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

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

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For the Retigio-Philosophical Journal *Fidelity to Convictions of Right is Indispensable to Complete Manhood.

BY HON. JUEL TIFFANY.

What then, shall one seek to do, and to be-come, who desires to come to the stature of perfect manhood, physically, socially, intel-lectually, morally and religiously, and thus nalify 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, false-hood and deceit. Keep a strict watch upon your motives, your purposes; apon your ap-petites, 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 admon'tions, and feeling within himself the ability to do, to be, and to be-come, what is thus required of him, he sel-fishly and wickedly turns away, shuts his eyes, stops his ears, and pushes on in the broad road of self-indulgence to spiritual

That these things are so cannot be controverted, either by gnostic or agnostic; by be-liever 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 conse moral condemnation is upon him; and in his inmost soul he has no excuse for his crimin-al unfaithfulness. Now under such circum-stances, what is he to do?

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 selfsacrifice, that power must be summoned into service, if man is ever to come to complete ness, to the stature of perfect manhood. That there is such power in the religious nature of man, the history of the world of humanity demonstrates beyond all question. There is a power which will cause one to act under any and all circumstances, in the present moment, up to his highest convictions of what the supreme power of the universe reservice, if man is ever to come to complete-

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 govern-ment, 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 re-quirements 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 him. To maintain, and thus to posses the kingdom of heaven, Jasus 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 be-

come 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 pature 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 offer-ing 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 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 Hindoe 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 intel-lectual and moral status. Integrity of heart, fidelity to conviction, is the nock 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 ser-vice; 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 o his new convic-tions. The error of the head may lead one far astray from the true path; and it cer-tainly 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, notwith standing 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 righteonsness would dwell. The prophecy and the promise of peace on earth and good will among men would be-come actualized without delay. But instead of this, the opposing spirit is found to pre-vail. The spirit of self in all of its debasing and degrading forms is the spirit which is most manifest in the individual and in soclety. The spirit of self-advantage, seems to enter into every occupation, employment and profession in society. And this spirit of selfadvantage 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

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 inalty 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."

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

Herein is manifest the real character of those principles and truths, which enter into, and constitute the system, which Jesus taught, and illustrated in his life and teachings, as a means of bringing the individual to that spiritual status, in which he would become perfect in moral and spiritual char-acter, 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—for-ever leading him into all truth. The estab-lishment of this spiritual status in the soul constitutes the presence of the kingdom of heaven, in which every thing exists in divine order, and operates in divine harmony or oneness. Dwelling in this state the soul becomes a recipient of divine truth, which

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 na-tures 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 un-der 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 Prothe 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 extruction. He perceived clearly what must be the essential attributes of the Divine Spirit, and how those attributes must become cognized by and be attributes must become cognized by and be made manifest in, man if he would be true to his high destiny. He perceived and cog-nized 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 dwn 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 attrib-utes 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 hu-man 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 op-posing 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 manked in Christ, and he was thereby and manhood in Christ, and he was thereby enabled to receive of the infinite fullness, and thus he cognized and comprehended the essentials of human redemption and salvation. According to the Christly system, the first es-sential condition of one about to seek completeness of stature or perfect manhood, is faith in the possibility of such attainment, and in the means by which the same is to be secured. And, second, he must engage with all his faculties and powers, in such pursuit, with a full determination and purpose of heart, to permit nothing to come between him and the perfection be seeks. The means consist, in becoming perfect in the spirit of the moral virtues; becoming obelient to the spirit of their requirements, in every possi-ble relation, and under all circumstances. In such a spirit, one acknowledges the copreme

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 ques-tions which were answered by Andrew Jackson Dayls, through the Jounsal in 1872. As the matter will be new to many subscribers and also fresh to many others

As a distinguished leader of the sufferings of the soul-which is a combination of interconscious and self-moving elemental poten-cies, 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, a fixed resistance rapidly develops a true and practical individualism. Upon this altar the fires of a new departure burn brighter and brighter, day by day, until the fervent heat thereof magnetizes and kindles all the kin-dred natures roundabout; theuce flame and blaze and flash fierce discussions, severe antagonisms, heart-burnings and head-thunderings, until an uncontrollable revolution is instituted, which may burn down and overthrow the lisbor and sacred accumulations of an hundred generations. Oh, the indiscrib-able 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 unphilophical spectator that Chaos, and not the Omnipotent Mind, had recently been enthroned as the triumphant God of the universe. But a wise and farseeing intelligence is calmed and soothed by the deep truth that-

"Nature is blazing with the light of thought, and mind effulgent with divinity: For tool alike through mind and matter wills. Works, uitimates Himself forevermore."

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

family. But alas! the human mind, with its varied and beautiful passions and impulses, is liable to an abnormal individualism, Self-assertion may be 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; suiden 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 tires of jealousy and revenge; he hates all professions of love and tender re-gard, 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 spirit," his nose is up, and his head is higher than his neighbor's; in a word of summary, he is overloaded with self-consciousness which compels him constantly to think about him-self: to note how everybody appreaches him and treats him; to intently regard the feelings wilch individuals excite in his breast; to observe the peculiar and most private seasations 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 sub-ject before us—Atsormal 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,

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 in-describable 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.
White 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 mornsymptoms? 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 effects, the steps leading thereto, Mankind 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 ultimates 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 threefourths 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 insans. But the self-indulgent sors of rich sane. 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 preportion of cases of abnormal individualism. Mysterious sui-cides find their explanation in this loss of equilibrium. The intense feeling and the firm belief of being the victim of injustice, of slight, and of misappreciation, cause outraged and indignant individual to exclaim,

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

And the next day you read in the newspaper of a melancholy suicide; of a talented person, finely educated, comfortable in financial circumstances, with pleasant domestic rela-tions, and without disease, so far as was known; yet, in an evil hour, the loved and respected citizen, man or woman, went sud-denly into "self-destruction." Next to the French, the American is most overloaded with an imaginative and sensitive self-consciousness. After these the idealistic German mud 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 augment-

ed among Spiritualists that insune persons are mediums for evil-disposed or discordant spirits. The theory of evil spirit-possession—"obsession," as some term it—is easy to adopt and promulgate; because while it invoives no deep thought, and is therefore an economy in the analytical use of the intellectual faculties, at the same time it is a theory which seems to cover and to amply explain all the mental phenomens manifest-ed. 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 Spir-itualists erroneously believe. Of course I know that there are a few conspicuous exceptions to the foregoing rule. But the testi-mony of persons laboring under the insani-ties of 'abnormal individualism,' is of no value as evidence, physiologically or psychologically speaking; because the very unwhole-some mental state, the intense egotism, the inflated self-consciousness of such persons, necessitates their immovable conviction that

inflated self-consciousness of such persons, necessitates their immovable conviction that they each stand the living embodiment of "Jesus" or "the Prophet," or "the Virgin Mary," or as "God himself," and it is of course far easier for such minds to believe and assert themselves "mediums" for important spirit intelligences, or as being full of evil and vengeful spirits, who seek to perform great or dark deeds among men.

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

"Aspects and Opportunities of American Unitarianism."

John W. Chadwick versus Rev. Dr. Putnam.

BY GILES'B. STEBBINS.

Unitarianism does not grow rapidly. This may not be to its discredit; mushrooms grow faster than oaks, and weeds gain on grain; yet the question is up among its members, and quite different reasons are given for its alow 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, gives his view, and stoutly, yet courteously, refutes Dr. Putnam. The discourse of Mr. Chadwick, with the title at the head of this yet the question is up among its members, 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. Put-nam'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 beneficently, we have scarcely held our own. Rel-atively, we have lost, not gained. 'With all our boasts of progress and the spread of Uni-tarianism, the fact remains that, as an or-ganized 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 war on the miraculous element of the New Testament and the leading facts of historic Christiani-ty, find fault with "the Christ" himself, or silently leave him out of the account, and even seek to undermine the belief of men in 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 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

The failure of the Liberal Christian, the Christian Examiner, and Old and New, and the "lessened subscription" of the Unitarian Eeview, 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 famentally and the change of the chan

able, 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 himself with the reflection that certain signs of such a reaction are diready 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 trne, no doubt, that Unitarianism is not now, numerically and socially, what it seemel 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 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 Unitarlanism 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. Put-nam 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 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 lifty 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 prevailfrom 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. Putuam 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 bailed it from the summit of his years with sacred joy. The change has been

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."

