

RELIGIO PHILOSOPHICAL JOURNAL

L. O. Draper

ARTS, SCIENCES, LITERATURE

VOTED TO
GENERAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXXV.

CHICAGO, NOVEMBER 24, 1883.

No. 13

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

CONTENTS.

- FIRST PAGE.—Fidelity to Convictions of Right is Indispensable to Complete Manhood. Abnormal Individualism the Cause and Basis of Insanity.
- SECOND PAGE.—Aspects and Opportunities of American Spiritualism.—John W. Chadwick versus Rev. Dr. Estlin. Where is Go. Does the Spirit Ever Leave the Body? Miscellaneous Advertisements.
- THIRD PAGE.—Woman and the Household. Magnificent Immortal Objects. Book Reviews. Magazines for November not Before Mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. "Limitless Ignorance and Credulity" of the Springfield Republican. Babu Protab Mondou and Dr. Scudder. Dying as Predicted. Little Damage—Mostly Malice. General Notes.
- FIFTH PAGE.—Mrs. Mabel E. Lord at Lecturer's Academy. The Future of the Spiritualist. Merrill—Newton. Miscellaneous Advertisements.
- SIXTH PAGE.—Words at Parting. Nature as a Pattern in Dress. Manners and Morality. Benefit His Own People. John Stuart Mill. Watson on Fitzgibbon. Geo. P. Cobb. Senator Beck's Faculty. Remarkable Spirit Manifestation. The Return of a Dead Mother to a Living Child. J. Frank Baxter. How to Preserve the Eyesight. Proper Credentials. Facts. A Detective's Experience—His Successful Undertaking and Escape from an Impending Fate. Wonders of Littleton.
- SEVENTH PAGE.—The First Baby. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Mrs. Caroline H. Jewett—New York City Brooklyn Spiritual Fraternity. The Dead Child. A. M. Perrotte's Death. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

Fidelity to Convictions of Right is Indispensable to Complete Manhood.

BY HON. JOEL TIFFANY.

What then, shall one seek to do, and to become, who desires to come to the stature of perfect manhood, physically, socially, intellectually, morally and religiously, and thus qualify himself for possessing the Kingdom. There can be given no better answer than that given by Jesus to the young ruler, "Keep the commandments." In their letter and in their spirit. Keep them, first, by ceasing to do that which is evil; and keep them, secondly, by striving to do that which is good, and pure, and holy, and faithful, and just, and true. And these commandments are to be kept in their spirit, as well as in their letter. But keep them in their letter, if that is the best you can do to-day; and strive with all your heart, day by day, to keep them in their spirit. Refrain at once and forever from all acts of malice, hatred, or ill will—from all acts of unkindness, injustice, impurity, falsehood and deceit. Keep a strict watch upon your motives, your purposes; upon your appetites, your passions and your desires. Hold them continually to a strict accountability before the tribunal of an enlightened and tender conscience.

To be required to do this, is no more than what every honest, earnest soul feels to be right, and just, and necessary. Every one, not absorbed in selfishness, sensualism and lust, feels in his inmost soul, that he ought to be truthful in spirit, pure in heart, holy in life, and just in act; and he finds a presence within him, which admonishes him of the wrong, when he is not so; and his condemnation arises from the fact, that knowing these things, having this light, and hearing these admonitions, and feeling within himself the ability to do, to be, and to become, what is thus required of him, he selfishly and wickedly turns away, shuts his eyes, stops his ears, and pushes on in the broad road of self-indulgence to spiritual death.

That these things are so cannot be controverted, either by gnostic or agnostic; by believer or skeptic; by professor or infidel. Man has within a consciousness which tells him, that he ought to seek and strive with all his power, to be and become, in character, the best possible to his knowledge and ability. That at all times he ought to seek to know the right, and strive to do it; always doing the best possible in himself to do. And yet he is conscious that he does not heed this obligation; and that, in consequence, moral condemnation is upon him; and in his inmost soul he has no excuse for his criminal unfaithfulness. Now under such circumstances, what is he to do?

If there is, constitutional in man, any power, which can be exerted to make him faithful to his highest convictions of the right, the true, the pure, and the good, so that under all circumstances, he will obey such convictions at whatever cost of self-sacrifice, that power must be summoned into service, if man is ever to come to completeness, to the stature of perfect manhood. That there is such power in the religious nature of man, the history of the world of humanity demonstrates beyond all question. There is a power which will cause one to act under any and all circumstances, in the present moment, up to his highest convictions of what the supreme power of the universe re-

quires of him; and this power of direction is resident in every human soul; and when summoned into action, brings such soul into obedience, according to its conceptions and cognitions of such requirement. If the spirit of absolute truthfulness, absolute purity, absolute justice, absolute fidelity and absolute goodness, is essential to complete and perfect manhood; and if it is so ordained by that Presence and Power which has constituted and which governs the Universe, then every human being, who is to come to completeness, must recognize this Presence and Power; and must become absolutely loyal to its government, which Jesus denominated the Kingdom of heaven.

One thing is certain, to bring man to the stature of complete or perfect manhood, as a social, intellectual, moral, and religious individual, he must become loyal to the requirements of the moral virtues in such an absolute degree, that he will not act counter to their requirements, to save his own life, or to maintain any relation otherwise dear to him. To maintain, and thus to possess, the Kingdom of heaven, Jesus declared that the disciple must invest his all—he must keep back no part of the price. He must forsake houses, lands, and all relations most dear, even his own life, rather than to become disloyal to the Divine government.

It is well known that the religious nature in man, has this absolute power over the individual. In its manifestations it has shown itself superior to all other influences. It was the operation of this nature in Abraham, which caused him to take his well-beloved Isaac, whom he loved more dearly than his life or all the world beside; and make a long journey with him, to find the place, where he was to offer him as a burnt offering unto his God. And he was permitted to proceed so far, in spirit, as to make the actual sacrifice, demonstrating the power of his faith, and the supreme loyalty of his heart. This same power is manifest in all religious devotees. It causes the Hindoo widow to burn upon the funeral pile of her husband; the Hindoo mother to give the babe of her bosom to the Ganges; the Hindoo worshiper to throw himself beneath the Juggernaut. Such are the manifestations of its power, however misdirected that power may be. It is a manifestation of loyalty to convictions of right. It is that loyalty to conviction, which gives integrity of heart according to intellectual and moral status. Integrity of heart, fidelity to conviction, is the rock on which all true character is established. When the persecuting Saul was pursuing the disciples of Jesus to prison and to death, he declared that he was acting according to his convictions of what Jehovah demanded at his hands. He verily believed he was doing God service; and he was doing it because he so believed. That Paul was obeying his honest convictions, there can be no doubt; for no sooner was he caused to perceive the error of his way, than he faced about, and became the persecuted; and he, in turn, went to prison and to death, in vindication of his new faith, and by fidelity to his new convictions. The error of the head may lead one far astray from the true path; and it certainly will, if the heart is faithful to its convictions. The error of the head may be corrected by proper enlightenment; but the falsehood of the heart, its disregard of, and disloyalty to its convictions, can never be made right, short of spiritual regeneration. Whenever one is faithful in doing his duty according to the best light he can command, the heart confides in such an one, notwithstanding his manifest errors. His character commands respect, and his word, confidence.

The great need of the world to-day to make it what the earnest soul desires it to become, is, fidelity to conviction; loyalty to its sense of right; obedience of what it knows to be just, and pure, and holy and good and true. If all men would act up to their highest convictions of what is essential to complete or perfect manhood, each striving to become perfect in each and all of the moral virtues, according to the spirit of their requirements, we should soon realize a new heaven and a new earth wherein righteousness would dwell. The prophecy and the promise of peace on earth and good will among men would be actualized without delay. But instead of this, the spirit of self in all its debasing and degrading forms is the spirit which is most manifest in the individual and in society. The spirit of self-advantage, seems to enter into every occupation, employment and profession in society. And this spirit of self-advantage antagonizes with the claims of justice and fair dealing, and causes men to become untruthful, unjust, unfaithful, fraudulent, false, and criminal, that they may obtain self-advantage even at the sacrifice of moral character.

It has been demonstrated time and again that the enlightenment of the head is not sufficient to secure true character. To give one scientific or moral and religious intelligence, even, is not sufficient to produce integrity of heart; fidelity to convictions, loyalty to just and pure principle. Without real integrity of heart, science and art become the most potent instruments of vice and crime. Says the poet, Young:

"Great evil is the achievement of great powers, Plain sense but rarely leads us far astray."

While the individual is in bondage to his selfishness and his sensualism, the less he knows, the less dangerous he is to society at large, or to those with whom he is most intimate. It is well known that the ruling affection or love of the individual gives him his character; and that if he cannot be per-

suaded to become loyal to his convictions of right, there can be no salvation for him, and no confidence and trust to be reposed in him.

Herein is manifest the real character of those principles and truths, which enter into, and constitute the system, which Jesus taught, and illustrated in his life and teachings, as a means of bringing the individual to that spiritual status, in which he would become perfect in moral and spiritual character, as the Father in heaven is perfect; and in which status, in the integrity of his soul, and in the purity of his heart, he would find the Father; and the Father would dwell in him consciously, as Christ—as the spirit of truth—as the holy spirit and comforter—forever leading him into all truth. The establishment of this spiritual status in the soul constitutes the presence of the Kingdom of heaven, in which every thing exists in divine order, and operates in divine harmony or oneness. Dwelling in this state the soul becomes a recipient of divine truth, which Jesus in his life became an illustration of the human soul absolutely under the dominion of his spiritual or religious nature, guided and directed by the perfected intellectual and moral nature in him. He comprehended and cognized intuitively his several natures and their needs; and he sought with absolute fidelity of soul that completeness, which an orderly and just supply of these needs will bring. He perceived and comprehended his relation to the universe of existence, spiritual and material; and that his true destiny was to be found by coming into a state of absolute obedience of all laws under which the universe exists and is operated. He perceived and comprehended the fact, that the spirit of the universe is necessarily the Father of all that exists; and is the Providence by which all things are sustained; and that every thing, when existing and operating in Divine order, is good, and tends to produce the highest and best possible for all existence; and that every thing when not existing and operating in Divine order, is evil, and tends to ruin and destruction. He perceived clearly what must be the essential attributes of the Divine Spirit, and how those attributes must become cognized by and be made manifest in man, if he would be true to his high destiny. He perceived and cognized the two classes of impulse to which the individual soul becomes subject: one seeking its own good and well-being in the good and well-being of all; and the other seeking its own pleasure and enjoyments through self-indulgence, self-gratification, self-advantage, without reference to the good, well-being and happiness of others; and not regarding those principles known as truth, purity, holiness, fidelity, goodness, and love, as essential for the soul's completeness.

Jesus, as revealed in the history of his life and teachings, translated the Divine attributes of the Supreme Father, in their legitimate operations, into the moral virtues by which the perfected human soul is to become clothed, as the spiritual child of the universal Father; and his first maxim is, Strive to become perfect in these virtues as the Divine Father is perfect in the Divine attributes. That is, seek to become in all things and in all relations, truthful in spirit, as God is true; to become pure in heart, as God is pure; to become holy and self-faithful in life, as God is holy and self-faithful; to become just in all our judgments and actions, as God is just; and to always live in a state of love and good will toward all men, even our enemies; to bless and curse not.

Jesus taught that the attainment of this spiritual status, as a condition in which the soul is to abide unmoved amid all the temptations and trials of life, is possible to the human spirit. That it is a status to which all things opposing are to be sacrificed. That there can be no rational or moral excuse for not investing one's all in its attainment; and that no one can come into the blessings of the heavenly Kingdom without investing his all in its procurement. He said, that all opposing influences were to be turned aside. To the offer of all the Kingdoms of the world and the glory of them, the reply is, get thee behind me Satan. If thy right hand offend thee, cut it off; if thy right eye, pluck it out; if life lead for exemption; yield it up. There can be no compromise if you desire to possess the Kingdom, which has been prepared for the perfected soul from the foundation of the world. By this uncompromising fidelity of spirit Jesus came to the stature of perfect manhood in Christ, and he was thereby enabled to receive of the infinite fullness, and thus he cognized and comprehended the essentials of human redemption and salvation. According to the Christly system, the first essential condition of one about to seek completeness of stature or perfect manhood, is faith in the possibility of such attainment, and in the means by which the same is to be secured. And, second, he must engage with all his faculties and powers, in such pursuit, with a full determination and purpose of heart, to permit nothing to come between him and the perfection he seeks. The means consist, in becoming perfect in the spirit of the moral virtues; becoming obedient to the spirit of their requirements, in every possible relation, and under all circumstances. In such a spirit, one acknowledges the supreme authority of these virtues, as the manifest authority of the supreme Governor of the universe; and he yields to their demand, absolute obedience of soul.

Such is the faith which a pure Christianity requires of its real disciple; and such is the purpose of heart essential to actualize this faith; and such the fidelity of soul by which he is enabled to actualize in himself the Christ status, and thus enter the heavenly Kingdom. These several elements of the Christ system, are presented and illustrated by the parables which Jesus uttered, when declaring what the Kingdom of heaven is to be likened unto; some of which parables I may be called upon to present to your readers in future articles for the like illustrations. For with me, "life is real, life is earnest;" and if we are to live forever, there must be an end of attainment worthy of eternal life; and there must exist within the reach of all immortal souls, the means by which such worthy end may be attained. Of this hereafter.

(TO BE CONTINUED.)

Abnormal Individualism the Cause and Basis of Insanity.

BY A. J. DAVIS.

[A number of correspondents have lately asked questions which were answered by Andrew Jackson Davis, through the JOURNAL in 1876. As the matter will be new to many subscribers and also fresh to many others who have forgotten the article, we herewith republish it.—ED. JOURNAL.]

