

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

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be published as soon as possible.

Readers of the JOURNAL are especially requested to end 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; ingrements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will

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The Soul of Things.

BY W. WHITWORTH.

I do not know at what period this peculiar gift or quality, or whatever it may be, first came to me. From my earliest infancy I was said to be an odd, queer tempered child, with exquisite sensitiveness to all outward impressions. But I well remember the wonderful development that sprang into being when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spellbound as my eyes became riveted on a host of strange appearances moving about the kev-board, that seemed to dart u about with each note and chord echoing forth. They were veritable beings-Lillipu-tian sprites, fairies or gnomes, of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most faatas-tic garb, of every imaginable color, though white red and green were largely predominent, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers. It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: 'Are these the essence or soul of music?" They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift-footed rattle of the jig-dance; their tiny throats giving voice to the tune so that it seemed as if they must be the very spirit of the sounds pealing forth. In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in raig-like patter of accord. Quick as a flash, when the music ichanged to the sol-emn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowled monks, sour-faced Puritans or mutes in the black garb of a funeral procession. Strang-est of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding griet came a rush of mothers, tear-eyed and with dishevelled hair, beating their breasts and walling piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear, and hosts of flery troops, mounted and on foot, red-handed in the fierce strife of bloody battle, as the clang of martial music came leaping from the key-board, and ever, as each change brought its new set of sprites, the old ones would vanish into air as suddenly as they had come. After this memorable occasion, I never was present where music was played that similar beings did not appear and act out the same startling panorama, as well from organ, plano and harp, as from drum, trumpet or flute, so I am convinced that music is a thing of veritable life itself, or these beings I saw are the soul of music in tangible shape. One surprising thing I had almost forgot-en to mention: That whenever a discord was struck, the tiny sprite that appeared was some mis-shapen creature, with limbs

and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

I now pass to a still more wonderful experience in the same line, of what I can best term soul-sight, or the inner vision of mind untrammeled by the blinding clog of the body. This did not come to me until my twenty-fifth year, when I was just as suddenly transfixed in astonishment by the appearance of like fairy-like beings to those that sprung from music, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters who had been long separated, and were now pouring forth their unchecked wealth of affection for each other. The little beings that trooped from their lips were transcendentally beautiful, and fitly expressed in features, form and attire, the words of love that seemed to bring them forth. The bright sparkle of sweetest affection seemed to dance from their eyes; the most radiant of glee appeared to glitter like stars from their tripping feet; and every look and movement-the gay-colored flowers in hair and drapery-the fragrance that filled the air from their lightest movementsall spoke of unstinted pleasure and unbounded love. Afterward, like charming creatures came forth on each occasion of affectionate speech I witnessed; simply varying in dress, type and movements, in accordance with the s impulsive warmth, the sober quietness, or intensity of the love displayed.

On one never-to-be-forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and double-faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings 'ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl, were equally fair to lack upon, and smiled with all the ardent seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking side-long glances from the corners of the half-closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable, that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other. How I did wish the unsuspecting young girl could have seen the black side to her false lover's lying words; and I wondered, as the double-faced creatures came trooping glibly forth, their black, poisonous treachery did not choke him to death. Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy cloud of whitest silver, and fall into the bonny curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. It seemed to be one unbroken stream of beneficent beings pouring forth all good things on the unconscious child's head, as the words of the mother, bereft of every atom of selfishness, brought none but good fairies to give health and happiness to her boys. But terrible was the change when I saw the horrible imps-for surely such they were -that leaped forth from the cruel month of an ungrateful son. The tear-dimmed mother, with hand pressed to her aching heart, was softly pleading with him in memory of all she had borne and suffered to rear him in his years of helpless infancy. The coarse, sharp response of an ingrate brute darted forth in form like fierce-eyed fiends, with hissing breath and lowering red eyes; and as the long-bladed barbed knives, that seemed with every uttered word, the sweet, loving moulders from beneath it. Expound the true sprites that came from her quivering lips development of the human race from a very walls beyond. walls beyond. I could not bear it. I closed my eyes and hastened from the terrible scene, with the one wish that the ingrate cruel wretch could have had his eye-balls bleared by sight of the lacerating, poisenous stabs his cruel words were thrusting into his mother's heart.

would fill a score of volumes. I will merely add, that some of the phases were really as ludicrous and mirth-provoking as others were bright and beautiful, or cruel and sad. A

score of different forms were given to express carelessness of speech. The most com-mon, however, and which was instantly repeated, were the dwarf-like figures of a painter with pot of green, red or black paint in onethand, while he held a long ladder on his shoulder with the other; and he would go swaggering along, forcing his way through the passing throngs, as he managed to splat-ter his paint on some of those he met, or thrust the end-of his ladder into their ribs or This occasioned no end of trouble, back. vexation, and even quarrels and fighting; more particularly when a more than usually careless movement would cause the ladder to be twisted so sharp round the corner of a street as to sweep down whoever chanced to stand in the way, oftentimes to the serious injury of the sufferers. Hence I was led to the thought, that careless words may sometimes cause worse effects than those of even more criminal intent, and should be strenuously guarded against by all.

In conclusion 1 would suggest: it may be that our every uttered word is an absolute living entity, sent forth for weal or woe. whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we estab-lished with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however tight in seeming, is launched forth on any other mission but that of good.

Open Letter to Joel Tiffany.

DEAR BROTHER. You ask in the JOURNAL, Dec. 1st, "What in character are the objections which the unbellevers urge against the Christian system as unworthy of the faith, confidence and trust of all men?"

This, as it stands alone, is a very plain question, and might receive as plain and cat-egorical, though not as brief an answer. But when you go on, at once, to define what the "Christian system" is, in your conception of it, the answer becomes an exceedingly complicated one. In justice to "unbelievers," as you call them, you must allow them to define what it is touching the Christian system they do not believe. Christianity, as taught in all of the Chris-tian Churches proper*, involves: 1. A believin the Hebrew Genesis, the Mo-

saic account of creation, the fall of Adam through the temptation of Eve by the serpent (which is the devil), the consequent fallen cursed condition of the human race. and of the world on account thereof. 2. A belief that Jesus of Nazareth was the incarnation of the only son of God, co-existent with him from "the beginning," made many fest in the flesh through the prepared body, be gotten upon the virgin Mary after the manner of the flesh, by a division of the Godhead called the "Holy Ghost." 3. A belief that the killing of this prepared body became a redeeming sacrifice, whereby the "wrath of God" for Adam's disobedience was appeased and the blood of the sacrifice became an atonement for all the sins of men, provided they individually believed in the story and duly sought to become participants of its redeeming efficacy. Now this, once for all, we "unblievers" consider to be the real "Christian system that has been held in ignorance, folly and superstition of the grossest kind-through persecution, wrong, blood and carnage-for near two thousand years. Take away from it a belief in a personal devil, almost as omnipresent and omnipotent as God himself, and you have destroyed its essential foundation. Displace from the divine economy an eternal hell of torment for the "damned" majority of the human race, and you destroy the main need and support of the system, both theoretically and practically. Show up the plainly mythical character of the Hebrew Genesis, the palpable falsehood to science, to history, and to common sense, of the Mosaic account of creation. and the fancied perfect first parents in the equally fancied garden, become but a faded flower-wreath torn from a falling tower. Last and most important of all: demor strate the steadiness of Divine and eternal law, and that every transgression of it either, in the physical, intellectual or spiritual involves a loss of harmony and consequent suffering that no atoning sacrifice can pay for, and the efficacy of the Christian sacrificial system, the cap stone of its structure, falls with the rest; while the constant re-iteration. "Jesus pays it all!" which has been snare and delusion to thousands, vanishes like a wailing cry, and the victims of the de-lusion will find that, verily, they have the price of their transgressions to pay "to the uttermost farthing." Now, Brother Tiffany, you are surely well enough read to know that what I have above described is the real orthodex Christianity of the churches, against which modern es ture protects as an absurd stad hurtful faith. Yous'idea of the attributes of a Divine Father are one thing; Christianity, (as defined in the Bible, in the teachings of Jesus, and in

the dogmas of the church, is another thing; and in our view, appears altogether mythical, absurd, unjust, unnatural, unmerciful. You say that, "in Divine order, all things

tend to bless the creature." Jesus says (Mat-thew 7:13) in the most authentic Gospel (as I quoted in my first letter). "Wide is the gate and broad is the way that leadeth to destruction and many there he which go in thereat. because strait is the gate and narrow is the way that leadeth unto life; and few there be that find it." This appears to be almost a point blank contradiction of your position just quoted. I can perceive no good to come of any man or set of men attempting to build a fanciful Christianity for themselves or their church while the old, real, mythical and absurd Christianity is so plainly defined in the Bible. It is only, as I have often said before, an attempt to put "new wine into old bottles," contrary to one of the precepts of Jesus, which, considering that bottles were then made of skins, subject to decay, seemed a very apt one. But, my dear brother, the old decaying bottle of orthodox Christianity. can not stand the strain of modern thought, either in the lines of history, literature, science, or the advanced intuitive perception of the race.

As to the now much mooted philosophy of prayer, which is somewhat the burden of your letter of December 1st, I confess myself a student. At one time Jesus is represented to have said, "pray without ceasing," at an-other he depresates long prayers and thinks the heavenly Father knows "what things you have need of before you ask him." So it is evidently hard to get the exact truth touching his teachings upon the prayer question. It certainly appears very proper for a finite creature to cultivate a reverential and receptive condition of, mind towards the Infinite Presence, material and spiritual, with which he is surrounded; but whether it is good and consistent for such a creature to constantly importune a Deity, that surely rules by law in all things, for special favors, does not seem so clear.

The savage African, whose god is a fetich, carved out of a stick and hid in the bushes, may feel more composed and happy when he brings him out, prays to him, and puts him in charge of his affairs. The more progressed savage who keeps his idol in a temple, and visits him with prayer and offerings at stated seasons, may feel good after it and thinks he is benefited. We are pretty sure the officiating priest is in one sense.

Many of the thousands who pray and groan every Sunday, and oftener in revival time, to what they call the Christian God, may feel temporarily the better for it, or conceit they do; or may think they can strike a better balance in good and evil deeds the rest of the week. month or year; but whether we, who know more, and have a clearer conception of, and a higher reverence for, an infinite Deity, can be bettered by such performances, to me is very doubtful indeed. I remember reading in the juvenile books of boyish days, of Atte Asiatic and African peoples and savage islanders who prayed formally for rain, but I little expected to the time in our own presumably enlightened land, as we did-a year ago, when an astronomical professor should recommend regular prayers to be instituted in the churches for a clearday for observing the transit of Venus. How far the suggestions were carried out, or how far they were effective, none can tell experimentally. We only know the transit was well observed, but if memory serves, the "Red House" man had more clouds to contend with than most observers in this coun-Now, Brother, the Infinite Deity is as much we feel assured, a God of law in the spiritnal kingdom as he is in the outward and material; the two being doubtlessly, closely linked together; and if specialties of interference. like the above, strike us as preposterous, so also should the specialties of interference with spiritual law strike us in the same manner. This does not preclude the idea that the mental condition induced by earnest prayer, besides tending towards opening the windows of the soul for the reception of Divine light in the way of natural and lawful influx, may also tend to beget in us that receptive condition, wherein we may become the subjects of special bounties from high, but serondary influences or persons in the Spirit-world, ever ready to assist in cooperation with the Infinite will and law. As a student, I expect to find in the theory here so briefly hinted at, the solution of all instances of special and miraculous Providences in 'the line of answers to human prayers; without lowering our conception of the steadings of Deific law. You, Brother Tiffany, are now, or have been once, a Spiritualist -- have you not?. Excuse me, but I can not in the light of knowledge coming from the Spirit-world understand your present position. The old vulgar scriptural expression about the "Dog returning to his vomit again," and "the sow that was washed, to her wallowing in the mire," keeps ringing in my curs whenever I think about your late writings in the JOURNAL. I mean it not unkindly; bu6 when you return to wallowing in the miry ways of dogmatic or mythical Christianity or ought that tends to sup-port and continue it, I can not help the thought.

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to me. It will, as I believe, open up a phil-osophy of life and being that will become eclectic, and will select what is good and true from all systems and adopt everything that is proven from all sciences.

It will accept no adjective to define it and w to no touchstone but truth. . It will not even accept and use the nomenclature of the heathen and bloody times when men made a pile of stones, burnt animals on it to raise a smell for God and called it at "altar." They will not say the "Christ spirit" when they mean the human spirit, that has advanced more nearly to the divine; simply because all such forms of expression befog, the understanding of the simple and mislead from the rational and natural truth. "The heart," which you say "is the altar upon which all offerings are to be made," is only the blood pumping machine of the human system. Such talk as that did very well a century, or perhaps a half-century ago. Now it savors of ignorance and creates disgust, and when you say "the statue (meaning stature) of perfect manhood in Christ," we would say the growth of the human being under divine law to the highest point attainable in his present condition

But, Brother, you doubtlessly mean well and for the present we will criticise no more. You and I may perhaps ultimately arrive by dif-ferent methods at the same desired end, the growth of humanity into all good. J. G. JACKSON.