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 fight that it has made for ultimate spirit in the teeth of much that is materialistic in the more crude philosophy and science of the time. As to the general failure of American Unitarianism to make good the promise of its youth, none are so blind as those who will not see that this general failure is due almost entirely to one conspicuous cause—the liberalization of the orthodox theology. This liberalization has

gone on with startling energy and amazing speed. It is true of every great reform that it is operative far beyond the limits of its more obvious and concrete development. The Protestant Reformation was a reformation of the Church that remained Roman, almost equally with that which became Protestant .. The average thought and sentiment of

the evangelical sects to-day is more liberal than the average Unitarianism of fifty years ago. This is the principal reason why Unitarianism has not grown more rapidly. So rapid have been the disintegration and decay of the old orthodoxy within the last ten or a dozen years that the wonder is that we have not suffered more than we actually have on this account....And yet, again, it is not to be denied that Unitarianism has suffered not a little from the oppositions with in 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, mid-way 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 opintons. If it is not exactly equal servative opintons. 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 Teatsment, nothing bettered but rath-New Testament, 'nothing bettered, but rather made worse.' The cure which he prescribes is a reaction from the critical and philosophical results which so largely characterize the Unitarianism of the present time to the Unitarianism of the original founders and promulgators of our doctrines and ideas. As well might Dr. Putnam advise the waters of the Niagara River to flow up the falls in the future instead of down, as they have been doing for a thousand centuries. As little can a religious body that has been developing for sixty years after the law of its own charac-teristic 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 en-tirely naturalistic explanation of the Bible. the life and character of Jesus, and the orig-in of Christianity. They are the develop-ment 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 hu-man 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 evergrowing sense of the profoundness of that mystery in which we are embosomed each and all, and the perfection of that Infinite Life in which we live and move and have our being. Do not imagine that I think that being...Do not imagine that I think that all is well with us. If our condition is not so tragical as it has been represented, it is still far enough from that ideal excellence, visions of which have sometimes ravished you and may the training that it is a 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 Unitari-anism, 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 dogmatic religiousness. mas of religion are not consciously received than where they are insisted on most ardently. Such a religion does not necessitate for us any new departure. It only necessitates for us a more absolute fidelity to our original principles-character, not creed; the right and duty of the freest thought upon the highest themes. To visit moral reprobation on the man who cannot affirm the personality of God, or that God exists, or that a conscious immortality awaits us after death, is to enroll ourselves with the great army of bigots, dogmatists and persecutors that have defiled the history of Christianity from its beginnings until now. Our moral reprobation will not quicken these beliefs in any mind that does not easily produce them by

its own spontaneous operation. The oppor-tunity of Unitarianism—its grandest oppor-tunity—is to make itself this spiritual re-ligion—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 remed for the ills of which he complains is impos sible. As Mr. Chadwick well says, "Unitari-anism must go forward, not back." He has faith in progress, charity, fidelity and the supreme importance of character—all good 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.

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 in-spiration. They owe this change largely to Theodore Parker—ostracised 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 infinite relations of manthis study to be in the light of the spiritual philosophy.

philosophy. They have cast aside the old methods of Bible exegesis; supernatural miracles are pe 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

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 vold of instruction for this enlightened age, and so convict patriarch, and prophet and spostle of blind credulity and childish folly. Surely this must, and does, tend to make people skeptical of all spiritual life and of immortality.

With a rational knowledge, and a heartfelt appreciation of the reality and naturalness of trances and visions, a new significance, a higher beauty, and an uplifting power is given to these Oriental experiences, and the Bible gains new value and as a master but a help. With this pew exegesis the Unitarians can gain warmth and strength; without it the skeptical chill will strike deeper and thus the vital life grow more feeble.

To have a basis for a rational psychology.

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

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

discover truth. To sum all up: Spiritualism—the stone which these builders reject—must be the chief corner-stone of the temple such men as Chadwick would build, dedicated to "the spiritual religion of the future." With this, Unitarianism lives; without it the chill mists of agnosticism hover over its pathway to the dead sea of materialism. In a large and high sense is this word Spiritualism used. In that sense the world craves and needs it, as it craves and needs nothing else. The tenderest sympathies and affections, the deepest wants of the soul, and the loftiest range of the intellect, all reach toward the life beyond, and would make it interblend naturally and beautifully, with our own daily life. Only Spirituallem 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 con-scious 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 value-less, 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 fall to describe the poor thought-lessness of liberal Christians who pay so little attention to the investigations which make it possible.

Unitarians are abandoning the old meth ods 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-pres-

ence.

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 and knowledge, will give what he calls "The one great opportunity of American Unitari-anism, as indeed of Unitarianism the world over, to make itself the foremost representa-tive of that spiritual religion which is yet to be the religion of all thoughtful, earnest and aspiring souls."

Not alone to Unitarians, but to Universal-ists, 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.

Horsford's Acid Phosphate WELL PLEASED.

Dr. C. Roberts, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in ine-briates and dyspeptics, and am well pleased with its effects."

Where to Go. BY W. WHITWORTH.

In the richly furnished home of a wealthy banker on Euclid Avenue, stands a costly walnut wood mantel, on whose polished face is carved this pertinent motto:

"For warmth and shelter where to go: I know! I know!"

When a man accumulates money by the score of thousands in the easy line of bank monopoly, and in the speculative trickery of stock and grain gambling, it costs little of difficulty to tell where to go for warmth and shelter; but for those hardly pressed toilers from whose manager carnings these stones. 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 puffedup, arrogant tale of great riches, the feet sinks into velvet folds of expensive rugs and carpets; the walls are thickly decorated with rostly paintings and plate glass mirrors; all about are strewn an endless variety of richly designed furniture, in all the glare of vardesigned furniture, in all the glare of var-nish and glided splendor; and every con-celvable form of ornamentation that can please the most fastidious taste, is scattered on walls, windows and floor in lavish profu-sion. Small wonder that the owners of such a palace-like home, in the swelling triumph of wealthy ownership, should blaze it forth: "For warmth and shelter where to go: I know! I know!" But do the proud banker and his wife ever stop to ask the pitiful question: "For warmth and shelter—where must thousands on thousands of our brothers and determine and the state of the shear that the state of th sisters vainly go?" Did the thought ever come—"Te attain this costly splender for no productive industry in return, how many of the nation's tollers 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 carv-ed mantel? Did the good God, our minister says is a merciful, loving Father to all his earthly children, and who is no respecter of persons, intend that we should aggrandize to ourselves so much of wealth that our wits are strained to tell in what endless form of extravagance we can waste it, while so many thousands of those who toil, and drag

and suffer, are sorely strained to live at all?
"For warmth and shelter where to go: I know! I know!" When the fierce, biting, icy winds of winter thrust their chill breath through the thin garments of ill-paid toil, and freeze the air around the almost fireand freeze the air around the almost fre-less hearth, vain cries go up to heaven in piteous appeal, "Where to go—I do not know!" I do not know!" When the young girl goes home with the miserable pittance of three dollars a week for her sixty hours persistent toil; when the seamstress, who makes shirts and pants for a few dimes a dozen, has received her beggarly allowance; when the laborer, from his dollar a day, has spent a fourth in exhorbitant rent charge, and nearly all the rest in shamefully highericed pro-visions; 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 purse-proud arrogance is this—"For warmth and shelter where to go: I know! I know!" Why, yes; I will go to this my grand palace, made warm and comfort-able 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 snug-ly about from the least touch of chilly suffering; a grand, thick-walled mansion shall engirt 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 but or tenement room where shall they go? Shall they write in chalk on their grimy walls—"Father in heaven, our clothing is worn and thin, and shoes nearly gone from our cold feet; in the midst of plenty we are stinted for sufficiency of food; amidst all the bountiful abundance of land with which thou hast blessed our country, we have scarcely a shelter above our heads; O Father, is this in accordance with thy justice and infinite love for all thy chil-dren?" Alas. for our boasted Christian civilization, where a favored few can arrogate to themselves extravagant hoards of wealth wrung from the hardly earned product of toil, while the tollers who produce every atom of this wealth can barely acquire sufficiency to live. But the pampered aggran-dizers 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 or a time and return to it again? Some say—"No, it is not possible;" others, "Yes." Let facts decide. A dentist recently part a man under gas to extract his both. At the end of the operation, the patient declared he had been at the other end of the room, and had been watching the dentity pail a took from another. ing the dentist pull a tooth from another fellow's head (in fact, hi- 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 some-where. 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 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. -Herald of Progress.

