctors. Mr. Palmer read a number of extracts from a liberal journal to show that there is a decline of faith, and quoted from Prof. Goldwin Smith, ex-Gov. Bout-well, *The Sun*, and other authorities to show that the spirit of inquiry and of doubt is abroad. Then he recited Leigh Hunt's peem of "Abou Ben Adhem" as an embodiment of the spirit of true religion, and introduced Mr. James Parton as the lecturer of the

when he had written of the massacre of St. Bartholomew: "This makes the pen drop from the hand." Religious literature; how much of it is violence? Re-ligious women, how credulous. Religious men, how

hard—and how soft! hard—and how soft!

Mr. Parton drew an amusing and yet pathetic picture of religion as it presents itself to Bridget in the hitchen, making it possible for her to live and endure and feel that she is somebody. It is to her father and mother, brother and sister, and she goes back contentedly from church to another week of washtubs and gridinons. "There are millions in this gountry?" he said "to whom religion is expertly what washtubs and gridirons. "There are millions in this country," he said, "to whom religion is exactly what it is to Bridget. Yet to establish or to destroy this religion there are men in this city who would give their lives. The question will finally be answered as a chapter in natural history. Charles Darwin might show that religion is the measure of our distance from the missing link. Possibly he might trace it into the double of the reinnest forest thousands of into the depths of the primeval forest, thousands of years ago, when an old ape picked up a stick and began to walk slowly and solemnly up and down, other apes looking on, some following and all occasionally chattering; and all this might be shown to be the origin of religious ceremonial."

Mr. Parton drew a parallel between the Indian medicine man and the priests of various ages. He eclared that religion has improved the implements but has added simply nothing to the primitive stock of the Indians. He quoted the remark of Mr. Harris, American Minister to Japan, who wrote: "I have lived under eighteen religions, and they were all

Tracing in history the stories of religious oppres-sion and persecution, Mr. Parton spoke of the piti-less assaul's by the Church upon the intellectual life of Spain, France, England and other countries. But he said that in religious discussions we must beware of hard words and remember that whatever has been done has been due to the weakness and imperfection of man. If the Spanish had not been ignorant and timid they would have throttled Philip II, before he got a single Spanish finger in the thumb-screw. The ceremonial part of religion was the outcome of a natural desire for something of the kind. To him the celebration of the mass was a drama or an opera, and he suggested that in the religion of the coming man there would be large room for proper dramatic representation. He saw some progress even in the substitution of the clean, cheap, and symbolical wafer for the bleeding lamb and the extremely expensive bull. He believed that the cause of the satisfaction with churchgoing was the belief that by going to church we are not doing the best we can. He praised the Rev. Heber Newton for teaching that the Bible is a human book. He said that another Episcopalian had given a ball and spent \$10,000 for flowers, and no one talked of trying him for cruel

Mr. Parton's picture of the religious man of the try, and being a good citizen, leaving aside the ques-tion of final causes and a future state of existence as questions of a secular aspect only, and questions upon which it is not necessary to have any religious be-lief. He praised the work of Felix Adler with a re-ligion "without a promise or a threat."—New York

What Did the Dying Child See?

In the Woman's World, a Chicago paper conducted by Mrs. Helen Willman, that lady relates this remarkable and touching experience in answer to a

Not long ago I stood by the death-bed of a little girl. From her birth she had been afraid of death. Every fibre of her body and soul recoiled from the thought of it, "Don't let me die," she said, "don't let me die. Hold

me fast. Oh, I can't go." "Jenny," I said, "you have two little brothers in the other world, and there are thousands of tender-hearted people over there who will love you and take

But she cried out again despairingly, "Don't let me go; they are strangers over there.

She was a little country girl, strong-limbed, ficet of foot, tanned in the face; she was raised on the frontier, the fields were her home; she shunned the presence of strangers with that childish embarrass-ment born of a beautiful imagination and faith in the possibility of unknown manhood and womanhood in others, based doubtless upon the coming worth of her own womanhood. In vain we tried to

worth of her twit womannood. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried, "don't let me go."

But even as she was pleading, her little hands relaxed their clinging hold from my waist and lifted themselves eagerly aloft; lifted themselves with such straining effort that they lifted the wasted little body from it realising receives. from its reclining position among the pillows. Her face was turned upward; but it was her eyes that told the story. They were filled with the light of divine recognition. They saw plainly something that we could not see; and they grew brighter and brighter, and her little hand quivered in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place:

"Mamma," she was saying, "mamma, they are not strangers. I'm not afraid." And every instant the light burned more gloriously in her blue eyes till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relapsed among its pillows and she was gone. from its reclining position among the pillows. Her

form relapsed among its pillows and she was gone. Will any one tell me that my child was deluded; that she did not actually see bright and cheering faces bent above her; that her courage was not strengthened and her fear of strangers removed by the friendly smiles and beckoning hands of those

sweet souls already passed from earth? I know she saw them, and by the same token I know that I shall see my girl again and coment the bond so rudely severed here.

Strange Appearance.