As a distinguished leader of the sufferings of the soul—which is a combination of inter-conscious and self-moving elemental potencies, midway between the physical body and the spirit inmost—abnormal individualism, is entitled to special consideration. Individualism, pure and simple, is the protest of the private, moral and intellectual powers against public customs, opinions, passions, prejudices and institutions. These public institutions and these societal customs trample upon, and frequently oppress and restrict the rights and liberties of the self-possessed and nobly endowed individual. Wherefore, if the private, personal power be both strong and fearless, a fixed resistance rapidly develops a true and practical individualism. Upon this altar the fires of a new departure burn brighter and brighter, day by day, until the fervent heat thereof magnetizes and kindles all the kindred natures round about; these flame and blaze and flash fierce discussions, severe antagonisms, heart-burnings and head-thundering, until an uncontrollable revolution is instituted, which may burn down and overthrow the labor and sacred accumulations of an hundred generations. Oh, the indescribable horror of such a tempest of reformatory fire! Good and evil catch the consuming flame and dissolve in one another's arms. Folly and wisdom, fear and fortitude, meet and melt together. It seems to the unphilosophical spectator that Chaos, and not the Omnipotent Mind, had recently been enthroned as the triumphant God of the universe. But a wise and farseeing intelligence is calmed and soothed by the deep truth that—

"Nature is blazing with the light of thought, And mind effulgent with divinity; For God alike through mind and matter wills, Works, ultimate himself forevermore."

Although the foregoing is a fear-inspiring sketch of what individualism may ultimate in among established customs and institutions, yet it should not, from my point of view, be either dreaded or repressed; for it is the divinity of an immortal power that stirs within us—one of the many irresistible methods by which the never-idle Mother and Father, obedient to the unalterable principles of love, justice and wisdom, work out the problems of progress and spiritualization through the mediumship of the whole human family.

But alas! the human mind, with its varied and beautiful passions and impulses, is liable to an abnormal individualism. Self-assertion may be overladen with a dangerous cargo of self-consciousness. The individual may egotistically regard himself as "self-made," and rapidly he may come to esteem his own will and his own wishes as of the first importance; and to regard himself as "master," and that others must obey. "We shape ourselves," is his motto; and to this he adds, "To thine own self be true." Thereforth he is sensitive to the least slight, quick to resent any disregard; he is impetuous to inflict punishment for some exaggerated injustice; he suspects the secret feelings and impugns the best motives of his personal friends; his face reddens with the consuming fires of jealousy and revenge; he hates all professions of love and tender regard, and yet he insists that his relatives and friends shall make such professions; he asserts the supreme right of his convictions to rule; he exalts his every meanest impulse to the dignity of a *thus saith the Lord*, or "the spirit;" his nose is up, and his head is higher than his neighbor's; in a word of summary, he is overloaded with self-consciousness which compels him constantly to think about himself; to note how everybody approaches him and treats him; to intently regard the feelings which individuals excite in his breast; to observe the peculiar and most private sensations which result from his contact with persons or things; and thus it is that day by day and hour by hour, as the wheels of time roll forward, he is ignorantly establishing himself in the worst form of selfishness, the most dangerous offspring of which is the subject before us—Abnormal Individualism.

Do you, my reader—do you personally know, or have you indirectly heard, of any man or woman to whom this description is applicable, either whole or in part? If yes, then you should regard the person as standing within the mysterious arena of insanity.

An intense desire for "personal distinction" is forcing itself through many minds to its fullest gratification. But back of all this, and under all this, ambition is the new-re-

public fever, which urges to individual freedom from all customs which hamper, and to independence of all institutions which circumscribe personal liberty and the pursuit of happiness. This fever of personal liberty is a part of our existing civilization. It is rapidly breeding all phases of discontent. It fills the private, susceptible soul with an indescribable wish to do something else—to go somewhere else—to change the existing situation—to eat at another's table—to live in the other man's circumstances, and to trade, and to tramp, and to over-reach, and to sell all you have for a price, and then to seek your (mis) fortune in other lands and among other people.

While the outcome of all this universal fever for personal liberty and for a change is mainly beneficial to the world's progress, you will nevertheless sorrow over the victims of "abnormal individualism" which are thrown out into our prisons and asylums for the insane. Do you realize many, or any, of these symptoms? Beware, if you do. This morning, also day before yesterday morning, I made special examination (with clairvoyance) into the causes of the wide-spread tendencies to individual insanity. And this chapter is the result. The conditions which are most favorable to insanity are various. But the effects, the steps leading thereto, and the symptoms, are few in number. Mankind must learn that every disease, every inharmonious, every form of insanity, is preventable. So, too, may be prevented every sick passion which leads to evil, and every private weakness which ultimately in crime.

Take, for example, in round numbers, two thousand insane male patients. In the first place, nearly half of this multitude have never been married, or have in some manner lived out of harmony with the delicate and pure laws of conjugal love; and of the same number of female patients, nearly three-fourths have lived as spinsters, or have, for the most part, been obliged to bear and to bury in their hearts the heavy cross of disappointed conjugal affection. And in the second place, among these you would find a small proportion of the under-fed and over-worked. As a general rule, those who have been reasonably industrious are rarely insane. But the self-indulgent sons of rich men, and the many daughters—who have been reared in luxury and idleness—who frequently become intemperate and physically diseased—furnish the larger proportion of cases of abnormal individualism. Mysterious suicides find their explanation in this loss of equilibrium. The intense feeling and the firm belief of being the victim of injustice, of slight, and of misappreciation, cause the outraged and indignant individual to exclaim,

"For this alone on death I wreak The wrath that garners in my heart."

And the next day you read in the newspaper of a melancholy suicide; of a talented person, finely educated, comfortable in financial circumstances, with pleasant domestic relations, and without disease, so far as was known; yet, in an evil hour, the loved and respected citizen, man or woman, went suddenly into "self-destruction." Next to the French, the American is most overloaded with an imaginative and sensitive self-consciousness. After these the idealistic German must take his position. To say that these insane persons do not suffer, would be unjust and untrue; they have indescribable "sorrows," and their burdens they feel to be heavier than any one about them can realize.

Of late years the belief has been augmented among Spiritualists that insane persons are mediums for evil-disposed or discordant spirits. The theory of evil spirit-possession—"obsession," as some term it—is easy to adopt and promulgate; because while it involves no deep thought, and is therefore an economy in the analytical use of the intellectual faculties, at the same time it is a theory which seems to cover and to amply explain all the mental phenomena manifested. I say "seems," because the truth is that spirits have next to no influence upon a mind so much unbalanced. If they exert their power, so far as I have observed, they do so as benefactors, as wardens of the sufferers, as healing guardians, and not as invisible enemies and misery-promoters, as many Spiritualists erroneously believe. Of course I know that there are a few conspicuous exceptions to the foregoing rule. But the testimony of persons laboring under the insanities of "abnormal individualism," is of no value as evidence, physiologically or psychologically speaking; because the very unwholesome mental state, the intense egotism, the inflated self-consciousness of such persons, necessitates their immovable conviction that they each stand the living embodiment of "Jesus," or "the Prophet," or "the Virgin Mary," or as "God himself," and it is of course far easier for such minds to believe and assert themselves "mediums" for important spirit intelligences, or as being full of evil and vengeful spirits, who seek to perform great or dark deeds among men.

We need a new class of spiritual engineers. The present style of surveying and getting over difficulties is characteristic of the epoch of superstition. They deal unskillfully with the mental problems. "Mediumship" and "the spirits" explain everything according to these modern Spiritualists. Now here is a gulf between well-balanced individualism on the one hand and abnormal individualism on the other. New and more enlightened engineers are needed to span this gulf. In this chapter have I not made it plain that the way over this gulf is constructed of an imaginative and sensitive self-consciousness, Continued on Ninth Page.

"Aspects and Opportunities of American Unitarianism."

John W. Chadwick versus Rev. Dr. Putnam.

BY GILES B. STEBBINS.

Unitarianism does not grow rapidly. This may not be to its discredit; mushrooms grow faster than oaks, and weeds gain on grain; yet the question is up among its members, and quite different reasons are given for its slow gain.

Mr. Chadwick gives a fair idea of Dr. Putnam's English discourse as follows: "Has Unitarianism, he asks at the outset, completed its mission? There are those, he says, who think it has. They compare the Unitarianism of to-day with the Unitarianism of fifty years ago, and they find that what was promised then has been but sparingly fulfilled."

He finds the causes for this state of things in the fact that Unitarianism is no longer "positive, reverent, Scriptural and Christian" as in the days of Channing, Walker, and Gannett. Its ministers and writers discredit the inestimable value and just claims of the Bible, never cease to make war on the miraculous element of the New Testament and the leading facts of historic Christianity, and fault with "the Christ" himself, or silently leave him out of the account, and even seek to undermine the belief of men in a personal God, in immortality, and in the duty and efficacy of prayer.

"It may," he says, "be candidly admitted that our Unitarianism in its organized or denominational form and spirit has very greatly changed its character within the last few decades." And he cites in proof of this a variety of facts, some of them incontestable, but others of a different quality.

The failure of the Liberal Christian, the Christian Examiner, and Old and New, and the "lessened subscription" of the Unitarian Review, are also instanced by Dr. Putnam as proofs of a lack of interest. To all this Mr. Chadwick says:

"And what is the remedy that he proposes for a state of things that is to him so lamentable, so humiliating and depressing? It is a reaction from the rationalistic, radical opinions of to-day to the conservative supernaturalism of the past. And he consoles himself with the reflection that certain signs of such a reaction are already visible on the denominational horizon.... First, as to the condition of the Unitarian body. It does not begin, I think, to be so melancholy and depressing as Dr. Putnam pictures it. It is very true, no doubt, that Unitarianism is not now, numerically and socially, what it seemed possible for it to be in fifty years to those who fought under its banner fifty years ago. It promised then to be one of the great sects of America, and it has turned out one of the smallest. As Dr. Putnam says, 'We have scarcely held our own. Relatively [to the increase of population and of the other sects], we have not held our own.' But it is Dr. Putnam's implication that the failure of Unitarianism to make good the promise of its youth is due to the increasing radicalism of its development during its later history. In fact, the arrest dates from an earlier time—from the ten years preceding Channing's death in 1842. To make good the plea which Dr. Putnam urges with so much force and feeling, the Unitarianism of the last twenty years, which have been pre-eminently the years of aggressive radicalism, should have been pre-eminently years of disintegration and decay. They have been nothing of the sort. They have been years of vastly greater energy and activity and material success than the twenty years preceding.... Let us consider, next, the causes which have operated to prevent American Unitarianism from becoming that inclusive and imposing body which shaped itself so fairly to the imagination of the Unitarians of fifty years ago.... To account for this phenomenon, Dr. Putnam has one simple and, as he esteems it, all-sufficient cause—the lapse of modern Unitarianism from the doctrinal standards which prevailed a half a century ago. We agree with him entirely when he says that 'Unitarianism, as represented by many or most of our churches and preachers, organizations and officers, editors and publications, is no longer what it was in the days of Channing, Ware, Walker, etc.' What living thing is just the same to-day as it was fifty years ago? Even the things that we call dead have changed a little. But Unitarianism has not changed a little. It has changed a great deal. The change is everywhere. There are those whom Dr. Putnam numbers on his roll of saints, who are not untouched by it. He may be so himself; but, if he is, he stands a monument of olden time, without a fellow. The dying Channing saw its day-spring from afar, and did not fear its light. The venerable Dewey hailed it from the summit of his years with sacred joy. The change has been so great that it would seem almost impossible to exaggerate it; and yet I am obliged to think that, all unconsciously, Dr. Putnam has overestimated it in some particulars."

He speaks of the general ministry of our denomination as "a ministry of mere criticism and dead negation." This is not true, even of the radical wing.

And what injustice also in the insinuation that "to lead men to materialism and atheism" is the average tendency of our more radical preaching. Nothing has been more characteristic of this preaching, so far as it has dealt with "the mystery of matter," than its disposition to go through materialism and come out upon the other side. A juster judgment would allow that radical Unitarianism has in no respect done itself greater honor than in the fact that it has made for ultimate spirit in the teeth of much that is materialistic in the more crude philosophy and science of the time.... As to the general failure of American Unitarianism to make good the promise of its youth, none are so blind as those who will not see that this general failure is due almost entirely to one conspicuous cause—the liberalization of the orthodox theology. This liberalization has