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

An Ohio Judge holds that the man who re-fuses to assist another man when the latter is drowning is guilty of murder in the first

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

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



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salls us.

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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 voiceful threat 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,
Wrung of its pain, how pitiful a thing!
While mocked the Heaven it could not rise to meet.

Ah! thus we greet the challenge of the sky;
The far Fulfillment we can never gain,
For wounding circumstance and wilting 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 con-tained 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 associa-tion 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. Thoughtdul, well-digested papers have been read by no-ble, mature and philanthropic women, papers which would have done credit to any body of men who annually assemble in any associa-tion 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 temphave had topics which come near to the heart ter. And the first are, from habit and temp-tation, 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 move-ments, sanitary regulations, of any thing and every thing which affects private or pub-Jic 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 nn-attached 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 mark-ed effect upon the morals 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 stary 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 Gracchi; the mother of Lincoln; Madame Necker; the mothers of Cromwell, Byron, Humbolt, 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 wideiy 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 re-bellion, 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. 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. 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, succeeded in finding her in San Francisco, nursing for a 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 dehat Mother Bickerdyke was poor and hard at is to-day hale and hearty. She does not de-sire 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 a property qualification dis-franchises 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

manufactures in which women largely pre-dominate 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 employe; while the occupations which engage women large-ly pay from \$206 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 allow-ance, the fact remains that wages are depressed in proportion as the occupation is shared by the distranchised half of the popu-

"'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 Wiesen anger, a surgeon of Ham-burg, writes to Licht mehr Licht that he made the acquaintance a few years ago of an honest workman, whom he found possessed of a clear intellect and a strong desire for knowledge, 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 scances 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.

ies 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 intermitting.

"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

"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 vig-orous rubbing with his hands, he rested its end on the floor and with his fingers sup-ported 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 pen-holder 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 atten-tion among the scientific. The editor of Lecht mehr Lecht 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 complicat-ed 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 medi-umship. 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 ca-United States, and in elective 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 hubbles and is remarkably free from air bubbles and

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

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

Venezuels took its name from the buts built on piles which the Spaniards tourid there when they landed in 1499.

If life had no struggles it would have no

BOOK REVIEWS.

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

THE BEAR WORSHIPERS OF YEZO AND THE Island of Karafuto, being the further Adventures of the Jewett Family and their friend Oto Nambo. By Edward Greey, author of "Young Americans in Japan," "The Wouderful City of Toklo," and "The Golden Lotus," 180 illustrations. Boards \$1.75; cloth, \$2.50. Boston: Lee & Shepard.

Mr. Greey has written for our young people (and, by the way, they are quite as enter-taining and interesting to the older ones) another of his most charming stories, "The
Bear Worshipers." It is in the same style
as "The Wonderful City of Tokio," "Young
Americans in Japan," finely illustrated, illuminated covers, etc.
Mr. Greey possesses an intimate acquaintance with life in Japan, having spent much
time among the Japanese, studied their manner of learning and habits, and has a very

ner of learning and habits, and has a very

delightful way of telling what he knows.

The "Bear Worshipers," so-called, dwell principally in the island of Yezo, which formerly was a portion of the empire of Japan, and which, in 1875, was ceded to Russia. Mr. Greey 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 soes about from place to place "dead beating" his 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 honor, not afraid of any honest labor that he is called up to do by his task master; but he finally 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.

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

Many little hearts will be made glad by another of the Flaxie Frizzle stories by Sophie May, a lady who has succeeded in writing most charmingly for children. Kittyleen is the name of this new story, and in the preface the author writes to mothers: "This story, the fifth of the Flaxie Frizzle series, deals less with the little child whose name it bears, than with Plaxie Frizzle herself, Kittyleen being from first to last an interloper. It aims to show the gradual im-provement of Flaxie's character under the various disciplines of child-life and the sweet influence of a good and happy home."

Magazines for November not Before Mentioned.

DIO LEWIS'S MONTHLY. (Published at 69 Bible House, New York). The November number is much increased in size and is superior to any previous issue. Inebricty among women, by Lucy M. Hail, is a thoughtful discussion. Elihu Barbour treats on the injunction of Horace Greeley, "Young Man, go West." Employers and Employed by Mrs. Sarah K. Bolton; Beautiful Hands, by Fanchard Horace Breeder, and Beautiful Hands, by Fanchard Horace Breeder, and on; The old-fashioned Home, by Rev. Dr. Ful-ton, are all good. Little Devereux Blake gives one of her charming stories. Besides these we find many instructive and interesting articles by well known writers and the Editor has the following: The good old times; A New Mystery, in which Spiritualism is dis-cussed; The proper clothing for cold weather; Catarrh and its treatment, also several Hygienic chapters.

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

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

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

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

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

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

The permanency of marriage is indispensa-ble to the security of families; and families are the beams and girders, which hold to-gether the State. Friends' Revice.

No metaphysician ever felt the deficiency of language so much as the grateful.-Col-

High times in each minu are the things above in Let cach put forth his hand for these on his own level. It is difficult to think of things as high in the abstract. The dining-room table is high to a black beetle, but a cameleopard can easily look in at the dratfloor windows.——four Ingelow.

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

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

"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 partizan zeal, are too silly to get heated about. An attempt to disabuse the exhibitors of their prejudice is generally futile and often "not worth the candle." When, however, an influential paper is prostituted to the mean use of libelling at wholesale milliens of intelligent people and a subject of determined struggle to gain control, and stupendous import to the world, the injustice | were overwhelmingly defeated; defeated afnoticed.

"The Spiritualists," says the Republican, "do not mind a little fraud,-they have the most convenient ways of accounting for it,sometimes it is an evil spirit puts lying words in the medium's mouth; sometimes the medium in the default of the customary spiritual aid yields to the temptation to counterfeit the manifestations; but he has the power and is a revered object just the same." 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 ontruthful 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 wifl 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 shallen off, we shall find that the whole polished surface is not as it was before; although our senses can detect no difference; for if we breathe again upon it the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates, but still the spectral wafer re-appears.

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 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, mingles with our being and modifies it. There are cases on record of ignorant women, in Samuel Watson, Alfred R. Wallace, Crookes, 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 sub-

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

Such spirits are joined to man as he himself is as to affection or as to love.

The spirits attendant upon man put on also his persuasions, whatsoever they be.

All thoughts of man 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, hars and debauchees," aided by a few weak dupes, made a ter 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 intendsto 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 falser than this statement. An-individual who has inherited through a long line of Puritan ancestors a belief in a place of everlasting torment, whose brain convolutions have been shaped in the Jonathan Edwards mold, whose teaching has been that he must do right in order to escape punishment from an angry God, who keeps within bounds under secret protest and through fear, such an individual is often apparently demoralized mentally and morally by Spiritualism.

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

If such subtile effects may be produced by day the good results will appear in following generations.

It were as fair and just to charge upon Christianity the horrible barbarities, miserable frauds, cruel oppressions, and immoralities practiced by the professed followers of through a sensitive, passive medium, or be Jesus, which fill the pages of history, as to charge upon Spiritualism the "swindling, lying and debauchery" practiced by professed 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. 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-Phrosophical 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 divige whose pulpit he was temperarily 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 Hin-

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 the dri not know about Southern India: the dri had been in regard to Northern Had Dr. Scudder, at the High 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 interriew 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. 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. 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 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 neighbor to take to town some work he had been doing.

"Shall I bring down some work for you?" sked 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-by. They were impressed by his gentle earnestness, but had no idea of his dying. They believed he hid given too much attention to religious subjects, and that this whim was the result. Mr. 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

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 \$3,000.06 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 spiritlife 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 Theosophi t 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. B. 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."

he editor of The Medium's Frie R. Moore, writes us that he has removed from Terre Haute, Ind., to Cincinnati, Ohio, and will resume publication Dec. 1st, at No. 220 Main St., where The Mediums 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 23rd. Subject: "The influence of Spiritualism upon modern Thought and Life."

Miss Alice Gardner, a distinguished student of Newman Hell; 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 stricken 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.

