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For the Religious-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?

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 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, to the stature of such manhood, 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's 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 become actualized without delay. But instead of this, the opposing spirit is found to prevail. The spirit of evil in all of 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 these 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 recipient of divine truth, which is spiritual truth in its inmost sense.

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 natures 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 plead 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 fulness, 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 Christian 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 1874. 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 societary 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, fixed resistance rapidly develops a true and practical individualism. Upon this altar the fire of a new departure burn brighter and brighter, day by day, until the fervent heat thereof magnetizes and kindles all the kindred natures roundabout; thence flares and blazes and flash fierce discussions, severe antagonisms, heart-burnings and head thunderings, 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 far-seeing 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 awoke through mind and matter wills,
Works, ultimate Himself forevermore."

Although the foregoing is a fear-inspiring sketch of what individualism may ultimate 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-dying 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 also the human mind, with its varied and beautiful passions and impulses, is liable to an abnormal individualism. Self-assertion may be overloaded 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."—Thenceforth he is sensitive to the least slight; quick to resent any disregard; red hot to avenge any injury; sudden in his impulse 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 overladen 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-

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 insatiable 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 inharmony, every form of insanity, is preventable. So, too, may be prevented every sick passion which leads to evil, and every private weakness which culminates 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 misapprehension, cause the outraged and indignant individual to exclaim—

"For this alone on death I wrack.
The wrath that gurus 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, wades suddenly into "self-destruction." Next to the French, the American is most overburdened 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"—"possession," as some term it—is easy to adopt and promulgate; because while it involves no deep thought, and is therefore an economy to 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 conscientious exceptions to the foregoing rule. But the testimony of persons laboring under the insanity 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 invincible 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 spirit" 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. Few 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,

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"Aspects and Opportunities of American Unitarianism."

John W. Chadwick versus Rev. Dr. Putnam.

BY GILES D. 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. Last September in England, at a Conference of English Unitarians, Rev. Dr. Putnam, of Boston, gave his view of the case, from his stand-point as a conservative Unitarian clergyman, and last month John W. Chadwick, of Brooklyn, a progressive preacher, gave his view, and stonily, yet courteously, refutes Dr. Putnam. The discourse of Mr. Chadwick, with the title at the head of this article, is before me, in a pamphlet, and gives occasion for some suggestions as to the needs of Unitarianism. But first must come a summary of the statements and views of these eminent clergymen.

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. While other denominations have flourished greatly and wrought beneficially, we have scarcely held our own. Relatively, we have lost, not gained. 'With all our boasts of progress and the spread of Unitarianism, the fact remains that, as an organized body, we are little, if any, stronger than we were a generation ago.' Enterprises of the most various character, that have started out with flattering auspices and confident prognostications, have come to little or to nought."

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 way on the miraculous element of the New Testament, and the leading facts of historic Christianity, find 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 "lesioned 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 monolith 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 overstated 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 light 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 comprehensive 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 us, 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 better, but rather made worse.' The cure which he prescribes is in 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 imaging that I think that all is well with us. If our condition is not so tragic 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 enslave 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 dogma 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. Plainly 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 orthodoxy hinders 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; 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—estranged 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, 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 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 better, but rather made worse.'

The cure which he prescribes is in 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 imaging that I think that all is well with us. If our condition is not so tragic 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 enslave 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 dogma whatsoever, set up as a moral standard or as a test of fellowship."

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 longing desires; 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, 1883.

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 hardly 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 sinks 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 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 till, 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 pitance 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 coal-ring 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 pure 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! Ah, yes, 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 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 toil of the people, 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 LIGHT.

PRINTER'S Patient Reflections, five
Mo

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,
And lift its voiceless throat as if to sing.
It sought to soar, as if on pinion fleet;
It stirred with inchoate song, so sweet, so sweet,
That died unsung. The poor, low murmuring,
Wring'd of its pain, how pitiful a thing!
While mocked the Heaven it could not rise to meet.
—Mary Clemmer.

Ahi thus we greet the challenge of the sky:

The far Fulfillment we can never gain,
For wounding circumstance and willing pain
Hold back the soaring soul that fain would fly,
We seek to sing the high immortal strain;
But close to earth flutters our futile cry.

—Mary Clemmer.

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, which recently convened in that city. It is held in October of each year, in some one of the Northern cities. Wherever the association meets, it creates a complete change in the feelings and views of those who have been wont to regard meetings of women as turbulent, undignified and aimless. Thoughtful, well-digested papers have been read by noble, matured and philanthropic women, papers which would have done credit to any body of men who annually assemble in any association whatever. True, they have not had for their themes the turning from the tad-pole into the frog, the different varieties of beetles or the unsocial habits of the ground mole. But they have had topics which come near to the heart and the head of any person who cares for the good and the happiness of his fellows. It is interesting to note that women—who used to be called so unpractical—when given opportunity, are eminently inclined to deal with that which affects family and social life. How can it be otherwise? Woman's happiness depends on the welfare, health, purity and development of her brothers, husband and son, as well as of her sister and daughter. And the first are, from habit and temptation, far more inclined to go wrong than the latter. The affectional nature expanded, widens from the family to the community, which is only a larger family, and she takes hold wisely and practically of prison reform, industrial occupations, temperance movements, sanitary regulations, of any thing and every thing which affects private or public weal.

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. And the members of the A. A. W. are only instances of a larger army of women, most of them confined at home by cares and duties which they never attempt to shirk (though these will in after years be lessened by machinery and co-operation), and which they bravely sustain all their lives. Those who belong to these have time and means, as well as inclination, to devote to attending its deliberations. I would detract neither from their merits nor their accomplishments, which are evident in their presence and in the papers they offer at the convocation of the congress. I would only state what all those members will accede to, that scattered over the country there is a royal army of unattached and undisciplined workers in private, who are worthy of sharing the councils of the Association, and who would assist in its deliberations with their generous spirits, and with wisdom born of much thought and matured experience. The circle of such is wider than the public knows. And when they can be helpful to one another and are able to unite for sympathy and action in every section of the country, we may hope for a marked effect upon the morale of our land.

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. It is a work exhibiting great research and care, condensing into one volume, as it does, the interest and charm of a thousand absorbing narratives relating to the influence of mothers and wives upon the noted men of all ages. The list of subjects is full and interesting, from the beautiful story of the mother of St. Augustine down to the mothers of the great men of our own land. There are pen portraits of the mother of Wesley; the mother of Napoleon; the mother of Martin Luther; Cornelia, the mother of the Graecii; the mother of Lincoln; Madame Necker; the mothers of Cromwell, Byron, Humboldt, Mendelssohn, Garfield, etc. Funk & Wagnalls have a frontispiece of one of Raphael's beautiful madonnas, as well as other illustrations.