To the Editor of the Religio-Philosophical Journal:

A gentleman boarded with us two years, and was at least five miles away at the time of his death. On the morning of Dec. 30th, mother was awakened by something, and she thought it was the mill whistle. She jumped out of bed and started the fire. She then looked at the clock and found that it was only 3:40 A. M., which was entirely too early. Then she sat down and heard loud raps on the furniture. She looked around, and saw this gentleman, apparently covered with clay, as though he had just come out of the mine. He then disappeared. She then heard preaching and singing and asked who was dead. She heard a voice say, "A man that was killed in the mine." At the breakfast table that morning, mother told a counte of gentleman and myself her vision. er told a couple of gentlemen and myself her vision, and what she saw and heard. That same afternoon a messenger came to tell of his death. The poor fellow fell in a shaft the night before where there was fifteen feet of muddy water. He was covered with muddy water just as mother saw him. DANIEL H. NOURSE.

A Lay Preacher's Sermon.

Text:—And Jesus said to the rich young man who wished to know what he should do to be saved: "Sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven."—Mark, Chap. x.

In these memorable words Jesus of Nazareth plainly set forth the danger of great riches, and the exceed-ing desirability of diffusing it among those who were in need. As Jesus was the embodiment of all that is just, we cannot suppose that he purposed to set forth the doctrine, that property rightfully earned should be given to others, who, perchance might be idlers, undeserving such bounty. There can be little doubt that this particular young man had gained his wealth by such trickery as our modern speculators devise to gain the fruit of other men's toil. We haven't a doubt he was one of your city lot-grab-bing gentry, who hold back the land until poor peo-ple's necessities give it a big rise, thus robbing them of one of the dearest rights, the power to acquire a home; that he loaned money at exhorbitant interest, like a very Shylock in demand of his pound of flesh utterly heedless of the distress and ruin he entailed on his hapless victims; that he made corners in the nation's food supplies, and put up his rent to the highest possible notch; a veritable Jay Gould or mo-nopolizing Vanderbilt of his day, growing rich in watered Olive Groves and money-gambling, after the wealth-grabbing greed that obtains to-day. Viewed in this light, it was eminently fit that he should be asked to discorre his illy gotten riches and share asked to disgorge his illy gotten riches, and share with those he had helped to make poor. And it is surely just as imperative in those speculating sharpers who have accumulated vast wealth at the ex-pense of the nation's great army of toilers at this time, that they obey this demand of Jesus, if they would secure entrance to the kingdom of heaven. LOST TREASURES.

In our search for the varied treasures of this life how often we carry our heads so high, and search round about us so blindly, that we fairly stumble over them; trample them beneath our feet, thrust them out of our paths, and mourn the ill-fortune that does not permit us to find them. The tireless, patient, loving mother, whose chiefest thought of life was for our welfare, was only too often treated with indifference, her affectionate endeavors to at tain our fullest measure of happiness passed by with scarce a passing notice, and her warm, loving efforts to forestall our every wish, accepted—alas, how many times without a thank. Ah! in after years when that dearest head in all the world is laid low, and the boy as a man grown is harshly buffeted by those who care not one atom for his comfort or welfare in the fierce battle of life, how often his heart will grow hungry with unspeakable longing for the soft hand that was wont to soothe his fevered brow in childhood, and for the looks of heart-full affec tion that shone on him from her dear eyes. Here was a priceless treasure that has gone forever. Alas! how seldom is it truly prized when lying within our grasp. So with the flowers of affection, friendship, brotherly love; these lie all about us ungathered. We reach with greedy clutch for wealth and high station, for the means to give us distinction above our fellows; all prizes we believe to be well worth a hard struggle to secure; but in their attainment how nearly always they prove to be barren and withered possessions, bitter as gall to our lips, while the real prizes we might have secured have been idly passed by unheeded. The world is full of the treasures of love, fragrant and ever blooming, close to bur hands; ove, tragram and ever blooming, close to our hands; but we pesistently go blundering on in our selfist indifference, like blind dolts, beating the air in vain quest of heaven's most priceless gifts that he scat-tered in neglect within our easiest reach. Cleveland, Ohio. W. Whitworth.

True Ghost Stories.

The two ghost stories told by our most eminent natomst are as romantic in their way as any told by the Psychological society. When hardly more than a lad at Lancaster, the future defender of vivisection was studying for the medical profession he had a horror of the ghastly details of the business, which he imagined he could never overcome. He was cured, strange to say, by a fright. Having to take some medicine on a windy night to Lancaster castle, he had to pass through the room in which he had taken part in dissections. Just as he entered the room with a basket of medicine under his arm, the clouds which hid the moon suddenly parted, a door slammed, and looking up, the future biologist saw what he thought was an enormous figure in white, with arms outstretched, looking down upon

He turned around frembling, and against the wall opposite stood another figure in white. He dropped his basket and ran. The patients in Lancaster Castie got no medicine that night. But when he returned next day and found that he had been frightened by mortuary sheets, he braced his nerves up so that he was soon collecting skulls. He made a fine set, but for a long time he could not get an Ethio-pian skull. At last a negro died in Laucaster castle, and the young doctor got permission to have his head. It was again a windy night when the operation of removing the head was determined upon. But habited in his long cloak, then the fashion and provided with a blue bag, the comparative anatomist soon had the head safely stowed away. As he left he ream in which the ceffin lay however the visit the room in which the coffin lay, however, the wind clammed the door, caught his cloak, and nearly threw him on his face. Attempting to recover himself he lost his hold of the bag, the head fell out and rolled with increasing velocity down a flight of stairs, across a court yard and settled itself upon the neck, with one eye open and the other shut in a room where two women shricked. The professor rushed wildly after it, took no notice of the women. seized the skull, put it in his bag again, and ran from the castle. Four or five years afterward he was attending a dying women, who called loudly for a clergyman, to whom she had something to tell. The doctor begged her to tell him, as there was no clergyman near enough to be called in time. At length she spoke: "Oh, sir, I had a husband who was a negro, and I fear a bad man. He died, sir, in Lancaster castle; and oh! sir, I was standing one day in the rooms when my husband's head came out of the floor, and seemed to ask me to help him. And then sir, the devil came through the door, snatched up the head, put it into a ba, and disappeared before I could do anything. And I have never done anything. Oh, sir, what can I do for my poor husband's soul?"—Liverpool (Eng.) Mercury.