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

The receipts at the door during the min-Istrations 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 lettersexpressing appreciation of them, and thanking us for their publication, from people of various teligious 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 Avenuebelow Myrtle. Subject: "Spiritualism and Superstition."

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

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

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

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

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

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

Sunday, Nov. 4th, the Spiritualists of Kansas City, Mo., elected the following officers: E. G. Granville, President; Matt. Clary and J. C. Smith, Vice-Presidents; A. J. Colby, Secretary; B. Ganz, Treasurer. By request of the . society, Mr. Granville delivered the inaugural address on Sunday, the 11th inst. It is the intention of the society to have regular lectures during the winter, and with that end in view correspondence has been opened with Lyman C. Howe and other able speakers.

Mrs. Charlotte Johnson, of Troy, Ohio, is in Chicago and may possibly remain for a while. Mrs. Johnson won golden opinions the past summer at Lake Pleasant both as a medium and a woman of worth. She was formerly a consistent member of the Methodist Church and was brought to a knowledge of spirit communion through her own medial powers. Many of the incidents of her mediumship are strikingly convincing and well worth recording. With her husband she contemplates spending a portion of the winter in Florida.

The second volume of "The Platonist" is now offered to those who desire to become more familiar with philosophic literature. The favorable reception already accorded the work by scholars and thinkers indicates that it was wanted. The scope of the "Platonist" will be extended so as to include every variety of inquiry and speculation relating to the interior life. Eminent thinkers have promised their co-operation. It will be published monthly and will present an attractive appearance. Price \$2 per annum, in advance. Letters should be addressed to the publisher, Thomas M. Johnson, Osceola, Mo.

At the meeting last week of the Baptistministers of New York and vicinity there was lamentation over the falling off in church attendance in Brooklyn. The young people are becoming more remiss than the older church-goers, especially in the matter of attendance at the Sunday evening services. The Rev. Mr. Hutchings tried to explain the cause of their backsliding in this regard. He says the young people nowadays are allowed tospend too much time in courting." When he asked a good deacon why his son was not The News of West Chester, Pa., in giving at church that evening, the reply was that "he had gone to see a young tady," and another deacon explained the absence of hisdaughter by saying she was "waiting at home for a young man." The assembled pastors heard Mr. Hutchings with a degree of solemnity that indicated he was holding up an evil they had all recognized, but the matter of putting a stop to courting Sunday nights in Brooklyn, was semething that proreceived a wound of which he died the next | mised too many difficulties to be entered upon without further deliberation.

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

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

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

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

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 discern-

She referred to the death of an old lady whose friends and relatives were composed of Catholics, Presbyterians and Spiritualists. She was called upon to officiate at the funeral services in connection with an orthodox divine. She reluctantly accepted the call, not feeling competent to so conduct the services as to meet the approbation of her friends. 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. services by reading the chapter pointed out 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 orthodex 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 seems that their elforts 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 wail'of sorrow, a plaint of despondency, and was almost entirely void of cheerfulness and hope. After his despairing address, the friends insisted on Mrs. Lord attending the funeral cortege to the grave, that the last words spoken in behalf of the aged one might be illuminated with the beauties and grand-

eur 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. the principal reason was probably on account of the extreme poverty of the child's parents. She, of course, in such an emergency, readi-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 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 phi-losophy with cold-hearted theology. After her address she described spirits, generally selecting skeptics as the ones who most need-ed 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 marvelons powers of the particularly to the marvelops powers of the spiritual eyes in discerning the wonders of the universe. She sees spirits wherever she happens to be—wherever she is traveling, 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.

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, redning the aspira-tions, 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 symbol-izing the mental agitations that are now transpiring throughout the world. 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, 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 however described spirits, at

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

 In his delineation in the convention, he never gave a single fact in any case, be-youd what could be derived from the printed obstuaries.

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 Pieasant, 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-

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 be 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-Exposi-tion 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 bridesmads were present. 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 slik with duchesse lace floun-ces, and the same lace in profusion about the neck and sleeves, a tuile 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 seafoam ottoman, trimmed with tulle and lace. The Rev. Dr. Franklin Babbitt, of Nyack, performed the ceremony which was unostenta-tious, but very impressive. A prayer was of-fered 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 flowery areades. The stair rail was a mass of smilax, and the newell-post a pillar of roses. The arch between the parlors was adorned with cupid's bow and arrow, under which the bride walked and which most truly symbolized their union. The balcony at the rear of the parlors was enclosed for the musi-cians 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 growd 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 flore informal effect. An elegant collation was served by Pina d.

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

> TO THE BRIDEGROOM. Life is only worth the living In diviner light; Take the blossom we are giving Unto thee this night.

Sweet and fair and pure the flower Lenning on thy breast., Treasure her as heaven's dower,— Fledge of perfect rest. Life is only worth the living In these earthly bowers,
When another soul is winging
its response to ours.
Be thine own responses clearer
For this new found light.—

She shall grow still cearer, 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 unfalling love.

Life that's fully worth the living.
Comes to thee to day,
Added courage with it bringing—
Hopes enchanted ray!
Thou by seeking shalf preserve it
Better than this even.
And the coming years conserve it,
Thy terrestrial Heaven!

The wedding presents were elegant and very numerous, comprising a portion of al-most everything necessary to the fitting out of a young housekeeper. We tender our congratulations to the newly wedded pair and their pasents L. St. Cloud Hotel, N. Y., Nov. 14th, 1883.

Business Botices.

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Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 F. M. at the Hall, corner of Fulton and Hed-ford Aventus. J. Wm. Fletcher, speaker. All spiritual papers on said in the hall. Meetings from. Wm. H. JOHNSON. President.

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rch Social every second and fourth Wednesday, to each South, at 8 r. M.
Mutnal Improvement Frairraity every first and third Wed-salay evening in each menth, at 8 o'clock. Daniel Coons, matdeet. by the brakernity for development of mediums, every hupoing evening, at 8 o'clock, sagrp. Col. John D. Graham,

dest.

only o Spiritual Fruiernity every Friday evening at 2:30.

Nichols, President.

oklyo, Sept. 24, 1883.

(P. U. address 16 Court St.)

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, Fresident and regular speaker, hald a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without to termission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualiat Aid Society, meet every Wednesday, at S.F. M., at 171 East 69th Street MES S. A. McCRA'SCHEN, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Maeting will be con-ducted by the Spiritual Light Sockers every Sanday at 5 P. M., in Lenter's Academy, 619 W. Lake St. Lecture in the conjung at 7:45.

THE INFLUENCE 60 . .

CHRISTIANITY ON CIVILIZATION

by R. P. SEREKSPOOL. In this paraphies of about one intraced joins the author had emitduled a large equation of facts obtained from a long ex-omative and severe course of shorty and its all his archevilies are fairly and honesting quoted, the work is of great cube on this account alone. Mis conclusions are marginly drawn and

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tal. Provinces in Booms, Change.

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 appease the pangs of separation

If they should all declare

No draught of pleasure should by them be taken

While you were otherwhere?

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, velack!

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

What would it count if most exquisite lanscapes
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, forsooth, you must be so enfeebled
By self-love's hungry call.

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

"We will not famish. Think of us as thriving.
Constant in love, and true.
If illness seize you, or mischance befall you,
Why—we 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 si-

lence
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 whither she would be led by her inspiring spirit. Whether Mrs. Watson be 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 wholesome and

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 FORCIBLY STATED TRUTHS.

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 bootheels 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 THE DICTATES OF PASHION,

fited. Nature believes in
SPONTANEITY 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 respectabilify that many a whited sepulchre occurs in our milst. Crimes, especially of a social nature, are prac-ticed and condoned, if not detected. Many a man welcomed into society is far more worthy of condemwelcomed into society is far more worthy of condem-nation and expulsion than the trusting woman he has deceived and betrayed, and who has in conse-quence been discarded and cast off by all respectable (?) people. Not until society is so organized that the equally guilty shall be equally punished will the mil-lennium come into sight. Nature may be with safety copied in all things and mankind will be vastly ben-efited thereby.—The Daily Report, San Francisco, Cal.

Bought His Own Tombstone.