In a late number of the *National Tribune*, is an interesting account of Mother Bickerdyke, whose name deserves to be more widely known. It is good to know that she will hereafter share the care of the Grand Army of the Republic. The *Tribune* says:

"Mother Bickerdyke, who resided at Cleveland, Ohio, at the breaking out of the war, was one of the first loyal women to offer her services for the care of the sick and wounded in the hospital and on the battle-field, and from that time until the collapse of the rebellion, with scarcely an interval of rest, she was continuously with our arms at the front. She was at Fort Donelson, Shiloh, Savannah, Louisville, Memphis, Vicksburg, Jackson, Huntsville, Chattanooga, and many other places, in all the field hospitals of the Atlanta campaign, Franklin, Nashville, and in Sherman's campaign through the Carolinas. When Sherman's veterans reached the National Capital in June, 1865, she was there, furnishing the supplies of the Sanitary Commission to the battle-stained veterans on their homeward journey. After the war she devoted her services to the helpless freedmen, and was in charge of the Freedman's Home and Refuge in Chicago. It was one of Mother Bickerdyke's peculiarities to devote herself almost entirely to the private soldier. The officers, she said, had enough to look after them; it was the poor fellows, with but a private's pay, a private's fare and a private's dangers, to care for whom she felt herself particularly called. It will be seen by the letter of the Commander-in-chief that her sympathies are still in that direction.

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

Paul Van Dervoort, the Commander-in-chief, continues:

"I believe the recognition given by this administration to the loyal women has been an important factor in the great growth of the Grand Army. We have their aid now in time of peace as in time of war, and their loving efforts are helping us as their kind ministrations did in days of war."

After being informed by Susan B. Anthony

that Mother Bickerdyke was poor and hard at work, the commander, after searching three months, in finding her in San Francisco, nursing for living: "I told her we would care for her the rest of her days, but she said, 'No; give me work—a place in the mint—and I will support myself, as I always have done.' Yet she is 70 years old, and spent four years of her life, from Belmont to the grand review, in nursing Union soldiers. 'Give your money to the relief fund and I will help myself.... But she will be looked after by the noble-hearted comrades in the Department of California. She has supported herself with her hands since the war, and is to-day Hale and hearty. She does not desire publicity, and has never appealed to the Grand Army, and they did not even know she was in San Francisco. God bless her and all the army of noble women who toiled and worked for the soldier."

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. They show, first, that disfranchised men are paid less than voters when other conditions are equal. Thus the pay of men in Rhode Island, where property qualification disfranchises so many of them, is less than that of the free workers in neighboring States, though the former work longer hours. The difference is plainly due to the fact that the former have not the power to legally protect themselves from imposition."

"Mr. Wright's statistics also show that the manufacturers in which women largely predominate as hands pay much less wages than those in which the great majority of workers are men. In the *Woman's Journal* we find in tabular form the 'comparative wages of men and women' in Massachusetts, and from it learn that the industries in which men are largely engaged pay, on an average, from \$425 to \$611 per year to each employee; while the occupations which engage women largely pay from \$200 to \$380 per year. There are several factors in causing the difference—skill on the one hand and physical hardship on the other—but they do not account for the vast discrepancy, since in several skillful and fine grades of work women receive less pay than men engaged in coarser kinds of manufacture. After making every allowance, the fact remains that wages are depressed in proportion as the occupation is shared by the disfranchised half of the population.

"'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. Equal rights in the government must precede equal pay.'

Magnetizing Inanimate Objects.

Herr Wiesenanger, a surgeon of Hamburg, writes to *Leicht 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, and to whom he introduced the subjects of Spiritualism and magnetism. His new disciple made some good cures by magnetizing; but about them there was a singularity. After the first few magnetizations the patients had vomiting, after which the cures advanced rapidly. At Spiritualist séances his presence was proved to be so unfavorable to the evolution of phenomena that he ceased to attend them, reserving his studies entirely to magnetism.

"Last Christmas," to quote from Herr W.'s letter, "he came after a long absence, and said that he had been experimenting upon inanimate objects—wands, canes, umbrellas, etc. He could not, he said, repeat any of his experiments then, for he was not in the right condition; his capability was intermittent.

"He came a fortnight afterwards, and we witnessed a phenomenon of so singular a kind that I engaged him to reproduce it, if possible, before a few scientific friends. He agreed.

"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; then having given the cane a vigorous rubbing with his hands, he rested its end on the floor and with his fingers supported it at an angle of twenty or thirty degrees; having concentrated his gaze upon it for some seconds, he withdrew his fingers, and the cane remained standing in its oblique position; continuing his gaze, he slowly drew back, making energetic drawing passes, and the cane followed him with a continuous tremulous movement.

"The experiment was repeated several times in the course of the evening. A penholder on the table also followed, with little jerking movements, the direction given to it by his will."

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 editor of *Leicht mehr Licht* concludes: "The record of objects charged with vital magnetism, moving without contact of the magnetizer, is a very long one, and is well-known to all students of magnetism, and it might be made a great deal longer. The question interesting to us is—how far the agents—the visible agents—power as magnetizers is complicated with some power in them as mediums. We are convinced that Spiritualism, in one of its divisions, and magnetism are branches of one science. A comparative study of spiritual and magnetic phenomena would throw light upon each other, and would enable us to solve certain obscure problems in magnetism. It would also afford additional light to those who at present do not see cause enough to attribute mediumistic facts to anything but some unconscious operations of a 'psychic force.'—Light, London."

The telescope erected in the Observatory connected with Princeton College is the next in size to the largest instrument in the United States, and in effective working capacity is doubtless the finest in the country. Its only rival is the glass in the Naval Observatory at Washington, whose diameter is twenty-six inches; but the new instrument at Princeton is probably in all respects the superior of the older telescope. The object glass is twenty-three inches in diameter, and is remarkably free from air bubbles and strain.

Mithridates of Pontus, having captured Aquilius, made him ride on an ass through a large part of Asia, crying out, "I am Aquilius, consul of the Romans."

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

Venezuela took its name from the huts built on piles which the Spaniards found there when they landed in 1499.

If life had no struggles it would have no triumphs.

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 WORSHIPERS OF YEOZ AND THE ISLAND OF KARAFU, being the further Adventures of the Jewett Family and their friend Oto Nambu. By Edward Grey, author of "Young Americans in Japan," "The Wonderful City of Tokio," and "The Golden Lotus." 180 illustrations. Boards \$1.75; cloth, \$2.50. Boston: Lee & Shepard.

Mr. Grey 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, "The Bear Worshippers." It is in the same style as "The Wonderful City of Tokio," "Young Americans in Japan," finely illustrated, illuminated covers, etc.

Mr. Grey 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.

The "Bear Worshippers," so-called, dwell principally in the island of Yezo, which formerly was a portion of the empire of Japan, and which, in 1855, was ceded to Russia. Mr. Grey visited these people, for the first time, in 1853, and stayed among them for nearly a whole year. Last year he renewed the acquaintance, and obtained fresh facts, all of which now enter into one of the most striking narratives ever issued from the American press.

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. This volume, with the two which preceded it, form a complete library of Japanese travel.