A Correspondent of Kansas City, Mo., writes: We had a very pleasant and profitable anniversary celebration here. Dr. Joshua Thorne, an old and earnest Spiritualist, a deep thinker and a man of scientific research, delivered an able address before a large, intelligent audience in the Unitarian church.
Subject: "What is Spiritualism?" The audience
were so well pleased that many have demanded the
publication of the same to be scattered broadcast as a statement of the higher aspects of Spiritualists Dr. S. D. Bowker delivered an elegant and impressive invocation, and Dr. Granville read a poem.

H. L. Brown writes: I did not believe in Spiritualism until after my wife's death, which occurred nine years ago. After that I received such convincing proof of a life hereafter through the mediumship of J. H. Mott, of Memphis, Mo., and others that I could not help but believe that there is a happy state of existence after we are through with this

Prof. W. M. Lockwood, President of the Northern Wisconsin Spiritualist Conference writes I like the tone of the JOURNAL very much and think that in time intelligent methods will win.

Notes and Extracts.

Bad taste is a species of bad morals.—Bovce. Let them obey that know how to rule.—Shakes

No thoroughly occupied man was ever yet miserable,-Landor.

Ungratefulness is the very poison of manhood.—Sir Philip Sidney.

Too great refinement is false delicacy, and true delicacy is solid refinement.—Rochefoucauld. As every thread of gold is valuable, so is every minute of time.—Rev. John Mason.

A room with pictures is a room hung with thoughts.—Sir Joshua Reynolds.

Knavery is supple, and can bend, but honesty is firm and upright and yields not.—Colton. The more we do the more we can do; the more

busy we are, the more leisure we have.—Hazlitt. No principle is more noble, as there is none more holy, than that of a true obedience.—Henry Giles. He who is the most slow in making a promise is the most faithful in the performance of it.—Rosseau.

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New ork, and brother to the late eminent Judge Wilds, of the Jassachusetts Suprome Court, writes as follows:

Massachusetts Supreme Court, writes as foliows:

"78 E. 54th St., New York, May 16, 1882.

Messes J. C. Ater & Co., G. attemen:
Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could searcely bear any clothing over them. I was also a cafferer from a severe catarth and catarthal cough; my appetite was poor, and my system a good deal ran down. Knowing the value of Ayer's Sarsaparalla, by observation of many other cases, and from personal use in former years, I becan taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarth and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent, stronger, and I attribute these results to the use of the Sarsaparilla, which I recommend with all confidence as the best blood medicine over devised. I took it is simal doses the e times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good.

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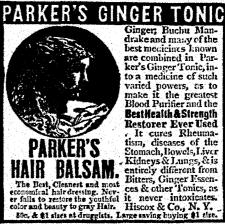
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Fer sale, wholesale and retail by the RELIGIO-PHILOPHIOS-CAL PUBLISHING HOUSE, Chicago. A Life Saved by a Spirit voice. While a youth of seventeen I was at sea. Our ship was in the Mediterranean, laying-to off the Gulf of Lyons in a gale of wind. I had the mid-watch. The night was dark and terrible, the wind howling furiously, and the heaving sea tossing our ship about like a bit of cork. I stood by the mizzen-mast, holding on by the fife-rail, and shielding my face from the blinding spray that come driving over the deck. Suddenly I heard my name pronounced as distinctly as I ever heard it in my life: "Walter! Walter!" and it was my mother's voice that spoke. She seemed to call to me from the gloom about the mainmast, and without stopping to reflect—without fairly realizing where I was—I leaped forward. Hardly had I reached the after companion-way when I heard a crash behind me, which called me to myself. I turned and found that an iron-banded burton-block had fallen from the top, and struck the deck exactly where I had been standing! Had I remained by the fife-rail three seconds longer than I did, my brains would have been dashed out. I remarked to my companions that I had always regarded that as an interposition in my Lehalf of a power independent of human will.—From Forest Adventures, by Col. Water B. Dunlay, in the New York Ledger.