Significant Letter from a Popular Lecturer.

To the Editor of the Religio-Philosophical Journal

A

Our work in Brooklyn moves slowly along, bearing in common with all our spiritualistic societies, both in Europe and America, the burthen of prejudice and disrespect imposed upon it by the disgraceful and persistent dishonesty of both real and counterfeit mediums. I sometimes think it quite possible that the charlatanry and imposture on the one hand, and the fanatical credulity and stubborn blindness of the so-called "friends of mediums" on the other, will blight, perhaps for generations to come, the rich harvests of spiritual truth for which we have toiled and wrought with tongue and pen for so many years.

We know that "Truth crushed to earth will rise again." since "The eternal years of God are here," but for all that, she often suffers an eclipse for centuries, because of the erratic and elementary conditions of matter with which she has to be brought in evolutional contact, yet we may congratulate both her and ourselves, that if there must be "straws in amber." 'tis the clearness of the amber

in no other case did I ever see these fire-red fiends, with the barbed knives in their mukderous hands, except when revenge leaped from a soul where the impulse to murder was enthroned.

The double-faced gnomes I saw come forth from scores of lips; from those of the timeserving, lying minister in the pulpit; from glad hearied people hanging round the dy-ing bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceiful friends. I remarked, that while the same, were seen where the malicious tongue of slander did its deadly work under the sneaking garb of "They say," the red hand with the barbed knife gave murderous thrusts, and tore and rended the bared nerves, from the covert shelter of a hooded cloak.

But space will not permit a hundredth part of these wonderfully strange things I have seen in this astonishing double sight. It

"The University Church is not pricetty is Christian se it does not preach the t radiopi and essential po

It is believed by many and was so express ed by an association of Spiritualists during the present year that "It (Spiritualism) contemplates a radical change in the vast empire of mind," and so most assuredly does it seem

that reveals most plainly the straws.

Sometimes I feel like making haste to pardon the base pretender who would sell his soul for a mess of pottage in the name of mediumship, so well does his treachery serve as a background on which the rare high lights of spiritual communion can radiate their splendor. I would by no means encour-age sin that grace might the more abound, yet never does the blessed privilege of communion with our dear ones "gone before" seem so sweet, precious and holy to me as when the dark, malarious vapors from the reptile-infested swamps of human avarice and lust, arise to obscure even for a moment from the eager tearful eyes of bereaved humanity, the heavenly gleamings of its etern-al beauty. I know that the multiplication of dishonest mediums in our great field of labor is operating very seriously against the harvests of the labors of the true and earnest in spirit, for the fraudulent medium is far more to be dreaded than the one who wholly counterteits communication with the Spiritworld. The latter only takes his legitimate rank among his kindred, bank-robbers, forg-ers, forgulars and other infestuous and pois-onous elements of society; but the one who is well known to possess mediumistic gifts, will for a time be most sincerely and publicly defended by persons of high respectability and, influence, and when such gifted ones fall, prostituting their sacred privileges to the greed of gain, their recreancy cast for a time the most unjust and inevitable reproach and dishonor upon the judgment, if not upon the sincerity and uprightness of their most earnest delenders.

Because of these painful realities, I still sert, both in private and public, that no medium, hewever great his gifts in this direction may have been or continue to be, should ever again, having proved a deceiver, receive the patronage and approval of the true worker and servant of our great cause of spirit communion. I am told that I must pardon such weakness and help the offender to reform. I have not the egotism and pre-sumption to suppose that I have any power to pardon another's offenses, and as for helping another to reform. I should in the first place do all in my power to assist such a weak mortal to get into some state of retirem where his malady would not be aggravated by constant conditions of temptation to re-peat his offense. I think a course of compul-sory education might antidote the milder cases, but for some I should prefer, or advise, the strait-jacket or striped costume and shaven locks.

Meanwhile, since we cannot pull up the tares without wholly uprooting the wheat, I can see no other general method of protection for the true worker and the great objects they have in view for humanity, than for each toiler to work on still more sealously, each watchman to guard and keep the walls with renewed vigilance and fidelity, and for all

Outprovice Electric Page.

Certain Fundamental E-rors in Theology.

BY HON. JOEL TIFFANY.

The necessity for the employment of angelic beings as a means of communicating with individual minds in the flesh, will be-come apparent, after we have considered certain errors incident to existing systems of theology.

The error to which attention is first called consists in the hypothesis, that spiritual truth can be communicated by verbal language; and that one may be required to accept it upon the authority of certain individuals or council of individuals, even where he does not perceive the real significance of such language. This leads to the inquiry, What is truth, as distinguished from mere fact? And how is it 10, be ascertained and established as a mental presence?

A mere fact may be defined to be an exis-A mere fact may be defined to be an exis-tence independent of any perception of it. Literally it signifies made done, or that which exists. To make this distinction more definite and comprehensible, it is necessary to distinguish between being and existence. It is self-evident that there must be in the universe, that which is self-existent and solf-sufficient; that is, that which is underived and unsustained by any thing other than it-Whatever this self-existent and selfsoft. Whatever this self-existent and self-sufficient of the universe may be, it must possess the attributes of essential life and essential potency; which life and potency must be underived and unsustained by any-thing other than itself. This of the self-exis-tent and the self-sufficient is denominated Boing; that is, the eternal, the immutable, the infinite, the self-existent and the self-enflicient. sufficient.

Existence is that which is a proceeding from being; which has originated in, and becomes a manifestation of being; that which has been created, made, or produced by means which preceded it; and hence it is that which is not self-existent and self-sufficient; which is not eternal, immutable, induite, and absolute. Hence, existence includes every thing which has had a beginning, which is the subject of change; which can be created, fashloned, formed or made. Therefore existence, as such, is a manifestation of being,

ence, as such, is a manifestation of being, and of its operations, and, as such, is denom-inated fact or facts; that is, that which has been made or which is done. Existence, then, as a proceeding from being, becomes a fact, whether perceived or not, and it can be known only as it is perceived by means of some kind of representation, made by means of intermediate media. The made by means of intermediate media. The individual mind observing such representations, or hearing of the same, forms an idea of such existing fact, and the idea thus-formed, becomes in the mind, a representa-tive of such fact; and is that to which the mind refers, whenever such fact is alluded to. And when this ideal representation of a fact is, in all respects an accurate representation of the same, then this ideal becomes, in respect to such fact, a truth. The contempla-tion of the fact as such, becomes objective. The contemplation of the ideal as its_representative, is subjective. But this ideal rep-resentation of an object, is not always true; that is, the ideal does not always correspond with the actual, yet nevertheless it stands in the mind for the actual until by some means the error is corrected. Thus, when an object is named in the presence of one, who wishes to obtain information in respect to it, an idea is formed in the mind representing such object, and the idea thus formed, becomes more or less a correct representation of such object, according to the art employed in con-structing such ideal. If both the parties concerned in this undertaking are absolutely accurate, the mental perception of the object will become a truthful representation of the same and such maniful perception will be same, and such mental perception will be-come the truth in such respect. Thus a fact accurately perceived and cognized becomes in its ideal representation a truth.

A truth, therefore, may be defined to be an accurate perception, and cognition of that which exists and is. This definition includes the truths of being and of existence. That is, this definition is applicable to every de-gree of mental or spiritual infolding, from the most external to the absolute and com-plete. Truth, therefore, is subjective, and, in its nature, essentially spiritual. Existence, as such merely, independent of any mental or spiritual representation of the same, belongs to the sphere of fact; that is, to that which has been formed, fashioned, created, made, etc. The facts of existence contain. necessarily, in their inmost significance, 'all the truths and principles concerned in their production as facts, and when inmostly perceived and cognized they reveal such truths and principles. But until perceived in their truths they are to the human mind barren and dead. In all our investigations, therefore, our object should be to interpret the facts of existence, or to ascertain the truths they signify. All facts brought to the attention of the mind, become represented therein by ideals; mind, become represented therein by ideals; and aside from such ideals, the facts have, in the mind, no existence. Thus, the existence of light as a fact, may be declared to one born blind; and who, therefore, is incapacita-ted to form a truthful ideal of fits signifi-cance. But notwithstanding his total inca-pacity, the blind man will form an ideal of light; and that false ideal will atand as its representative in the mind of him who created it. All are familiar with this fack and truth All are familiar with this fact and truth, that one's ideas of existing facts seldom correspond with the actuality in every particu-lar; and, hence, we know that the ideal of the mind seldom represents the actual of existence. Truth can exist as truth, only in the conscionsness; and to become a truth to an indi-vidual mind, it must exist therein as a perception and a cognition. Unlike a fact, it can I ave no existence independent of men-tality. Where there is no mind capacitated to receive, it cannot become revealed; because it is an ideal translation of the actual, which is known as truth. Here we have distinctly presented the difference existing between an existing fact, and an existing truth. We may recognize an existing fact, and have faith that such fact does exist; and we may regu-late our conduct according to our faith in that respect; and yet we may have no truththat respect; and yet we may have no truth-ful perception or cognition of such fact, or of its relation to other facts, or of its value as a manifestation of an unknown truth. As mental or spiritable beings, we can contem-plate no subject, without first forming ideals respecting the matter under consideration. And as these ideals are very liable to be erroneous, it becomes our business, as hone carnest, and truthful seekers, to use all the as in our power to form correct and truthful ideas and likewise, to use all possible means to ascertain their agreement with the actual. Hence, we must distinguish between existence as the actual in manifestation, and the perception and cognition of it, by the hu-man mind. Existence, in itself as manifes-tation, is the actual; the perception and cog-nition of it constitute the ideal. The agree-ment of the ideal with the actual constitutes the truth in such respect. All existence of

which man has any knowledge as a mental or spiritual being; exists in him as an ideal; which ideal is true to the extent that it cor-responds with the actual which it represents; and it is untrue to the extent of its disagreement with the actual.

Existence in itself considered, in all its forms, relations and operations, must be treated as a fact, which contains inmostly, all the principles and truths concerned in its production, operation and sustentation. But the truths and principles contained inmostly in the facts of existence, are to be ascertained through mental or spiritual culture, giving the mind the necessary spiritual status to quali-fy it to receive, and, hence, to perceive, that which is essential to construct truthful ideals respecting things in their form, relation and operation. And we are also to ascertain the truthfulness of the ideals thus formed, by hone-tly and earnestly investigating the agreement of these ideals with the actual which they are intended to represent, until we ultimately perceive the underlying prin-ciples upon which the whole superstructure is based; which principles when perceived and cognized, make known the absolute cause of all things.

The human mind has in potency, the faculties which are essential to a full and com-plete investigation and ascertainment of all these facts, truths and principles. It can perceive and cognize the facts of existence in their mere externals, without perceiving their truth; and it can perceive and cognize the truths of existence without perceiving or comprehending the principles upon which they are based and from which they are a proceeding; and by attainment of the proper mental or spiritual status, the mind can per-ceive and comprehend the principles from which all tents proceeding the principles from which all truth proceeds, and, hence, from which the universe exists.

As mental or spiritual individuals, we at first perceive 'existence' in its most external form; and existence being thus perceived by us, we proceed to form ideals of it, and it becomes to us what these ideals represent it to be, so far as we cognize its existence; and our faith in it will be according to these representative ideals, whether they are true or false. Therefore, we cannot affirm the truth of our faith, until we have first ascertained the agreement of our ideals with the actual; for our faith is in the ideal representation. and not in actual until it is embraced in our ideal. Whatever may be the professed faith or belief of an individual, that faith will be limited by his conception, as contained in the ideal he has fashioned as the subject of his faith; and not in the actual; that is, not in the thing or subject itself independent of his ideal, and his faith will be true or false, ac-cording to the ideal in which he believes, and it cannot be otherwise.