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. Phil is the son of a well dressed, well mannered vagabond, who goes about from place to place "dead beating" his way, which is a great source of sorrow and mortification to the sensitive lad, till finally his father leaves him at a hotel as a "pawn" to the landlord for a hundred dollar board bill. His life is then depicted by Mr. Trowbridge in a most faithful manner for the next two or three years. He is pictured as a high minded boy, the soul of honour, not afraid of any honest labor that he is called up to do by his task master; but he finally rebels when called upon to tend bar; he will not sell whiskey; he is plucky, full of nerve, fair and just always. He passes through many trying ordeals, but finally triumphs over circumstances and sees his reward before him—his reward for being an honest, upright boy with plenty of moral backbone. The scene of the burning of the landlord's property and his examination before the Insurance Agents when accused of setting fire to it, is a very interesting chapter; the moral tone of the book is excellent.

"'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. Equal rights in the government must precede equal pay.'

THE BIGGEST THING OUT. By E. Nason & Co. 120 Fulton St., New York.

Illustrated Book. Sent free.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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 guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the 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 statements of the Republican are all the meaner for being sandwiched with half-truths. The temptation to reply in a similarly bitter spirit might prevail in some quarters, but for the JOURNAL to do so would not be in accord with its well settled policy. Exhibitions of prejudice, whether begotten of willful ignorance or partisan zeal, are too silly to get heated about. An attempt to disabuse the exhibitors of their prejudices is generally futile and often "not worth the candle." When, however, an influential paper is prostituted to the mean use of libelling at wholesale millions of intelligent people and a subject of stupendous import to the world, the injustice and untruthfulness of the charges should be noticed.

"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 counterfeited the manifestations; but he has the power and is a revered object just the same." That some Spiritualists "do not mind a little fraud," is true; but this is no ground for saying that all Spiritualists are thus minded, or that a majority are. Men go into the next life just as they left this; if they were liars here they don't get rid of the habit at once; for instance, were one educated upon the staff of the Republican to return and be able to find a congenial medium, he would unquestionably give proof palpable of his identity by uttering a message as untruthful and unfair as the one now under consideration. If the world objects to lying messages it must stop sending untruthful persons to the Spirit-world.

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. After several months, if the paper be carried into a dark place and laid on a piece of hot metal, the spectre of the key will appear. Dr. J. W. Draper, says: "I believe that a shadow never falls upon a wall without leaving there a permanent trace—a trace which might be made visible by resorting to proper processes."

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 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. Again and again we breathe, and the moisture evaporates, but still the spectral wafer reappears.

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? The analogies of science make this highly probable and any number of intelligent Spiritualists know it to be true.

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, mingle with our being and modifies it. There are cases on record of ignorant women, in states of insanity, uttering Greek and Hebrew phrases, which in past years they have heard their masters utter, without, of course, comprehending them. These tones had long been forgotten; the traces were so faint that, under ordinary conditions, they were inappreciable; but these traces, were there, and in the intense light of cerebral excitement they started into prominence, just as the spectral image of the key started into sight on the application of the heat. It is thus with all the influences to which human beings are subjected.

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 spirit attendant upon man put on also his person, and whatever that be.

All thoughts of love diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame.

"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." Had the Republican writer possessed the slightest desire to be fair he could, with a slight addition, have so modified this statement as to make it true. He is altogether too sweeping. It is a sorrowful fact that with some Spiritualists—not the majority nor even a large minority—"exposure and publication does not hurt a medium." But this "limitless ignorance and credulity" has been a source of profit to priests and politicians of all sects and parties since civilization began, and probably will be for thousands of years to come—at least so long as a paper is published which bases its editorials on the assumed limitless ignorance and credulity of its patrons, as the Republican appears to have done in the present instance.

"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." This statement is partly true of Boston and vicinity, and as the Republican no doubt receives its bias on matters of Spiritualism from what it knows of public and private acts of leading figures at and about the Hub, the unwarrantable conclusion is reached that, as go Boston Spiritualists so goes the Spiritualist public the world over. No more egregious error could be made; an error inexcusable in a journalist. The Republican well knows that at Lake Pleasant the past summer the "swindlers, liars and debauchees," aided by a few weak dupes, made a determined struggle to gain control, and were overwhelmingly defeated; defeated after they had spent months in preparing for the conflict. The Republican knows that Lake Pleasant camp, the representative Spiritualist camp of the world, has officially declared against fraud and immorality, and intends to enforce its will.

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. But this is no ground for the Republican's sweeping charge.

"The influence of Spiritualism," continues the Republican, "is destructive of thought and of morals." In the manner it is formulated nothing is fairer 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 convulsions 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. Consequently when he learns from his spirit friends that the orthodox heaven is a myth and the Christian plan of salvation not literally true, the bonds of fear are broken; and having never been taught any higher incentive for right doing and in no condition to suddenly grasp the new ethics, he plunges into immorality. But while seemingly a worse man than before, he is in reality just as good, and certainly a more hopeful subject. He is now simply giving vent to the "Old Adam," which bottled up for generations has, like wine, grown in body and flavor with age. When this is worked off, when he finds, as find he will, that he has got to work out his own salvation, there will begin a true reform, such an one as his God-fearing, fire and brimstone-dreading ancestors knew naught of. And if there be no appreciable growth in his

day the good results will appear in following generations.

It was as fair and just to charge upon Christianity the horrible barbarities, miserable frauds, cruel oppressions, and immorality 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 professing Spiritualists. We challenge the Republican to point to a line or word subversive of good morals, in the writings of Judge Edmunds, Prof. Hare, Prof. Denton, Epes Sargent, Dr. Crowell, Hudson Tuttle, S. C. Hall, Stainton-Moses, Andrew Jackson Davis, Dr. Samuel Watson, Alfred R. Wallace, Crookes, Zöllner, Fichte, Aksakoff, Maria M. King, Giles B. Stebbins, John S. Farmer, Emma Hardinge-Britten, Dr. N. B. Wolfe, Joel Tiffany or any other accredited representative writer on the philosophy or phenomena of Spiritualism, including the regular contributors to the RELIGIO-PHILOSOPHICAL JOURNAL.

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. The celebrated Hindoo alluded to the Christian missionaries and their work in India in the highest terms, and then naively said that he "could not congratulate them on their success in reaching the national heart there, because they did not conciliate the peculiar religious tendencies which existed in the Hindoo mind as it is." He thought there should be more conciliation in regard to the views of the Hindoo.

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. The public will be allowed, of course, to take their choice in the statements of the respective parties, the same as in all other questions of dispute now agitating the public mind,—the majority probably leaning favorably towards the views expressed by the distinguished Hindoo, who, in response to a question from Dr. Scudder, said that he did not know about Southern India, but that he had been in regard to Northern India.