gone on with startling energy and amazing speed. It is true of every great reform that it is operative far beyond the limits of its more obvious and concrete development. The Protestant Reformation was a reformation of the Church that remained Roman, almost equally with that which became Protestant.... The average thought and sentiment of the evangelical sects to-day is more liberal than the average Unitarianism of fifty years ago. This is the principal reason why Unitarianism has not grown more rapidly. So rapid have been the disintegration and decay of the old orthodoxy within the last ten or a dozen years that the wonder is that we have not suffered more than we actually have on this account.... And yet, again, it is not to be denied that Unitarianism has suffered not a little from the oppositions within its ranks of conservative and progressive thinkers. It was originally a Bible sect. But its first victories were hardly won when the question of the Bible's actual character and the degree and nature of its authority was forced upon it for adjudication. When, midway of the battle, an army finds its base untenable, and has to find another, there must needs be a period of arrest. Unitarianism made such a discovery in the years from 1830 to 1840. And oftentimes since then, as other critical questions have been forced upon it, the antagonisms and jealousies and suspicions of the conservatives upon the one hand, the radicals upon the other, have enfeebled various enterprises of great pith and moment. But the necessity for these discouragements was inherent in the simple fact that, as a denomination, we were alive, and not dead. We have already reached a time and a condition when the divergencies of conservative and radical have no longer an injurious effect on our denominational life. Now, for the most part, we can agree to disagree. In our various conferences there is now an equal toleration for the most radical and the most conservative opinions. If it is not exactly equal, I fear that the conservatives are the more tolerant.... Our diagnosis of Unitarianism in America is so different from Dr. Putnam's, both in regard to the material and the spiritual condition, that the cure which he prescribes may well appear to us extremely doubtful, if not indeed quite sure to leave the denomination, like the sick woman of the New Testament, "nothing bettered, but rather made worse." The cure which he prescribes is a reaction from the critical and philosophical results which so largely characterize the Unitarianism of the present time to the Unitarianism of the original founders and promulgators of our doctrines and ideas. As well might Dr. Putnam advise the waters of the Niagara River to flow up the falls in the future instead of down, as they have been doing for a thousand centuries. As little can a religious body that has been developing for sixty years after the law of its own characteristic genius and essential life go back again to what it was in the beginning. Whithersoever we are tending, there is nothing for us but to go on.... No; there are hopeful signs, but they are not such as Dr. Putnam has detailed in his enumeration. They are the tendencies which every day are more pronounced among us toward an entirely naturalistic explanation of the Bible, the life and character of Jesus, and the origin of Christianity. They are the development and wide acceptance of such theories of the Bible's gradual formation and of the life of the great Christian founder as make them vital and organic possibilities of human nature, and illustrations of its highest and its deepest powers. They are the deeper interest and enthusiasm of our preachers in the results of natural science, their ever-growing sense of the profoundness of that mystery in which we are embosomed each and all, and the perfection of that infinite life in which we live and move and have our being.... Do not imagine that I think that all is well with us. If our condition is not so tragical as it has been represented, it is still far enough from that ideal excellence, visions of which have sometimes ravished you and me with their ineffable beauty. The one great opportunity of American Unitarianism, as indeed of Unitarianism all the world over, is to make itself the foremost representative of that spiritual religion which is yet to be the religion of all thoughtful, earnest and aspiring souls. And what is this spiritual religion? It is a religion which shall insist that the love of truth, the love of beauty, and the love of good are alone essential to its fellowship of heart and mind. It is a religion that transcends every dogmatic limitation; it is one which dares believe that there may be more religiousness and better, where even the most important dogmas of religion are not consciously received than where they are insisted on most ardently. Such a religion does not necessitate for us any new departure. It only necessitates for us a more absolute fidelity to our original principles—character, not creed; the right and duty of the freest thought upon the highest themes. To visit moral reprobation on the man who cannot affirm the personality of God, or that God exists, or that a conscious immortality awaits us after death, is to enroll ourselves with the great army of bigots, dogmatists and persecutors that have defiled the history of Christianity from its beginnings until now. Our moral reprobation will not quicken these beliefs in any mind that does not easily produce them by its own spontaneous operation. The opportunity of Unitarianism—its grandest opportunity—is to make itself this spiritual religion—this religion without any dogmas whatsoever, set up as a moral standard or as a test of fellowship."

These extracts give the leading ideas of these two able representatives of conservative and liberal Unitarianism. Plain enough Dr. Putnam's retrogressive remedy for the ills of which he complains is impossible. As Mr. Chadwick well says, "Unitarianism must go forward, not back." He has faith in progress, charity, fidelity and the supreme importance of character—all good and highly commendable. His suggestion that the liberalizing of orthodox hindera the spread of Unitarianism is true. In the same way the growth of spiritual teaching in the churches hinders the spread of Spiritualism—a hindrance which cannot be called a calamity. A fresh inspiration, a new sense of the nearness of the future life, is caught from the teachings and experiences of Spiritualists; it is in the very air; it is a result, perhaps, of a new effort of the Spirit-world to give us more light on earth; and the preacher's lips are touched as by fire from heavenly altars, his winged words go higher and farther than his creed, he is surprised at his own power, and the people hear him gladly.

Unitarian views of the Bible have changed, as Chadwick frankly says. It is not, to them, an infallible book, but human, fallible, and yet valuable, and its nobler parts full of inspiration. They owe this change largely to Theodore Parker—extracted by them while on earth, canonized by the new generation now living. Their views of Jesus, too, have changed—"the man Christ Jesus," not the

superhuman Savior, is their ideal now. This growth is creditable and shows life, for real life and growth always go together. Mr. Chadwick's closing word is that Unitarianism must be "the spiritual religion of the future." This is a noble aim. What more do they need to attain it? What do they lack for the want of which they are in peril of chill and decay? They need a broad and thorough study of the facts of spirit-presence, and of the inner-life, the spiritual faculties, and the infinite relations of man—this study to be in the light of the spiritual philosophy.

They have cast aside the old methods of Bible exegesis; supernatural miracles are no more to them, and they have no new method equal to the needs of to-day. Large parts of the book—from Jacob's dream in the desert, to prophetic visions, and the transfiguration, and the angel in the last chapter of the Apocalypse who forbade John to worship him, saying: "I am thy fellow servant"—they must hold as myth or marvellous story, unfit for credence and void of instruction for this enlightened age, and so convict patriarchy, and prophet and apostle of blind credulity and childish folly! Surely this must, and does, tend to make people skeptical of all spiritual life and of immortality.

With a rational knowledge, and a heartfelt appreciation of the reality and naturalness of trances and visions, a new significance, a higher beauty, and an uplifting power is given to these Oriental experiences, and the Bible gains new value—not as a master but a help. With this new exegesis the Unitarians can gain warmth and strength; without it the skeptical chill will strike deeper and thus the vital life grow more feeble.

To have a basis for a rational psychology, a fit conception of man's wonderful inner faculties, and of the inevitable continuity of personal and individual life, the Unitarian teachers and thinkers must give diligent heed and make careful analysis of the great facts of clairvoyance, magnetism, psychometry and spirit-presence, and become possessed by an enthusiasm for what they now look at with quiet indifference, idle curiosity, or a dilettanti fastidiousness pitiful indeed. To gain a sense of the reality, the vital warmth and human yet divine beauty, of that portion of our immortal life which is beyond the grave, they need spiritual experiences, proofs of the "real presence" of our friends now in that higher life.

The Unitarian clergy are good scholars, a fact not to be undervalued, yet the worth of scholarship depends on what is known and what neglected. To spend three years in Harvard Divinity School in diligent research, and then give a possible three days or months of an after life to the study of these spiritual things, is simply giving most time to that which is comparatively least important. They need to be positive and affirmative in a spiritual philosophy; in the great principle that mind rules matter, the interior and invisible sways and shapes and transmits the external and visible; that an upward tendency and a Divine intent rules; and therefore the Supreme Mind is, and must be, and all manner of materialism is shallow and poor, unphilosophical and absurd. Now, while not materialists, they yield too much to purely inductive science, to agnosticism, and to materialistic ideas, and so weaken their spiritual power, and their hearers by their own coldness. They need rational conception of man's intuitive faculties, and a prehension of the shallow and fragmentary character of modern purely inductive thinking which ignore truth in the soul, and the power of the spirit in man to know and to discover truth.

To sum all up: Spiritualism—the stone which these builders reject—must be the chief corner-stone of the temple such men as Chadwick would build, dedicated to "the spiritual religion of the future." With this, Unitarianism lives; without it the chill mists of agnosticism hover over its pathway to the dead sea of materialism. In a large and high sense is this word Spiritualism used. In that sense the world craves and needs it, as it craves and needs nothing else. The tenderest sympathies and affections, the deepest wants of the soul, and the loftiest range of the intellect, all reach toward the life beyond, and would make it interblend naturally and beautifully, with our own daily life. Only Spiritualism can meet and satisfy these longings; and only by its light and help can we gain the best idea of man's inner life.

A single proof of intelligence apart from the brain or nervous system strikes down the materialistic argument against the soul's survival—for that argument is that there is no such thing as a soul, but that mind is a product of brain and force, and when the brain dissolves the mind—which depended on that molecular action of which it was the result—ceases to be. A present and conscious intelligence outside the brain, and apart from the will or power of persons in the body, destroys the whole argument of materialism. Matter is dethroned and mind is king; materialistic philosophy is valueless, and a spiritual philosophy rules and helps the growth of an affirmative and inspiring "spiritual religion." Words cannot tell the momentous importance of this change, and words fail to describe the poor thoughtlessness of liberal Christians who pay so little attention to the investigations which make it possible.

Unitarians are abandoning the old methods of dogmatic theology—for this they should have due credit—but they have not found a new basis for an affirmative spiritual faith—that basis they can find only in the truths of the soul, the interior spiritual faculties of man and the facts of spirit-presence.

Mr. Chadwick says, after showing the impossibility of Dr. Putnam's retrogressive remedy for his alleged Unitarian ills: "There is nothing for us but to go on." This is true, and is nobly and bravely said, but where leads the upward path? Not to Materialism surely; then it must lead to Spiritualism, and to walk in it, with steps sure and well planted, and in abiding and inspiring faith and knowledge, will give what he calls "The one great opportunity of American Unitarianism, as indeed of Unitarianism the world over, to make itself the foremost representative of that spiritual religion which is yet to be the religion of all thoughtful, earnest and aspiring souls."

Not alone to Unitarians, but to Universalists, Hicksite Quakers, and all of whatever name who are looking forward for more light while keeping all past or present good, do these comments apply.

Detroit, Mich., Oct. 30th, 1893.

Horsford's Acid Phosphate

WELL PLEASED. Dr. C. ROBERTS, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in neuritis and dyspepsia, and am well pleased with its effects."

Where to Go.

BY W. WHITWORTH.

In the richly furnished home of a wealthy banker on Euclid Avenue, stands a costly walnut wood mantel, on whose polished face is carved this pertinent motto: "For warmth and shelter where to go: I know! I know!"

When a man accumulates money by the score of thousands in the easy line of bank monopoly, and in the speculative trickery of stock and grain gambling, it costs little of difficulty to tell where to go for warmth and shelter; but for those hardy pressed toilers from whose meagre earnings these same thousands have been drawn, how different is the saddened story! In the room where stands this costly mantel, whose carved letters preach such a self-glorifying, proudly puffed-up, arrogant tale of great riches, the feet sink into velvet folds of expensive rugs and carpets; the walls are thickly decorated with costly paintings and plate glass mirrors; all about are strewn an endless variety of richly designed furniture, in all the glare of varnish and gilded splendor; and every conceivable form of ornamentation that can please the most fastidious taste, is scattered on walls, windows and floor in lavish profusion. Small wonder that the owners of such a palace-like home, in the swelling triumph of wealthy ownership, should blaze it forth: "For warmth and shelter where to go: I know! I know!" But do the proud banker and his wife ever stop to ask the pitiful question: "For warmth and shelter—where must thousands on thousands of our brothers and sisters vainly go?" Did the thought ever come—"To attain this costly splendor for no productive industry in return, how many of the nation's toilers have been robbed of a just share in the wealth they have earned?" Has the awful question ever thrust forth its gaunt front, when gazing in self-complacent pride on this comforting motto on the carved mantel? Did the good God, our minister says is a merciful, loving Father to all his earthly children, and who is no respecter of persons, intend that we should aggrandize to ourselves so much of wealth that our wits are strained to tell in what endless form of extravagance we can waste it, while so many thousands of those who toil, and drag and suffer, are sorely strained to live at all?

"For warmth and shelter where to go: I know! I know!" When the fierce, biting, icy winds of winter thrust their chill breath through the thin garments of ill-paid toil, and freeze the air around the almost fireless hearth, vain cries go up to heaven in piteous appeal, "Where to go—I do not know! I do not know!" When the young girl goes home with the miserable pittance of three dollars a week for her sixty hours persistent toil; when the seamstress, who makes shirts and pants for a few dimes a dozen, has received her beggarly allowance; when the laborer, from his dollar a day, has spent a fourth in exorbitant rent charge, and nearly all the rest in shamefully high-priced provisions; and these miserably remunerated work people are met by the coaling thieves with demand for twice the legitimate rate the fuel should be, to what fireless hearths shall they go for warmth and shelter? What a very mockery of purse-proud arrogance is this—"For warmth and shelter where to go: I know! I know!" Why, yes; I will go to this my grand palace, made warm and comfortable by every ingenious device great riches can secure. No chill breath of cold shall touch my warmly clad feet; rich furs and double folded garments shall wrap me snugly about from the least touch of chilly suffering; a grand, thick-walled mansion shall engulf me in warmth and every comfort roundabout. Hence, "I know! I know! I know for warmth and shelter where to go!" But the man vainly seeking employment, with suffering wife and children in their poorly furnished hut or tenement room—where shall they go? Shall they write in chalk on their grimy walls—"Father in heaven, our clothing is worn and thin, and shoes nearly gone from our cold feet; in the midst of plenty we are stinted for sufficiency of food; amidst all the bountiful abundance of land with which thou hast blessed our country, we have scarcely a shelter above our heads; O Father, is this in accordance with thy justice and infinite love for all thy children?" Alas, for our boasted Christian civilization, where a favored few can arrogate to themselves extravagant hoards of wealth wrung from the hardy earned product of toil, while the toilers who produce every atom of this wealth can barely acquire sufficiency to live. But the pampered aggrandizers of wealth can repeat the self-glorifying motto: "For warmth and shelter where to go: I know! I know!" Cleveland, Ohio.

Does the Spirit Ever Leave the Body? Do spirits leave the body for a time and return to it again? Some say—"No, it is not possible," others, "Yes." Let facts decide. A dentist recently put a man under gas to extract his tooth. At the end of the operation, the patient declared he had been at the other end of the room, and had been watching the dentist pull a tooth from another fellow's head (in fact, his own), and described minutely everything the dentist had done, and the instruments he had used. How do you account for it? A friend of mine met with an accident—a heavy piece of printing machinery fell on his finger, smashing it. He repaired to a chemist, but while the latter was dressing the wounded member, he fainted. During the faint, he was conscious of going somewhere. He was from home at the time, and had been all day. His wife was expecting him about tea time, and sent a child to the door to watch for him. About the time he was at the chemist's in another town, the child called that "Dad-da was coming." The wife went to the door, and, sure enough, she saw him coming up the street, and returned to the kitchen to place a chop in the oven, and again went to the door, when, to her surprise, she could not see her husband in the street at all, only the child some distance down looking about in bewilderment. How is it to be accounted for? Perhaps some of my readers can recount similar experiences. —Herald of Progress.