Moody and Sankey's Hymns. Messrs. A Life Saved by a Spirit voice. While a

Moody and Sankey's Hymns. Messrs. Moody and Sankey hardly thought that their sacred hymns would ever be construed into treasonable affronts to an imperial government this side of Hades. Yet it is found that the factorium of the Turkish Governor General of Armenia knows treachery when he sees it, even when done up in the shape of an anthem. This gentleman is Mr. Bukhsheesh Effendiand it is his duty to inspect whatsoever comes through the mails to prevent incendiary literature getting among the elements that level their hate at crowns. He overhauled Moody and Sankey's book of songs sent to the address of an American missionary. The super-subtle Effendiknows a little Engage. of songs sent to the address of an American mission-ary. The super-subtle Effendi knows a little Eng-lish, and when he came to the title "Hold the Fort" the pyrotechnics of his soul burst forth in blue flame, and he waxed exceeding wroth. "Dogs!" he ex-claimed, turning the pages in a frenzy. "Hold the Fort! What fort? Treachery as I live! May Satan soize them!" The good Effendi smelled an insur-rection and an uprisal of breastworks, and declared within himself that these were nativitie songs designwithin himself that these were patriotic songs designed to inspire the Armenian soul with valor, and so he just cut out that page before he let the book go

Strange Apparition. Five or six years ago a son of L. M. Hastings, of this place, was murdered near Grand Island, Nebraska. The night following the murder, Mr. Hastings seemed to awake about 12 o'clock and his attention was fixed to an apparition to the test of his had. o'clock and his attention was fixed to an apparition at the foot of his bed. He saw two men, or what appeared to be the representations of two men—one a light-complexioned, the other dark—one lank and lean and sharp-visaged, the other round-faced. Something fold him these were the pictures of the murderers of his son. He studied the faces thoroughly, when they finally faded out of sight. He got up out of hed, lighted a lamp and wrote out a minute description of the two faces. The next day he sen the written description to another son who was at Grand Island. His letter was handed to the prost-cuting attorney and others, and it was found to be a than a relation. His letter was named to the prose-cuting attorney and others, and it was found to be a thoroughly exact description of the men who were then under arrest for the murder, and who, without doubt, were the guilty parties. Mr. Hastings had never seen these men. Who can explain this strange vision?—Osceola (Iowa) Sentinel.

Letter from Peter Cooper. The following letter was written by Peter Cooper to Mr. E. F. Gladwin, of Brooklyn, not long ago: "Mankind will improve and better their condition just in proportion as they come to see, know, and understand that what a man, a community, a State, or Nation soweth, that must they also reap somewhere, somehow, and at the same time: and that by the operation of a reign of Leneficent laws, designed in infinite wisdom for the use and the elevation of mankind. Man without knowledge is a soulless hady: without seiof the use and the elevation of mankind. Man without knowledge is a soulless body; without science he is a straying wanderer. Science is knowledge demonstrated by the actual experience of mankind. De Witt Clinton in a moment of inspiration uttered this sentiment: 'Pleasure is a shalow, wealth is vanity, power is pageant; but knowledge is ecstatic enjoyment, perennial, unlimited in space, and infinite in duration.'

The Heaphy Ghost. One of the most remarkable ghost etorics is known as "Mr. Heaphy's Ghost," published by Charles Dickens a year or two before his death, and certified to as genuine and re-liable by Mr. Dickens. Mr. Heaphy, London's great artist, certifies that a spirit appeared to him several times and till he painted her portrait, which was af-terward presented to her aged father, who was on the verge of insanity because he had no likeness of her. Believers in ghosts can procure the pamphlet containing the thrilling narrative for five cents per copy, by addressing the BELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.—Occola Scattnel.

Spiritualism and the New Church. In the New Jerusalem Church on Elm Street the pastor gave his second lecture on Spiritualism and the New Church, showing the radical differences between the two. Three points of difference were discussed—that spirit mediums receive communications from spirits who are of the same grade with themselves, while the teachings of the New Church profess to be a system of divine truth serving as a bulwark against the skepticism of the present age; that the communications of Spiritualism are confused and contradic-tory, while the teachings of the New Church are a concatenated system of doctrine; that Spiritualism leads away from the Bible, while the New Church always leads to, honors, enforces and explains it.— Toronto Globe.

Coffee. An article was read at the last session of the Academie des Sciences on the physiological effects of coffee. Experiments have proved conclus-ively that coffee does not assist or retard digestion, but acts solely upon the brain and vasomoter nerves. Too violent stimulation of these nerves produces partial paralysis, consequently many hitherto unexplained cases of partial paralysis can be ascribed to an immoderate use of coffee. Taken moderately—two or three cups a day—the effect is beneficial, stimulating gently the brain and nervous system, and greatly benefiting the brain-worker especially.

The sermon of the parson has indeed been short-oned in these latter times, not because the power of sustained attention has lessened, but because the willingness of the public to be bored has declined steadily since the dawn of personal liberty. And furthermore the idea of serving the Lord by means of suffering does not retain its old popularity.—*Prof.*

Suicide. The other day a colored soldier at-tempted to commit suicide at Fort Elliott. Under the sixty-second article of war, which provides that a soldier may be punished for making himself ill in order to escape the performance of duty, he was sen-tenced to imprisonment at hard labor for three months, with loss of pay.

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The heart that is soonest awake to the flowers is always the first to be touched by the thorns.—

The way to avoid the imputation of impudence is, not to be ashamed of what we do, but never to do what we ought to be ashamed of.—Tulley.

Devote each day to the object then in time, and every evening will find something done.—Goethe.

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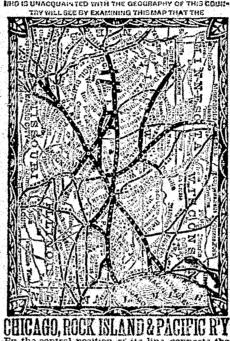
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For the Religio-Philosophical Journal. A Glimpse of the Next Religion.

DY REV. H. L. TYRREEL.