Had Dr. Scudder really 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. However, notwithstanding Dr. Scudder's displeasure, he paid his foreign visitor a high compliment during his interview with a reporter, saying:

"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. I have read Mozoomdar's 'Oriental Christ,' and from that and his talk I believe he is a Christian. That was why I invited him into my pulpit. He may call it Brahmo Somaj or what he will, but my opinion is it is Christianity, and that his conversion was brought about by the influence of the missionaries. I bid them and their new movement God speed, and I hope it will do much for India and help the Christian missionaries to convert the land. But we must not get discouraged so easily. In this country, a Christian nation, one person in five is nominally a Christian—attends church. India has five times as many people as this country, and it will take a long time to convert all her 250,000,000 heathens."

Dying as Predicted.

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. On the 12th his friends went to Lewiston, Me., to buy a coffin in which to bury his remains. He was a sewing-machine operator and had been employed on a long job making overalls. He worked at home, and lived happily with his family. For a long time he had been talking about his approaching death, but as he was in excellent health little attention was paid to him.

One day shortly before his death he asked a neighbor to take to town some work he had been doing.

"Shall I bring down some work for you?" asked the man.

"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. Returning to the house he calmly announced that he would prepare himself for his coffin, and that he was ready to meet his Maker. He shaved himself carefully and put on clean clothes. He called for a spread, and, lying down upon a lounge, he drew a comforter about him, and apparently settled himself for a nap.

His wife and family gathered about him, he bidding them all good-bye. They were impressed by his gentle earnestness, but had no idea of his dying. They believed he had given too much attention to religious subjects, and that this whim was the result. Mr. Cook lay with his cheek resting on one hand and with the other arm by his side. In that position he seemed to fall asleep. His friends saw no change in him. At tea time they tried to wake him. He was breathing softly, but they could not rouse him. He sank into a deeper stupor. They worked over him all night, and a physician was called, but it

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. They say that suicide never entered his thoughts, that he was simply willing to die because he thought it was God's will. Those who have investigated the case regard it as a simple surrender of vital power.

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. The jury found him guilty and gave a verdict of \$3,000.00 in each case. On being questioned as to the six cents, one of the jury explained that the pennies represented the damage done the character of the plaintiffs, and the \$3,000 the malice of the libel. The jury evidently analyzed the fellow's spleen about right—fifty thousand times as much malice as damage. Quite just and correct.

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. As she has many old acquaintances here, she will be no doubt greeted with a large attendance.

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. Will one of that character correspond with her?

The *Theosophist* for October is at hand, as usual, is filled with interesting articles upon Oriental Philosophy, Art, Literature, Spiritualism, Mesmerism and other sciences. For sale at this office, price 50 cents per copy.

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. It also contains Mr. Massey's portrait.

A. French lectured last Tuesday evening at Owatonna, and on the 22nd at Minneapolis, Minn., under the auspices of Slayton's Literary Bureau. He is to remain in Minneapolis over Sunday and will speak at the State Association of Spiritualists.

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 receive 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. The likeness is an excellent one, and the donor has our thanks.

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 23d. 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 séances.

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. They have deliberately struck the awful word "obey" from the marriage service, and after this all the women of the planet will go to work to build up Methodist churches.

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. Just before going into the battle he said, as he looked across the hills: "I have seen this country before. I shall probably meet my fate here." He gave his watch and money to a brother officer, with his private papers, to be delivered to his family; entered the battle field and received a wound of which he died the next day.

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. LL. B., an independent rationalistic atheist, 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

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. She claimed that when the announcement of some new invention is made to the world, that the same is not really new, but its being brought into existence only indicates that man has taken a step on to a higher plane of thought, where the vista of his vision has been greatly enlarged, enabling him to see truths which had always existed, but which had never before been revealed to humanity.

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. The test of spirit-power was thought by the observers excellent after all, though no writing came.

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 enoble human nature, but eminently well calculated to elevate the soul to a higher sphere of existence, attracting the angels, and causing them to feel a greater degree of interest in one's behalf. She thought it exceedingly beneficial for the soul to have an ideal before which to bow in reverence, letting the mind send forth in tender appeals its highest aspirations. Truth she defined as inhering in each individual, being his or her highest convictions of what is right, and having to them for the time no other existence.

The speaker alluded to fasting and the beneficial influence it exerts over the physical and spiritual organizations. She frequently fasts, 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. A twelve hours' fast seems to prepare her for more effective work, spiritual scenes being more readily presented to her vision and the messages more easily discerned.

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 conduct the services as to meet the approbation of her friends. She called upon her spirit guardians to come to her assistance and they designated a certain chapter of the Bible as appropriate for the occasion. Arriving at the place where the funeral obsequies were to be held, the minister had not arrived, so she opened the services by reading the chapter pointed out to her, and making appropriate comments thereon. Her presence and remarks seemed to have a most elevating and exhilarating influence on those present, and the countenance of each one seemed to beam with new light as she betrayed the ineffable glory and grandeur of the spiritual realms, and during her discourse the spirit of the old lady came and stood by the coffin, and gazing intently at the cast off garments, she could scarcely realize that she had ever occupied the same, and in language which the speaker heard, she expressed her surprise at the wonderful change which had been wrought in so short a time.

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. This was a strange coincidence, and as one of the friends present had made an earnest request to the spirits to cause him if possible, to select the same chapter, it seems that their efforts were crowned with success. His remarks, however, cast darkness, gloom and despair in the place of the divine radiance that Mrs. Lord's guides had diffused in the minds of those present. His prayer was a wall of sorrow, a plait of despondency, and was almost entirely void of cheerfulness and hope. After his despairing address, the friends insisted on Mrs. Lord attending the funeral cortège to the grave, that the last words spoken in behalf of the aged one might be illuminated with the beatitudes and grandeur of the spiritual philosophy.

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. She, of course, in such an emergency, readily consented to officiate, much to the gratification of the bereaved mourners. During the course of her remarks the spirits seemed to draw very near with their benign influence, and they designated their loving presence by rapping on the coffin, and by actually moving a little bouquet from the table and placing it in the child's hand. This manifestation of spirit presence and power was noticed by several present.

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.

EVENING EXERCISES.

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—wherever she is travelling, whether on a steamboat, street cars, 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. The gift of discerning spirits seems to be inherited by some; by others, mediumship can be successfully de-

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. Clairvoyance and clairaudience can be successfully developed in many persons by a systematic effort on their part. She had often given directions to others as to how they might develop their latent powers of mediumship, and following the same, they had become clairvoyant and clairaudient.

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. She referred to prayer as elevating the feelings, refining the aspirations, and making the soul purer, and better adapted to receive the ministrations of angels. She spoke of earthquakes, cyclones, epidemics and other disturbances of nature, as symbolizing the mental agitations that are now transpiring throughout the world.

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, thereby doing great good for humanity. Gather pearls only that you may bless others less fortunate than yourself, by scattering them.

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 went, however, and sitting down by the bed side she poured into the ears of the astonished parents such a flood of divine light that the clouds of death to a certain extent departed even to them. Loving spirit friends came; she gave their names, their message to the bereaved parents, who could not deny the truthfulness of what she had stated.

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.

To the Editor of the Religio-Philosophical Journal:

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.

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

2. The printed obituaries did not refer to the same persons that were named in his written notes, and therefore could not have been collected for the purpose of corroborating those notes.