The kola nut, a product of tropical Africa, where it is largely used for making an invigorating beverage, is becoming an important article of commerce in London as a substitute for coffee.

An Ohio Judge holds that the man who refuses to assist another man when the latter is drowning is guilty of murder in the first degree.

W. H. Vanderbilt is worth 4,000 times his own weight in gold; or about 50,000 times his own weight in silver.

Gaiety is not a proof that the heart is at ease, for often in the midst of laughter the heart is sad.

The Great Church LIGHT. A new and improved method of lighting churches, schools, and public buildings. The light is bright, clear, and does not heat the room. It is easy to install and maintain. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

CUSHING'S MANUAL OF PARLIAMENTARY PRACTICE. Rules of proceeding and debate in deliberative assemblies. This is the standard authority in all the United States and in an independent kindred body, as a ready reference upon the formality of any proceeding or debate. Every member of a deliberative body should have a copy of this manual. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

Sawing Made Easy. Research Lightning Sawing Machine! A Great Saving of Labor & Money. About 18 years old and now new and improved. It is a simple, efficient, and reliable machine for sawing wood. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

BIBLE CRITICISMS. Being Extracts from the Biography of Leonard B. Field. Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," etc. This is a cloth bound volume of two hundred pages, 12 mo., handsomely illustrated. It shows that man is not of inferior origin, but of natural origin, and that the theory of evolution is not only true, but also a necessary and logical conclusion. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

PRE-NATAL CULTURE. Being Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Unspringing before Birth. By A. E. NEWTON. "The best work ever written on the subject. Everbody should own, read, and be guided by its valuable suggestions." —The Boston Herald. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

HAFED, PRINCE OF PERSIA; HIS EXPERIENCE IN EARTH-LIFE AND SPIRIT-LIFE. Being Spirit Communications received through H. DAVID DUGUD, the Glasgow Trance-Painting Medium. With an Appendix, containing communications from the Spirit Artists, HUSDAL and STEEN. Illustrated by Facsimiles of Fortis's Drawings, and with the Direct Work of the Spirit. One of the most curious and interesting books in the literature of Spiritualism. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE. This volume is intended to be a truthful autobiography of D. C. Densmore, so far as pertains to his experiences and thrilling adventures which are believed to be more exceptional than any other. It is designed to illustrate spiritual philosophy, or, in other words, to demonstrate the fact that our friends in spirit-land attend and act upon us while we inhabit material bodies, and that they frequently influence us for good, watch over us in the ups and downs of life here, and assist us in every way possible, when we are in need of their aid. Price, 75c. Sent by mail on receipt of price. Address: THOMPSON, BROWN & CO., Boston, Mass.

COMPLETE WORKS OF ANDREW JACKSON DAVIS. Comprising Twenty-nine Uniform Volumes, all Neatly Bound in Cloth. Postage 7 per cent. extra—If sent by express, the Charges Payable on Delivery. Nature's Divine Revelations, 75c. The Physician, Vol. I, Great Harmonies, 1.50. The Teacher, 1.50. The Seer, 1.50. The Reformer, 1.50. The Thinker, 1.50. Magic Staff—An Autobiography of A. J. Davis, 1.50. Morning Lectures, Being 24 Discourses, 1.50. A Stellar Key to the Summer Land, 1.50. Arabia, or Delta Guest, 1.50. Approaching Crisis, or Truth vs. Error, 1.50. Answers to Ever-recurring Questions, 1.50. Free Thought Concerning Religion, 1.50. Death and the After-Life, 1.50. History and Philosophy of Evil, 1.50. Harbinger of Health, 1.50. The Inner Life, or Spirit Manifestations, 1.50. Events in the Life of a Seer (Methuselah), 1.50. Philosophy of Special Providence, 1.50. Free Thought Concerning Religion, 1.50. Penetrals, Containing Harmonical Answers, 1.50. Philosophy of Spiritual Intercourse, 1.50. The Inner Life, or Spirit Manifestations, 1.50. The Temple on Diseases of the Brain and Nerves, 1.50. The Fountain, with Keys of New Meanings, 1.50. Tale of a Physician, or Seeds of Fruitful Crime, 1.50. Diakia, and their Martyr Victims, 1.50. General and Miscellaneous Original Love, 1.50. Views of Our Heavenly Home, 1.50. Total, 45.00.

The Complete Works of A. J. Davis, if ordered to order, at one time, will be sold at a liberal discount. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Woman and the Household.

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

INADEQUACY.

I saw a fallen swallow on the street Beat on the cruel stone its wounded wing...

Late numbers of the JOURNAL have contained editorial descriptions of the Women's Congress—the annual public meeting of the Association for the Advancement of Women...

A LARGE FIELD.

It is useless to multiply proofs and give instances. Every member of the Woman's Congress is a living testimony of the power of a true, self-poised, broad, enlightened womanhood.

The new book entitled, "The Mothers of Great Men and Women and Wives of some Great Men," by Laura C. Holloway, fills a niche hitherto unoccupied in American literature.

In a late number of the National Tribune, is an interesting account of Mother Bickerdyke, whose name deserves to be more widely known.

The telescope erected in the Observatory connected with Princeton College is the next in size to the largest instrument in the United States.

It was of Mother Bickerdyke that it was said that she outranked the commanding officer himself.

That Mother Bickerdyke was poor and hard at work, the commander, after searching three months, succeeded in finding her in San Francisco, nursing for a living.

The New North-West contains the following editorial, which conveys its own lesson: Mr. Carroll D. Wright's labor statistics form an interesting study in connection with the demand for woman's enfranchisement.

"Equal pay for equal work" is a motto that is self-evidently just, but it is almost universally ignored, and will be until woman becomes a sovereign citizen.

Magnetizing Inanimate Objects.

Herr Wiesenanger, a surgeon of Hamburg, writes to Licht mehr Licht that he made the acquaintance a few years ago of an honest workman, whom he found possessed of a clear intellect and a strong desire for knowledge.

"At the appointed time he came. All being arranged, he received a walking cane from one of us, turned his face from us, in order, he said, to avoid abstraction of his attention.

Since then Herr W. reports—and his report is confirmed by other letters from Hamburg—that the phenomenon has been produced before many persons, and is exciting attention among the scientific.

The telescope erected in the Observatory connected with Princeton College is the next in size to the largest instrument in the United States.

A rock at the entrance of the harbor of Bastia, Corsica, resembles a lion exactly, even to having a mane of creeping plants.

BOOK REVIEWS.

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

THE BEAR WORSHIPPERS OF YEZO AND THE ISLAND OF KARAFUTO, being the further Adventures of the Jewett Family and their friend Oo Nambu.

Mr. Greey has written for our young people (and, by the way, they are quite as entertaining and interesting to the older ones) another of his most charming stories.

Mr. Greey possesses an intimate acquaintance with life in Japan, having spent much time among the Japanese, studied their manner of learning and habits, and has a very delightful way of telling what he knows.

No more suitable or interesting gift could possibly be chosen for a boy or girl, whose thirst for knowledge is to be gratified, than this intensely charming book.

PHIL AND HIS FRIENDS. By J. T. Trowbridge. Price \$1.25. Boston: Lee & Shepard.

Mr. Trowbridge is too well known to need any introduction from us to the public. He has interested the youth for many years, and his books are quite as interesting to the more advanced in age.

KITTYLEEN: by Sophie May, author of Little Prudy Stories and Dottie Dimple Stories. Price 75 cents. Boston: Lee & Shepard.

Many little hearts will be made glad by another of the Flaxie Frizzle stories by Sophie May, a lady who has succeeded in writing most charmingly for children.

Magazines for November not Before Mentioned.

DIO LEWIS'S MONTHLY. (Published at 69 Bible House, New York.) The November number is much increased in size and is superior to any previous issue.

THE SPIRITUAL RECORD. (Hay Nesbit & Co., Glasgow, Scotland.) Contents: Testimony of the Earls of Dunraven and M. Leon Favre; Automatic Writing; Direct Spirit-Writings and Drawings; Ancient Oracles and modern Manifestations; Pioneers of the Spiritual Reformation; Testimony of Cromwell F. Varley, F. R. S. C. E.; Recovery of lost Leases through Spirit-Agency; "Spirit intercourse is unlawful"; A Seance with Mr. Husk; "It is all of the Devil"; Editorial Notes.

THE COMMERCIAL TRAVELERS MAGAZINE. (Published in New York.) Contents: Frontispiece—"An Alpine Lorelei"; Frontier Life; Leopatra; The treasures of Treasure Island; The Ocean Dream; The Royal oath; "Third sermon" from the new Preacher; Editorial Department; Hotel Notes; Theatrical, etc.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Early Brain and Physical Culture; What is Malaria? Chronic Cervical Endometritis; Old School Pharmacy; Proprietary Medicines; Eclectic Medical Society of New York; The Mirror.

Eczema, tetter, ringworm, and all scaly diseases. The remedy, Dr. Benson's Skin Cure. \$1, druggists.

It is as absurd to pretend that one cannot love the same woman always as to pretend that a good artist needs several violins to execute a piece of music.—Baltico.

Qualities of a too superior order render a man less adapted to society. One does not go to market with big lumps of gold; one goes with silver or small change.—Chamfort.

The permanency of marriage is indispensable to the security of families; and families are the beams and girders which hold together the State.—Friends Review.

No metaphysician ever felt the deficiency of language so much as the grateful.—Colton.

High times in each mind are the things above it. Let each put forth his hand for those on his own level. It is difficult to think of things as high in the abstract. The dining-room table is high to a black beetle, but a camelopard can easily look in at the first-floor windows.—Jean Ingelow.

\$65 A MONTH & board for 8 live Young Men of Ladies in each county. Address F. W. ZIGLER & Co., Chicago, Ill.

A PRIZE Send six cents for postage, and receive free a costly box of goods which will help you to move money right away than anything else in this world.

"THE BEST IS THE CHEAPEST." SAW ENGINES THRESHERS, MILLS, HORSE POWERS, (For all sections and purposes. Write for Free Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio.)

"Anæsthesia" gives relief in an inflexible cure for Piles. Price \$1, at druggists, or sent prepaid by mail for 50 cents. Free. Ad. "ANAESTHESIA" Mak. No. 2416 New York

ASTHMA: HAY FEVER KNIGHT'S NEW BOOK SENT FREE. Address, L. A. KNIGHT, 11 East Third St., CINCINNATI, O.

THE BIGGEST THING OUT Illustrated Book (NEW) E. NASH & CO., 120 Fulton St., New York.

Cut This Out & Return to us with TEN CENTS, & you'll get by mail A GOLDEN BOX OF CIGARS that will bring you IN MORE MONEY, IN ONE MONTH than any other cigar in America. Absolute Certainty. Send no money. M. Young, 175 Greenwich St., N. York.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of disease rapidly disappear under their influence when properly administered.

ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by me, is far excellence in Nervous Diseases and General Debility.

SPORE-KILLER. A new medicine that destroys the germs of disease, thereby preventing Malaria, Typhoid, Cholera, Diphtheria, and all other diseases.

MRS. L. B. HUBBELL, Box 1418, Norwich, Ct.

VITAL MAGNETISM THE LIFE-FOUNTAIN By E. D. BARRETT.

GUIDE-POSTS ON IMMORTAL ROADS. By MISS JACOB MARTIN.

DEATH, IN THE LIGHT OF THE HARMONICAL PHILOSOPHY. By MARY F. DAVIS.

A SHORT HISTORY OF THE BIBLE. Being a Popular Account of the Formation and Development of the Canon.

HOME CIRCLES. How to Investigate Spiritualism SUGGESTIONS AND RULES, TOGETHER WITH INFORMATION FOR INVESTIGATORS, SPIRITUALISTS AND SKEPTICS, AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By JOHN W. DRAPER, M. D.

NERVOUS DISEASES

MAGNETIC THERAPEUTICS

By JAMES EDWIN DRUGG, M. D. Cloth. Price, 50 cents; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMBURG. The following are now ready: 1. The Decline of Faith. 2. Protestant Intolerance. 3. Washington an Unbeliever. 4. Jefferson an Unbeliever. 5. Paine and Wesley. 6. The Christian Sabbath.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers, Given in the Interest of Spiritual Science. By the purported dictation of the late PIERRE M. FARADAY.

HOW TO PAINT. COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Merchant and Farmer, and to guide the professional Painter.

MARRIAGE AND DIVORCE

By R. P. Westbrock, D. D., LL. B. About all that one needs to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present, and fearless style of the Author's recent work.

THE PROOF PALPABLE OF IMMORTALITY.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

ABRAHAM LINCOLN. HISTORICAL ROMANCE.

Author of "The History of the North West." This work was by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American life.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE.

By JOHN W. DRAPER, M. D. The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires.

EXPERIENCE OF SAMUEL BOWLES.

(Late Editor of the Springfield, Mass. Republican.) OR Life as He Now Sees it from a Spiritual Standpoint.

PARSONS' PURGATIVE PILLS

And will completely cleanse the system in three months. A powerful laxative that will not injure the system. Each night from 8 to 10 P. M. take one or two pills. For sale by all druggists. Price 25 cents per box. Sent by mail for 30 cents in stamps. L. S. JOHNSON & CO., Boston, Mass.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, November 24, 1883.

NOTICE TO SUBSCRIBERS.

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

"Limitless Ignorance and Credulity" of the Springfield Republican.

The Springfield (Mass.) Republican of the 8th inst. contains an editorial headed, "A Spiritualistic Fraud," in which the writer uses Baxter's Georgetown affair as the text for an indiscriminate and malicious attack on Spiritualism.

"The Spiritualists," says the Republican, "do not mind a little fraud,—they have the most convenient ways of accounting for it,—sometimes it is an evil spirit puts lying words in the medium's mouth; sometimes the medium in the default of the customary spiritual aid yields to the temptation to counterfeit the manifestations; but he has the power and is a revered object just the same."