The essential attribute of all truth as per ceived and cognized by the mind, is, that in form and substance, the ideal shall correctly represent the actual in all its cognizable properties and attributes. To affirm that we are in possession of truths which are incomprehensible to us, or which are involved in mystery, is to affirm a self-evident absurdity; is to affirm that we perceive and cognize, what we confess we do not perceive and cog-nize; that we know what we confess we do not know; that we believe in that of which we have no representation idea/as the subject of faith. Existence, external to the mind, is perceived and cognized only by means of these representative ideals. The universe of existence becomes to us large or small, beau-tiful or otherwise, according to these percep-tions and cognitions embodied in these repre-sentative ideals. Before we became acquainted with it, by the formation of these repre sentative ideals, for us as mental or spiritual beings, it had no existence. Before any given planet had been discovered, it was not in-cluded in our ideal of the solar-system, or of the universe. Before we become acquainted with the forces and laws manifested in the operations of existence, they enter not into our representative ideals. Thus, to man as a mental or spiritual being, the universe withs limited by his mental or ideal universe within. As the individual mind enlarges and perfects in mental faculties, and in the discoveries incident thereto, the universe enlarges and perfects in his conceptions, or ideal representations of it; and it is an essential part of the existence of the individual and it is the great business of his life, to se live and adjust himself to the universe with out, as to correctly translate it into an ideal or spiritual universe within; to the end that there shall be spiritual harmony or oneness between himself and the universe of which he is a part. It therefore follows as a constitutional limitation, which the divine artificer has imposed upon the human mind, that whatever one cannot perceive and cognize in its ac-tuality, cannot be received as truth; nor can it be embraced in one's faith; because there is nothing in the perception or cognition to which his faith can attach. He may believe that there are things or truths existing beyond his present perceptions or cognit ons, which ultimately he may be able to ascertain and comprehend. But such faith does not em-brace the truth, of the things themselves, or truthful ideas respecting the same. If certain propositions containing forms of truth are submitted for my consideration, which I do not comprehend, I can only accept such prop-ositions as facts; but not perceiving their sig-nificance. I obtain nothing of truth from them and they impart to me no intellectual light or strength. But when I perceive and cognize the truth of such propositions, my under-standing is enlarged, and spiritually, I am enriched by them. The forgoing being true, it follows that the capacity of the human mind to perceive and cognize truth, is limited according to the character and degree of intellectual and moral unfoldment. No one can be infallibly certain of the perception of any truth, which pertains to that in respect to which he isnot infallible in his perceptions and cognitions. Hence, there can be no infallible revelation of facts or of truths between parties not infallible in all things essential to such reve lation. This becomes self-evident; because a revelation implies a party to reveal, and a party to receive the revelation; and to make the revelation infallibly certain between the parties, the recipient must be as infallible parties, the recipient must be as intallicie to perceive and comprehend the communi-cation, as is the party to make the same. Fallibility on the part of the recipient will be fatal to the infallibility of the communication made. Inasmuch as any communi-cation made is necessarily limited in its significance to the capacility of the party receiv-ing the same, such communication will be come fallible or infallible according to the fallibility or infallibility of the parties to such communication. It also becomes self-evident that a fallible mind, in respect to any statement of truth of which it is not in itself infailible to per-

fallibility. Therefore the dogma, asserting the existence of an infallible revelation from God to man, made in such a nfanner as to secure infallibility of communication, can-not be sustained by fact, philosophy or rev-elation. First, man, as the recipient and interpreter of such a revelation, has not the capacity to receive, or to determine the char-acter of such a communication; and second, there is no known man or society of men. who are competent to ascertain and declare the infallibility of any such communication. Upon the question of Infallibility, touching any communication, we have only fallible authority 'o determine such fact. But fal-lible authority cannot be received to deter-mine that which confessedly it is not competent to decide. And what makes such assumption still more absurd is the claim put forth by its supporters, that man is not competent to decide what is Divine truth, except as it is made known by such revelation. Hence, any revelation which the Infinite may seek to make to man respecting Him-self, or His warks, must be limited by the de-gree of spiritual unfoldment of the individ-ual to whom it is made. No matter who speaks, or what is sphen; the revelation thereby made, is necessarily limited by the capacity of the party to whom it is made, and who must receive, perceive and cognize it, to constitute it a revelation. petent to decide what is Divine truth, except it, to constitute it a revelation.

From the nature of truth, in its communication it must become a perception and a cognition of the actual to constitute it a present truth; it must become a conscious presence in the mind receiving the same, and as such perception and cognition, it admits of no other or higher authority than its own. It is this perception and cognition of the actual in the mind, which entities a truth to be called such. A truth unperceived is an absurdity. While unperceived by the mind, it can become to it no more than a barren faet; an objective form, without any actual existence. Truth, to become the subject matter of communication between parties, must be so presented that each shall possess the same ideal representing the actual. One may have a perception and a cognition of truth, and he may be very accurate in his statement of the same, and yet he may be unsuccessful in communicating it to another. Until he can so address himself to an-other, as to make his ideal perceived and cognized as such, he will not be successful in communicating the truth.

Truth is to the mind or spirit, what food is to the physical body. The food which one eats to obtain nourishment, must be such, and must be in such condition that it can become digested, assimilated and vitally magnetized preparatory to becoming incorporated by transmutation into the living elements composing the body. If the food eaten is not, in character and condition, suit-ed for assimilation and transmutation, its presence in the system will become injurious. if not fatal. So likewise that which is received as truth, must be perceived, cognized and comprehended as such; it must enter into the understanding and become rational ly digested; it must take root in the affec-tions, and become spiritually magnetized, that it may become transmuted and thus become an element in the spiritual self-hood A truth not thus perceived, cognized and comprehended, and received into the affections, is not a living truth in the spirit, but exists, if at all, only in form as dead material incumbering the system. One assenting to a proposition as true which he does not perceive and comprehend as such -la none the wiser, and his spiritual nature is not enlarged or improved thereby.

A truth actually perceived, cognized and comprehended; is not the subject of faith. In such case faith is lost in sight; and knowl-edge takes the place of belief. The value of faith is manifest where it stimulates one to an earnest seeking with a hope and an ex-pectation of being able to find that which is sought. The faith which Jesus demands of his disciples is that trust and confidence in him and his system, which will cause them to keep his sayings in their search for the kingdom, which will cause them to do what he enjoins, and abstain from doing what he prohibits. This he declared in so many words. Said he,."He that keepeth my sayings, he it is that believeth on me." Jesus did not atis that believeth on me." Jesus did not at-tempt teaching spiritual truths in any other manner, than by telling what they were to be likened unto. His effort was to instruct his disciples in such a use of means at their-command, that they would attain to a status in which the spirit of truth could gain ac-cess to them, and reveal the truth in them, because in no other way could they know the truths which constituted his system of redemption and salvation. One who supposes that spiritual truth can be communicated by verbal statement made upon the authority of any, man or body of men, irrespective of a perception and cognition of the significance of the language employed, has his investment in the verbal statement, and not in its significance. Truth, being in itself a perception and cognition to constitute it a spiritual presence, its com-munication must include the impartation of such perception and cognition. Whatever the means employed to communicate truth; they must extend to the individual consciousness, and create therein that perception and cognition which constitutes the truth, as a spiritual presence. Verbal lan-guage as a means of communicating spirit-ual truth, becomes only a sign of the idea to be communicated; and its use is an art to be employed by the artist to correctly inter-pret its spiritual significance. This method can be employed only where the parties thereto possess the same conscious elements out of which to construct the ideal which is to become the truthful presence, and where they can exercise the same art in its construction. There can be no truthful communication between partles upon any sub-ject, where the elements essential to such communication do not exist as a conscious presence in the minds of each of the parties. By elements essential to the formation of ideas is meant, a conscious perception of every thing essential to the construction of the idea. Thus one blind from birth can have no consciousness of light, or of color, or of any phenomena of hight, or of color, become an essential presence. Therefore, no verbal statement of a fact or of a truth, in which light or color become essential ele-ments of the idea, can communicate the truth in this respect to the blind, because he does not possess the elements essential to the creation of the idea. Truth, therefore, can exist in the mind, only as a perception and cognition, causing the ideal to become one with the actual, thus securing a faithful representation of the actual. Verbal statements, no matter how correctly made or how accurately por-traying the truth, will not necessarily com-municate the truth to those who hear or read the statement. That will depend upon the capacity and the fidelity of those who undertake to ascertain the truth therefrom. There-fore, where the truth or the opinion to be communicated, is made to depend upon the authority of some man or council of sen,

and not upon one's perception and cognition of it, the truth does not become a spiritual presence in the mind, and therefore is not communicated. Nevertheless such mind will proceed to form ideas respecting the supposed truth, which will be untrue, and will tend to error; and, as such, will become an obstacle in the way of receiving the truth; and will become liable to taint with falsehood all other ideas into which the false one enters as an element.

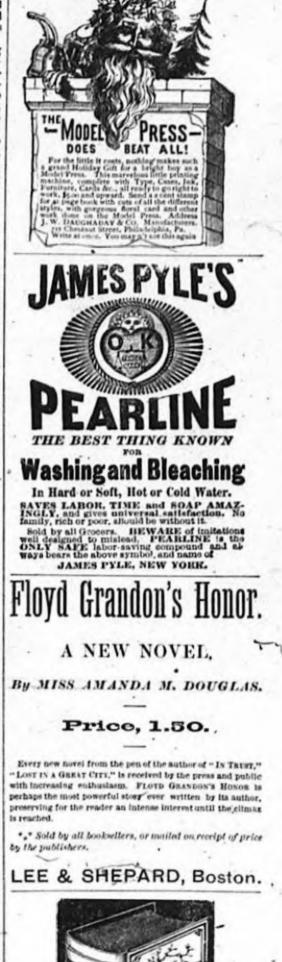
There can be no exception to the following proposition: Every truth, as a mental presence, must be an exact transcript of the actual which it represents, and such transcrip-tion cannot be made by an assertion of mere authority, no matter from what source it come, provided such authority be not accompanied with the means of creating a percep-tion and cognition of all that is essential to constitute such truth. It likewise follows, that no language, written or spoken, can be employed successfully to communicate ideas. perceptions, and cognitions, of any facts or truths which transcend the natural powers, or the capacity of the understanding. Where the subject matter of the communication requires elements of perception not existing in the mind addressed, some method beside the use of verbal language must be employed to make such communication possible. In thelong there has been much discussion re-ology there has been much discussion re-specting the dogma of an infallible revela-tion from God, making known spiritual truths, which could be communicated only by means of special inspiration. If a per-ception and cognition of certain truths designed to constitute a revelation from God to man, depends upon a special inspiration, to qualify one to declare them, it will require quality one to declare them, it will require the same inspiration on the part of the hear-er, to interpret them after they have been declared. If the prophets could not perceive and cognize a given truth, except through the capacity given by special inspiration, how does it become possible for others to per-ceive and cognize the same at second-hand from the prophets? from the prophets?

But we know that so far as the things of the spirit differ from the things of the flesh, they contain-elements of ideas which do not pertain to the mere external; and that these elements cannot be communicated by any verbal statement of them, unaccompanied by some means of creating a perception and cognition of such elements. It therefore becomes self-evident, that no revelation made to man by means of verbal language alone, requiring interpretation by the understand-ing, can become an infallible guide in the ascertainment of spiritual truths, the elements of which do not exist as a spiritual presence, or a conscions perception and cog-nition, in the mind of the one to whom the revelation is sought to be made. Take again the familiar example of one blind from birth. Why cannot correct ideals be fashfoned in the mind of such an one, representing light, color, etc., by the use of verbal language only? Simply because the spiritual or conscious elements essential to the creation of such ideals, have no existence in such mind; and there is nothing which can become a substitute for such elements, which verbal language can command. At most, verbal language becomes significant of that perception or cognition, which has been associated with the words used to constitute the language; and when no such perception or cog-nition has been associated with the words used to construct the idea or form the communication, the idea will not be c eated, nor will the communication be made.

It is self-evident, that all communications addressed to the human understanding, must become, to the mindbaddressed, what the understanding interprets them to mean. And as the understanding, intellectually and morally considered, depends upon intellectual and moral status, the significance of the communication will appear accordingly. Therefore, there can be no communication purporting to be a revelation of truths purely spiritual, couched in verbal language, which will be the same in significance to all men, until all attain the same intellectual and spiritual status, from which to perceive

DECEMBER 29, 1883.

AGENTS wanted for The History of Christianity, by Abbott. A grand chance A 54 book at the popular price of \$1,75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Ferms free, STISSOS & CO., Publishers, Portland, Maine.



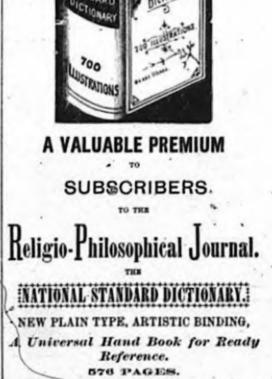
and ascertain its significance. And if spiritual inspiration become necessary to reveal truths which are purely spiritual as distin-guished from natural truths, then such necessity is common to the race; and, hence, must be an incident of the human constitution. If the inspiration of the Spirit of Truth became a necessity to enable the apostles to perceive and cognize the truths of the Christ system, then will the like inspiration become a necessity for every one, who seeks to ascer-tain those truths. Therefore, if man has not a natural perception and cognition of God, of his being, of his attributes, his character and requirements, he can never acquire such and requirements, he can never acquire such perception and cognition through the use of external or verbal language alone. A uni-verse of bibles may be written in verbal lan-guage and may be placed in the hands of every man, woman and child; and they may be taught to read them in their original lan-guages fresh as they came from the hands of the inspired writters, yet they will not be comp-tent to communicate spiritual truths in any truly spiritual sense, so that the mere in any truly spiritual sense, so that the mere carnal mind can perceive and cognize their significance. Nor will man ever be able to perceive and cognize such truths, until through the unfoldment in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration.