3. In his delineations in the convention, he never gave a single fact in any case, beyond what could be derived from the printed obituaries.

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.

5. He has misrepresented minor details about which he could not well be mistaken.

Every one of the above statements can be proved by several highly respectable witness-es.

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 did have were 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. Either the above conclusion is just or a large number of our best citizens have been guilty of perjury, and are now ready to perjure themselves still further by swearing to the truth of the minor facts which he denies. If those who are trying to befriend Mr. B. can afford to take this latter alternative, we of Georgetown will have nothing further to say. The matter has assumed the attitude of a flat contradiction—Mr. Baxter's word on one side the sworn testimony of many witnesses on the other.

P. K. SHELDON.

Georgetown, N. Y., Nov. 15th.

We publish the above letter in preference to a number of others for the reason that it sets forth more clearly and concisely the points of difference between the people of Georgetown and Mr. Baxter; and because it gives the public in brief space a synopsis of the present status of the affair so far as one side is concerned. This communication with Mr. Baxter's reply should he see fit to answer, will close the case in the JOURNAL. The JOURNAL has aimed to befriend Mr. Baxter and at the same time to treat the prosecution fairly. Those interested should bear in mind that the issue is one of fact, and not of difference of views on matters relating to Spiritualism. Hence when the facts on both sides have been as fully elucidated as is possible outside of the courtroom, no further space need be given for mere argument; Mr. Baxter is the only one now entitled to space in the JOURNAL.

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. Last Saturday, the children of the city schools were admitted free, and tens of thousands improved the opportunity. This Show which takes place annually in November, exceeds in interest in many respects the usual Inter-State Exposition and is yearly becoming more widely known and popular.

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 bride was dressed in white ottoman silk with duchesse lace flounces, and the same lace in profusion about the neck and sleeves, a tulie veil caught up with Mermet roses and court train. Her cheeks were as glowing as the Mermet roses of her bouquet; the occasion and her bridal attire, enhanced her usual loveliness, and the smile that lit her face as she was escorted by the procession of charming young ladies, to meet her bridegroom completed as perfect a picture of girlish beauty as may ever be seen. The bridesmaids were attired, two of them, in straw-colored ottoman and two in light sea-foam ottoman, trimmed with tulie and lace. The Rev. Dr. Franklin Babbitt, of Nyack, performed the ceremony which was unostentatious, but very impressive. A prayer was offered by Mrs. Nellie T. Brigham. A charming accessory to the scene was the presence of the two aged grandmothers of the bride, and one grandmother of the groom, who sat near the altar.

The parlors and halls were transformed into flowered arcades. The stair-rail was a mass of smilax, and the newel-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. The balcony at the rear of the parlors was enclosed for the musicians who were hidden from the view of the company by a bower of palms and evergreens.

Over six hundred invitations were sent out, and the house was thronged with a pleasant, chatty, elegantly dressed crowd till ten o'clock.

The ease and self-possession of the bride did much to remove the usual stiffness of these occasions, and gave the reception a more informal effect. An elegant collation was served by Pina d.

Among the guests were Mrs. Hester M. Poole, Mrs. Nellie T. Brigham, and Mrs. Lila 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 diriter light;
Take the blossoms we are giving
Unto thee this night.

Sweet and fair and pure the flower
Leaving on the breast,

Treasure her as heaven's dower,
Pledge of perfect rest.

Life is only worth the living
In these earthly bower,

When another soul is winging
Its response to ours.

Be thine own responses clearer
For this new found light—

She shall grow still nearer, dearer
As the years take flight.

Life is only worth the living
When we grasp a hand

That will never cease its clinging

While on earth we stand;

Fall not, therefore, in endeavor

Loyalty to prove,

And thou shall be blest forever

With unfailing love.

Life that's fully worth the living.

Come to thee to day,

Added courage with it bringing—

Hopes enchanted ray!

Then by seeking shall preserve it

Better than this even—

And the coming years conserve it,

Thy terrestrial Heaven!

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Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Words at Parting.

By EMMA TUTTLE.

If you were starting on a long, long journey,
And loving friends were near
To say farewell and witness your embarking.
What would you wish to hear?

Would you desire that with distracting wailings
They cling, and pray you stay?
Although they knew the going and the passage
Were planned for many a day.

Would it appear the pangs of separation
If they should all declare
No draught of pleasure should by them be taken
While you were elsewhere?

But that each hour their doleful lamentations
Should sound to call you back?
They would not sing, nor laugh, nor join in joyance
But mourn, and mourn, and mourn.

Your soul would sink, and every day of absence,
Lie heavy on your heart;
The profit and the pleasure of the journey
Would every while depart!

What would it count if most exquisite landscapes
Were spread before your eyes?
You could not see their beauty for a vision
Of home-hurt miseries.

The riches of the wondrous, far-off country
Would be ungarnered all,
Because, love-soul, you must be so enfeebled
By self-love's hungry call.

Oh, how much better that the friends in waiting
Bid you God speed, and say
"We'll avail us of the good things left us
The while you are away."

We will not furnish. Think of us as thriving,
Constant in love, and true.
If illness seize you, or mischance befall you,
Why—will come to you!"

You could depart, Peace, like a white-robed angel,
Keeping you company;
Calm, free, and heartsome, growing and enriching
By what you hear and see.

So should it be when through death's gate of silence
Those dear to us depart—
Vex not their souls! Bespeak a pleasant future
With great love in your heart.

Nature as a Pattern in Dress, Manners
and Morality.

In the Metropolitan Temple last night, before a highly intelligent audience, Mrs. E. L. Watson delivered what was termed an inspired lecture on "Reform in Dress, Manners and Morality." Mrs. Watson is a very attractive-looking woman who, from her appearance, does not seem to have hardly reached middle age. She explained to her audience that she depended on the inspiration of the moment for her language and her thoughts, not knowing at the beginning of the lecture whether she would be led by her inspiring spirit. Whether Mrs. Watson was inspired or not it must certainly be conceded that she is a most eloquent and fluent speaker and she must be admired both for her grace of carriage and her manner of delivery. The lecture which she delivered lasted about one hour and a quarter and was full of wholesomeness.

FORCIBLY STATED TRUTHS.

She advocated that reforms in dress, in manners and in morality be made by copying Nature more closely. Nature is always beautiful and always appropriate. Nature is intelligence itself. So great is the love of Nature for the beautiful, that those things which are the most useful, are at the same time the most beautiful. That which is natural is the beautiful. Nature aims at originality, and so it is that dress can be rendered beautiful. Originality and individuality should be striven for; each person has his own peculiarities, which require a particular style of adornment, and a style which, if it be appropriate, will be beautiful as far as that particular wearer is concerned, but cannot be imitated by any one else. It is for this reason that women should not obey

THE DICTATES OF FASHION.