Religion in a broad sense, is a conflict with evil; it professes to find its cause and cure. The origin of evil has forever been the unsolved mystery of religious philosophy. No harder problem meets the thoughtful theist, than to give an intelligent answer to the question, why an omnipotent power creates, as science claims, by the slow and seemingly laborious process of evolution. It is the great enigma in theology, that a benevolent Deity should have abandoned his children to ignorance in their primeval infancy, doomed them for untold ages to all the Ills of savage life, to shiver in caves without wit enough to clothe themselves or make a fire-to fight starvation with bone fish-hooks, and stone hatchets, when a spark of inventive genius revealed in the beginning would have given them from the first the far greater blessings of civilization. But darkor still grows the problem when we reflect that for want of a few words of positive, demonstratable religious truth, the earth has been cursed through all its history with sectarian war, and mankind made trembling slaves to hells and demons of their own creation. If secular theists are tempted toward atheism by the hard and apparently heartless facts that meet them every where in the real universe around them, how utterly inconceivable it is, that orthodox religionists can retain a vestige of faith in a divine government when they add to this sad real world, their future theological one, where according to their creed, the great majority of humanity are to suffer eternal woe for want of knowledge;—for not putting faith in a Christ and Bible of which they never heard. But although we cannot see why man was left with so little religious light, yet the sad fact remains, that in the-ology man has made his most signal fail-ure. Vile traces of his childish idolatries, his obscene and refined mythologies, darken the pages of all the Bibles. Three books of mainly anonymous or doubtful authorship are about all the thousand millions of the world can show to day for the founda-tion of their faith. Surely this is a most humiliating outcome for ages of theological

It is past dispute that all the world's sacred books abound with errors. This is the verdict of the most candid and scholarly criticism; hence they are not of divine origin, and are utterly valueless as a basis of faith. There exists then now upon the earth no supernatural revelation of religion. The time has passed by when intelligent people spend time to read arguments for the infallibility of any existing scriptures. Those who are yet so blind to the results of recent Bible criticism as to regard the Bible, Veda or Koron as divine revelations, are past all present help, and must remain where they are while the thinking world moves on to a firmer basis of religion. The master minds of the world which finally fix its creeds, were never so free as now, from the tramels of supposed revelation. The whole wide field of ethics is unobstructed and open for original inquiry. Emancipated reason at last sits by "divine right" upon the theological throne and has the glorious misson, if it will fulfil it, of "making all things new." What then are the materials on hand from which to construct a new theology? In the past order of development, man has been left to evolve his science, art and religion, by the patient use of his reason upon the phonomena of nature around him. Analogy leads us to the contuat same orage will tinue in the future;—that no supernatural power will move the hands that write the next Bible. The coming Moses, Paul, or Mahomet must rely on their intuitions and natual reasoning powers, for their inspiration. Religion is a household word: it falls whibly from every tongue yet its meaning seems misty to many minds; each religionist seeing it throught the prism of his own creed, colored by prejudice and education.

What then is a religion? Perhaps the best and shortest definition is, it is a system of doctrines which teach the existence of an intelligent power, superior to man, who rewards and punishes human conduct according to some moral standard. Nothing short of this definition seems to express the idea suggested by the word religion. A philosophy of an "unknowable," "unconscious" God, blindly operating among "law bound," irresponsible, human "automatons," seems altogether too ethereal a basis for any system worthy the name of a religion. Belief in future life, and future retribution, though vastly strengthening the sanctions of religion, is not absolutely essential in an ethical system, for primitive Judaism was certainly a very strong religion without a doctrine of immortality. The nebulous, theological mist of recent times is fast gathering around the nucleous of a creed which already quite distinctly shows the outlines of the "new orthodoxy. It is certain the next catechism will be short; two articles-belief in God, and penalty for sin, will embrace the substance of the faith. Its ministers will not need to study Paley to meet the attacks of infidelity. for scientific proofs of the truth of its Bible will supersede the old evidences. The "coming church" will not tremble when a Huxley or of a Darwin proposes to inspect the foundations of its creed. It will have no fear that philosophy will dethrone or annihilate its God, for it can rest its faith in a Deity on the results of the profoundest mathematical science, which has placed the main position of theism on as firm a basis as any demonstration in geometry. It can triumphantly appeal to science in proof of a Creator; for the highest authorities now regard this moving universe, not as a"perpetual motion," but as Balfour Stewart says, "as a vast physical machine," wound up like a clock, and slowly running down; or as Thompson states it, "it is a candle lit at one end, and burning out," which proves it has not been running from eternity, for no process of decline or "degradation can be eternal."

Geology made short work of the great sophistical argument of the old school atheists, by proving that the primeval earth was at some period a melted globe. Their puzzling, metaphysical chain, composed of an "eternal series" of men and animals, all having fathers, grandfathers, great grandfathers, and ancestors without end, without a first parent to the series, melted away in this geological logic; since no conceivable organic life could have survived that flery test. That frightful pantheistic ghost-"spontaneous generation," has vanished away in the bright sunlight of modern biological research; the experts say, "not proved." The tireless Tyndal, with microscope and cruciable has cautiously explored the realms of matter far into the dark jungles of molecules and atoms, and brings back the report, that the laws of procreation are universal:-that he would as soon expect to see 'spontaneously generated mice or elephants,' as any lower form of organic life.