The Extraordinary Proceedings.

A Shrewsbury correspondent telegraphs that he paid another visit to Weston Lulling-field on Monday, and was informed that on Saturday and Sunday there were more extra-ordinary manifestations in connection with the girl Emma Davies. Police constable Taylor, of the Shropshire Constabulary, remained in the house until late on Saturday. During the time he was there the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and a third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron became undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village school-mistrees, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated, when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although re-placed the circumstance was twice repeated. On Sunday a box in a bed-room was hurled across the room, and a number of cups and saucers were smashed. The Sussex (Eng.) Daily News.

Hersford's Acid Phosphate VALUABLE MEDICINE.

Dr. W. H PARMELEE, Toledo, O., says: "I have prescribed the 'Acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our medicinal agents,



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Woman and the Household.

BY RESTER M. POOLE. [Metuchen, New Jersey.]

Oh, New Year's stars! Your pregnant sileniness Mute syllabled in rythmic light, Fills all the night. No

doubt, on all your golden shores, Full music rings

Of Happiness As sweet as ours.

Midway in that great tideless stream which pours, And builds its shining road through trackless space,

And builds its shining road through trackless space From you to us, and us to you, must be Some mystic place. Where all our voices meet, and melt Into this solemn silence which is felt. And sense of sound mysterious brings Where sound is not. This is God's secret. He Sits centred in his myriad of skies, Where seas of sound and seas of silence, rise, ' And break together in one note and key.

And break together in one note and key, Divinely limitless in harmony! -H. H.

A kind greeting on the threshold of a New Year, to all who peruse this column! During more than five times fifty-two weeks, have held converse together over the condition of the daughter and the sister, the wife and the mother, of the family as a whole, and of that greater family of which we are all members. .

With an earnest purpose to help lift the burdens of the weak, to give sympathy to the suffering, to furnish opportunity to those who have had few, to inspire the careless to rebuke the selfish, and in every way to bring about an era of greater justice, righteousness and fraternal affection, I have had no greater happiness than in preparing these records of woman's needs, toils, dis-couragements and successes, no matter how imperfect and fragmentary they may have

It is natural, at the close of one year and the beginning of another, to pause, and like James to look forward and backward:

"Stand still, my soul, in the silent dark I would question thee, Alone in the shadow drear and stark With God and me!"

Do we love justice, goodness, truth, more than we did a year ago? Are we willing to endure more in order to secure their fulfillment within the radius of our influence? Are we broader and larger regarding our views of life? Have we more wisdom in putting these views into practice? Are we more help-ful and hopeful than we were a twelfth-month ago? Is our reverence for everlasting principles increased? Are our convictions regarding the relations between this life and the future life clearer and stabler? Are we willing to sacrifice the transient for the permanent, and sensuous ease for spiritual growth? Has there been an increase of the feeling of sisterly comradeship, of good-will and practical helpfulness? Are we more courageous about quietly insisting upon the right in all our relations?, Are we growing symmetrical, rounded, serene and loving, even in the midst of untoward circumstances? If we can perceive an increase in a goodly share of these things, we may be sure that within us the kingdom of Heaven has begun.

DURING FIVE YEARS.

In this period some legitimate improve-ments have been made in the status of women. In Washington Territory-the second in the United States—woman exercises the franchise. There as well as in Wyoming Ter-ritory, she has the legal as well as natural right to express her convictions respecting every thing which affects public weal. And why should she not? Her interest is the same as that of her brother, her husband or her son. Can any class live self-respecting and self-respected without the opportunity for self-government?

True, woman has been defined in Massa-chusetts to be a "person" but not a "citi-zen." As Mr. Higginson says in the Woman's Journal: "It was very painful and confusing to the ordinary mind to have to decide whether your mother was a person. If you were the son of a person as one side, and of one who was not a person, on the other, were you a whole person yourself, for only half a person? There was the rub. It was a touch of metaphysics more puzzling than the me and not me of oncord School of Philosophy. It would have been very awkward if evolution had suddenly launched the man as a person some fine morning and left the woman behind, so that she did not eatch up with personality for some thousands of years.

a throng of people coming and going. Some times roughs snatch stamps and money and escape, in broaday light. No one has advocat-ed the abolition of the privileges of the post in consequence, yet many do advocate the pro-hibition of the ballot because woman might people and provide the prohibition of the ballot because woman might possibly encounter just such scenes as these once a year. Besides, to deposit a slip of pa-per in a ballot-box would make her "nèglect her family while she went to vote." Such objectors fail to see thaf the family is ne-glected while the woman visits, goes shop-ping or to church, though any one of these would take ten times as much time. would take ten times as much time.

The Tribune contains the following: THE REV. ANNA OLIVER MAKES & FOINT.

"In the suit of the Rev. Edward Jones to recover \$500 which he alleged he had loaned to the Rev. Anna Oliver for the Willoughby Avenue Methodist Episcopal Church, Brooklyn, of which she was pastor, a verdict for the defendent was rendered. Miss Oliver addressed the following letter to the court:

To His Honor, the Judge, the intelligent jury, the lawyers and all who are engaged in the case of Jones vs: Oliver:

GENTLEMEN: Thanking you for the polite-ness, the courtesy, the chivalry even, that may be shown me to-day, allow me to make of you the following request: Please sit down at your earliest leisure and endeavor to realize in imagination how you would feel if you were sued by a woman, and the case was brought before a court composed entirely of women; the judge a woman, every member of the jury a woman; women to read the oath to you and hold the Bible, and every lawyer a woman. Further, your case to be tried un-der laws formed entirely by women, in which neither you nor any man had ever been allowed a voice. Somewhat as you would feel under such circumstances you may be assur-ed, on reading this, I have felt during the trial to-day. Perhaps the women would be lenient to you, the sexes do favor each other. but would you be satisfied? Would you feel that such an arrangement was exactly the just and fair thing? If you would not, I ask you, on the principle of the Golden Rule, to use your influence for the enfranchisement of women.

Mead's " Philosophy of Carlyle."

Mrs. Anna Garlin Spencer, the well known social reformer, contributes the following interesting article upon Mr. Mead's "Philosophy of Carlyle" to a recent number of the Providence Journal:

Now that the exciting discussions respect-ing the domestic relations of Carlyle have partly ceased, we may be permitted to go back to the more important consideration of his thought and the worth of his contribu-tion to English literature. While the story of his selfish and overbearing treatment of his wife, and his cruel judgment of other types of character than his own, may have been of some use in showing, by the indigexcuses all wrong doing in the world no longer excuses all wrong doing in the man of gen-ius, it was not the less for that a pitiful wrong to many persons and to the true influ-ence of Carlyle for Mr. Fronde to expose the follies and done when the second to the true influfollies and sins whose concealment would have injured no one. Certain sins must be spoken of in the interest of truth when we deal with great characters, and the "hero worship" which Carlyle would enforce must rest on an absolutely honest basis of judg-ment. B it to mention deficiencies, or wrong doing, with delicacy of touch and sadness of heart over the flaws in a great nature, is one binset to dure the second theorem. thing; to turn the secret thoughts and most unguarded displays of self inside out to set the world talking of what a man might wish to hide from his own better moods, is quite another thing. And we may rejoice at some indications that the kitchen stove, and bedrooms, and money affairs of the Carlyles are no: to absorb longer the interest of readers in the great thinker and his unique and brilliant wife, despite the gossip, complaint and sadness of her "Letters." And in this revival of interest in the real man and wom-an, and especially in the thinker's gift to his race, we hope that the bright and acute book Miscular Energy, by J. M. Stillman, Ph. B.; Idiosyncrasy, by Prof.Grant Allen; Etenne Geoffroy Saint-Hitaire; Corof Mr. Edwin D. Mead, on the "Philosophy of Carlyle," will be read widely by those who knew little or nothing of Carlyle, until the gossip about him began. Students will have read Mr. Mead's book, of course, ere this, since it was published in 1881. But many young persons are coming up now who know nothing of the power and inspiration which an older generation gathered from the rough old Scotchman. There are many to whom "Sartor Resartus" was a bath in deep waters of hitherto unknown solitude of spirit, from which they came back to this world and its little affairs saturated with the worship of that divinity which is in man, and remains changeless amid movements of reform and hurrying stir of action. To those who thus received the baptism of individual-ism, and were strengthened to outgrow the labels and deceits and shallowness of merely conventional life, anything written of Car-lyle in a sober, reverent spirit, and in sin-cere devotion to the best of his thought (as is Mr. Mead's book), must be welcome. And the young persons who are now caught in their fresh enthusiasm by the leading thought of the day, as expressed in some gospel of sociology, stand in need of some of this older teaching of the worth and weight of the personal, to counteract the overwhelming modern tendency toward the organization of those external influences which surround the individual life. And since Carlyle's is the language of an earlier thought, made almost unintelligible to many by his turgid utterance, Mr. Mead's book will be a great help as an interpreter to such as cannot read the original. More than this, Mr. Mead is a harmonizer; one who sees both sides of a subject and can show their relation. And he has given us, in his just, thoughtful and appreciative analysis of Carlyle's philosophy, the one thing lacking in that philosophy. He has given us the counter-balancing doctrine that although the individual life is the real power, and the goal of all true effort, that individual life must be developed in all humanity by democratic and cooperative meas-ures, rather than by overawing superiority in the elect few and their stern control of the many. The gospel that is to be must have both these elements in equal balance. It must speak, as ever, the word of the tran-scendent soul in man, the personal power and will and devotion to ideal aims. And it must teach as truly the need for such institutions and conditions and outward helps as will enable common men and women to become of kindred and conscious noblenese with those mighty heroes whom Carlyle thinks alone worthy of life's full opportuni-

growing power (if he is faithful to his model of the Better and the Best.) this is the gospel of actual and not of pretended truth. For in a sublime sense it is true, man may use his circumstances, however adverse, as material out of which to fushion a nobier self. And the religious teacher and poet must give this gospel, above all others, to stimulate the strenuous labor of the character-builder. But on the other hand, if it is true that the man may create or control his environment, it is no less true that only the exceptional man will have the moral or mental power to do so. And the "so many millions, mostly fools," call, not as Carlyle would have us believe, for the stave-driver's whip and the hangman's rope, but for the stateman's rules, the philanthropist's schemes, the reformer's details of ethics, and the school-master's labor, to raise the common circumstances into helps, not hindrances, to personal goodness. And those who lead these movements of reform in the conditions which now crush out, or utterly fail to develope, the man whom Carlyle calls for, must act as if circumstances alone could make the human being what he should he. Hard at work on either side, with their half-truths and partial methods and one-sided appeals, the religious teacher of an inspiring personal gospel, and the reformer with his heroic endeavors to change the external evil into good, both testify of the double need and opportunity of human experience. The young man or woman whose heart has been stirred by the high calls of duty needs to learn of Carlyle and Emerson, and more of Jesus and other teachers, of the everlasting power of the individual choice of that which is right and true. And such a young man or woman needs as truly, since we live in a social state, and are all members one of another, to learn of the social scientists and the reformers, how the whole of humanity may be made better by changes of condition and circumstance, as well as the individual by change of will and purpose.

Just now there is no danger that a thought-ful youth will fail of instruction on this lat-ter point. For the prevailing tendency of the age presses its consideration on all. Bat there is danger that the youth of our day fail to get the uplifting breath that comes with the belief in the power of a human being to make himself and his circumstances glorious with power of righteousness and beautiful with the grace of bbliness. And hence this notice of a book which may help the youth to catch that inspiration from Mr. Mead and him of whom the books speaks.

Partial List of Magazines for January Received.

DIO LEWIS'S MONTHLY. (Dio LeWis, New York). Contents: Maia, an Every-day Story; York). Contents: Maia, an Every-day Story; My Insane Asylum Experience; Home and School Teaching; Tessie's Merry Christmas; A Spirited Brooklyn Girl; Another Reply to Dr. Crosby; Afterwards; The "Disciples;" Re-flections upon "Reminiscences;" Up and Down in Norway; An Incident in Washing-ton Life; The Idea and Outlosk of the Quak-ers: Observations io Natural Minters: Diers; Observations ifr Natural Wistory; Divorce; Ah Wing; Sanitary Science; Hygiene of the Brain; The Recent Woman Suffrage Convention; The Fashions; Book Notices; What Everybody Ought to Know; That "Far-Away" Look; Vivisection, or the Act of Open-Mule; Camp Life in the Mountains; A/Batky Mule; Camp Life in the Mountains of Cali-fornia; Our Brain and Nerves; A Love Story (Anti-Fat); Boyal Albert Hall; Open Fires vs. Stoves and Furnaces.