Which tries to make one pattern for all to follow. A dress should be regarded as respectable which fits properly and is clean and neat. If to these qualifications it adds appropriateness, it becomes beautiful. The modern style of dress is barbarous. Women are expected to compress their ribs with corsets, stand in constrained positions on elevated bootheds and carry great weights of dry goods. It has been said and truly too, that few women could take the college course pursued by many young men, but not one young man in a thousand could endure the discomforts to which women are subjected by fashion's dictates. And woman is practically helpless in the matter, for any innovation is greeted with such derision that it cannot be carried out.

If nature were copied in manners and in morality, as well as in dress, the world would be greatly benefited. Nature believes in

SPONTANEOITY AND HARMONY.

Mankind seems now to believe in universal deceit and hypocrisy. There is little real sincerity and cordiality in this world. Every one strives to appear different from the reality. Respectability, so called, must be obtained even if it is at the sacrifice of all else. So wide spread is this longing for respectability that many a whitewashed sepulchre occurs in our midst. Crimes, especially of a social nature, are practiced and condoned, if not detected. Many a man welcomed into society is far more worthy of condemnation and expulsion than the trusting woman he has deceived and betrayed, and who has in consequence been discarded and cast off by all respectable (7) people. Not until society is so organized that the equally guilty shall be equally punished will the millennium come into sight. Nature may be safely copied in all things and mankind will be vastly benefited thereby.—*The Daily Report*, San Francisco, Cal.

Bought His Own Tombstone.

Elijah Woodworth, who is now nearing 92 years of age, doesn't expect to live always, or at least he expects to change before he completes his century if indications are true. He has recently purchased his tombstone and placed it in the care of Andrew Hahn, whom he requests to keep it and see it placed at his grave. It is a modest slab of marble and bears this inscription: "In memory of Elijah Woodworth, born 1792, who now resides in spirit life, a real personal being; served in the war of 1812. A sectarian minister; an atheist lecturer up to 1852. First resident of Leslie, Ingaham County. A surveyor and Thompsonian Doctor; the first itinerant lecturer in the field of modern Spiritualism, and controlled to write ancient languages in the form of hieroglyphic characters. A modern seer and sage in natural and spiritual civilization, whose sunlight shall never close. Vilely persecuted by religious bigots, although living in temperance and good morality. Who filled a mortal body with vigorous health and memory nearly one century, traveling in seven States of the union." Friends of the old gentleman who have seen him travelling around the country with his pack for many years will doubtless recognize the writer of the inscription, but the one who did the cutting on the stone ought to be banished for his poor orthography and punctuation. He has made it a perfect jumble of misspelled words. Mr. Hahn has the curiously laid away in his wagon house until Uncle Elijah leaves the caravans and steps into his spirit-world.—*The Leslie (Mich.) Leader*.

Edmund Doorn's wife: I have seen my wife's mummified form, also other friends at the cabinet of Harvey Mott, at Memphis, Mo. She gave me the most indubitable evidence of identity; told me every particular connected with her burial and the planting of a little flowering shrub at the grave; of the stone I took from our own doorway, on which with my own hands, I cut her name; of the little flower I plucked from said shrub, and lay on her bosom while she (the body) was lying in the coffin before burial. She presented herself dressed just as she was when she passed away. She said that she is happy, and requested us not to grieve for her. She gave her love to our children, calling several of them by name. She said: "Tell them that I do not sleep in the grave, but still live; tell them to live pure lives."

Geo. P. Colby. (Spiritual Light.)

Geo. P. Colby is a medium and trance speaker with a very extended reputation. His remarkable endowments are of such character as to attract favorable notice wherever he goes, and whoever has the opportunity to meet him in a private or even more public place is almost sure to obtain some friendly greetings from the friends upon the other side of life. He is a very acceptable and effective trance speaker from the platform and perhaps we can say that his mediumship combines as many rare gifts and different phases as that of any other in the field. He can sit down at the organ and discourse eloquent music as well as stand up and give expression to beautiful thoughts, and in fact he is capable of entertaining and instructing his friends and the public in a great variety of ways, and is admirably qualified to render himself generally useful in carrying forward the great work of spiritualistic reform either in a public meeting or in the more private walks of life. I regret very much that I had not the opportunity of becoming more intimately acquainted with Geo. P. Colby during his short stay in Chattanooga. He is evidently a young man with a grand future before him, and, aided by his own intuitive powers and the assistance of his angel guides, it is difficult to contemplate the amount of good he may do or the heights and breadths of spiritual power to which he may attain during his earthly career. We hope he may long survive to let his light shine upon a benighted world.

J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

When I saw the name of this distinguished veteran Spiritualist in the JOURNAL some weeks since, I was delighted to hear of him again. I had lost sight of him for many years. I well remember in 1856 while I was investigating Spiritualism in New York, I went to hear him lecture on the subject, and was pleased with him.

I dined with him, and was much edified by what I received from him privately. He was publishing a periodical called *Tiffany's Monthly*. I was glad to have an opportunity of purchasing the bound volume which I have read with profound interest. They have done a good measure of work and are among the best works I have ever read upon Spiritualism.

When I learned he had published a work on "Man and his Destiny," I wrote him and sent him one of my books, and he sent me his. I have read it with much interest. It is one of the best works I have ever read for circulation among ministers, and church people. He sheds much light upon the Bible, giving views which to my mind are more satisfactory than any work I have ever read. It should be largely circulated. I am glad to see in the last JOURNAL that he has a capital article on "Religious Infidels" in which he takes Col. Ingersoll to task in regard to some of his views.

This is the kind of reading that it will take to convince the thinking people that the truths of Spiritualism are in perfect accord with the soundest principles of philosophy and the relation of man to his Father, God. We need more literature after this style. The world needs "more light" in regard to what are the teachings of Spiritualism. This book will help them very much to come to a knowledge of the truths which alone will make them "free indeed."

Memphis, Tenn. SAM'L. WATSON.

Gen. F. F. Bullard. writing from Saratoga Springs, says: The cause here is progressing favorably. In addition to a monthly visit from Mrs. Brig. we have a newly developed medium, Miss Jeanie Schuyler. She gives general satisfaction, and is a young lady of good education and high moral character. She gives seances in families and has spoken a few times in public to the gratification of the audience.

L. D. House.

Upper Isle, N. Y.

Fred Heineman of Manitowoc, Wis., writes:

Spiritualism here is beginning to challenge inquiry among Germans and Bohemians more than among our American people. I think some good forcible lectures on the subject coming here would awaken an interest that would tell. My family started the inquiry here and have succeeded in interesting quite a number who are looking for more light. A little good work now from abroad would open a good field here both for the JOURNAL as well as those active in the dissemination of the teachings of our philosophy.

H. W. Chapman writes: I do not want to miss a single number of the JOURNAL. I prize it above all other papers.

Professor Gore, of the University of Geneva, points out that the functions of trees in streets are not limited to acting as screens for sun-shading purposes; they temper the heat and serve as a protection against dust; the evaporation of their leaves tends to keep the surrounding air cool and moist, and, as one of the best means of refreshing the air of a sick room is to place in it plants and branches and sprinkle them with water, a like effect is produced by trees.