Elijan Woodworth, who is now nearing 92 years of age, doesn't expect to live always, or at heast he expects to change before he completes his bentury 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 k placed at his grave. It is a modest slab of marble and bears this inscription: "In themory of Elijah Woodworth, born 1792, who now resides in spirit life, a real, personal belog; servell in the war of 1812. A sectarian minister; an atheist lecturer up to 1852. First resident of Leelle, Ingham 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 hieroglyphical 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 recognise 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 curiosity laid away in his wagon house until Uncle Elijah leaves the carnal and steps into his Spirit-world.—The Leslie (Mich.) Local.

Edmund Doers writes: I have seen my wife's

Edmund Dorr writes: I have seen my wife's materialized 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 of hers at the grave; of the stone I fook from our own doorstep, on which with my own hands, I cut her name; of the little flower I pidcked 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 iven."

John Stuart Mill.

Mrs. Sara A. Underwood has a fine article in a late Index entitled, "John Stuart Mill in his Social- Relations," which we should be glad to give entire to our readers, but its great length prevents anything save a few extracta:

... When Barclay joined us, the first question agi-tated was the influence of habits of business on liter-ary pursuits. John Mill considers it the duty of life to endeavor to reconcile the two, the active and the speculative; and from his own experience and observation, the former gives vigor and system and ef-fectiveness to the latter. He finds he can do much

fectiveness to the latter. He finds he can do much more in two hours after a busy day than when he sits down to write with time at his own command.

Barciay was lamenting his sense of incapacity to attain, in his intellectual being, to the mark which was evidently set forth in his own mind. "This, with very few exceptions," rejoined John Mill, 'was the case with all who had ever reflected.'... Then, on discouragements in intellectual pursuits: 'Here, too, you should ever aim high. Work on, even when nothing you do pleases you. Do it over again, without ever admitting discouragement. At the same time, you must curb your fastidiousness, and not let your judgment and taste get too far in advance of your power of execution, or your ardor will be damp-

out ever admitting discouragement. At the same time, you must curb your fastidiousness, and not let your judgment and taste get too far in advance of your power of execution, or your ardor will be damped and you will probably do nothing."

... Mill himself writes of his first acquaintance with Mrs. Taylor thus: "Although it was many years after my introduction to Mrs. Taylor before my acquaintance with her became at all intimate or confidential, I very soon felt her to be the most admirable person I had ever known.... To her outer circle, she was a beauty and a wit, with an air of natural distinction felt by all who approached her. To the inner, a woman of strong, deep feeling, of penetration and intuitive intelligence, and of an eminently meditative and poetic nature.... I soon perceived that she possessed in combination the qualities which is all other persons I had been only to happy to find singly.... Her intellectual gifts did but minister to a moral character at once the noblest and the best balanced which I have ever met with in life."

Mrs. Mill died in 1858 of pulmonary congestion after only a few days' illness, at Avignon, France. She had been his wife for seven happy years; and, to the end of his own life, Mill never recovered from the shock of her death. The depth of his sorrow is indicated in his autoliography in these words: "Since then, I have sought for such alleviation as my state admitted of by the mode of life which most enabled me to feel her still near me. I bought a cottage as close as possible to the place where she is buried; and there her daughter—my fellow sufferer, and now my chief comfort—and I live constantly during a great portion of the year. My objects in life are solely those which were hers. My pursuits and occupations those in which she shared or sympathized, and which are indissolubly associated with her. Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

The grief was so excessive

standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

The grief was so excessive as to become morbid.
The house in which he lived adjoined the cemetery
where she was buried. He bought every article of
furniture, even to the carpet, belonging to the room
in which she died, and with them furnished his own
private room. He made himself a voluntary exile
from his English home and friends, in order to be
near her dear dust. Every day, he visited her grave,
spending hours in thought, scated on a bench beside
the sacred spot. The flowers with which he testified
his undying love were renewed every day; and the spending hours in thought, seated on a beach beside the sacred spot. The flowers with which he testified his undying love were renewed every day; and the marble slab which commemorates her virtues declares also, in glowing words, his regard and love for this woman whose rare good fortune it was to be exceptionally beloved by a genius so great as Mill. For fifteen years, he remained thus devoted to her memory, when "the grave was opened again, and husband and wife slept together." Through the love of Mill for his wife, all women were ultimate gainers; for he ascribes to her indusine that interest in the whole sex which made him fortyears the indomitable and courageous champion of women's rights, and directed his mind to those channels of thought which caused him to embody in his simple, direct style one of the clearest statements of the injustice done to women that has ever yet been given. But he says, "That perception of the vast practical bearings of women's disabilities, which found expression in the book on the Subjection of Women, was acquired mainly through her teachings.

in the book on the Subjection of Women, was acquired mainly through her teachings.

He was the most chivalrous knight that the women of this generation have known. Wherever the sex needed a friend or champion for their cause, he stood ready to help. As one instance of this everready chivalry, I quote from an article by George Jacob Holyoake, entitled "John Stuart Mill as Some of the Working Classes knew him:" "The first time he appeared at a public meeting and made a speech was at the Whittington Club, before a large tea gathering of cooperators with their wives and families. was at the Whittington Club, befere a large tea gathering of co-operators with their wives and families. I was asked to urge him to speak, and I was as glad as surprised when he consented. Had it not been for the evidence of so many women taking interest in co-operative economy he, I suspect, had not spoken there." In another place, Mr. Holyoake, in speaking of a monument contemplated to be raised to the memory of Mr. Mill, after his death, remarks: "If he should return to earth, I do not think Mr. Mill would ever go to see his own statue. But, if any one shall extend mental and sociological science, he would be sure to read their essays; and, if women would ever go to see his own statue. But, it any one shall extend mental and sociological science, he would be sure to read their essays; and, if women wrote any of them, he would, if necessary, apply for further leave of absence in order to read theirs."

Watson on Tiffany.

To the Editor of the Religio Philosophical Journal:

When I saw the name of this distinguished veteran Spiritualist in the JOURNAL same 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 hear him lecture on the subject, and was pleased

with him.

I dined with kim, 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 volumes which I have read with profound interest. They have done a good missionary 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 wyote 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 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 quital article on Shellwing Infide." he has a capital article on "Religious Infidels," in which he takes Col. Ingersoll to task in regard to

ome of his views.

This is the kind of reading that it will take to conrince the thinking people that the truths of Spiritu-alism are in perfect accord with the soundest princi-ples 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 treth which alone will make them "free indeed."

Geo. P. Colby.

SAM'L WATSON.

(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 séance 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 elequent 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 regred very much that it had not the opportunity of becoming more intimately acquainted with Bro. 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.

Senator Beck's Faculty.

"Talking about peculiarities of men's minds, I heard Senator Beck tell a queer story the other day," said a gentleman to some friends the other night. "We were all discussing the same subject that is up now, when Senator Beck remarked that he thought a peculiarity of his brain had done him a great deal of harm in his life. "I first noticed it, said the Senator, "when I was a boy going to school in Scotland. I had a strict old preacher for 'a tutor, and with a number of other boys went to the parsonage to be educated. One night I was very sleepy and still had a long Latin lesson to get off. I tried hard to learn it, but almost before I was aware I would be dozing. At length I read the exercise through in a half-dreaming condition, and with the Latin all a jumble in my head, I went to sleep. I awoke the next morning with my brain thoroughly clear, and, strange to say, all the ambiguities in my difficult lesson were made plain, and I read the Latin without a balk. The same thing happened a second time, and I again found that when I went to sleep with a confused idea of my lesson, learning it while half dozing, I awoke with all the knotted points unraveled. It became my custom after that to read my tasks over just before going to bed, and I never failed to have them in the morning. Wa strict old intor saw that I never in the morning. came my custom after that to read my tasks over just before going to bed, and I never failed to have them in the morning. My strict old tutor saw that I never studied, and thought one of the other boys was belping me. At length the gave me a page of Livy to translate, and told me IV did not have it for him the next morning he would flog me. He then forbid any of the boys coming near me and watched my actions. I read the lines as usual before a long to sleep, and sure enough the next day I had flowm pat as you please. He never troubled me after that. Well, the year passed by, and I found my faculty still clinging to me, till I began to put too much faith in it and depended almost entirely upon my mysterious helper. year passed by, and I found my faculty still clinging to me, till I began to put too much faith in it and depended almost entirely upon my mysterious helper. Some time ago a phrenologist came to examine my family's heads, and they all went wild ovenhim. I pald no attention to their talk, though my gife urged me to give the man a trial. One day, however, he met me and was so persistent that I at length sat down to him. He said that he would examine my head for \$3, and give a chart for \$5. I told bim \$3 was all I would throw away, and he began to name my characteristics. At length he said: "You have one faculty that is fully developed. It is spirituality. You have that faculty developed to a marked degree. You would have made a fine medium. Your mind is capable of working separate from your body—that is, it can perform mental labor while the body is at rest and knows nothing of it. You sometimes solve difficult problems while you are asleep, and wake up in the morning withant knowing that you have been at work." 'Here is \$5.' said I; 'a man who knows as much as you do deserves it. 'My strange faculty,' continued Senator Beck, 'whether it is spirituality or not, is growing weaker. I can hardly explain the action of my mind during these abnormal spells. I see the lines and words before my mind's eye, and without knowing the process,or, indeed, being aware of any process, I work out the problem.