THE POPULAR SCIENCE MONTHLY. (D. Ap-pleton & Co., New York.) Contents: The Claspleton & Co., New York.) Contents: The Clas-sical Question in Germany, by E. J. James, Ph. D.; Early Colonists of the Swiss Lakes, by E. A. Forel: The Morality of Happiness, by Thomas Foster; Female Education from a Medical Point of View, by T. S. Clouston, M. D.; The Control of Circumstances, by Wil-liam Eddy, Religious Retrospect and Pros-pect, by Herbert Spencer; The Iguanodon; Defective Evesight, by Samuel Yorke at Lee; The Chemiatry of Coskery, by W. Mattieu respondence; Editor's Table; Literary Notices; Popular Miscellany. THE MODERN AGE. (The Modern Age Publishing Co., Buffalo, N. Y., and New Yelk City.) Contents: The Queen of Spades; The Relation of Barwinism to Other Branches of Science; Round About a Cradle; Canadian Home Rule; Late Love is Longe-t; Alexander Dumas' German Secretary; The Paradox of Time: The Girl Graduate; A Song: On Guard; The Home of an Italian Actor; Parsifal; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers. THE ATLANTIC MONTHLY. (Houghton, Mif-flin & Co., Boston.) Contents: In War Time; Chester Street; The Bishop's Vagabond; Ivan Turgenieff; Lepage's Joan of Are; A Roman Singer; At the Saturday Club; The Study of Greek; Newpoit; Hafiz' of Shiraz; A Sequel to Mr. Washington Adams, in a Letter from Mr. Mansfield Humphreys; The Political Field; Unheard Music; Illustrated Books; The Annexation of Heaven; The Contributors' Club; Books of the Month. THE MAGAZINE OF ART. (Cassel & Co., New York, London and Paris.) Contents: The Evening Star; The Certosa of Pavia; "The Painter of the Dead;" Egyptian Types; "A Bit of Humor;" Old Venetian Point; Old-World Printing and Wood-Cutting; "At Bay;" Peter Cornelius; Some Portraits of Carlyle; Pictures at Palace Green; The Chronicle of Art: American Art Notes. ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents; Reformed on Christmas Eve; On Christmas; The Christmas Tree: A Christmas Hymn; The Meeting of the Years; Holiday Papers; Publishers' Department; Fashions for the Holidays, etc. THE NORTH AMERICAN REVIEW. (No. 30 Lafavette Place, New York.) Contents: Ecclesiastical Control in Utah; Tribulations of the American Dollar ; Theological Re-adjust-ments; Alcohol in Politics; The Day of Judgment; Evil Incidents to Immigration; Bribery by Railway Passes. THE PANSY. (D. Lothrop & Co., Boston.) A monthly magazine for young readers with pretty stories and illustrations edited by the popular author, Mrs. G. R. Alden. THE VACCINATION INQUIRER. (114 Victoria Street, Westminster, England.) A health re-view and organ of the London Society for the Abolition of Combulsory Vaccination.

INDIGESTION AND CONSTIPATION ARE CURED BY AYER'S PILLS.

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Is one of the most dangerous of the discases caused by these complaints. Affect-ing as it does the centre of life-the stomach -- it quickly deranges and imperils the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maindies.

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Are the best medicine to accomplish the necessary work of vicansing, stimulating and restoring. They are more thorough in their, pargative effect than any others, yet are) but violent in their action, exer-cise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

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"One of the best remedies for billion-derangements that we preserve "-DR, WM, PRESCOTT, Concord, N. H.

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Also spring from disorders of the diges-tive functions, and are not only exacel-ingly painful in themselves, but have symptoms, such as Dropsy and Rhem-matism, which are of the gravest charac-ter. The work of the kidneys is the parifying of the blood. When, through disease, they class to do this, **Prompt** Relief Must be accorded to avert most seriors consequences. Medicines that full their pain by duffing their sensibility, or the

Kidney Diseases

Also appling from disorders of the diges-

stimulate them to unnatural activity, a infinitely more lazen than good. To re-store them to health, the kidners must i element, their inflammation alloyed, a ... their strength restored.

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Do this more effectually than any other, Their diarctic effect is not less marked and beneficial than their purgative power. Not only do they, at once, by a moving lose, free the clogered, and rouse the tor-id organs, but their continuous effect, when taken in small doses, is to regulate the machinery of kise, and

Restore Health and Vigor.

For all the several varieties of Piles, nd for the many Cutaneous Disorders produced by Blood Impurities theorem into the circulation during attacks of constipution, no cure is so quick and easy as A yta's l'it.i.s, which free the boweis and ald mature.

"Adapted to all the disorders which can be curved by the judicious use of a physic," -DR.SAM'L MCCONNELL, Montpelier, Vi.

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Books .--- Victory --- Vox Populi.

On which side hes the final victory in the desperate "Battle of the Books," the following "I am amaged at the chernes and excellence of sour "I am amaged at the chernese and excellence of sour "I am amaged at the chernese and excellence of sour "I am delighted with the bolks. They are marries of "I am delighted with the bolks. They are marries of chernese beauty and allow. Thereas find allow in par-ment."-East Massow PressLe, Cherner, S. 1. "Your start from the bolk are marries of "A and delighted with the bolks. They are marries of chernese beauty and allow. Thereast find allow in par-ment."-East Massow PressLe, Cherner, S. 1.

"Your efforts b ward extension, metal information to all classes, are the most extraordinaly yet, witnessed by any age of country. They ought to render your name immostal %-GEN. J. W. PRLEDE, Brattleboro, VL

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"As much distinguished for neutoess of appenrance an evacual typegraphical exectations is for the passes,"-Sunday Scient From, Philadelphia,

FAIR TERMS, Books and for EX A MINATION REPORT PAYNEST, on evidence of JOHN B. ALDEN, Publisher, 18 Vesey Street, New York. P. O. Box, 1227



But that is all over, when we go to Massachusetts we are persons. It is doubtful what we are in the other States.

INCONSISTENCY.

Within sight of my window, a bevy of pious, kind-hearted women have met at frequent intervals, during the winters of sever-al years, to pray for the overthrow of Intem-perance in this beautiful village,

"Where every prospect pleases And only man is vile."

"What would you do if you could vote for the revoking of the licenses of the six drink-ing saloons where so many young men are being ruined?" I asked one day of the leader of these prayer meetings, a large-hearted mat-ron who "doesn't believe in woman's voting."

"Do? Why, we would close every one in the place, of course," she replied. "We would turn out *en masse*, and every Irishwo-man in our local Dublin would help us. Do

you suppose we could do any thing less?" "You have given away all your objections against the ballot," I rejoined. " If you would vote in favor of temperance, you would also use the ballot against every form of injustice which touches the individual and the fami-ly, would you not?"

"Certainly. I am bitterly opposed to wo-man's using the ballot. But if I could vote, I should feel compelled to express my convictions in regard to good laws and honest officials."

"In what, then, does your bitter opposition consist?

It is based upon the immense responsibility it places in our hands. We should be obliged to begin radical reforms in society."

² And so you throw the responsibility upon God! You meet and ask Deity to do your work. Is that your usual course in regard to your duties? Does the farmer pray for his crop of corn and wheat, or does he work hard in ploughing, planting and harvesting? Do you dare evade responsibilities in any other "Oh, no! but we have enough in private

life without taking those of society upon our shoulders in addition. So we must ask God to do the work for us."

There is no need to draw a moral.

THE POST-OFFICE AND THE BALLOT-BOX.

Some of the New York papers contain letters of complaint from men as well as women in regard to the administration of the twen-

In Mr. Mead's commendation of one side of. Carlyle's teaching, to says: "If it be true that circumstances make the man, learn we ty-five or more Stations. Post Office. They re-port that they are frequently crowded, and while persons are waiting to have letters or packages weighed, they are at the mercy of

ty.

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Books Received.

THE SECRET OF THE EAST; or the Origin of the Christian Religion and the Significance of its Rise and Decline. By Felix Oswald, L. D. Price \$2,00. (Boston: Zuder: Association.

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FLOUD GRANDON'S HONOR. By Amanda M. Douglas. Price, doth bound, \$1.56. Boston: Les & Shepard. Chicago: S. A. Maxwell & Co. GUENN, A WAVE ON THE BRITON COAST. By Miss Howard. Cloth bound. Price \$1.75. Boston: James P. Osgood & Co. Tightness in the chest is a forerunnies of Guessian. Samaritan Versities 4. the additional

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Seligio-Philosophical Journal

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Bg JOHN C. BUNDY.

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

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

When newspapers'or magazines are sent to the Jour EAL containing matter for special attention, the sender will please araw a line around the article to which he tres to call notice.

CHICAGO, ILL., Saturday, December 29, 1883.

NOTICE TO SUBSCRIBERS.

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

New Year's Day.

Again is reached the point where men instinctively pause and look back, questioning as to what the year now past has brought them of knowledge or experience; and looking forward with more or less joyful anticipation to what the new year has in store for them. It is a day registered as the starting point of numerous good resolutions; a day when faults and failures are allowed to confront men and are called by their right names. There is a remembrance of sins every year, wrote Paul, and men usually fancy that the mere confession to themselves of their short-comings, the rousing themselves to a heat of moral principle that makes sin seem exceeding sinful, will preserve them from like errors in future. But the days come and and men are at its close, just as they were

of effort, of money, they can make now, to day,and ask the question every day, and every day resolve to do the duty of the day-the year may safely be left to take care of itself. if the days be rightly used. If all of us were but to try this, how difficulties would vanish and opposition be paralyzed. How easy would it be to send messengers of the good tidings to every part of every land; what sure and sturdy support would be given to genuine mediums; what complete ignoring of deceivers, rendering fraud unprofitable; what increase of power in Spiritualist literature; editors being assured that back of them, sustaining them with voice, and pen and purse, was a vast army of workers, whose love was not spread in useless tenuity over all humanity, but had clear and gefinite perception of what their duty was, here and now, and daily watched that it was done-if all these were realized, rapidly as Spiritualism has grown, the days of the coming year would

each be a huge victory for the truth, and on the next New Year's Day, Spiritualists would not need to count up the gains, but then, as now, take courage for that which would still lie before. As Spiritualists let us begin, not a year of feeble aspiration for the cause, but three hundred and sixty-five days of renewed, faithful effort for the truth, effort to know more of it, to spread it, to illustrate it in our lives, and by the effort to make others happy through knowledge of the truths we have learned, make for them and for ourselves what the JOURNAL earnestly wishes for all its readers-A HAPPY NEW YEAR!

The Gospel of Unbelief.

How the churches ring with the cry of faith as the one thing needed to save the world. Prayer, sermon, hymn and exhortation are all filled with assertions of the supremacy and sufficiency of faith. In a general sense they are right. A man must live by faith; no other way is possible. Unbelief, negation, strengthens no one, saves no one; yet it is possible to so limit the belief as to make teaching of it a proclamation of the Gospel of Unbelief in reality. There is an enormously large sect in Russia called Old Christians, whose distinguishing tenet is, that all things discovered since the advent of their last prophet, are unholy and wrong. They do not use tobacco, for instance, not because they have discovered it to be injurious, but because it was unknown to their prophet. Their faith, is so narrow that it excludes vastly more than it accepts; is a Gospel of Unbelief. Our Agnostice exult in what they call free thought, but if they narrow down man's sources of knowledge to impressions of the senses and deductions from them, ignoring man's spiritual nature, then free thought is thought enslaved. But those who are such persistent preachers of faith, are they not, judged, by this rule, preaching a Gospel of Unbelief? Yea, verily. They preach the God of the Bible, as they understand it, probably not as the writers did. They proclaim a God of most contradictory attributes, having all power but unable to prevent his laws from neglect, his commands from being disobeyed. And they exait the power and the goodness of that God, but as it is always God as they conceive of him, they are preachgo in the new year as they did in the Old, ing unbelief of the larger God whose dignity cannot be touched by the sin of any or all mortals, whose purposes do not fail, who the terrible deed. Rothwell's character was "will have all men to be saved," and not only all the human race but every atom of matter shall progress ceaselessly. They preach only a partial truth, hence a falsehood; preach God so as to deny God-a Gospel of Unbelief. So, too, they exult in what they call a heaven, one just so large, four-square, with golden streets, pearly gates, streams, trees, robes, crowns, harps; and heaven rightly stands for an infinity of intensest joy. But it must be their heaven; no individuality, a bewildering blaze of glory, eternally the same and all the life expended in singing and waving palms. When the Spiritualist tells of the heaven that grows as the man grows; a heaven of work, and of joy springing, as every joy does, from use of our powers to help others, the preacher says it is not revealed-rejects it and preaches instead a gospel of unbelief. So, too, the salvation they clamor for. They preach so limited a salvation, that it is a practical denial of it. Salvation never ends. is never completed, while there is a new truth or a new relation of an old truth to be learned. Eternity will always have things "the angels desire to look into." On toward perfection, saved step by step through the eternities-this is too large a salvation for them. They want to escape hell and get into heaven, and once there, life is finished. No growth, no heights to climb, no truth to learn, no work to do. This they preach as a perfect faith, but it is a Gospel of Unbelief. They preach the ministry of angels, but, their thought limited by what was known of this 2,000 years ago, fail to discover the capacity for angelhood of every human being. When we tell of our spirit friends returning to us, and by sight, sound, spersonal habits, knowledge-in every way possible proving their identity, they say the Bible reveals nothing of all this, and while they exalt the ministry of angels, without in the least knowing what it is, concerning the work we know they do, preach the gospel of unbelief. The inspiration of centuries ago, they preach was all God ever would have to spare-the inmark," make every hour of every day an hour | spiration of to-day is denounced. The proofs we offer of the doctrines they teach, they reject, the expansion of those doctrines is too large for them. All the vitality of the Church, is in its Let Spiritualists not look back, and count faith. However limited, being a settled faith. men cling to it. It is infinitely better than attempting to live without faith. But the

as knowledge increases, for faith always precedes knowledge, and all the revelations of eternity will only be the transmutation of faith into knowledge. On every side, the old truths are coming to have wider range; the old falsehoods to be abandoned; unbelief which narrowed mental vigor is given place to better, truer philosophy and theology.