A Detective's Experience.

His Successful Undertaking and Escape from an Impending Fate.

(Buffalo, N. Y., News.)

One morning several years ago, just as the dull gray light was beginning to show itself in the east a small band of men might have been seen deployed about a house on Ferry street, in Buffalo. There was nothing special either in the dress or appearance of the men to indicate their intention, but it was plain that they had business of importance on hand. Suddenly a man appeared at one of the windows, took in the situation at a glance, and, swinging himself outward with wonderful quickness, scaled the roof of the house. This man was Tom Ballard, the notorious counterfeiter; and, armed to the teeth and fully realizing his situation, he defied justice and the officials below him. Some of the officials, knowing the desperate character of the man, proposed to shoot him until he was killed, but one of the number promptly protested, and declared that if his brother officers would assist him to ascend he would capture the man alive. Accordingly he began the difficult and dangerous task, and succeeded in bringing his prisoner to the ground in safety.

The man who accomplished this task was Mr. Thomas Curtin, the present superintendent of city police of Buffalo, N. Y. Mr. Curtin is a man who is known by every prominent detective and policeman in America, and he stands pre-eminently in the front rank of his profession. Quiet and gentlemanly in appearance and manners, he possesses a courage, combined with marked physical powers, that make him the terror of evil-doers, and the pride of law-abiding citizens. Few people can realize, however, the trials, exposures, and even privations, to which the members of every municipal police and fire department are exposed. Compelled to be on duty at uncertain hours, subjected to the most inclement weather, and often necessitated by the nature of their duties to protracted undertakings, they endure a nervous and physical strain that is terrible. Such was the experience of Mr. Curtin in former days; and it is not surprising that he found himself suffering from a mysterious physical trouble. In relating his experience to a representative of this paper he said:

"At times when I was on duty I would feel an unaccountable weariness and lack of energy. My appetite was also uncertain and my head seemed dull and heavy. I did not fully understand these troubles, but supposed, as most people suppose, that I was suffering from malaria. I tried to throw off the feeling, but it would not go. I thought I might overcome it, but found I was mistaken, and I finally became so badly off that it was almost impossible to attend to my duties. I have known any number of men in the police and fire departments of this country who have been afflicted as I was, and I doubt not there are to-day hundreds similarly troubled, who, like myself, did not know the cause, or really what ailed them."

"Your present appearance, Mr. Curtin, does not indicate much physical debility," said the interviewer, as he looked at the 220 pounds of bone and muscle standing nearly five feet eleven inches in height before him.

"Oh, no; that is altogether a thing of the past, and I am happy to say that for more than a year I have enjoyed almost perfect health, although I now realize that I was on the road to certain death by Bright's disease of the kidneys and traveling at a very rapid pace."

"How did you come to recover so completely?"

"That is just what I want to tell you, for I believe it may be of great service to many others in my profession, who may possibly hear of it. I began the use of a popular remedy at the earnest solicitation of a number of friends in this city, and found to my great gratification that I began feeling better. This feeling continued and I gained in strength and vigor until now I am perfectly well—and wholly through the instrumentality of Warner's Safe Cure which I believe to be the best medicine for policemen, firemen, railroad men or any other class of people exposed to danger or a change of weather, ever discovered. Since my recovery I have recommended it everywhere, and never knew a case where it failed either to cure or benefit. I would not be without it under any consideration, and I am positive it is a wonderful valuable aid at the same time entirely harmless remedy. Indeed, I see that Dr. Gunn, dean of the United States Medical College of New York, endorses it in the highest terms."

"So you experience little difficulty in the execution of your duties now, Mr. Curtin, do you?"

"None whatever. Our department was never in better condition than at present."

"And do you never have any fear of some of the desperadoes whom you have been the means of bringing to justice?"

"Not in the least. Such men do not try to relate, partially because they have not the courage, but often because they respect an officer who does his duty."

The policemen, firemen, letter carriers and other public employees in this country have a particularly trying life. When, therefore, a simple and pure remedy that can restore and sustain the health of all such men is found, it should be cause for great congratulation, especially when recommended by such a man as Superintendent Thomas Curtin of Buffalo.

Wonders of Littleness.

Pliny and Elian relate that Myrmecides wrought out of ivory a chariot, with four wheels and four horses, and a ship with all her tackling, both in so small a compass, that a bee could ride either with its wings. Nor should we doubt this when we find it recorded in English history on less questionable authority, that in the twentieth year of Queen Elizabeth's reign a blacksmith of London of the name of Mark Scallot, made a lock of iron, steel and brass, of eleven pieces, and a pipe key, all of which only weighed one grain. Scallot also made a chain of gold, of forty-three links; which he fastened to the lock and key, and put it around the neck of a flea, which drew the whole with perfect ease. The chain, key, lock, and flea, altogether weighed but one grain and a half!

The Southern Association is not ready to employ any speakers or mediums. When it is, the fact will be made public. Therefore it is useless to apply. Give us time to get a good ready—perhaps we will need a year or longer. No mistakes must be made, if possible to avoid. Above all, the best talent must be engaged; and only mediums of strong powers and moral integrity should be encouraged to visit this section. Local societies must first be assisted; and then they and individuals should co-operate with the Southern Association. Mutual protection and assistance will be essential to our better progress.—*Light for Thibetans*.

L. E. Owen. Secretary of the Lapeer (Mich.) Society of Spiritualists, writes: Mrs. Sarah Graves of Grand Rapids and Mrs. R. Dunham of Ionia have been speaking in Lapeer. The meetings were very interesting, and circles and little visits were held in various parts of the city and in the country, with much good resulting to those who attended. We know the work will not stop here; but much good fruit, we trust, shall spring up from all the seeds of truth and wisdom, dropped by these earnest workers in the cause of spiritual truth. May the good angels ever assist them in their work, is our prayer.

L. S. Haley writes: I have been a subscriber to the JOURNAL for over ten years, and I expect to take it as long as I live, if it continues to pursue the same course that it has since I have been taking it. I am a Bundy Spiritualist; so go on with the good work that you have commenced, and all will be well.

H. W. H. Sayers writes: I expect to take the JOURNAL and pay for it while I remain in the body. I endorse all that is said in favor of the JOURNAL's cause both by the press and by individuals. I believe in weeding out all frauds and in upholding the true. I believe in organization in its best phases.

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Professor Gore, of the University of Geneva, points out that the functions of trees in streets are not limited to acting as screens for sun-shading purposes; they temper the heat and serve as a protection against dust; the evaporation of their leaves tends to keep the surrounding air cool and moist, and, as one of the best means of refreshing the air of a sick room is to place in it plants and branches and sprinkle them with water, a like effect is produced by trees.

The First Baby.

She came with the birds of the morning—
This baby of ours—
To add to our dwelling's adorning—
And gladden the hours.
No baby was ever so charming,
She's simply divine—
This sweet little bird of the morning,
John's baby and mine.