Huxley sums up the results of his marvelous experiments in the scientific axiom: "No life without antecedent life." Geology having proved that organic beings are not eternal.—Biology having proved that dead matter cannot develop life, and as science knows nothing of thought or sensation separate from living organism, it follows by resistless logic that there must be an eternal, uncreated fountain of life and intelligence from which all life and knowledge flows

The existence of Deity—the basis of all religions, being scientifically established, it only remains for the coming church to discover the true basis of morality, to write out its moral code, and provide adequate motives and sanctions for its enforcements. As no future Moses can be expected to talk with God "face to face" and come down from "thundering" Sinal with a decalogue chiseled in stone by the divine engraver, how can the will of God be discovered? This has been thought to be impossible without supernatural revelation; but the problem seems not difficult upon 'candid reflection; for notwithstanding the mystery of "partial evil" in the world, a wide and candid survey of the universe reveals the inspiring truth, that benevolence is the great overshadowing principle in the infinite designs and adaptations of nature. This great fact is in itself a glorious revelation; it gives the honest soul direct access to the heart and mind of Deity: for since God desires the happiness of all men, all conduct that tends to that end must be in harmony with his will, and all actions having a confrary tendency, must be put in the catalogue of sins. The paths of true natural religion are truly "ways of pleasant-ness;" there can be no collision between the divine will and an intelligent, sane, human will, for both seek the same end, man's highest good. Ignorance of what is truly best, is the main source of conflict and sin. The great religions of the world have gathered into moral codes a list of actions which the experience of ages has shown to be opposed to individual and social welfare. These codes furnish a standard of morality perfect enough if practiced, to satisfy the highest religious aspirations, and to reconstruct society upon a divine model; but the books upon which these moral precepts rest are discovered to be of human authorship, and hence afford no sufficient sanctions to enforce them.

The helis and purgatories of the old the-ology, when really believed in, lost most of their moral force, through the cheap means of escape afforded by atonements and "indulgences;" but the sanctions of the natural religion of the future, when intelligently preached, will prove vastly superior to the distant and uncertain penalties of the creeds. The stern and fearful truth will at length burst upon the world, that every wrong deed, by the immutable laws of cause and effect will sooner or later react to the punishment of the offender. Civil government, founded upon the natural, moral intuitions and experience of mankind, will be perceived to be a part of the divine order, a clear revelation from nature's God, and a mode of his retribu-

Under the new dispensation the province of theology will be vastly enlarged. The universe will be the Bible, and reason its interpreter. The clergy will not turn to the Pentateuch for moral law, but to human history, where upon the ruins of individuals and nations, scattered all along the ages are written the divine commandments and the penalties of transgression. One grave question confronts the new theology and alarms the old—the inquiry whether the mass of short-sighted men can be influenced by penalties to be inflicted by the seemingly indirect and complicated operation of natural law. The unsatisfactory results in the past of preaching eternal punishment, makes it safe to believe, that any talent worthy of a pulpit, can so vividly present the real, visible hells of natural religion as to make them a far more reliable moral force than the popular, poetical hell of Dante and Milton. The penalties in existing statute books will seem far more impressive than the "smoke of torment," seen in vision upon ancient Patmos. The Sheriff and sharp detectives will amply fill the office of the "devil and his angels." Gout, delirium tremens, and the dire list of penal diseases that consume the voluptuary, will furnish a vivid substitute for the "worm that dieth not." The whipping post, penitentiary and gallows will more than replace the hypothetical 'lake of fire.''

Happiness being the only conceivable good and man the grand, central figure upon earth—the being most susceptible of pleasure and pain—to promote his highest good must surely be the only rational aim of all human effort, of all government, and all religion. To evolve a more beautiful type of physical man, to develop in him a higher moral nature, a better brain and safer conscience, has been the aim of the evolutionary forces, ever since the creative word went forth, "Let us make man." All who are striving to elevate man may feel assured they are co-workers with God. The "new orthodoxy" will retain in its creed, as its foundation article, the doctrine of regeneration. Old orthodoxy was right in its noble purpose to regenerate the world, but its methods being unnatural it did not receive the co-operation of the true laws of progress. The new natures conferred through the supernatural "new birth" by a moment-ary spasm of fear and faith are not so fixed in the moral constitution as to be subject to the laws of descent, and hence cannot be trusted to work out the permanent regeneration of the race. The new religion will be rigidly scientific; its hope for the radical regeneration of mankind will rest largely on the stern natural law of progress, the seemingly hard, unchristian. Darwinian law of the "survival of the fittest."

To people the world with men of noble minds, with exalted moral natures, should surely be the supreme object of all rational states manship, philanthropy and religion. To do this work seems to be all that a religion is for upon earth; and this appropriate work is doubtless destined to be the mission of the coming church. When the church elains no higher authority than the State claims no higher authority than the State. and both church and State look to the God of nature for law, they will unite their functions in some form of theocratic government which will rightfully exercise the divine prerogative of applying to "man culture," the very successful Darwinian law, which has wrought such miraculous transformations in the animal and vegetable creation. Enlightened government has not yet sufficiently exercised its rightful powers in suppressing procreative sin. In the light of natural religion and correct moral philosophy, it is difficult to see why developed man, as co-worker with God, should not hasten his slow evolutionary processes, and in a century or two, raise humanity to a moral plane they would not unaided reach in ages. The new religion will be intensely practical; stern work is to be done in the moral vineyard in