"There's a good time coming, boys, Wait a little longer."

In the meantime, lef us try to be teachers of truth rather than opposers of error. Let us not try to destroy our brother's God, but to offer him'a better one. Let us rail less at superstition-only a name for what we do not reverence, but be "instant, in season and out of season," in proclaiming the grand truths, the beautiful philosophy, the incontrovertible facts of Spiritualism.

A Dog and a Cigirvoyant as Detectives.

It appears from a dispatch to the Chicago Tribune, from Georgetowh, Ky., that some particulars of what promises to develop into a genuine sensation, have occurred in that city. W. J. Rothwell, has been missing since last February. He had recently separated from his wife, had sold all his property, and was preparing to return to Virginia, his birthplace. He sent his baggage ahead to Corinth, intending to take the train eastward from that place.

The night before his intended departure dance was given in the neighborhood, which he attended. About 12 o'clock he started homeward, accompanied by two young men of the vicinity, and was never seen again alive. The neighbors, thinking he had gone to Virginia, as contemplated, gave themselves no concern about the matter.

Rothwell owned a small dog, to which he was much attached, and the strange conduct of the animal caused some comment. For months this dog visited nightly a lonely spot on Eagle Creek, some miles from any residence, and kept up a furious barking during the hours of darkness. A week or two ago some one shot the dog. At about this time, however, a lady of the vicinity saw the print of a bloody hand on an old tree, which aroused some curiosity. A female doctor, who is also a clairvoyant and fortune-teller, came into the neighborhood recently, and gave such startling particulars of a horrible murder committed thereabouts that an investigation followed, resulting in finding a portion of the decomposed remains of a man in the creek, near the spot where the dog had kept his nightly vigils for so many months. A portion of the clothing remained, but the head, one arm, and one leg of the man were gone. A collar-button remained, with the remuant of the clothing left, which the former wife of Rothwell identified as belonging to him. A portion of the pants was identified the lady who made them as also belonging to Rothwell.

A Coroner's jury has been in attendance a the place for several days, and the result of their inquiry so far is that the remains are those of Rothwell, and that he was murdered, but by whom is not known. The facts thus far developed are in accordance with the statements of the clairvoyant, and have raised her to the pinnacle of public, confidence in that community.

The scene of this sensation is at Campbell's Mills, near the Grapt County line in Owen County, a wild place, and one removed somewhat from general travel, and if a horrible deed were to be committed anywhere it promises less opportunities for detection than almost any other in the State. A searching investigation is going on, however, and may re-

Elsie Crindle-Reynolds.

The San Francisco Chronicle of Dec. 9th contains a three-column-article prepared by Dean Clarke, a Spiritualist lecturer, in which he gives a very complete history of Mrs. Elsie Crindle-Reynolds and her career as a medium for fraudulent manifestations. We have been requested to publish this account by different parties; but as the JOURNAL readers are all thoroughly familiar with the character of this woman and her manifestations, we can make better use of the space. We, however, quote the testimony of one medium, which will show the nature of some of Crindle's performances:

"Mrs. Hendee, a test medium residing at the corner of Fifth and Market Streets, San Francisco, on being interviewed, said that she had recognized Mrs. Souther while she (Mrs. Souther) was personating a spirit for Mrs. Reynolds. She reached out her hands and felt Mrs. Souther's corsets under the gauze robe."

Our readers will remember that Mr. Clarke was at one time an earnest supporter of, and believer in, Mrs. Crindle-Reynolds, and in common with many others, looked upon the JOURNAL as not only too severe in her case, but generally "down on mediums." Fortunately Mr. Clarke and most other honest people, have either found, or are rapidly finding, that the JOURNAL makes no mistakes in these matters.

It may be incidentally mentioned that Mrs. M. E. Williams, now giving manifestations in New York City, was "developed" by this Elsie Crindle-Reynolds. We mention this fact without expressing at this time any opinion concerning the manifestations at Mrs. Williams's. Fortunately for Spiritualists and the public generally, the day is rapidly passing when such tricksters and barefaced frauds as Crindle-Reynolds, Annie Stewart, James A. Bliss, Mathew Shea, Ackerley and others can successfully continue their disreputable practices. A brief letter from Mr. Clarke will be found on the sixth

No Standing in Illinois.

page.

A correspondent desirous of studying medicine asks the JOURNAL to quote the standing of the American Eclectic Medical College of Cincinnati, Ohio.

This "college" is the outgrowth of an older concern which, under another name, was run by the same manager, and carries in its catalogue of last year the names of persons to whom it sold diplomas under the old name. Last year we were approached by an official of this "college" about advertising for it in the JOURNAL. We replied, declining to sell space for this purpose until a certificate could be shown from the Illinois State Board of Health, recognizing the diplomas of this college. The required certificate was not forthcoming, and as graduates of the school have no legal standing in this State and probably in no other where there is any supervision of such matters, the diplomas are worthless. As to the thoroughness of the training to be had at this doctor factory, we need only mention that last year, after a few months "study" the notorious deadbeat and fraud, R. W. Sour, was fitted out with a diploma and elected Professor of Materia Medica and Thereapeutics. Unfortunately for this aspiring individual and his college the Professor, while at Lake Pleasant Camp in August 1882, attempted once too often to personate a materialized spirit and found himself in our arms. Though he struggled like a good fellow it is on record that he did not escape to his cabinet, nor dematerialize. We have no reason for supposing this eclectic machine to be any better now than it was last year. .

DECEMBER 29, 1883.

Mr. Nathan I. Morris has established himself at 23 South Ashland Avenue, as a "vital electric" physician. From our personal acquaintance with Mr. Morris, we think him well adapted to cure the ailing.

Dr. Joseph Beals, the popular President of Lake Pleasant Camp, spent last Sunday in Chicago as the guest of the editor of the JOURNAL. The Doctor reports many prospective improvements in the camp grounds for another season. The outlook is premising for the most successful camp next year that has ever been held at Lake Pleasant.

The Humiston Era says: "One night last week one of the H. & S. crews discovered a man on the bridge where Mr. Worden lost his life. He remained sitting on the bridge until the engine was within a few feet of him when he suddenly arose and vanished. And now the engineer swears it was a ghost. There is no mistake about this as the entire crew saw the spook.

A classic mausoleum "on the finest burialground of Britain" to commemorate the virtues of a sporting, racing and betting man, will be one of the national curiosities of the island. If the Duchess of Montrose-recognizes the eternal fitness of things she may convert the new burial-ground into a sort of Westminster Abbey for horse-jockeys and eminent men of that ilk.

It appears from the Herald of Syraeuse, N. Y., that for the last few days there have been mysterious doings at the house of Richard Stevens, a well-to-do and respectable farmer who lives about three-quarters of s" mile from the village of Jordan. Stones seem to fall from the celling of the rooms without any apparent cause, and various other articles fly about.

The Woman's Christian Temperance Union is celebrating the Decennial Anniversary of the Ohio Crusade. The Union Signal, Its official organ, is contributing to this celebration by an anniversary number, giving histories of those wonderful days and of the work of the ten years which have passed since then. The Union Signal is doing a most excellent work for humanity. Its anniversary number is superb.

A correspondent writes as follows from Sas Francisco, Cal.: "Mrs. Watson is doing well at the Metropolitan Temple every Sunday. Mrs. Foye, Washington Hall, Sunday evenings, has a crowd to see her wonders. She picks names out of a pile of five hundred, more or less, of ballots; writes messages; hears names clairaudiently, and reads messages in the air in golden letters; also speaks and writes in all languages; allowing the audience to ask the spirit questions in their own language, and gives correct answers. She is a wonder."

The publisher of the JOURNAL is always glad to send specimen copies, free of charge to these not familiar with the paper; but he desires in the most courteous and friendly way to remind readers' that when they send for one or more copies of a particular issue they should remit therefor at the rate of five cents per copy. It costs a large amount to publish the JOURNAL and if a particular issue is wanted, it is worth paying for, and the expense is small to the person wanting. it, while the aggregate of such requests makes a large drain upon the publisher, if sent free.

A prominent New England Spiritualist, well known as a promoter of camp meetings, and not a camper at Lake Pleasant, says: "To be a defender of real Spiritualism in Massachusetts among a gang of frauds and free lovers, puts a person in a place where he has got to stand right up straight and give and take." Exactly so, but it will be easier after a while; the tide of reformation is steadily and irresistibly working eastward. . Felix Adler said in a recent address: "I will say that the Catholic complaint against our present school system is to some extent justified. The reading of the Protestant Bible is forced upon the pupils, whether or not they desire it. It is a growing evil. The reading of the Bible is an insignificant and small matter; so was the tax on tea a small matter. "Applause.[But that tax was sufficient to raise the fire of the American colonists. So will the forcing of the Bible upon the school children. It is merely a system of religious slavery. Nothing short of complete severance of religion from the Government can retain the liberty of the Republic." In endorsing these remarks a Jewish organ complains that Jewish scholars must stay at home Christmas and Good Friday, but are fined if they stay away on the feasts of their own church. An Inter-Ocean special says: "At the annual meeting of Plymouth Church, General P. Christiansen, the clerk, read the annual report, from which it appeared that the present memb ership is 2,555. The total revenues of the church were \$55,175.47, of which \$37,-000 was from pew rents. Mr. Beecher said: 'I must confess that Plymouth Church has become rather a spiritual hotel than a church. People come here to be filled, and go away again without any thoughts of housekeeping. I recognize with sympathy the allusion that has been made to the removal of old members. My audience has come to be a strange one. There is little church feeling in the congregation, though there is plenty of Christian feeling. I have felt more and more as time is going by that I was losing my power in the church, and that my usefulness was speedily giving out. You see I could not help thinking of what was to become of Plymouth Church if I should die. It would then be spoken of as the church that was. I often pray to God to make it more cohesive before he calls ms.' These remarks were received

before, fully as careless, just as sensual and selfish, exactly as useless or as useful to the world as before the grand resolutions which ushered in the new year were made.

Let none of the JOURNAL'S readers think it intends to discourage good resolutions on New Year's or any other day. It would be better if every day had its good resolutions, its resolute search after good, its strong effort to suppress evil. The patriarchs of the Bible speak more of days than they do of years. "The days of the years of my life," said one, reviewing his career, then near its close. "Days should speak; ask now of the days that are past," etc. Utterances like these show that in their thought years were only a grouping of a number of the greatly more important days.

New Year's Day is under discussion in this writing, not the new year, the power belonging to it as a day not as part of a year. The JOURNAL proposes now not a series of resolutions to be better in the year that has begun, but in the day that is and those that shall be-A day is easier watched than a year; let each individual strive to make each day a protest against evil, a step forward in all good things. It may be sometimes forgotten to watch even the days; then let the hours be watched; the minutes, if need be, and every soul will surely find there is need. "He has learned little," wrote Emerson, "who has not learned that every day is doomsday." If every day were filled full of holy thoughts, of intelligent effort, of loving care for others, little note were needful of the flying years, and New Year's Day would lose its burden of vain griefs, and still more futile efforts to escape them in the future.

The JOURNAL doubts the wisdom of looking back to discover past errors on New Year's Day or any other-of counting up what we have lost, and hoping we shall gain more in the coming year. It suggests instead, that each reader ask himself, "What am I to-day, what can I do, what ought I to do, now, to-day, every day?" "Forgetting the things that are behind, press toward the of victory over evil, and each reader will have. beyond 'all possibility of failure, a Happy New Year.