The world is slowly coming to a consciousness of the laws whereby the effects wrought upon the spirit in this life persist in the life to come.

The action of light will impress an image on the surface of inorganic objects. A familiar experiment is to lay a key, or some other object, on a sheet of white paper, and expose it for a few minutes to the action of sunlight, and then lay the paper away where it will not be disturbed.

If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no difference; for if we breathe again upon it the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface.

If such subtle effects may be produced by the agency of light, heat or moisture, why may not thought be equally operative in leaving impressions and thus marking the character of each individual spirit; and if so, why may not these characteristics be reflected through a sensitive, passive medium, or be recognized by clairvoyant or spiritual senses?

Truly has it been said that every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, mingles with our being and modifies it.

Probably the Republican will not accept Swedenborg as authority, nevertheless some words of his are here offered for its consideration, strictly on their merits.

Such spirits are joined to man as he himself is as to affection or as to love. The spirits attendant upon man put on also his passions, whatsoever they be.

"No amount of exposure and publication," continues the Republican, "seem to hurt a medium or a quack doctor, and this because they trade on limitless ignorance and credulity."

"If every medium in the country," says the Republican, "was proved a liar, a swindler and a debauchee, he would not therefore suffer any considerable loss either of fame or money."

It goes without saying, of course, that in Boston there are as good, virtuous and honest people among the Spiritualists as are to be found among any people anywhere; but unfortunately, of the majority of the leading characters who there figure in newspapers and deal in mercantile Spiritualism this cannot be said.

"The influence of Spiritualism," continues the Republican, "is destructive of thought, and of morals." In the manner it is formulated nothing is falser than this statement.

An individual who has inherited through a long line of Puritan ancestors a belief in a place of everlasting torment, whose brain convolutions have been shaped in the Jonathan Edwards mold, whose teaching has been that he must do right in order to escape punishment from an angry God, who keeps within bounds under secret protest and through fear, such an individual is often apparently demoralized mentally and morally by Spiritualism.

In the very nature of things this is inevitable; his previous mental and moral discipline has been one of repression; it has not purified his soul nor lifted him to a higher spiritual life. Having never been taught to act right because it is right so to act, he has no comprehension or appreciation of such ethics.

day the good results will appear in following generations.

It were as fair and just to charge upon Christianity the horrible barbarities, miserable frauds, cruel oppressions, and immoralities practiced by the professed followers of Jesus, which fill the pages of history, as to charge upon Spiritualism the "swindling, lying and debauchery" practiced by professed Spiritualists.

Babu Protab Mozoomdar and Dr. Scudder.

Babu Protab Chunder Mozoomdar, the Hindoo, was invited to speak in Dr. Scudder's Plymouth Church, while here, and there he gave expressions to views not exactly in harmony with those of the distinguished divine whose pulpit he was temporarily occupying, and which created for outsiders a very pleasant ripple of merriment.

For this candid expression of his own personal views, it has been whispered that Dr. Scudder told him that he had acted a part that he considered not exactly proper and courteous under the circumstances, and in order to controvert his position, he made a prolific statement to a reporter of the Inter-Ocean, giving an elaborate account of the success that had crowned the labors of the missionaries among the Hindoos.

Had Dr. Scudder carefully read what the New York and Chicago papers have said of Mozoomdar's addresses in this country, he would have considered him too liberal to occupy his pulpit, to which he invited him, and then like a little pampered boy, pouted because he wasn't reflected in the remarks that were made.

"He is one of the ablest men I ever knew," Chunder Sen, at the head of the movement, is one of the grandest men the world has today. And I believe they both are Christians.

Dying as Predicated.

It appears from an exchange, that some time ago, Lafayette Cook, an eccentric citizen of Auburn, Me., announced to his family that he would die Sunday, Nov. 11.

"No," Cook replied. "I have done all the work I shall ever do."

At the Sunday morning meal he remarked sadly, "I shall never eat another breakfast with you." He was in his usual good health, and in the afternoon went out for a walk with his grandchildren.

The Canadian Methodists have made a move in the right direction—a move which shows that the Methodists are the clearest headed people in the world and have the courage of their convictions.

availed nothing. Early Sunday morning he died. He had made no movement after he first closed his eyes. Those who were with him scout the idea of his having taken drugs.

Little Damage—Mostly Malice.

Last week one Jonathan M. Roberts, a notorious character, who publishes a scurrilous sheet which he alleges is a newspaper, stood trial in Brooklyn, New York, on complaint brought by Wm. R. and T. S. Tice for libel.

GENERAL NOTES.

Ed. S. Wheeler, the lecturer, passed to spirit-life from Boston on the 12th inst.

Mrs. Kate Blade, the slate writing medium removed to 447 W. Madison St., instead of 477 as previously announced.

Dr. Annie Getchell of Charlestown, Mass., is going to Europe, where she will remain several months.

Mrs. C. Fannie Allyn will lecture next Sunday at 10:30 A. M. and 7:30 P. M., at Lester's Academy 619 West Lake St.

Mr. S. J. Dickson, whose success as a healer is well established, is now on a brief professional visit in Brooklyn, New York, where he may be found at the residence of Mr. N. S. Otis, No. 211 Grand Avenue.

By invitation of the Spiritualists at Kalamazoo; Michigan, Mr. John C. Bundy will visit that thriving city on Saturday and Sunday, the 24th and 25th, and speak before the Society on Sunday.

Mrs. Marion C. Friesner is now stopping at Danforth, Ill., where she is successfully healing the sick. She would like to have a first class trance medium come there.

The Theosophist for October is at hand, as usual, is filled with interesting articles upon Oriental Philosophy, Art, Literature, Spiritualism, Mesmerism and other sciences.

The New York Daily Graphic of Nov. 9th, contains a long sketch of Gerald Massey, the well known poet and reformer, whose writings have become household words.

A. B. French lectured last Tuesday evening at Owatonna, and on the 22nd at Minneapolis, Minn., under the auspices of Slayton's Literary Bureau.

Mrs. Mary D. Sherman of Adrian, Michigan, writes: "How the death of Prof. Denton startled those who loved his works, words and researches; but he is the gainer, and we must live on till our time comes to follow through the open door of death."

The editor of The Medium's Friend, Geo. R. Moore, writes us that he has removed from Terre Haute, Ind., to Cincinnati, Ohio, and will resume publication Dec. 1st, at No. 220 Main St., where The Medium's Friend will be published monthly. Price \$1.50 per year.

Dr. A. B. Dennis, a subscriber at Cedar Rapids, Iowa, sends us a photograph of Prof. Denton, the negative of which was taken a short time before he started on his trip around the world.

Mrs. Milton Rathbun of New York City, will lecture for the Brooklyn Spiritual Fraternity, in the Church of the New Spiritual Dispensation, Clinton avenue below Myrtle, Friday evening, November 23rd. Subject: "The Influence of Spiritualism upon modern Thought and Life."

Miss Alice Gardner, a distinguished student of Newnham Hall, Cambridge, and author of the article on "The Emperor Julian's View of Christianity" in the September number of Macmillan's Magazine, has been elected, out of twenty candidates, Professor of History in Bedford College, London, in succession to Mr. Bass Mullinger.

Mrs. Belle Hamilton of Cincinnati, Ohio, formerly known as Mrs. Belle Fletcher, trance and test medium, left that place about the 16th of November for an extended trip in the West. The first stopping place was Richmond, Ind. She will be glad to receive letters from friends in the West to make appointments to hold sances.

The Canadian Methodists have made a move in the right direction—a move which shows that the Methodists are the clearest headed people in the world and have the courage of their convictions.

Mrs. Belle Hamilton of Cincinnati, Ohio, formerly known as Mrs. Belle Fletcher, trance and test medium, left that place about the 16th of November for an extended trip in the West.

The News of West Chester, Pa., in giving some reminiscences of the battle of Brandywine, relates an incident connected with a British officer on Gen. Howe's staff.

The receipts at the door during the ministrations of Mrs. Maud Lord at Lester's Academy, were larger than usual. Her tests attract large audiences.

The Journal asks its Unitarian friends to read and ponder Mr. Stebbins's article on the second page. Subscribers to the JOURNAL will do well to call the attention of their Unitarian acquaintances thereto.

Hon. Joel Tiffany's articles are attracting widespread attention beyond the ranks of Spiritualists. We have received many letters expressing appreciation of them, and thanking us for their publication, from people of various religious denominations.

Prof. Henry Kiddle, of New York City, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Nov. 30th, in the Church of New Spiritual Dispensation, Clinton Avenue below Myrtle. Subject: "Spiritualism and Superstition."

D. D. Belden, in renewing his yearly subscription and that of his three brothers, says: "I inclose you an account of the performance of one Charles Slade in Denver. Here is another proof that you are, and for some time past have been, taking the true course in your paper, and I hope you will not let up."

The receipts at the door during the ministrations of Mrs. Maud Lord at Lester's Academy, were larger than usual. Her tests attract large audiences.

The Journal asks its Unitarian friends to read and ponder Mr. Stebbins's article on the second page. Subscribers to the JOURNAL will do well to call the attention of their Unitarian acquaintances thereto.

Hon. Joel Tiffany's articles are attracting widespread attention beyond the ranks of Spiritualists. We have received many letters expressing appreciation of them, and thanking us for their publication, from people of various religious denominations.

Prof. Henry Kiddle, of New York City, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Nov. 30th, in the Church of New Spiritual Dispensation, Clinton Avenue below Myrtle. Subject: "Spiritualism and Superstition."

D. D. Belden, in renewing his yearly subscription and that of his three brothers, says: "I inclose you an account of the performance of one Charles Slade in Denver. Here is another proof that you are, and for some time past have been, taking the true course in your paper, and I hope you will not let up."

A portrait of Peter Cooper will be the frontispiece of the December Century. Mrs. Susan N. Carter, the head of the Woman's Art School of the Cooper Institute, who knows fully Mr. Cooper's ideas and aims in assisting young women to earn their living by skilled occupations, has written an anecdotal paper which accompanies the portrait.

Richard B. Westbrook, D. D., LL. B., an independent rationalistic theist, and author of "The Bible—Whence and What?" (for sale at this office), has made a proposition to the Free Thinkers Convention to be held in Boston the last of January, to deliver an address on "The Divine origin of Humanity," which will, no doubt, be accepted by the committee of arrangements.

The Journal de Ploerme reports that of fifty pupils of the Girls' Congregational School of St. Marlo des Trois Fontaines, thirty-five have been attacked by a nervous disorder resembling St. Vitus' dance. The cause is stated to be a religious excitement, and the authorities have ordered the school closed until the emotional excitement shall have subsided.

Mr. Edwin D. Mead delivered a most interesting and scholarly lecture on Emerson and Channing last Sunday evening in the Unitarian Church, corner of Michigan Avenue and Twenty-third Street. Next week he will begin a series of lectures which we advise all our city readers to hear.

Mr. A. J. Fishback, an excellent lecturer in behalf of Spiritualism, writes as follows: "Permit me space in your excellent paper, to announce to the Spiritualists of Missouri and Kansas that, after a vacation of eighteen months, caused by ill-health, I have entered the lecture field again, and for the next six months, may be addressed at Liberal, Barton County, Mo., in care of Mr. C. G. Brown, post-office box 63. Terms reasonable."

Sunday, Nov. 4th, the Spiritualists of Kansas City, Mo., elected the following officers: E. G. Granville, President; Matt. Clay and J. C. Smith, Vice-Presidents; A. J. Colby, Secretary; B. Ganz, Treasurer.

Mrs. Charlotte Johnson, of Troy, Ohio, is in Chicago and may possibly remain for a while. Mrs. Johnson won golden opinions the past summer at Lake Pleasant both as a medium and a woman of worth.

The second volume of "The Platonist" is now offered to those who desire to become more familiar with philosophic literature. The favorable reception already accorded the work by scholars and thinkers indicates that it was wanted.

The favorable reception already accorded the work by scholars and thinkers indicates that it was wanted. The scope of the "Platonist" will be extended so as to include every variety of inquiry and speculation relating to the interior life.

Eminent thinkers have promised their co-operation. It will be published monthly and will present an attractive appearance. Price \$2 per annum, in advance. Letters should be addressed to the publisher, Thomas M. Johnson, Osceola, Mo.

At the meeting last week of the Baptist ministers of New York and vicinity there was lamentation over the falling off in church attendance in Brooklyn. The young people are becoming more remiss than the older church-goers, especially in the matter of attendance at the Sunday evening services.

The Rev. Mr. Hutchings tried to explain the cause of their backsliding in this regard. He says "the young people nowadays are allowed to spend too much time in courting." When he asked a good deacon why his son was not at church that evening, the reply was that "he had gone to see a young lady," and another deacon explained the absence of his daughter by saying she was "waiting at home for a young man."

The assembled pastors heard Mr. Hutchings with a degree of solemnity that indicated he was holding up an evil they had all recognized, but the matter of putting a stop to courting Sunday nights in Brooklyn, was something that promised too many difficulties to be entered upon without further deliberation.

Mrs. Maud E. Lord at Lester's Academy.

Tests of Spirit Presence—Spirit Raps at a Funeral—Spirits Move a Bouquet from the Table to the Hand of a Child in a Coffin.

Large audiences greeted Mrs. Maud E. Lord last Sunday at Lester's Academy, 619 West Lake St. In the afternoon, Mrs. De Wolf opened the meeting by making a few remarks explanatory of the laws regulating the spiritual influences controlling mediumship and governing the universe.

After her address, an effort was made to get independent slate-writing through the mediumship of Mrs. F. Wallace. A double slate was placed on a table, with a piece of pencil enclosed, and several mediums were seated around it, and though no writing came, the pencil was so moved that nearly everybody in the room could hear it when it came in contact with the sides of the slate.