"You remember John Sherman's anecdote of Beck," continued the gentieman. "Beck was working day and night on the Tariff bill, when a member wondered how he got any rest. 'Oh,' said Senator Sherman, who was present, 'Beck rests himself when he makes a speech.' A man who can work when he should work."—From the Louisville (Ky.) Courier-Journal.

Remarkable Spirit Manifestation.

Some six weeks away the readers of the Era were treated to a ten-line sensational item, written by our Buckner correspondent, statiog that spirits(?) had taken possession of the house of Mr. DeBiols, who lives near there. The Era inquired of the residents of that hamlet, and found the sentiment pretty equally divided as to the truth of the matter, and equally divided as to the truth of the matter, and the subject was dropped, so far as the Era was concerned, but subsequent developments led us to believe the neighbors of Mr. DeBlois are fully convinced that an unknown power' is getting in some mysterious tricks about his house. The house is a small log one, and the family consists of Mr. De Blois, his wife and seven children. The medium, or the one who seems best able to control the invisible works, is a little girl about ten years of age. She is rather a delicate child, very modest, of a sweet, gentle disposition and brighter perhaps than most children of her age. She at first discovered that she attracted the phenomena by rappings in her immediate vicinity, which moved as she moved, and were alike demonstrative in of out of the house. Tables at which she sat moved, the chair on which she would seat herself would show signs of life and dance around the room with her, and like demonstrations became very annoying to the family, and Mr. DeBlois expressed the desire to be relieved from strations would be made at all times. These dem-onstrations became very annoying to the family, and Mr. DeBlois expressed the desire to be relieved from forther attention from the invisible agency. His de-sire was not couched in language at all elegant, and seemed to offend the spirita, who have since been far more demonstrative, going so far as to slap mem-bers of the family, roll them out of bed, upturn ta-bles, and have no respect for the f-elings of the family or of visiting friends. The family, in need of rest, sent the little girl to a neighbor's to remain at least one night, but the spirits took lodging along to remain at with the girl and made a terrible night's work of it in the house of the neighbor. The excitement in the neighborhood is great indeed, and hundreds of theories are advanced as to the cause. The sympathy is great for the family, who are well respected by all who know them.—Oldham County Era.

The Return of a Dead Mother to her Living Child

Charter Oak township, Crawford county, has a genuine sensation in the shape of a ghost that comes from the dreamy land to the vale of tears to prove to mortal the kinship of life and death. Some months ago the wife of a prosperous farmer died, leaving an infant to the tender mercies of a motheriess an infant to the tender mercies of a motherless home. An old lady kept house for the widower, and took care of the child. On one occasion, when the little one was very fretful, the old lady, who is a devoted Christian woman, exclaimed: "If there is a God, I wish he'd let this child's mother come back and soothe it!" A few moments later the door and soothe it!" A few moments later the door swung upon its hinges without apparent cause, and a spectre, recognized as the dead mother in her burial clothes, glided into the room, knelt over the child, with her hands clasped as if in prayer, and then as stiently left the room, apparently passing through the closed door. The old lady was stuplified and her story was not believed until two weeks later, when the widowed husband-observed the same phenomenon in the dead hour of night. The spectre has re-appeared regularly every two weeks since, and of late at shorter intervals. Not long since the man remarried and the visit of the spectre at midulght was witnessed by the bride, who describes the ghostly visitor with startling minuteness. Just before the visit the horses in the barn appear disturbed, the visitor with startling minuteness. Just before the visit the horses in the barn appear disturbed, the dogs bark victously and the windows rattle. Nothing can induce the husband to uncover his head while the ghostly visiter is in the room, although the new wife, unterrified by the spectacle, calmly observed her morements. Her story corroborates that of the old lady, who tearfully says she will never again appeal to the Almighty in such a manner. The new wife vouches for the truthfulness of the story, and the Bulletin publishes it as it came from her lips. As the great poet said there is more in heaven and earth than your philosophy ever dreamed of.—Dennison, (Iowa) Bulletin.

J. Frank Baxter.

to the Editor of the Reight-Philosophical Journal:

To renders who are acquainted with Mr. Baxier, it would seem needless to write anything in his defence. As a friend of the cause in which he is his horing so successfully, I will say that at Freeville, N. Y., three years ago, I had the pleasure of two weeks' acquaintance with him, boarding at the same house. I was impressed with his candid, honest, gentlemanly bearing. I also received in public and in private correct delineations, he giving dates and incidents of different person's lives, who died long ago in my native town, forty miles away, and who never had an obituary notice or a gravestone to mark their sesting place.

L. D. Rouse. ing place. Upper Lisle, N. Y.

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

How to Preserve the Eyesight.

The editor of the Huntsville, Ala., Democrat, who has passed his three score years without the use of eye-glasses, and can still, with his natural eyes, read fine print, wishes to give other people nearing the sere and yellow leaf the benefit of his ocular experience. Therefore, he tells them that in 1865 he found his eyesight failing, indicated by dark specs flitting over the page and a hazy appearance of the letters when he was reading. Remembering to have letters when he was reading. Remembering to have heard his mother say that ex-President John Quincy Adams (who lived to about 80 years) had preserved his eyesight and read without glasses by preseing the outer and inner corners of the eye together, the editor tried the experiment. After retiring to his bed at night, he has, ever since the fall of 1875, before going to sleep, pressed gently together the out-fore going to sleep, pressed gently together the out-er and inner corner of each eye between the thumb-and forefinger of the hand corresponding to the right and left eye, applying equal, simultaneous pressure to both eyes. Or, using but one hand, he has put the middle finger on his forehead above his pressure to both eyes. Or, using but one hand, he has put the middle finger on his forehead above his nose and pressed together the corners of one between the thumb and forefinger, and the corners of the other eye between the third and fourth fingers, striving to give equal pressure to both eyes. The philosophy of the experiment is explained in this way: As people pass the middle age, there is said to be (and we believe it) a tendency of the balls of the eye to lose their convexity—in common parlance, to flatten. The habitual pressure of the outer and inner corners of the eyes together prevents flattening, and thereby preserves the original normal convexity of the eyes, and thereby the original power of seeing. Near-sighted persons are exceptions to the rule. Their near-sightedness (as we understand) is caused by too great convexity of the eye. Oftentimes, as they advance in years, their eyes flatten; that is, lose their original convexity, and become more nearly like the good eyes of young people, and they can see better without glasses, and lay them saide.

Whether our philosophical explanation is right or

Whether our philosophical explanation is right or wrong, this one thing we know, that whereas we, over seventeen years ago, were losing our original power of seeing, now, by the manipulation of our eyes as above explained, we can see clearly without the use of glasses, we can read small-print almost, if not quite, as well as in our youth, while men and women many years our juniors, some of them our near blood relatives, who have not resorted to our mode of improving the eyesight, are compelled to use glasses. Believing it our duty to mankind to do them all the good we can, we overcome our native modesty about writing of ourself by the consideration that we may benefit others by relating our own experience. Whether our philosophical explanation is right or

experience.