As of each separate life, so of Spiritualism. the losses, mourn over false friends, bewail any thing. Let them seek for what they can to spread the truth, what sacrifice of time- boundaries of faith are enlarging day by dey NAL.

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not entirely above suspicion.

\$5.000 Libel Sult.

It appears from the Brooklyn Eagle, that Mr. Gerald Massey, the English poet, literateur, and lecturer, now on a visit to this country, has sued the New York Times for \$5,000 damages for alleged libel. The libel consists of a facetious (?) report of his lecture on "Man's Search after His Soul." His sentiments are twisted, distorted, disruptured, mangled, dissected, etc., etc., and made into such a conglomerated mass of absurdities, that the libel itself becomes a source of great amusement to the casual reader. Mr. Massey, however, is so constituted that he cannot discern where the "fun comes in,"and such being the case, he demands \$5,000 for damages received, and we sincerely hope he will get that amount -a warning to any reporter who is inclined to make a muddle of "Man's Search after His Soul," or who systematically makes "hash" of sentiments honestly expressed. In connection with this matter, the New York World says:

Mr. Gerald Massey, the English Lecturer, has brought suit against the New York Times for libel, laying his damages at \$5,000. This is unfortunate, because it stamps Mr. Massey as a person of serious thought and is a deplorable reflection upon the comic department of the Times. The libel complained of was contained in an article prepared by the professional Merry Andrew of the Times, and intended to be quite droll and facetious. It was aimed at Mr. Massey's lecture on "Man's Search after His Soul," and in order to pump up the required amount of humor necessary to a "comic editorial" statements were attri buted to Mr. Massey which were scandalously faise and untrue. They were grotesque, and the hilarlous readers of the *Times* no doubt screamed with laughter when they read them, but they were pure inventions of Brother Jones's Jester. As a rule the humor Brother Jones's Jester. As a rule the humor of the *Times* is very solemn, clumsy and dan-gerous, but in this instance the wit was keen and the jokes beautifully pointed. Mr. Mussey should have smiled, but being a bit morbid he failed to detect the fun, and was seized with a sense of injury. The fact that he pla-ces his damages at only \$5,000 indicates that he does not regard the humor of the *Times* as fatal either from a physical or financial fatal either from a physical or financial point of view. He simply wants to be vindicated.

Mrs. F. O. Hyzer has an interesting and significant letter in this issue of the JOUR-

GENERAL NOTES.

Mr. F. L. Brooks of Brooklyn, an earnest young Spiritualist, resigned his position last week as Treasurer of George C. Miln's dramatic company, and refurged East.

The Voice of Angels changes hands January 1st, Mrs. A B. Sprague retires from the editorial chair and Mrs. Julia A. Dawley of Somerville, Mass., assumes the duties.

Mrs. S. L. McCracken, located at 794 West Madison Street, will speak at Martine's Hall, corner Wood and Walnut Streets, Sunday afternoon, at 3 o'clock. She will also hold circles at her residence.

A pair of knitted socks 2,000 years old has been discovered in an Egyptian tomb. They are loosely knit of fine sheep's wool, and the foot is finished in two parts to allow the sandal strap to pass between them.

Mr. James Frederick Gein, while giving what purported to be a spiritualistic exhibition in St. Louis, a short time ago, suddenly expired. Heart disease was the probable cause.

December 10th, Dr. J. K. Bailey lectured at Chatsworth, Ill., in the Methodist Church, on the "Mistakes of Materialists." Mr. E. A. Bangs, who listened to the lecture, said to us: "It was one of the best lectures I ever listened to."

The Christian Union of November 8th, under article, "Progress in Religion," uses these words: "The fatalism of Puritanism would have been impossible if the Puritans had really believed in the God of the Bible. They did not." We should think the old fellows would rise from their graves and go for that Christian editor.

When scientists learnedly gather around the jawbone of a mule, and wisely determine that it is the inferior maxilla of a cave-bear, the incredulous every-day intellect gets new comfort from the anecdote of Baalam's ass, or is ready to agree with General Spinner that "everybody is a d-d fool, and doesn't with painful silence." know anything."-Ex.

DECEMBER 29, 1883.

RELIGIO-PHILOSOPHICAL JOURNAL.

Letters from New South Wales.

Deaths-Prof. Wm. Denton-An Excellent Movement-Charles Bright-Miss Wood.

To the Editor of the lieligio Philosophical Journal:

At various times it has come within my province to apprise you of the passing to the higher life of members of our local spiritualhigher life of members of our local spiritual-istic community, and you have duly chroni-cled the cases of John Tyerman, John Bowie Wilson and William McDonnell. The list has since been swelled by the addition of the names of Messrs. Wilkinson a son-in-law of the well known healer, George Milne Stephen), and Matthews a son of one of our leading Public School teachers. Young Matthews, who was but 25 years of age, contracted that most insidious of diseases, consumption, while in the service of a mercantile firm in this city, and after lingering for some years. this city, and after lingering for some years, he was burled with a Freethinker's funeral a few days ago, Mr. Bright officiating at the grave; and now I have to apprise your readers of the passing away of Prof. Wm. Denton, who made himself inexpressibly dear to a vast number of my fellow colonists, and whose number of my feilow colonists, and whose name and writings were equally familiar and appreciated in the land of his choice, America, for he was born in England. Ahi would that he could have remained a little longer with us, and irradiated with his super-ior intuitions and intelligence, the dense ignorance prevailing everywhere. It was my pleasure to have met this distinguished man science on several occasions, and I always felt better for the meeting. I never came in contact with one who, while possessed of powers far superior to the majority of those around him, was yet as gentle and unassum-ing as a child. William Denton was a most lovable man, and, it seems to me, fell a victim to his intense desire to improve in every way his intellectuality. His body was not suffic-iently nourished to withstand the fever which attacked him, and so he has left us in the corporeal sense—a martyr to science! He was travelling in New Guinea with Captain Armit and party, who were under engagement to the proprietors of the leading daily newspaper in Victoria, the Argus. Denton had at-tached himself to the expedition in the in-terest of science and hoped to add considerably to his already large stock of interesting facts. with the intention of publishing a work which had been the dream of his later years, when on the 18th of August, he was taken ill in a fearfully mountainous country, and among natives who had never previously seen a white man. The party was crossing a moun-tain 3600 feet high and could not stop. The fever made rapid inroads with the Professor and he had to be helped by the rest of the party, among whom there was only one sound man, the others being more or less ill. To add to the trouble, heavy soaking rain came on and completely drenched the party, some of the men struggled on ahead and obtained a hammock from a village called Lochivago, in which the dying Professor was carried to a ruined hut, where he died on the 26th August at half past 8 in the evening, after convulsive fits, amid the pouring rain. The body was buried at 7 the next morning. Such was the earthly end of William Denton.

It matters little how we die, but vast and important issues bang upon the method of our living, and it must be a source of never ending satisfaction to the members of Professor's sorrowing family, that they can look with pardonable pride upon the life of him who enriched the world by his presence, and departing left it better than he had found it.

A very praiseworthy effort is being made towards the elevation of some of the junior male members of our heterogeneous community members of our heterogeneous community by three ladies and two gentlemen connected with the Lyceum. These good people have hired a large room in one of the densely pop-ulated suburban parts of the city, and have there inaugurated "The Young Australian Club," the members of which meet on Tues-days and Fridays in the available days and Fridays in the evening, and pass a few hours very pleasantly in each other's so-ciety, with music, draughts, chess, readings, bagatelle and illustrated papers and other literature. The movement is quite unsectarian, and when there are 100 members on the roll, it will be self-supporting, the lads, ranging in age from 12 to 21, pay 6d. /per week, and already, although the club has only been in existence two months, there are 25 members, who evidently thoroughly appeciate the means adopted for their delectation, for the same faces, appear night after night. This evening the enterprising originators of the club are giving a dramatic performance in aid of the funds, and will produce a play of Max Adelers, entitled "Her Second Hus-band." I am convinced that some such movement as this, is the only way to reach the masses of our growing youth. "The Mountain will not go to Mahomet, therefore Mahomet goes to the Mountain." I recommend the scheme to some of the philanthropic ladies of Chicago, or any of the other large cities of America. Thomas Walker, who so sensationally turned his back on Spiritualism and formally joined the Secularists of Melbourne, a few months ago, has recently been lecturing in Sydney to large audiences; indeed Mr. Charles Bright, at another theatre, has had to lower his prices, and now charges half his former price for front seats; but i am informed that even this does not draw as was expected. However, Mrs. Bright, formerly Mrs. Pillars, has recently taken to the Platform, and de-livers an address prior to Mr. B.s lecture, and this may increase the attendance. The matter of her discourse is undeniably good, but the manner is not so impressive as one could wish; but as she is young to the busi-ness,not having attempted anything of the kind before, although about 40 years of age, perhaps she will acquire a good delivery in the course of time. A little bird informs me that the backard and wife will are long try their the husband and wife will ere long try their fortunes in America. Mr. Bright you have seen and heard, and doubtless Mrs. Bright will also give addresses in the land of the great Republic where so many of her sex have added lustre to the platform. Miss Wood, the English materializing med-ium, has commenced her career here, but as yet there has been nothing worthy of record. At one of her recent sittings, one or two of the sitters thought they saw something, but when asked what, described it as "like a small parasol with a white handkerchief on top of it." This is not encouraging, but hope springs eternal in the human breast; and the small parasol may yet develop into an um-brella, or even into the form of an umbrella carrier; we shall see. Mrs. Anna Potts, M. D., of Philadelphia, is lecturing here on Physiolo-gy and doing fairly well. If Miss Wood turns out a success I will duly let you know. Sydney, N. S. Wales, October, 31st, 1883.

tion with New Guinea are like angels' visits, according to the poet, "Few and far between." but angels' visits are not so restricted as the but angels visits are not so restricted as the poet thought, as many of us know to the con-trary. A Mrs. Margaret Hampson, a "Lady" Evangelist," has recently quit these shores for New Zealand, after galvanizing a num-ber of hysterical people into a "got religion" condition. Undoubtedly Mrs. Hampson is a condition. Undoubtedly Mrs. Hampson is a fine, impassioned speaker; not logical, of course, but purely sentimental. She signal-ized her departure by laying the foundation stone of the Young Men's Christian Associa-tion building, which is now in course of erection, and her utterances, for the first time, were reported by the secular press, and after reading what she said, one can well imagine why she was not reported before, when orating at her own meetings. It was when orating at her own meetings. It was drivel, pure and simple—ineffable bosh; not one solid statement or fact, but what the goody-goody element are pleased to term "the old, old story." She, however, gave the clerold, old story." She, however, gave the cler-gy, anumber of whom were present, a hasty jar. She urged her hearers to combine, to form associations, and so be able to bring out evangelists. One naturally asks, "What are the clergy for?" However, I suppose the lady was doubling on some of these gentry who have heartily denounced her as being unarchitered and thus abe and all like her unscriptural, and truly she and all like her, are, according, to St. Paul, in a false posi-

tion. Mrs. Bright still gives addresses prior to her husband's lectures, and one of the daily papers publishes her remarks, which are the exact antithesis of Mrs. Hampson's, being full of common sense. A recent deliverance contrasted the two women workers, Mrs. Besant and Mrs. Hampson, in a very able manner. I cannot still help thinking, how-ever, that Mrs. Bright will find the platform too arduous for her, as day after day, for years together, she complained of weariness and a constant feeling of tiredness, so that her appearance on the platform has occasion-ed no small amount of surprise. We never know what we can do until we try. I have not been able to hear of Miss Wood's

proceedings, so suppose that the sitters are hoping for something. One of them has stated that, so far as he is concerned, the manifestations of materialized forms are satisfactory; but he spoke in a guarded and careful manner, and, personally, I do not think the precautions taken were satisfactory. Imagine two rooms leading into each other; the large one occupied by the sitters, the smaller by the medium; the open door of communication laced across in tape-lat-tice fashion; only sufficient light to cause the faintest glimmer; and you have a small black figure or something like a figure, appearing, or seeming to appear, and throwing something, which had been placed in a handy position, to the sitters. Be it remembered that the seeming figure went no further from the tape than an arm could reach. Is this satisfactory? At present Miss Wood is rest-CHAS. CAVENAGH. ing.

Sydney, New South Wales, Nov. 14, 1883.

Letter from "One of Your Number."