This experiment was followed by Mrs. Lord in one of her inimitable addresses, richly freighted with stirring incidents, and which did not fail to attract the closest attention of all present. She alluded to prayer as not only having a tendency to ennoble human nature, but eminently well calculated to elevate the soul to a higher sphere of existence.

The speaker alluded to fasting and the beneficial influence it exerts over the physical and spiritual organizations. She frequently facts, and that process seems essential in order to render her thoughts clear and her vision more distinct, and she is thereby brought more closely in proximity to the angel world.

She referred to the death of an old lady whose friends and relatives were composed of Catholics, Presbyterians and Spiritualists. She was called upon to officiate at the funeral services in connection with an orthodox divine. She reluctantly accepted the call, not feeling competent to so conduct the services as to meet the approbation of her friends.

During the course of her remarks, the raps came on the coffin, loud and distinct, so that nearly all present could hear them. After she had diffused in the room and around the somber surroundings the hopeful radiance of the spiritual philosophy, and made each one feel happier and better, then the orthodox minister came. He had not heard her address; he knew nothing of what she had said, but, strange to relate, he selected the very same chapter that she had read from the Bible and commented upon, and made it the basis of his remarks.

Mrs. Lord also spoke of the funeral of a little child that she attended in Leadville, Col. The ministers of the Gospel would not consent to officiate—they had not time, but the principal reason was probably on account of the extreme poverty of the child's parents.

Mrs. Lord's remarks throughout attracted the closest attention, and were calculated to do great good, contrasting the spiritual philosophy with cold-hearted theology. After her address she described spirits, generally selecting skeptics as the ones who most needed her ministrations, her efforts in nearly every instance being crowned with success.

Mrs. Lord opened the evening exercises with a few appropriate remarks, alluding particularly to the marvelous powers of the spiritual eyes in discerning the wonders of the universe. She sees spirits wherever she happens to be—whether she is traveling, whether on a steamboat, street car, the railroad, or walking along the streets, she can plainly discern the presence of spirits. They seem to be in every place, and are constantly ministering to their special friends and others in extreme need.

veloped by sitting in a harmonious circle. There exists a diversity of gifts; Blind Tom, the negro, is especially gifted in music, and his mediumship is almost exclusively confined to the expression of sweet tunes under the guidance of those in spirit-life highly qualified in that direction.

The speaker then paid a high tribute of praise to Mrs. De Wolf, who was then called upon to make a few remarks. She alluded to the door that exists between the two realms, spiritual and material, as being always open, affording an easy ingress into the spiritual realm.

In an Eastern country the weary traveler or wayfarer plants his seeds by the wayside wherever he may happen to be, and in doing so he blesses others. Deeds of kindness, acts of charity, and kindly spoken words, should be spread broadcast here and there by each traveler toward the spiritual realms.

Mrs. Lord then took the stand again, and briefly related an incident in connection with an earnest appeal by a resident of Ogden Avenue, Chicago, to visit his dying daughter. He was not a Spiritualist, and it was to her very singular that she should be called upon to minister to his child's last moments in the material form.

She then for an hour described spirits, attracting the closest attention of her large audience. The universal verdict was, "It is good to listen to Mrs. Lord's ministrations!"

The Baxter Affair in a Nutshell.

With your permission I will try and present the facts in regard to the Baxter affair at Georgetown, plainly and concisely before your readers, and show therefrom that Mr. Baxter has failed to meet the issue in that square and manly way that the public have a right to expect of him.

The number of printed obituaries in the envelope was not less than twenty. The typographer showed that they were taken from various papers, and their dates covered a period of several years.

1. On the other hand Mr. Baxter asserts that there were only four printed obituaries in the envelope.

2. That those four printed obituary notices which he had handed to him or collected by him as corroborative of the communications he had previously received from the spirits of which he had made written memoranda.

3. In regard to the minor details referred to he denies the facts just the same as in the above instances. Is it not fair to conclude therefore that Mr. Baxter stands convicted of fraud and falsehood? I see no alternative.

4. He gave the name of one purported spirit incorrectly, just as he gave the date of the death of "Abe Bunter" incorrectly at Lake Pleasant, Mass., on a former occasion. I mention this latter to refresh his memory.

The American Fat Stock Show has become one of the most successful enterprises ever inaugurated by the Illinois State Board of Agriculture. The annual show began last week, and is said by experts to eclipse any similar show ever held in this country or Europe; the number of animals being greater by one-half than were at the great Smithfield show in England last year.

Merritt—Newton.

WEDDING BELLS.

The residence of Mr. and Mrs. Henry J. Newton, of New York City, was a scene of brilliancy and beauty on Wednesday evening the 14th, upon the occasion of the marriage of their oldest daughter Florence to Mr. Arthur Merritt, of Nyack-on-the-Hudson. The wedding was unique, a "Wish-bone" wedding; the couple were married under a "Wishbone" of flowers, and the bridesmaids were presented with lace-pins in shape of wish-bones and nearly as large as those of a small quail, and the ushers received from the groom scarf-pins of the same shape.

The parlors and halls were transformed into flowery arcades. The stair-rail was a mass of smilax, and the newell-post a pillar of roses. The arch between the parlors was adorned with cupid's bow and arrow, under which the bride walked and which most truly symbolized their union.

Among the guests were Mrs. Hester M. Poole, Mrs. Nellie T. Brigham, and Mrs. Lita Barney Sayles, who are known to the readers of the JOURNAL. Some verses by the last named lady are as follows:

TO THE BRIDEGROOM. Life is only worth the living In diviner light; Take the blessing we are giving Into thee this night. Sweet and fair and pure the flower Gleaning on the breast, Tread not her down, and scatter— O! judge of perfect rest.

The wedding presents were elegant and very numerous, comprising a portion of almost everything necessary to the fitting out of a young housekeeper. We tender our congratulations to the newly wedded pair and their parents.

St. Cloud Hotel, N. Y., Nov. 14th, 1883.

Business Notices.

HUDSON TITTLER lectures on subjects pertaining to general reform and the science of Spiritualism. Attend funerals. Telegraphic address, Caylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. C. Terms, \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

Spiritual Meetings in Brooklyn and New York. The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:30 P. M. at the Hall, corner of Fulton and Bedford Avenues, J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free. Wm. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 121 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 P. M. Sacrament for young and old, Sundays at 10:30 A. M. Abraham J. King, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coates, President. Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, always. Col. John D. Graham, President. Brooklyn Spiritualist Fraternity every Friday evening at 7:30. S. B. Nichols, President. A. H. DALLER, Secretary. (P. O. address 10 Court St., Brooklyn, Sept. 23, 1883.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonical 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 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 5 P. M., at 173 East 5th Street. MRS. S. A. MCGREYKEN, Secretary.

Mediums Meetings, Chicago. The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 8 P. M., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. By E. F. UNDERWOOD. In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on the subject alone. His conclusions are carefully drawn and irrefragable on every point. Price, 25 Cents; Postage Free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, adulterated and impure brands. Sold only in cans. ROYAL BAKING POWDER CO., 108 WALTON ST., N. Y.

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois.

AGENTS. Own your own book, DEEDS OF DARKNESS. By Blue and Gray, its outstanding all other books. Illustrated circular and terms free. FORBEE & McMAKIN, Cincinnati, O.

\$66 a week in your own town. Terms and 25 cent fee. Address: H. H. BAKER & Co., Portland, Me.

PATENTS NO PATENT! NO PAY. Full instructions and blank forms of Patents sent FREE. AMERICAN PATENTS NO PATENT, NO PAY. L. B. HIGHAM & Co., Patent Attys, Washington, D. C.

\$250 A MONTH. Ad's wanted. 90 cent per word for first month. Address JAY BRONSON, Detroit, Mich.

I CURE FITS! When your child is seized with fits, you must have a certain kind of medicine. I have cured thousands of cases of FITS, EPILEPSY or FALLING DISEASES. I have cured thousands of cases of FITS, EPILEPSY or FALLING DISEASES. I have cured thousands of cases of FITS, EPILEPSY or FALLING DISEASES.

AGENTS. Reflecting Safety Lamp. Sample Lamp sent for this our home, special terms. The post prepaid free by sending five 2 cent stamps. Address: FORBEE & McMAKIN, Cincinnati, O.

REMINGTON HORSE POWER FIRE ENGINE. Curing Disease by Spirit Power.

MILTON ALLEN, 2411 North College Avenue, Philadelphia, Pa. OAHSPF FRATERNITIES, COMMUNITY CONVENTION, FAITHISTS AND THEIR FRIENDS.

"JEHOVIH'S KINGDOM ON EARTH," (BY THE COLONIZATION OF INFANTS.) Positive Testimony admitted. Infidels, Christians and Doubtful not admitted. "We acknowledge one God only, even our Creator Jehovah; who is everywhere present. Him only do we worship."

F. VANDEWATER, Sec., 125 West 34th Street, New York.

It's great popularity and immense circulation enables the proprietor of FRANK LESLIE'S POPULAR MONTHLY to reduce its subscription price from \$3.00 a year to \$2.50 a year.

It is generally admitted that for the HOME AND FIRESIDE! The leading Magazine is FRANK LESLIE'S POPULAR MONTHLY.

WHICH IS A WHOLE LIBRARY IN ITSELF. BE SURE BEING FULL OF ENTERTAINING LITERATURE, POWERFUL AND INTERESTING SERIALS, IT CONTAINS IN EVERY NUMBER OVER 100 PICTURES.

OF SUBJECTS AND SCENES SELECTED WITH CARE, BEING ONE BEAUTIFUL PICTURE IN COLOR.

IT IS THE CHEAPEST, MOST COMPREHENSIVE AND ATTRACTIVE OF THE MONTHLY MAGAZINES. ITS BOUNDING BEEN UNPRECEDENTED AND IS DUE TO THE EXCELLENCE OF THE LITERARY AND ARTISTIC DEPARTMENTS, AND TO THE VAST AMOUNT OF INTERESTING, ENTERTAINING AND INSTRUCTIVE MATTER IT CONTAINS.

SUBSCRIBE NOW. MAKE YOUR WIFE, MOTHER, OR SWEETHEART A CHRISTMAS PRESENT THAT WILL PLEASE HER BETTER THAN ANYTHING ELSE OF EQUAL COST. ALL SUBSCRIPTIONS SENT IN NOW WILL RECEIVE THE CHRISTMAS NUMBER.

CHRISTMAS NUMBER. ADDRESS AND SEND POST OFFICE ORDER OR CHECK TO MRS. FRANK LESLIE, 55, 57 FINE PLACE, N. Y.

\$72 A WEEK. \$12 a day at home-made. Costly. Dainty free. Address Tack & Co., Augusta, Me. FREE! CARDS AND CHROMOS. We will send free by mail a sample set of our large German, French, and American Chromo Cards, on lined and gold grounds, with a price list of over 200 different designs, on receipt of a stamp for postage. We will also send free by mail as samples, two of our beautiful Chromos, on receipt of two cents to pay for packing and postage; also enclose a confidential price list of our large chromos. Agents wanted. Address: E. GLEASON & Co., 46 Summer St., Boston, Mass.

MASSAGE. This treatment is highly successful in all cases of Nervous Prostration, Indigestion, Imperfect Circulation, Rheumatism, etc. MRS. L. E. WARREN will be in her office every afternoon, Sundays excepted, for the purpose of giving Massage Treatment; she will also visit the homes of patients if desired. Mrs. Warren will be happy to refer to some of the leading physicians and prominent citizens of Chicago to those desiring references. OFFICE, ROOM 43, Central Music Hall Block, Corner State and Randolph Streets. (Take the elevator.)

MAGNETIC SHIELD. The songs of Eden will their way To happy hearts redeemed from sorrow, When sweetest voices sweetly play The lyrics of hope for life's tomorrow. These peaceful strains of love divine Flow freely from the vital fountain, And in magnetic rays combine With strength to lift and move a mountain. Near can the restless quick draw two The mind charmed with their melody, Why from the facts learns to believe And gives to honest the glory. Alas! our mortal life is so frail A moment to detect the deceiver, And then the patient will employ Magnetic shields to do the healing. And these are only made and sold Where Music holds its court for a while, That place is Central Music Hall. Our Vests, the best shield we make for winter wear, on will repay twice its cost in the stock of good health it will give in our needs. Inside keep your feet warm, increase circulation, and protect the body from disease. \$1.00 a pair to any address.

Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL, CHICAGO, ILL.

A VALUABLE PREMIUM TO SUBSCRIBERS.

Religio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING, A Universal Hand Book for Ready Reference.

776 PAGES. CONTENTS.—10,000 Words, pronounced and defined; Illustrated with 700 Wood Cuts; A Table of Synonyms; Foreign Words and Phrases; American Geographical Names; A Biographical Register; Abbreviations in Common use; Metric System; Weights and Measures; Marks and Capital Letters; Functions; Simple Rules for Spelling; Use of Capital Letters; Parliamentary Rules and Customs; Valuable Information for Business Men; Geographical Statistics; Census of Principal Cities, etc.; Distances; Railway; Gauge; Heat and Combustible; Dictionary of Musical Terms; Business and Nautical Vocabulary; Chronological; American History; Handy Mythological Dictionary; and various other information.

READ THE CONDITIONS TO SECURE THIS PREMIUM. This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$1.00 and is very cheap at this price, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each Subscriber who sends in with the renewal of yearly subscription, one N. E. W. yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the NATIONAL STANDARD DICTIONARY. 2. The new Subscriber who is already paid in advance six months, or for a less time, or who for one year, and in either case sends the name and money for a new yearly subscription, is entitled to a copy of the Dictionary, as is also the new Subscriber. 3. Any person not now a Subscriber, subscribing to the JOURNAL, for one year in advance, will receive a copy of the Dictionary.

In order to secure this Premium, Subscriptions must be sent directly to the Publisher and not through any News Agency. Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not send checks on Local Banks. Address JNO. C. BUNDY, Chicago, Ill.