The reason why bith eyes should be subjected to the equal simultaneous pressure is, that to see clearly, both eyes should behold objects at the same focal distance, and this cannot be if the two eyes have not the same convexity. If the two eyes should see objects at different distances, the object would present different images on the two retime of the eyes, and produce a confusion of images, and, of course, impair distinct vision. Instances occur of persons who have a natural shirmity of the eyes with different foci—one eye seeing at one focal distance, the other seeing at another focal distance. In such cases occulists provide eye-glasses of different foci, so cases oculists provide eye-glasses of different foci, so accommodated as to correct the natural defect and

make both eyes see alike

Proper Credentials

To the Editor of the Bellgio-Philosophical Journal: In some very pertinent remarks in a late number of the Journal, about the meeting at Chattanooga and some advice to Southern Spiritualists, you spoke of the importance of having mediums and speakers of the right stamp, and of requiring proper credentials from all with whom they were not well acquainted, etc. (This is the substance of the point that particularly attracted my attention, as I now recall it not having the paper before me.) Now this brief suggestion, to which every intelligent lover of truth, purity, decency and good order, will respond with a hearty amer: leads us directly to that most important (just now to Spiritualists), of all subjects or In some very pertinent remarks in a late number portant (just now to Spiritualists) of all subjects, orportant (just now to spirituansis, of an subject, or sister apply for credentials or a certificate of character and good standing? Who shall assume to say to the public that Bro. A. or Sister B. is worthy to represent the best and grandest of all causes, and to speak in its defense or advocacy? How shall those who are striving to lift. who are striving to lift Spiritualism above the filth and scum which has been heaped upon it, both from within and without, ever assert their right to be re-spected and protected against charlatanism and fraud spected and protected against charlatanism and fraud if not through healthy, efficient organization? The only hope and salvation of our cause, and the only course which will ever commend it to the respect of people of culture and character is for us to have some efficient system of organization that includes both general (State or National) and local societies, suitably officered so that they can both protect and defend the worthy mediums and other workers as well as force of the course as forever free ourselves from the curse and odium of countenancing (or seeming to) fraud, duplicity,

il countenancing (or seeming to) Iraud, duplicity, liceutiousness, free-love and every form of evil which is sought to be heaped upon us.

We can, we must, and we will show ourselves as, in some measure worthy of the grand trust that has been committed to our care and keeping. We cannot afford longer to sit idly by apparently oblivious to every obligation and repropulability and let our to every obligation and responsibility and let our noble cause suffer and be dragged in the very dust by designing enemies and false and pretending friends.

The approaching winter is an opportune time for action, and has been duly preceded by a period of talk and resolving. Now let us work and see what can be done. All that has preceded is of value, and was needed; but is it not time now to move on and show the world that we are sensible, intelligent men and women, capable of using the ordinary means of accomplishing desirable ends? And finat we are not afraid that we may do something like other people. What if we should?

Kalamazoo, Mich.

S. BIGELOW.

Facts. NUMBER OVE.

To the Editor of the Beligio-Philosophical Journal:

Mr. Williard Dean, of Constantia, Oswego Co., N.
Y., accidentally saved off his thumb; he bottled it in
alcohol, and then when it was out of his sight, he alcohol, and then when it was out of his sight, he could tell when any one tampered with it or the bottle, and he would know when the alcohol was off, for the part of his hand where the thumb ought to be would pain him badly. Once his hand pained him, and he left the canal boat to go home and see what was the matter with it; he found the bottle tipped over, although he had put it on a high shelf where he supposed no one could get at it. To protect it, he carried it in his satchel with him wherever he went after that. he went after that. NUMBER TWO.

Miss Catherine Ann Terhune, of Arcola, four miles above Hackensack, Bergen Co., N. J., is known and talked of by the neighbors and old settlers there-abouts as having been bewitched. Between the years of 1840 and 1850, she was tortured with needles working through her fiesh; they could be seen working in a lively manner to the surface, and the doctor would have to be sent for to take they could be seen. ing through her hean; they could be seen working in a lively manner to the surface, and the doctor would have to be sent for to take them out; a V shaped scarabout one inch long shows where the flesh was cut, lapped back and three needles taken out. Numerous other scars are shown. After the doctor would extract one or more needles, and then start for home, he would be sent for, and overtaken, and in great haste return to take out others. The only way Mise Terhune accounts for this terrible affliction is, that when she was about 18 years old, she was sick and lying on the bed. An old woman, whom every one called a "witch" who lived about a mile from there, came in. She was always afraid of her. Well, the old woman sat a little while, then got up to go and backed out of the door, muttered something to herself and kept her face turned all the time toward Catharine, and did not take her eyes off of her one instant, till she had backed all the way out of the door; and right away after that the needles began to come out of her flesh. Her mother took every needle and pin out of the house; still they would come out of her flesh just the same as before.

Fred Helneman of Manitowoo, Wis., write-Spiritualism here is beginning to challenge inquiry among Germans and Bohemians more than among our American people. I think some good, forcible lecturer on the subject counting 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 Jounnal, as well as those active in the dissemination of the teachings of our philosophy.

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 appearwas nothing special either in the dress of appearance of the men to indicate their intention, but it was plain that they had business of importance os hand. Suddenly a man appeared at one of the windows, took in the situation at a glance, and, swinging bimself 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 deservate character of of the officers, knowing the desperate character of of the officers, knowing the desperate character of the man, proposed to shoot him until he was killed, but one of the number promptly protested, and de-clared that if his brother officers would assist him to ascend he would capture the man alive. Ac-cordingly be began the difficult and dangerous task, and accorded in belonding his prisoner to the ground and succeeded in bringing his prisoner to the ground

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 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 parents and the static part of the surprising that he seem to the parents and the surprising that he found himself suffering from a mysterious physical trouble. In relating his experience to a representative of this paper be said:

"At times when I was on duty I would feel an unaccountable weariness and lack of energy. My ap-petite 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 woud not go. I thought I might over-come it, but found I was mistaken, and I finally be-came so badly off that it was almost impossible to attend to my duties. I have known any number of attend to my duties. I have known any number of men in the police and fire departments of this coun-try 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 alled them."

"Your present apppearance, 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.

"O, 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 real-ize 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 pro-fession, who may possibly hear of it. I began, the tession, 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 disposed to danger or a change of weather, ever dis-covered. Since my recovery I have recommended it everywhere, and never knew a case where it falled either to cure or benefit. I would not be without it under any consideration, and I am positive it is a wonderfully valuable and at the same time entirely harmless remedy. Indeed, I see that Dr. Gunn, dean of the United States Medical College of New

York, indorses 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 retallate, partially because they have not the courage, but oftener because they respect an officer who does his duty."

The policemen, firemen, letter carriers and other public employes in this country have a particular-ly 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 con-gratulation, 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 ivery 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 hide either with its wings. Nor should we doubt this when we find it recorded in Euglish history on less questionable authority, that in the twentieth year of Queen Eliz-abeth's reigh a blacksmith of London of the name of Mark Scallet wades jocks firen, steel and brass, 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 vorty-three links, which he fastened to the lock and key, and put it around the neck of a fles, which drew the whole with perfect ease. The chain, key, lock, and fles, 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 its 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 they and individuals should co-operate with the Southern Association. Mutual protection and assistance will be essential to our better progress.—Light for Theorems.

L. E Owen, Secretary of the Lapeer (Mich.) Society of Spiritualists, writes: Mrs. Sarah Graves of Grand Rapids and Mrs. R. Dunham of Jonia have of Grand Rapids and Mrs. R. Dunham of Jonia nave 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 mich good fruit, we trust, shall spring up from all the seeds of truth and wisdom, dropped by these earnest work-ers in the cause of spiritual truth. May the good angels ever assist them in their work, is our prayer

I. 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 continue 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.

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

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

Professor Goret, of the University of Gene-va, points out that the functions of trees in streets are not limited to acting as screens for sun-shunning wayfares; they temper the heat and serve as a pro-tection 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 tranches and sprinkle them with water, a like effect is pro-duced 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 bours. 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 o'er 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. Protab Chunder Mozoondar 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 Brahmb Somaj, 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 Hindoo people shrink back from Christianity, not because they dislike it, for they do not, but because they see in it only an outlandsh 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 Hindoo, not the Angio-Saxon, ideal of Christ.

Watch Run by Electricity. A Russian Jew, Solomon Schlaral by name, and only 19 years

Hindoo, not the Anglo-Saxon, ideal of Christ.

Watch Run by Electricity. A Russian Jew. Solomon Schisgal by name, and only 19 years old, the son of a watchmaker in Berditschen, 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 Nozoott, 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 lit-

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." out 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 expensence of life it is found that a mediocre intellect and but a or he it is joined that a memocre intersect 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 home, or the individual.—J. R. Effinger.