more. Why, flying thistles are suppressed by law, and germs of thieves, lunatics and fools are allowed to overrun the world. One very obvious and pressing duty of the coming church will be to uproot idolatry; to reveal to man the true God, "in whom we have our being;" to teach men that the sentimental, weeping God of the cross, a deity born of human imagination and desire, is not the actual divinity that rules the real universe we know, and reveals to us the stern, unforgiving gospel, obey and live, transgress and die. The coming priest will not sing to murderers with the hangman's rope around their necks the blasphemous falsehood, "Jesus paid it all," nor repeat over the coffins of train robbers the demoralizing story of the thief, who in "white, blood washed robes" went straight from the gibbet to God "in paradise;" but it will be his divine mission to teach men scientifically the laws of physical intellectual and moral progress and retrogression; to enlighten governments and induce legislation that will strike at the hidden roots and germs of evil, and protect society while the pioneers of reform, the good and true, work and wait for the blessed future when perfected man shall be "a law unto himself." Fox Lake, Wis.

Spirits in Politics.

To the Editor of the Religio-Philosophical Journal: It seems to be my duty to put upon record a political matter because it shows the interest taken in our national affairs by those passed on, and also the power they have over the destinies of individuals. The Assistant Treasury office of San Francisco had a clerical force of moral and capable men as ever gathered in one office. The late Dr. Linderman, who had been a received to the late of man, who had been a special agent of the government, after having completed the ex-amination, said: "I am not satisfied to bid you good-bye and simply report the account and funds as all correct, but I wish to say that in three years of investigations, I have never met so much capacity as individuals, where business is so thoroughly systematized, so much accomplished and with so small a force." Upon the change of the heads of the

office, as has been the custom, the present incumbent, who was placed there, not because of capacity or of service rendered, but to convert the office into a political machine, requested the resignation of nearly all the force. They, having paid their money and given their influence to elect James Garfield, could not see justice, good policy or necessi ty in their resignation, consequently they declined to do so, and under the civil service rules, with which Mr. Garfield had begun his administration. he being dead, appealed their case to Hon. William Windom, the then Secretary of the Treasury. There gathered around us the old Fathers of our country, and assured us that it would be a success and that civil service would be maintained. On the 15th of October, 1881, William Windom, Secretary of the Treasury, wrote the Assistant Treasurer, refusing to make the removals. The 16th, being in the presence of a medium, she was controlled, and the first words were:

"It is won; it is won! You have established civil service in the United States by making the bold and just stand to maintain your rights. John Adams." Three days after, in the presence of the same medium, she was

controlled and the first words were:

"All is lost. He has proved a traitor to his God and to his country, and all is lost. JOHN ADAMS.

According to these messages, the letter from William Windom refusing to make the letter dated the 18th of October, 1881, from William Windom, making the removals was received. The other talk was that this was the last straw that had finished Garfield's administration, and that the Republican party was destined to destruction. The world knows the result.

Horace F. Page, who was the cause of the removals at the Assistant Treasury, with a constituency of, at one time, 6,000 Republi-can majority, and supported by millions of monopoly capital, was last fall defeated by 983 majority, and the State went democratic by 23,500 majority. William Windom, the God of Minnesota, the second day of February was sent into retirement. During the intervening time I could hardly remember the names of the old Fathers, from Washingington to Horace Greeley, who have told me of the defeat which was coming. Said Horace Greeley to me November 29th, 1882: "William Windom will be beaten and

brought very low."

January 20th, 1883, when Windom polled 61 votes, my faith became a little shakey, as I knew the power of the "bar'l." I called. for Greeley. He came and wrote:

"Friend Clarke, we have told you that we should win, and now wait and see. Those who have been so mighty will fall, and that lowly. H. Greeley. And fallen beyond all recovery they have.

Calling upon another medium one day, she said, "You will succeed in defeating Windom." I said, "How do you know?" "Horace Greeley stands by you and says

Calling upon another medium, she said: "There is a short, stout, dark-complexioned gentleman, with a fine head, standing by you, who says that he is a friend of yours, and that he has been with you in this political fight, and that you are going to win it." The medium said at once, "What fight are you in

I said, "I suppose it is that fight in Minne-sota to beat Windom, but who is this here. I have no such friend, never knew any such

She replied, "Why! don't you know Stephen A. Douglas.'

Thus through four mediums, the men once in the earth life, prominent in our government, came again to endeavor to guide our national matters, taking position and power from traitors to human welfare, and selecting others in whom they hope to lift up a-nation worthy the respect of the world, and not as a nation of robbers, oppressors and thieves. William Windom left his palace in Washington, "where for the next six years he was going to reside as Senator from Minnesota," and all over the State people dwelt upon his favorite theme. "Civil Service!" No sooner had his messages of hypocrisy reached me, than I sent the facts to Minnesota and now, thank God and the angel world, William Windom is forever politically dead. I write this for record, not from any desire of a personal nature-for he is dead-but to show that when we recognize the angels and give them the channel, they can accomplish more than we dare imagine. That they offen fail this communication proves, for they are not infallible any more than we. and must use earthly means which fail them. Aye, a stage driver from California was made Chairman of the Committee of Commerce in the House; William Windom, a land and railenforcing physiological law; reformers press road monopolist. Chairman of the Commit-this vital question upon legislators more and tee of the Interior. Does any man need to

be kicked all over America before he sees why William Windom changed his mind in three days. Ah! the angels saw why, and he died a traitor to his own mouth-profession to James A. Garfield's administration, to the clerical force and people of the United States, and to the angel world who placed him in an honorable position. I write this that it may be put upon record as a spiritual work, a spiritual success, and I have no doubt that thousands of angels gathered around the Minnesota Legislature and labored as hard as ever mortals did to influence members to complete their task and accomplish this re-