THE WATSEKA WONDER. A startling and instructive psychological study and well authenticated instances of angelic visitation. A narrative of the leading phenomena occurring in the case of Mrs. MARY LURANCY VENNUM. BY E. W. STEVENS. With comments by Joseph Rhodes Buchanan, M. D., Professor of Physiology, Anthropology, and Psychological Institute of Medicine in the Eclectic Medical College of New York; Dr. P. Kayser, M. D.; S. B. Britton, M. D.; and Edison Curtis. This narrative will prove a most excellent missionary enterprise. It will attract the attention of thousands who are yet devoid of any experimental knowledge of the truth of spiritual phenomena, and of its well attested character will force conviction of its entire truthfulness, thereby bringing to many a desperate doubting soul, by its inspiration. The pamphlet is in octavo form, printed on good book paper and illustrated with a Portrait of Lurancy Venum. Price, 10 cents Per Copy, 12 Copies for \$1.00. Postage Free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Continued from First Page.

which overloads the feelings with sensations about themselves, and which constantly haunts the mind with thoughts about the very thoughts themselves? These feelings and these thoughts, and not the spirits, either good or evil, become the causes of insanity in a very large proportion of cases.

What is the remedy? Simple enough. But, simple as it is, you will require all your own will-power and much outside aid to overcome and recover. Here is your medicine:

Rise out of the special into the general sphere of feeling and thinking. Begin to think largely and fraternally of the human family. Did some one speak ill of you? Let the memory of it step behind you, and spur it as you should every Satan to your better progress. Take no offense; contend not with evil; echo not one angry word; forgive the injustice of your neighbor; rise among the joys of pure thoughts; brood not a moment in memory over a wrong you suffer; let the feeling of your bad sensations subside, and dwell no longer amid your inferior thoughts.

"To thine own self be true." Wherefore? Because while you were insane you said, "Because it is the only way for me to get my rights." But now, since your convalescence has so beautifully commenced, you say, "Because it must follow, as the night the day, that I cannot then be false to any one." So, then, you will be self-just for the benefit of every other. If you are "self-made," you will efface your trade-mark. Sponge away from your front door the indications of self-consciousness. Let your weaknesses and your diseases and your follies go out to play on the grass in your back yard. Never invite them into the parlor. Let no loved friend see your old sores. Keep the bandages on every weak place while you privately exert yourself in the direction of strength and purity. Live not another hour in the past; turn away from that Sodom; walk erect and hopefully into the future.

For the Religio-Philosophical Journal.

Mrs. Caroline H. Jewett—New York City.

"Sometimes the arrows sharpness of a sorrow pierce life's common calm. Smiles hidden rocks of comfort, which to-morrow o'erflow in healing pain. Both burdens that we stagger in the taking. We do not seek to break, And bitter blows that bow almost to breaking, Reveal our secret strength."

In the summer of '82, at Onset Bay Grove, the friend whose name is placed at the heading of this article, wrote her name in a birthday book opposite these lines of Mrs. Dickerson's, than which nothing could be more appropriate as her motto. Her own "secret strength" was revealed, and doubtless partly developed by the "bitter blows" and "burdens" of life. I write them here as a partial index to a life the world has not known in its fullness, but which many have seen enough of, and learned enough from, to fill our hearts with sadness when we hear of her translation to the land beyond our vision, but fortunately, both for her and for ourselves, not beyond our ken. For she had not finished, even in her long and busy time, the work she believed hers to do, and her conscientious eyes would not allow her to rest in inaction, even amid the delights of the heavenly land upon which she has entered, but will seek all channels by which she can return, and impress upon the world the lessons she has had given to her through the experiences of life, and the illumination received from the Spirit-world. For she was a woman of great receptivity to higher impressions, as well as of much exactitude of thought, and was greatly attracted to investigate and compare the results of individual and collective action, and to philosophize thereon. Her disease had incapacitated her for work outside her own house and room for more than a year, though strong hopes had been entertained of her full recovery; but the friends who have visited her have always met such cheerful and kindly welcome and received so much spiritual help and satisfaction from her conversation, that they would for the time, forget her invalidism, in their enjoyment of the feast always read before them. No one of these, but feels that the time thus spent, was blessed time, and fruitful in blessed consequences.

Rev. Dr. Newman, who acceptably to Spiritualist friends, performed the last rites over her body, before it was taken to Mt. Auburn, near Boston, to repose with the rest of her family, very truly said of her, "She was a woman who informed herself well upon a subject, and then she had remarkable courage in the expression of her conclusions, and the intellectual faculty of making her expressions clear and perfectly understood. She was a thorough Spiritualist, and died in full belief of that happy knowledge. It is just as reasonable to suppose that the spirits of our friends commune with those they have left on earth, as it is to believe that Jesus talked with Elias on the Mount. Death is not the end, but is only a change of condition; the beginning, as one may well say, of the true and endless life."

Mrs. Jewett passed the last week of her life in great bodily distress, from which she was released Wednesday evening, Nov. 7th. Her friends were gathered for some time previous, quite aware that the "Monitor," as she termed her pronouncements, was tapping upon her shoulder, for she said to a friend at one time in reply to questionings as to her comfort, "I have been suffering untold agony while we have been talking, and I am fighting as hard as ever I can against the inevitable." This whole year has been one of exceeding suffering which her heroic and determined spirit patiently bore, controlling herself to give no outward sign to her visitors to check the full flow of easy conversation in which she delighted, for she loved to bring her friends about her and to contribute to their happiness. A large circle of acquaintance mourn sincerely their loss, which they are however convinced is her eternal gain.

Her indomitable energy, which seems unimpaired by the change of conditions, even at this early day was unmistakably communicated to the writer and a friend, through another friend, all being beloved by the departed one. On Sunday afternoon, the 11th, while conversing with these two friends concerning her sickness and death, and hoping that she would find some one whom she could control to speak for her to those left in the body, very unexpectedly one of these friends was controlled, first by his Indian guide who attempted to talk for her, but who allowed himself to be put aside by her impetuosity, when she spoke for a long time distinctly, and entirely like herself; and all who know her are aware of her strong personality, and decided utterances, and peculiar thought and construction of sentences, all of which made us fully aware that our dear friend stood before us, talking with her usual ease and eloquence, and so naturally in every way, that there was no shadow of a doubt it was herself. She referred but little to herself at first, except to caution the writer for the JOURNAL (of which paper and its editor she most kindly spoke), not to be extravagant in

language used concerning her; to seek only to be just in any review, but entered immediately upon the questions that lay close to her heart, and which she had hoped to further elaborate on earth, and which concerned the welfare of women. Among other remarks which it is a pity were not placed upon paper at the time, she asked to have the thought emphasized that "each individual should so live and regulate their conduct, as to become their own monument in the memory of those left behind. This would be more enduring and of more use in the world than the marble monuments we rear to our departed." She exclaimed during this conversation, for we talked and she replied as if she were in the body, "I'm all through! I'm all through! but I did not wish to go and leave my work undone, as I felt I was doing, but I did not fear to go, and am glad I am now here." She asked us to gather her friends together, and she would be in the midst of them, where she had enjoyed so many happy hours. We could but congratulate her upon her release from the body, and also that she had so soon found a medium so suited to her purpose, and through whom she could so naturally converse. It is not a common experience for a spirit to return so quickly and fully, or be able to find directly the medium fitted to their purpose.

So we feel that the little reunions which herself and friends were wont to enjoy two or three times in the week, are not to be broken by death, and this continuance of the old communion will not only give the old pleasure, but will familiarize our minds still more with the great fact of the nearness of the Spirit-world to this, and that those who leave our sight, are not removed from their vision of, and contact with, those they have separated from. And we do not feel as if we are saying farewell to our dear Mrs. Jewett, but only congratulating her upon a happy entering into a state of perfect health and happiness. She needed only this here, to have been able to go out and do much good by her clear, logical ideas, and her natural eloquence. She needs nothing more there, except a medium through which her thought may be spoken, and she fortunately has that. So we only bid her "Good morning" and wait till the evening of our daily lives, when she will come and sit in our midst again. LITA BARNEY SAYLES. New York, Nov. 13th, 1883.

For the Religio-Philosophical Journal.

Brooklyn Spiritual Fraternity.

The Fraternity assembled in force attracted by the announcement that Rev. Mr. Roberts, a Congregational minister of this city would lecture on "The Cause and Cure of Antagonisms." The gentleman appeared—a pleasant-faced, genial man, just the sort of person one would expect to hunt for the cure of antagonisms, and the audience liked him, even before he spoke a word. After explaining how he came to be invited, his lecture may be summarized as follows: No one can look over the field of thought today without discovering sharp antagonisms. Hypothesis is set over against hypothesis, truth against truth. One class accounts for all phenomena by evolution, another by creation. Sensation is made by some to be the great revealer, while others declare sensation is not knowledge. Can there be one God for science and another for religion? No! There is, there can be, but one God, but there is room for great divergence in perception of God. "Thinking men do not realize that differing perceptions require different faculties. The telescope is indispensable for the study of the stars, but it is worse than useless for analysis of structure. The microscope gives wonderful revelations of phenomena in smallest things, but you cannot see a star by its help. The telescope has a department for which it is fitted, so has the microscope; the eye is needed for perception of color, the ear for melody and harmony. What confusion of powers, what falsity of judgment, if the blind man should attempt to find colors by the ear, and not being able to do so, should conclude that color was a delusion, or the deaf man should try to see a sound, and declare there was no sound in the universe because he failed to see it. The senses are all-important for judgment of material things, but there are causes beyond them. One may be highly skilled in one branch and yet unable to judge of another. Facts may be gathered, their relations carefully analyzed and a conclusion reached, true to the individual, and entitled to respect from all.

In all this, moral truth has no part. If the man of science comes and says I have searched everywhere, long and carefully, and I have not found God, shall we say there is no God, any more than we should deny color because a blind man cannot see it, or sound because a deaf man cannot discover it? A different set of faculties are needed to analyze mind. Sensation is useless here. We must turn the mind upon itself. We cannot see a thought, nor hear, nor taste, nor feel it. We have only our own consciousness to guide us. Before we can understand moral truth we must act, must understand by doing. Would you understand Christianity, practice it. Obey and you will understand. Jesus said, "If any man will do his will, he shall know of the doctrine whether it be of God." Take a man of a cold and selfish nature; perhaps his surroundings and condition in life had made him so; but so he is. He sees two lovers, hears them talk, and denounces love as folly—disgusting folly! He reads about it, and declares love is arrant nonsense. But let his heart once get touched; let him once feel the mighty thrill, the deep yearning to bless some one, how speedily and completely are all his objections answered, for feeling it, he knows what love is. A vicious man, full of animal passion, whose whole thought is how he may gratify it—talk to him of virtue and you cannot make him comprehend it, but get him to do an act of self-sacrifice, to take one step on the pathway of virtuous doing, and he can understand then what virtue is, for he has felt and knows. A miser, his whole joy to keep and get, denying himself every comfort, he lives miserably and dies worth a hundred thousand dollars, perhaps. One such, tired of his misery, went to drown himself; he was asked for alms, considered that as he was going to die, it would not make any difference, and therefore gave. This act aroused such a glow at his heart, he postponed drowning, resolved to test the joy that comes of giving since hoarding had failed to satisfy him. Words could not change him; he could not comprehend the thought, but an act converted him. If you want to know what justice is, be just; of purity, be pure; of Christianity, do the will of God.

Spencer defines life as correspondence with environment, low or high, as it may be. The stone at the foot of a tree has no correspondence with its environment; it has a correspondence only with gravity. The tree has a wider range; relations with the soil, air, light and moisture; a bird has still wider range—it can hear and see! The Indian, resting un-

der the tree, has all the correspondences of stone, tree and bird, and vastly more. The naturalist has ten thousand correspondences the Indian knows nothing of. Darwin, vast as his range of thought was, declared God unknowable, while Faraday, knowing all Darwin knew, in addition knew God. Many men are not in correspondence with their environment. A man may be intensely active in one part of his being and utterly dead as to another part. We are terribly one-sided. A religious man denounces science, if it seems to be opposed to the theology he has been trained in. Science sneers at religion because it thinks if there be a God, his analysis, his weighing and measuring, ought to have found him. He tries to put God in his retort and failing, denies him. Not till both sides are recognized as truth will antagonism cease. Faculties unused soon become dead faculties. Use develops, neglect shrivels. The Materialist thinks that matter is the cause in itself of all we see around us. The Spiritualist thinks matter only as the bubbles floating on a sea of spirit; bring these two together—you may as well try to make oil and water mingle as to make them agree. Huxley with that grand, but hard logical mind of his, says poetry is nonsense. Why? Because he has used his profound mind solely to analyze movements of matter.

Gather facts ceaselessly, but the mental side must also be cultivated; nothing so great as self-luminous as the human soul. We must study God. The laws of the Spirit-world are just as fixed as the laws of the natural world. Do the will of God and you shall know God. Look abroad at the wealth and glory of the material world; look within at the richer store of wondrous phenomena in human consciousness; look upward to God. By all of these avenues, not by either separately, shall we get to the knowledge of the truth in its beauty, its harmony, its fullness. Mr. Lyman Howe analyzed the thought of the lecture in his accustomed earnest way. He agreed nearly entirely with the lecturer, but thought the will of God would be differently interpreted by different people—instancing Abraham and Freeman, each doing what he thought to be the will of God; one claimed to be inspired, the other a fanatic, and asked who could find any difference in the acts. No book could be an authority, for it must be interpreted by or through our own organism.

Mr. Wilson told some pleasant stories of conversations with ministers about Spiritualism. Mr. A. Smith made a short address and Mr. W. C. Bowen was as enthusiastic as usual in statement of what he did not believe, and as brief as possible in stating what he did believe, and then the meeting adjourned, well-pleased with the discussion. Next Friday evening will be a medium's meeting to be conducted by Mrs. Stryker. D. M. C. Brooklyn, Nov. 9, 1883.