Lepers. A permanent colony of lepers is not: pleasant adjunct to any community, but such is the pleasant adjunct to any community, but such is the pleasant adjunct 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 Bostou or New York the equities at least would be subserved. 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 curlous 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 Orangeism 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 Bishers on the relieve to be advised by the church an 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 op-pose the British Government's plans of wholesale Irish emigration.

The Ancients. The skill and accuracy of ancient astronomers is strikingly illustrated by the survey of Almanoun, in Mesopotamia, in the ninth century, who gave the earth's mean circumference at 131,355,200 feet; according to Clark's elements of 1878, 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 Saft Lake, which have just been complet-ed, are ten feet thick and built of solid granite. Evidentiy the Saints are confident of the endurance of Mormon institutions, and, judging from the opera-tions of the Utah commission, they have very good

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 ac-cessions are expected. If Senator Edimunds has any ambition to be president, he must boom on something more substantial than his anti-Mormon

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

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

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Continued from FirstPage.

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 dwn will-power and much outside aid to overwill-power and much outside aid to over-come 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 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. 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-conyour front door the indications of self-con-sciousness. Let your weaknesses and your diseases and your follies go out to play on the grass in your back yard. Never invite them into the parlor. Let no loved friend see your old sores. Keep the bandages on every weak place while you privately exert yourself in the direction of strength and purity. Live not another hour in the past; turn away from that Sodom; walk erect and hopefully into the future.

For the Religio-Philosophical Journal. Mrs. Caroline H. Jewett-New York City.

"Sometimes the arrows sharpness of a sorrow
Piercing life's common caim,
Smites hidden rocks of comfort, which to morrow
O'eritow in healing baim.
'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."

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

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

ed consequences.

ion; the beginning, as one may well say, of the true and endless life."

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

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

language used concerning her; to seek only to be just in any review, but entered im-mediately 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 individ-ual 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 con-versation, 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 andone, 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 experiurally 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 fortu-nately 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.

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 Autagonisms." 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 audi-ence 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 to-No one can look over the field of thought to-day without discovering sharp antagonisms. Hypothesis is set over against hypothesis, truth against truth. One class accounts for all phenomena by evolution, another by crea-tion. Sensation is made by some to be the great revelator, while others declare sensa-tion 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 percenthere is room for great divergence in percep-tion 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 mi-croscope gives wonderful revelations of phe-nomena 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 pended for percention microscopa; 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 i sound, and declare there was no sound in the universe because he falled to see it. The the universe because he falled 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 exitted to respect from all. from all.

In all this, moral truth has no part. If the man of science comes and says I have 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 na-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 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 gomfort, he lives miserably and dies worth a hundred thousand dollars, perhaps. One such, tired of his misery, went to drown himself; he was asked for alms, con-idered that as he was going to die, it would not make any difference, and therefore gave. This act aroused such a glow at his heart, he postponed drowning, resolved to test the joy that comes of giving since hoarding had failed to satisfy him. Words could not change him; he could not comprehend the thought, but an act converted him. If you want to know what justice is, be just; of purity, be pure; of Christianity, do the will of God.

Spencer defines life as correspondence with

der the tree, has all the correspondences of stone, tree and bird, and vastly more. The naturalist has ten thousand correspondences change mortals know as death. A widening 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 teart. 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 shriv-els. 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 minging as to make them agree. Huxley with that grand, but hard logical mind of his, says poetry is nonsense. Why? Because he has used his profound mind solely to analyze movements of matter Gather facts ceaselessly, but the mental side must also be cultivated; nothing so grand, so self-luminous as the human soul. We must study God. The laws of the Spiritworld are just as fixed as the laws of the natural world. Do the will of God and you half the soul of the self-luminous as fixed as the laws of the natural world.

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 differ-ently interpreted by different people—in-stancing Abraham and Freeman, each doing what he thought to be the will of God; one claimed to be inspired, the other a fanatic, and asked who could find any difference in the acts. No book could be an authority, for it must be interpreted by or through our own

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

The Dead Child.

BY HUDSON TUTTLE.

A mother sat by the couch of her dead child. It was her first born, and its loss blotted the sun out of her heaven, and it was night with

"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

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 shime 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."

sing."
She bowed low her head on the pillow by the side of that of the dead child, and her stifled sobs told of a sorrow such as only a mother can know. It was storming without, and the rain drifted against the window panes, and the wind wailed and moaned as it went by; a sad, sad night of storm as though nature wept at the great wrong she had wrought.

The sobbing ceased. Did the worn watcher sleep? No, she did not sleep and yet she was not awake. She felt a sweet calm fall over her, and a balm was poured into her lacerated heart. After a time an angel stood by her side. She could see the radiant features of that angel, and the respletident garments which draped her lovely form.

"Do not weep till you see the end," sweetly spoke the angel. "Do not say there is no love or justice until you know whereof you speak."

Then there came a series of pictures or a panorama moving before her, and the panorama was the life of her child, had he remained on earth. She saw him as a child, as a youth at school, as grown to manhood. As the scenes unrolled the background grew darker and more obscure, she became impressed with a choking grief, disappointment and dispair mingled with her hopelessness. The young man before her was handsome, and an his coarse outline could be traced the features of the beat but how changed! Desires and are the babe, but how changed! Desires and ap-petites and flery passions had gained unbri-dled sway. She felt her influence had given way to stronger forces and he had drifted away from her.

She shuddered as she saw him yield to the persuasions of companions and lose his self-respect, his pride, his sense of right, and slowly the shadow of crime darken the scene. Then came the overwhelming sense of remorse and the gnawing of regret, and the resolve for a better life; a resolve scarcely uttered until

The last terrible scene was an intermin-able stretch of hills over which the fires had

vista opened before her, and in the distance she saw an angel radiantly beautiful, wise and pure as the spotless raiment he wore and like a refrain of sweetest music she heard his voice calling, "Mother" With a gladness beyond expression she awoke and with resigna-tion kissed her child, and half in tears, half smiling, said: "It is best."

A. M. Perrottet's Death.

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

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

He was a firm Spiritualist, whose faith made him better and stranger for the battle of life; a constant investigator of the grand truth studying deaply into the subling rand.

truth, studying deeply into the sublime phenomena, his quenchless thirst for knowledge led him into the study of occultism and all that could be gained in books regarding the adepts of the east, and it bore fruit, for in having others know what he had learned of our great religious science, gave him much pleasure. No miser in his learning nor with his money, he freely gave to others of both. Simple in nature, firm as a rock in his friendships when once made, and generous to a fault, he passed from here deeply re-gretted by all who knew him, a friend hard to replace on earth where friendship is such shadow that it seldom appears except in

sunshine. Washington, D. C.

Lassed to Spirit-Life.

Passed to spirit-lite October 20th, Margie M. Saltar, aged

Being a cripple from birth her life had been a peculiar one, isolated as she was from companions and society her mind, a sturally very bright and scrive, turned to subjects beyond her pears. "he was a firm believer in our philosophy and passed on like one in quiet sleep without a struggle. Her last words were, "Thou leadest me."

Go forth, freed spirit, go! To realms of life more fair; And to the friends you've left below, Bid welcome "O., a there,"

and "Nearer m God to Thee," were her favorite hymns, and were sung at her funeral. S. C. FAY.

As the shadows were flering before the morning sun, the spirit of Mrs. M. A. Cleveland (aged 58) left its mortal form to join her loved ones in the height Summer-Land.

to join her loved ones in the bright Summer Land.

Many years ago she laid the form of her chosen companion of her youth in Woodlawn Cemetery and has churched his memory faithfully and well, feeling assured that we was often near to comfort and bless, and that ere long, they wou'd be re-united never more to part. Here has been a well-Spentilfe, always ready with generous heart and willing hand to minister to the sick, sorrowing and needy, whenever brought to her notice, and by boy winning mainer and ready sympathy endearing herself to all. Her funeral was attended by a large circle of friends, whose tare intusied with those, the bereaved ones, wishing vain; that he mig it have be in spared to them longer; but alize vain are tears and prayers when angels becken, for their call must be obered. Many and beautiful were the fleral tributes placed by loving hands around the casket, and among them was a star and crescent from the "Ladles Harmonial Ald." as a small toker of the high exteem to which she was held by them as an active Wideficient member, ever found first and last at the post of duty; but she has gone to her rest and her works have precedenter.

Chelsea, Mass., Oct. 22nd, 1888.

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