As the two worlds near each other day by day, and men realize that angels see and know their every thought and act, monopolists will relinquish their grip, their greed and wickedness in all its forms, and will gradually disappear from the face of the earth. God is too far off-no one but a fool fears him; when the good old father and mother stand by our side, and we realize the fact, crime will cease to be. When congressmen realize that the old founders of our country stand and sit about them, witnessing the completion of the work they began, jobbery and robbery will be heard of no more; but better yet, when men realize that in a few years at most, they must meet their every act, and that all shall see them in that world as they are, we may expect that the millennium has begun. It takes courage, like cold chilled cast iron, to stand up and fight an unpopular fact or principle in this world, but where will the cowards go when every body reads their past lives like an open book in the realms above.

THOMAS B. CLARKE. San Francisco, California.

Letter from Rev. J. H. Harter.

To the Editor of the Religio-Philosophical Journal: Poor Roberts! He is evidently, by his conduct, a member of my church. I will, of course, take him, for, like the grave, I take all who come, believing that some good can be found in all, however bad they may be considered by others. Have you done by him as Paul did by Hymenus and Alexander" whom he "delivered unto Satan, that they may learn not to blaspheme?" 1st. Timothy, 1st

chap., 20th verse. On the 26th of March, 1863, I united in marriage, Chauncey B. Spaulding and Miss Joanna Tucker. On the 26th of March, 1883, in company with over one hundred other invited guests, I had the pleasure of celebrating, at their home in Memphis, N.Y., the 20th anniversary of their married life. The occasion was one of interest, pleasure and profit. On Sunday, the day previous, I went to hear the Rev. Mr. Grimes, a Christian minister of Memphis, but when he learned of my presence, I was cordially invited to a seat with him in the pulpit, and when there, I was asked to preach to his congregation, which I did most cheerfully, and apparently to good acceptance. In the evening of the same day I gave to a large audience in Norton's Hall a lecture on "Common Sense, Temperance and Personal Improvement." Persons or societies desiring my services can address me at Auburn, N. Y.

J. H. HARTER.

HALLUCINATION OF WOMEN.

Remarkable Delusions in Which Nervous Females are Subject.

(From the British Medical Journal.)

Recent circumstances have directed atten tion to certain remarkable delusions of which females of unstable nervous equilibrium are subject, either through hysteria or through similar disorders of the nervous system. Charcot and Bourneville give instances of the extraordinary self-deceptions that are frequent among hysterical patients. Dr. Legrande de Saulle, physician of the Salpetriere, Paris, describes in his standard work, "Les Hysteriques," some remarkable cases of hallucination, where females labored under the belief that they have been struck or stabbed by others, even after having inflicted blows or wounds upon themselves. In one instance a young woman was found by her husband lying on the floor of her room in a fainting fit, her face covered with blood. On reviving her from her swoon she stated she had been attacked by armed men; the Paris newspapers related the case, and within three weeks three similar cases occurred in the French metropolis. All these cases proved to be fabricated by the supposed victims. A young girl wounded herself slightly with a pistol. She gave the police authorities the most minute details about an imaginary assasin, who, according to her account, fired the weapon, but she was found to be highly hysterical, and it was proved that she had willfully wounded herself. In a third case in Dr. du Saulle's experience, a young woman was found in a railway carriage, stabbed in the left side. The incident caused great excitement, but it was proved contrary to her assertions, that she had inflicted the wound herself, and was a hysterical subject. A housemaid was found lying behind a door, bound, gagged and covered with bruises. She stated that she had been brutally attacked by two burglars with blackened faces, but she was a highly hysterical woman, and there appears to have been strong evidence that she had contrived to tie her own hands and to gag and bruise herself. Perhaps the strangest case of all occurred in M. Tardieu's practice. A young lady living at Courbevole wished to make herself an object of public interest by passing as a victim of a political conspiracy which she pretended to have discovered. One night she was found in a state of greatest mental perturbation at the door of her apartment. She could not talk, but stated in writing that she had been attacked outside her house by a man, who had attempted to garrote her, at the time striking her twice with a dagger. Only the lady's clothing was injured, and the body of her dress and her corset were found to be cut through, but at different levels. She tried to make out that the attempt at strangulation had caused dumbness. M. Tardieu remarked in her hearing that this infirmity rapidly disappeared when produced under circumstances of this kind. She soon managed to regain her speech, and in a short time admit ted that the whole narrative had been developed out of her inner consciousness. Eccen tricity in relatives is ever strong presumption of self-deception when a female makes any statement or charges of ill-treatment of any kind. The constant fear of assassination, especially if based on reasonable grounds, is particularly liable to predispose nervous or excitable subjects to extraordinary delusions of this kind.

DUT THIS OUT And Return been, with TEN Cook, the years, and you'll movies by mail, a Goldan Box of Goods, that will bring you in most mass of the Month than anything size in America. Abstracy in One Month than anything size in America. Abstracy Containty. Mr. Young, 178 Greanwich Brig. 2007 Sent.

SYMPTOMS OF WORMS.

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

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