The Dead Child.

BY HUDSON TUTTLE.

A mother sat by the couch of her dead child. It was her first born, and its loss blotted the sun out of her heaven, and it was night with cruel storms. "Oh! the darling, she moaned, "why should you be taken from me! I would pray to God, but there can be no God, else in his love and justice this would never have come! My darling, who never thought of wrong, suffering such cruel pain and burned by the fever till his precious life went out! Oh! I would have suffered a thousand fold. I would die so willingly if he would only breathe and speak again."

She bent over the sweet face, cold and still as wax, yet reflecting a smile of angelic sweetness; his little hands over his breast holding flowers, callas and tuberoses, which seemed plucked from some blooming garden in the angel land; the silky hair shaded the forehead; the blue eyes were as in sleep, they opened not at her call, nor would they ever open with glad surprise that warmed her mother's heart. She bent over her babe and kissed the lips which gave no response. "A year old to-morrow" she murmured, "a year which has been too full of joy. I ought to have known it could not last. If I thought it was my fault, my neglect, my sin for which my babe suffered, I could not endure it a moment. It is wrong, it is cruel, it is unjust! to-morrow the sun will shine and the birds sing as though no life had gone out, no heart broken. The sun ought never to shine again, nor the silver moon, nor the birds sing."

She bowed low her head on the pillow by the side of that of the dead child, and her stifled sob told of a sorrow such as only a mother can know. It was storming without, and the rain drifted against the window panes, and the wind wailed and moaned as it went by; a sad, sad night of storm as though nature wept at the great wrong she had wrought. The sobbing ceased. Did the worn watcher sleep? No, she did not sleep and yet she was not awake. She felt a sweet calm fall over her, and a balm was poured into her lacerated heart. After a time an angel stood by her side. She could see the radiant features of that angel, and the resplendent garments which draped her lovely form.

"Do not weep till you see the end," sweetly spoke the angel. "Do not say there is no love or justice until you know whereof you speak." Then there came a series of pictures, or a panorama moving before her, and the panorama was the life of her child, had he remained on earth. She saw him as a child, as a youth at school, as grown to manhood. As the scenes unrolled the background grew darker and more obscure, she became impressed with a choking grief, disappointment and despair mingled with her hopelessness. The young man before her was handsome, and in his coarse outline could be traced the features of the babe, but how changed! Desires and appetites and fiery passions had gained unbridled sway. She felt her influence had given way to stronger forces and he had drifted away from her.

She shuddered as she saw him yield to the persuasions of companions and lose his self-respect, his pride, his sense of right, and slowly the shadow of crime darkened the scene. Then came the overwhelming sense of remorse and the gnawing of regret, and the resolve for a better life; a resolve scarcely uttered until broken. The last terrible scene was an interminable stretch of hills over which the fires had swept, leaving ashes, with here and there trunks of trees once green, but now shattered and blackened. On the gnarled roots of one of these sat an old man, with thin white hair, an unkempt beard, his face wrinkled, not so much with age as by the incisive chisel of depraved appetites. His tattered clothing afforded scant protection, and there was no one near to give the water and the food he craved. Night came and death at last, but the mother was spared the increasing sorrow of a view into the beyond. A profounder sleep came, and she saw her child borne in the arms of

an angel and its eyes beamed with inquiry and surprise, for it comprehended not the change mortal know as death. A widening vista opened before her, and in the distance she saw an angel radiantly beautiful, wise and pure as the spotless raiment he wore, and like a refrain of sweetest music she heard his voice calling, "Mother!" With a gladness beyond expression she awoke and with resignation kissed her child, and half in tears, half smiling, said: "It is best."

A. M. Perrotet's Death.

To the Editor of the Religio-Philosophical Journal: To correct any erroneous impressions under which some of your readers may be laboring regarding the manner of the death of Mr. A. M. Perrotet, a Spiritualist well known to you and many others in Chicago, I feel it my duty to supplement the account of it which appeared in the New York and Chicago papers, by giving a few of the facts of his life and those immediately attending his passing away.

Mr. Perrotet came to this city from Chicago last December to accept an appointment in the War Department, where he continued on duty until Oct. 15th, when he availed himself of thirty days' vacation to visit Philadelphia and New York. He stopped three days in Philadelphia—long enough to have a very satisfactory sitting with Mrs. Kate Robinson, where our mutual friend, T. J. Ludwig, whom you doubtless remember controlled the medium and gave ample proof that he was alive and happy, and from there he went to New York where he expected to enjoy a great spiritual treat in sitting with Dr. Slade and the other good mediums in that city and in Brooklyn. Soon after his arrival in New York suffering from insomnia, he sought with the aid of laudanum to find the much needed sleep otherwise denied him, and as shown by the account of my interview in the Washington Republican, he slept soundly from midday until after midnight. It is supposed that waking after that time in a confused state of mind from the effects of the narcotic, he took more of it (which proved an overdose) in order to continue his sleep until daylight, and in consequence he fell into an unconscious stupor only to wake in that other life—perhaps alarmed and incredulous at the transition, effected without a ripple. Silently and alone, so far as mortal eyes could see, his spirit passed from the body not yet weary with life, and at the dawning of our new day, the new life with all its possibilities dawned upon him, and the strife in this sphere was ended.

He was a firm Spiritualist, whose faith made him better and stronger for the battle of life; a constant investigator of the grand truth, studying deeply into the sublime phenomena, his quenchless thirst for knowledge led him into the study of occultism and all that could be gained in books regarding the adepts of the east, and it bore fruit, for in having others know what he had learned of our great religious science, gave him much pleasure. No miser in his learning nor with his money, he freely gave to others of both. Simple in nature, firm as a rock in his friendships when once made, and generous to a fault, he passed from here deeply regretted by all who knew him, a friend hard to replace on earth where friendship is such a shadow that it seldom appears except in sunshine. N. H. Washington, D. C.

Passed to Spirit-Life.

Passed to spirit-life October 20th, Margie M. Saltar, aged 25 years. Being a cripple from birth her life had been a peculiar one, isolated as she was from companions and society her mind, naturally very bright and active, turned to subjects beyond her years. She was a firm believer in our philosophy and passed on like one in quiet sleep without a struggle. Her last words were, "Oh! how I long to go forth, free spirit, go! To realms of life more fair; And to the friends you've left below, Bid welcome to 'Home' here!"

"Home over there," "Thou lovest me," and "Nearer my God to Thee," were her favorite hymns, and were sung at her funeral. S. C. FAY. The shadows were falling before the morning sun, the spirit of Mrs. M. A. Cleveland (aged 55) left her mortal form to join her loved ones in the bright Summer Land. Many years ago she laid the form of her chosen companion of her youth in Woodlawn Cemetery and has cherished his memory faithfully and well, feeling assured that no was true near to comfort and bliss, and that, ere long, they would be reunited never more to part. Hers has been a well-spent life, always ready with generous heart and willing hand to minister to the sick, sorrowing and needy, whenever brought to her notice, and by her winning manner and ready sympathy enticing herself to all. Her funeral was attended by a large circle of friends, who were ministered with those of the bereaved ones, wishing vainly that the angels had been spared to them longer; but since vain are tears and prayers when angels beckon for their call must be obeyed. Many and beautiful were the floral tributes placed by loving hands around the casket, and among them was a star and crescent from the Ladies Home Aid, as a small token of the high esteem in which she was held by them as an active and efficient member, ever found first and last at the post of duty; but she has gone to her rest and her work has rested on her. MRS. S. A. TRAYLOR. Chelsea, Mass., Oct. 22nd, 1883.

AGENTS WANTED to Sell BEAUTIFUL HOLIDAY BOOKS. Books for Children, Boys, Adults, Girls of Beauty. Sell on sight. For circulars and terms address C. H. BEACH & CO., Chicago, Ill.

FLORIDA Illustrated Contains 200 colored views of Florida Scenery, with best of Florida Scenes. Large growing and different sections of the State. Perfectly bound in cloth, 65c. Sent by mail, 75c. Address: AMERICAN BOOK CO., Jacksonville, Fla.

BACKLOG SKETCHES, our large 10 page sketch album with charming scenes, sketches, stories, choice miscellany, etc., is just the novelties on hand for Christmas. We send EVERY subscriber FREE our new Holiday Package, consisting of 11 popular sketches, 1000 colored cards, 1000 cards of AGE AND FORTUNE-TELLING CARDS, pack "HOLD TO LIGHT" CARDS, pack FUN AND FERTIGATION CARDS, 25000 CARDS, NEW TRICKS IN MAGIC, 6 NEW PUZZLES, HELPER'S CONJURING BOOK, MYSTIC ORACLE, GAME OF FORTUNE, CONJURING, etc., etc. Send for your SKETCHES, 25 CENTS TO GET THEM, etc. Endless. A. M. BARNETT, AGENTS WANTED. Sample paper for SEND. BOSTON PUBLISHER CO., BOSTON, MASS.

KNABE PIANOFORTES. UNRIVALED IN Tone, Touch, Workmanship and Durability. WILHELM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 114 Fifth Avenue, N. Y.

BEYOND THE SUNRISE. OBSERVATIONS BY TWO TRAVELERS. This curious and fascinating book which has already excited great interest, treats of Dreams, Premonitions, Visions, Psychology, Clairvoyance, Theosophy, and kindred themes. "No more interesting book has ever appeared on these subjects."—Ovid Independent. "Charming incidents and personalities."—Texas Springs. "It will give you cheer and inspiration wherever read."—San Francisco Post. "It passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and beauty."—The Continent. Cloth, \$1.00. Paper, 50 cents. Postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

\$5 to \$20 per day at home. Samples worth \$3 free. Address: STROUT & CO., Portland, Me.

PATENTS BOUGHT SOLD OR RE-EXAMINED. H. W. MORRISON & CO., Patent Attorneys and Brokers, Washington, D. C.

EXAMINATIONS BY Mrs. C. M. Morrison's MEDICAL BAND AS FORMERLY.

FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. H. B. WILLCOX, Sec.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells and Chimney Tops. Cast-iron, Copper, Brass, etc., etc. Prices and catalogue sent free. Address H. McSHANE & CO., Baltimore, Md.

PENSIONS for any disability; also Widows, Children, Parents, etc. Charges of Deceit removed; Discharges and Bounty obtained. No-fee claims now paid. Send stamp for Law and blank. Col. H. M. Atty since 1865 for Claims and Pensions, Washington, D. C.

RUPTURES CURED by My Medical Treatment and Rubber Elastic Appliances in 30 days. Reliable. No-fee. Give name and address. Send stamp for Circular. (Day in what paper you see advertisement.) Address: CARL W. A. JOLLINGS, Southville, Jefferson Co., N. Y.

WARRIUM. To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address: Rev. T. P. CHILDS, Troy, Ohio.

A REAL SKIN CURE. There is only one, and that with simple name. "My skin, which has been covered with scaly sores, has become clean, smooth and soft as a baby's. My hands were covered with little dry sores. They have disappeared and I feel better than I have for many years, using Dr. Benson's Skin Cure."—A. M. Noble, Selma, N. C., July 3, 1882. Dr. Benson's Skin Cure consists of Internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1. at any first-class druggist.

CATARH BLY'S CREAM BALM. When applied by the finger into the nostrils, will be absorbed, effectually cleansing the head of catarrh, sinus, causing heavy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores sense of taste and smell. NOT A LIQUID OR SNUFF. A few applications relieve.

HAY-FEVER. A thorough treatment will cure. Agreeable to use. Send Circular. Price 50c. by mail or at druggist. ELY BROTHERS, Druggists, Oswego, N. Y.

AMERICAN HEALTH COMPANY. Manufacturers of the most beautiful and powerful instruments of cure ever known combining LIGHT, COLOR, STEAM AND ELECTRICITY simultaneously. REVULSANT AND VITALIZING THE WEAK and curing CONSUMPTION, DROPSY, BRONCHITIS, TUBERCLES, STROKES, PARALYSIS, CATARRH, NEURALGIA, FEMALE COMPLAINTS, etc., etc. In a remarkable manner. Send Circular.

Babbitt's Cone Sweat Bath, etc., etc., in a remarkable manner. Send Circular. To: D. D. BABBITT, M. D., Pres't, author of W. R. C. on Light Color, Magnetism, etc., No. 143 CUTLER ST., CINCINNATI, O.

If You Want A Vehicle. Send a Postal Card to the COLUMBUS BUGGY CO., COLUMBUS, OHIO.

When Catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent. We have the largest factory in the world for manufacturing first class & SUPERIOR BUGGIES, PHAETONS, LIGHT CARRIAGES, SURREY WAGONS. Our vehicles are strictly first class, and are sold by dealers in almost every town and city in the United States.

AND OUR POPULAR AMERICAN VILLAGE CARTS, the latter the most perfect and free from horse motion. We make our own wheels from the best timber (sawed by our own mills) that can be obtained from the hills of Southern Ohio—famous as the second growth hickory district.

Any of our readers who will enclose 18 cents in stamps to the Columbus Buggy Co., Columbus, in a self-addressed envelope, will receive a beautiful engraving in color, 200 pages, containing an Australian scene, and their manner of speaking in that country with Ostriches as a motor. THE HEALTH MANUAL. By E. D. BABBITT. Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guide revised and improved, also a Chapter on the Fine Forces, a Brief Outline of Chronophysics together with Vital Magnetism, the Life Foundation, being an answer to Dr. Brown-Sequard, etc. Illustrated with beautiful plates, 216 pages, 12mo. Cloth, \$1.00, or paper covers 50 cents postage.

Dr. Babbitt's Praxis, etc.—I have examined with some care your "Health Guide," etc., and cannot refrain from expressing to you my conviction of the inestimable value of these books. They must form the text book of the new era of Therapeutics which physical science is sure to evolve and should be studied in every family.—A. E. Weston. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.