We bask in the sun of our smiles,
In rapture we gaze
At her quaint little arts of beguiling,
In blissful amaze.
We hang—over our dimpled cheeked cherub;
Our joy is complete;
She drives from our dwelling all sadness—
This baby so sweet.

—Mrs. Harriet Jones.

The Oriental Christ. Protob Chunder Mozenar in his book, "The Oriental Christ," which has just been published in this country, discusses, among other things, one of the causes of the comparative failure of foreign missions. Speaking of India, his own country, he says that "the teachings of Jesus have been presented by Christian missionaries through the colored medium of European ideals and European theology, and have therefore failed to attract those spiritual instincts and national sympathies for which the Hindus, as a primitive Eastern race, are distinguished." And he quotes Keshub Chunder Sen, the great leader of the Brahmo Samaj, as saying: "England has sent us a Western Christ.... The Christ that has come to us is an Englishman, with English manners and customs about him, and with the temper and spirit of an Englishman in him." For this reason the Hindu people shrink back from Christianity, not because they dislike it, for they do not, but because they see in it only an outlandish faith and civilization quite incompatible with Oriental instincts and ideas. Each race or nation must weave around the ideal teachings of Christianity the system, organization, and traditional thought that best express its ethnic or national life. If India accepts Christ it will be the Hindu, not the Anglo-Saxon, ideal of Christ.

Watch Run by Electricity. A Russian Jew, Solomon Schigai by name, and only 19 years old, the son of a watchmaker in Berdichev, has invented a watch which goes by electricity, and which is declared by Herr Chwolson, Professor of Physics at the University of St. Petersburg, to be an instrument of wonderful simplicity and value. In an article in the *Novosti*, describing the invention, which he believes will revolutionize the manufacture of watches, Prof. Chwolson says: "The watches are without any springs and consist solely of two wheels. Besides being true they have the advantage of the second-hand moving in single momentary leaps, as is usually the case only in very costly watches, and which is of the utmost utility for astronomical observations. These watches can also set in motion a certain number of watches of the same construction, so that they all keep exact time. The invention has convinced me that watches can be used for the purposes of telegraphy."

Tom Thumb's Widow. Tom Thumb's little widow (a Spiritualist) while in Cincinnati, Ohio, was interviewed, and said: "I was so lonely at home I could not remain there. The General and I lived together twenty years, and in that time were constantly together. He never left me except for a few minutes at a time. With us it was not like it is with most married people, who are often separated for long periods, and thus become in a measure accustomed to being alone. I could not be alone, and, as I feel more at home when I am before the public, I thought it would be better for me to appear in public again. Some people think it strange that I appear again, and especially upon the stage, but they do not understand how it is with one who has been before the public as long as I have. To remain at home after such an active life, and especially without the General, was too much for me."

Good Elements. It is true that the more good elements that enter into a man's life, the broader and better it will be. It is a good thing to have a large intelligence and varied learning and keen mental perceptions, and yet in the experience of life it is found that a mediocre intellect and but a small stock of knowledge joined with a great heart and a true moral purpose is a better outfit for a useful and happy career than the large intellect and the great learning joined with a meagre or perverted moral sense. So, in any retrospect of life and history, character stand out as the rock of ages, the enduring foundation on which rests all greatness and prosperity, whether in the life of the nation, the people, or the individual.—J. R. Efinger.

Lepers. A permanent colony of lepers is not a pleasant adjunct to any community, but such is the gloomy fate to which the *Bulletin* of San Francisco fears that that city is doomed. "We seem to be utterly helpless in the matter," mourns the *Bulletin*. "If these lepers could be shipped to Boston or New York the equities at least would be subverted. Some classes there want Chinese immigration. If so, they ought to be treated to some of its benefits. A leper lazaretto under the shadow of Bunker Hill would be a curious contrast. But there would in a sense be poetic justice in it. For the moment we seem to be doomed to suffer this infliction. But a method of escaping it may be developed sooner than is generally supposed."

The Pope Mad. The Pope has expressed anger at the British Government for not suppressing the revival of Orangeman in Ireland. It has been arranged that both Cardinal Manning and Mr. Errington shall represent the interests of England in the papal conference of the 10th inst., with the American Bishops on the policy to be adopted by the church in America upon the Irish question. It is understood that the Pope has indicated a determination to oppose the British Government's plan of wholesale Irish emigration.

The Ancients. The skill and accuracy of ancient astronomers is strikingly illustrated by the survey of Almanon in Mesopotamia, in the ninth century, who gave the earth's mean circumference at 131,355,200 feet; according to Clark's elements of 1788, it is 131,381,455. Even at a period as early as Aristotle, 340 B.C., this mean circumference was known, with astonishing precision, as 131,328,000 feet.

Curious. Mrs. Julia Morrison, a respectable colored woman living in Pennsylvania has undergone a complete transformation in her color. About two years ago white spots began to appear on her face and arms, and increased in number and size until they now cover her whole person. The physicians who have examined her are at a loss to account for this remarkable change.

Thick Enough. The walls of the Mormon temple at Salt Lake, which have just been completed, are ten feet thick and built of solid granite. Evidently the Saints are confident of the endurance of Mormon institutions, and, judging from the operations of the Utah commission, they have very good reason to be so.

A party of nearly 400 Mormon converts from Scandinavia, England, Wales, and Scotland arrived at New York a day or two ago, and other heavy accessions are expected. If Senator Edmunds has any ambition to be president, he must boom on something more substantial than his anti-Mormon bill.

No way has been found for making heroin easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—*Even-*

son.

Swedenborg says "words are things." They are more; they are spiritual forces—angels of blessing or cursing. Unuttered we control them; unuttered they control us.

Brown's Bronchial Troches for Coughs and Colds: "The only article of the kind which has done me good service. I want nothing better."—Rev. R. H. Craig, *Otisville, N. Y.* Sold only in boxes.

The true test of civilization is not the census nor the size of cities nor the crops—no, but the kind of man the country turns out.

We recommend Ely's Cream Balm where a cure for Cataract is called for, it is in most cases a perfect cure.—*Peck Bros., Druggists, Grand Rapids, Mich.*

Virtues, like essences, lose their fragrance when exposed. They are sensitive plants, and will not bear too familiar approach.

"Dr. Benson's Celery and Chamomile Pills cure nervousness." G. W. Maddox, Upper Fairmount, Md.

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Continued from First Page.

which overloads the feelings with sensations about themselves, and which constantly haunt 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 spurn 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 arrow sharpness of a sorrow
Pricks like a sharp, sharp pain,
Smites hidden rocks of comfort, which to-morrow
Overflow in healing balm.
'Neath burdens that we stagger in the taking
We walk erect at length;
And bitter blows that bow almost to breaking,
Reveal our secret strength."

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 mannered 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 revelator, 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 insist 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 in 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 aims, 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.

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 knew 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.

Brooklyn, Nov. 9, 1883.

For the Religio-Philosophical Journal.
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.

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 grain 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 grand, so 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—instantiating 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 organization.

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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! and 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 again."

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