To the Bilitor of the Religio Philosophical Journal

I take great pleasure to-day in writing to you and renewing My subscription to the LOURNAL. As a vehicle for furnishing "food for thought," I have been unable to find its equal. As regularly as time rolls around and brings the Friday morning mail, I find the JOURNAL there, and it is always a welcome gnest. I break the wrapper ever with the assurance of finding something that will in-terest, instruct or amuse. And what do I find lectures from eminent men, find? both within and without the ranks of Spirit-ualism. I find such learned men as W.E. Coleman entering his library and after rum-bling around among those old, dusty tomes, coming forth with an article absolutely proving the existence of Jesus of Nazareth, but coming from his hands entirely stripped of his divinity and those mythical traditions which surround him; with the cucifixion

ance, the man who turned out to be her husband, George Frederick Gein, fell dead. I suppose you are now acquainted with the particulars, as the body was taken to Chica-go for interment. We expected to see some-thing in the last JOURNAL concerning them, but as we did not, we were led to ask you if you know anything about them or the pretensions at the beginning of this handbill. If you can illuminate this subject any we should be glad to have you do so. I have al-ready taxed your attention more than 1 in-tended, but there is one fact I desire to mention, Our "subject" gave a very good "talk," which seemed to be entirely out of place, in which she gave as a reason for using the dark cabinet the same that a photographer would for using a dark room to develop his negatives. Now I would like to ask if you think the proposition tenable that it is as necessary for the development of certain phe-nomena, that they take place in the dark, as that the plate be taken into a dark room to be developed? I, for one, can find ho evidence of spirit power in such manifestations, and think a great "hold" for fraud would be removed if the cabinet were entirely discarded. While your ensign bears the motto, "Down with the frauds," I shall be ONE OF YOUR NUMBER.

Upper Alton, Ill.

If all the humbugs could be "called home" as was the companion of "Miss Mansfield" at St. Louis, the world would not mourn their departure. The best thing Miss Mansfield can now do is to stop lying, discontinue her trafficking upon the credulity and morbid curiosity of an ignorant public, and earn an honest living. This "combination" formerly advertised under the name of Miss Mansfield, and a number of inquiries were made of us by telegraph and letter concerning her claims. Our stereotyped reply was: "Let her show alone. She has no standing among Spiritualists." For some reason the Mansfield name was dropped and the concern traveled nameless, using the conventional handbill of all traveling spiritualistic frauds. Once more, and for the thousandth time, we say: Claims to exhibit physical phenomena in public halls and Aheatres are without exception prima facie evidences of fraud.

Mrs. C. Fannie Allyn lectured at 619 West Lake St., last Sunday, morning and evening. She starts East next Sunday.

Mr. T. J. Gilmore, the courteous and efficient manager of the St. Louis Magazine, spent last week in Chicago in the interests of his periodical. His magazine is rapidly growing in public favor; the able articles and fine il-Instrations make it one of the best, if not the vary best, low-priced monthlies published.

Mrs. M. Harold of Chicago is now residing temporarily at Franklin, Pennsylvania, superintending her oil property. Last week the JOURNAL received from this generous lady a barrel of fine lubricating oil, for, which sincere thanks are hereby returned. Undoubtedly the JOURNAL's presses will run more smoothly than ever now.

Business Notices.

HUDSON TUTTLE lectures on subjects periaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Cerlon, O. P. O. address, Berlin Heights, Ohio.

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SECOND LETTER.

As there is an unexpected mail going this day, I may as well send you a few lines, al-though there is really nothing very import-ant to chronicle. On all sides there are ex-pressions of deep regret at the loss we have sustained by the death of Professor Denton, but I have nothing way to communicate it. but I have nothing new to communicate in regard to that event; means of communica-

merely the means of disposing of an insig-nificant seditionist; with no virgin mother. and the inability to practice what he so fervently taught, what is there left so very different from hundreds of other good men, to appeal to our highest ideals of truth, virtue and goodness? This is not the Christ whose personality we desire to have established, but that other one of whom the New Testament contains the true history. I find the Hon. Joel Tiffany from the mid-

dle of the last generation proffering us those good old discourses, and I enjoy reading them, in order to appreciate the arguments of Mr. Jackson and others, who will very likely appear. Hester M. Poole's column gives its quota to the establishment of that now very popular opinion, the equality of the seres. By reading it one gets quite another idea of woman's position than that gained by reading the inspired volume. And finally, I

find among other things an éditorial department so managed as to constantly gain in the good comment of its readers.

Permeating the whole there is the noble aim of ridding the cause of that fungus growth which so luxuriously fiourishes, in spite of the hearty opposition of all true Spiritualists. And it was of fraud that I desired to speak when I began this letter. On Dec. 1st, there appeared in our community the inclosed hand bill. It drew forth a very large audience who gathered in the City Hall, Alton, on Sunday evening, Dec. 2nd, ex-pecting to witness most wonderful manifestations. They were all disappointed, as well they might have been, for although the lady (there was one only) may have possibly possessed some true powers, her performance was one that would put to shame an amateur legerdemain practitioner. The most apparent object was to make money, and that little clause about "a small admittance fee being charged to defray expenses," increased to such an extent that they carried away more than two hundred dollars. From Alton they went to St. Louis, where they came to grief in a strange way. The lady, who pur-ported to be Miss Mansfield, was "supported"

by one other person, a man, the flaree noted mediums failing to appear. While in St. Louis just after beginning their performof gold colored picture cards sent for ten cent. Ad-drem J. Otlemore, 213 North Eight street, St. Louis, Ad-Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$225.

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OPINIONS.

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Is Lite Worth Living?

BY EMMA TUTTLE.

Yes! and yes a thousand times, If we face it calm and brave, Working to decrease all crimes, Glad to educate and save.

When we cease the self-ful cry "O! what will become of m When the hour arrives to die? Shall I be, or cease to be?

We shall be more grandly great, Self-forgetful let us say, "We were born to this estate, And we could not stay away.

"Factors of a mighty plan, Though to us inscrutable, Our fate is the fate of man hangeless, indisputable.

Righteous labor best befits These who love their fellow men. Pate! we cannot alter it, Patient let us wait the "Then."

If our small lives make the earth Less one grain of wickedness, Then we were not baned by birth, Life is worth the living. Yes!

When we gain the longed-for Heaven, Dreamed in dreams, and sung in rhymes, Then the answer shall be given, Yes! and yes a million tim

Professor William Denton.

To the Editor of the Religio-Philosophical Journal: I suppose that by the time this reaches you, your readers will have been informed of the particulars attending the departure of William Denton from this

attending the departure of William Denton from this earthly life; that is, so far as these particulars can well be known under the circumstances of the case. Yet it may not be amiss for me to send you what I have been able to learn, leaving for you to decide whether it will be worth while for you to add more of the kind in the columns of the JOURSAL. Mr. Denton's two sons, Sherman and Shelley, ar-rived here about the middle of last week and remain-ed until the next Monday, when they departed for the East via the Southern Overland Railroad. But much to our surprise and disappointment they did not make their presence known, but kept aloof from the Spiritualist centers and meetings, so that we had but little opportunity to communicate with them in regard to their father's closing earthly days. What I myself was enabled to learn was, at second-hand, from one with whom they had spent several hours of their stay here; also from a brief interview which I think I had with our departed friend from the which is which be now recenting I think I had with our departed friend from the spirit side of life which he now occupies.

It seems that he and his sons were spending some time along the coast region of the island of New Guinea, when an opportunity occurred to go into the interior of the Island with a company of other exinterior of the island with a company of other ex-plorers. He binself was ready and zealous to im-prove this opportunity; but the sons did not want to go, and did what they could to dissuade their father from going, as he was, at the time in an unusually frail condition of bodily health. But with his usual impetaous zeal, he persisted in going, leaving the sons behind in the safer and more congenial explor-ations of the coast. The entire company, of which Denton was one, were taken sick with a malarial fever, but all eventually recovered with the single exception of our friend, who finished his wonderful earthly career under an equatorial sun amid the un-explored wilds of New Guinea. It was not until the return of the rest of the party, about 10 days after the event, that the sons Tearned

about 10 days after the event, that the sons Tearned of their father's death, a death which, though it must have been peculiarly sad in some of its features, it was yet not wholly out of harmony with the life of this remarkable man, and we may well believe that he did not wholly shrink from this kind of a departure. But of this the practical believer in Spirit-ualism will be the better able to decide after I shall have given my word of greeting from the life beyond.

have given my word of greeting from the life beyond. It was at one of my regular scances with a medi-um of long tried and well-established capacity and integrity, the date being Dec. 4, the day after the sous had left for the East. No especial expectation was entertained of such a visit until the opening of a significant vision—probably psychologically impart-ed—which the medium described as follows:

"I have been watching a comet passing out of the earth-atmosphere. Its influence to me is that of an individual, and under this influence I have been pass-ing through such wild scenery! A huge snake is be-fore me. Cobra is the name given me for it. It is colled in a manuer different from the name screen colled in a manner different from the usual serpent method, ready for a spring, and while I am looking, it strikes a blow, seemingly with the back of its head "I at length realize that I am on the track of William Denton, and now in his own person he swoops down upon me, beaming with joy and gladness. He says: Thare, indeed, crossed the arrow from earth to heaven and have entered upon the second sphere of life. I have been flumined during my whole travels, having but one wish ungratified; in my moments of mental rest I have had a longing for more of home life to mingle with my present." For months I was aware that my change way near and I took the shortest course to meet it. I did not dwell upon the prospect, but knowing that the end of my physical life was near, I was urged for-ward with the desire to search to the very end. I am gratified to utter a few thoughts; much that I would I cannot give. I am grateful for my existence. My privileges have been great in the past but are surprisingly so in the present. I stand like one just entering into real life and light. True, I have some disjointed work to straighten, as my theories have not been wholly free from error. Still, I marve at my own career. But if my life was lived upon a higher plane than that of some (thers it was because of a mental and physical inheritance that enabled me so to do. I am glad to state that I alone have the whole supervision and work of correcting errors of mistakes that I may have or have made. "Through this organism I can give but little of what I desire to say. Your fellowship of me, and interest to know of the beyond induced me to make the effort."

for twenty years to come and continued to strike sturdy blows for free thought and Spiritualism as he had done in the past. Ab! truely it was an ill-timed journey that led him,

16

Ab! truely it was an ill-timed journey that led him, a man of sixty years, to venture into so unhealthy, so fatal a country to those of Caucasian blood. Over-estimating his vital powers and endurance, he at-tempted to go through what would almost kill strong hearty men in their prime and pride of manhood, and now he lies in an unknown, unlettered grave in

and now be lies in an unknown, unlettered grave in a savage wilderness. Up to within two or three days of his death, he continued to write in his diary and note book until the trembling hand refused to hold the pen in the middle of a sentence. Fortunately these notes were press ved, and may be of use to science, even if the author is not here. athor is not here. Who can take the place of the hero of years of bat-

Who can take the place of the hero of years of bat-tie? Who among us has his intellect, eloquence and knowledge? Truely, liberals, Spiritualists, scientists and the whole progressive world, have lost a most valuable brother, and we mourn with his family and sympathize with them in their loss. His sons have just arrived from Australia, and by the time this comes before the public, they will be at home to fight the battle of life, and take his place as best they more as projectors of the terming of his

best they can as protectors of the remains of his family. But his work here is not dead. His words family. But his work here is not dead. His words still live in memory, in deeds and in print. Upon the scroll of fame his name is inscribed and in the hearts of millions his words are now, and will con-tinue to be, sacred! Inspired by truth and infinite love, he lived for humanity and his life was not in valn

Oakland, Cal.

For the Heligio-Philosophical Journal. The Brooklyn Spiritual Fraternity.

One fact we have practically demonstrated, that our "medium's meetings," which we hold on the sec-ond Friday evening of each month, supply a demand to a class of people, who are glad to know that spir-its can give personal evidence that they "still live." Friday evening, Dec. 14th, was uncomfortable and rainy, but our audience was very large, and all seemed to be deeply interested. When Mrs. Stryker sat down to take charge of the meeting, she said: sat down to take charge of the meeting, she said: "There are very strong spiritual influences here to-night, and I feel as if we are to have a good meet-ing." Perhaps It would be interesting to some to know how these meetings are conducted. A half-circle is formed, and rows of chairs in this man-ner are filled. All who are mediumistic are invited to sit in the front row; those in charge of the meet-ing sit in front, and not on the raised platform. We usually open with congregational singing, and then the spirits controlling mediums have-complete con-trol, not only of their mediums, but of the meeting. Mr. J. Frank Baxter, who had come over from

Mr. J. Frank Baxter, who had come over from Philadelphia to assist the ladies in the fair being held, was invited to remain and take part in our exercises, which he did, and by special request, after opening our meeting with one of his spiritual songs, he related some of his saïly experiences as a medjum. He said he supposed that he was born a medium, inheriting the quality from his mother. When he was only seven years old, his father had a circle formed, in his home and after sitting for several months without any visible manifestations, one evening one of the circle said to his father, "I feel impressed to say. 'Let that boy sit at the circle." At the next meeting his father said he was to join the circle, which he did; after a short time the table began to tip, and intelligent responses were received. Shortly after this at a circle at a neighbor's, a little girl about the same age of binself, sat at the table, he sitting at one end and Alice Stoddard, the littable, he sitting at one end and Alice Stoddard, the lit-tle girl, at the other, twelve feet apart. By the raps or tips it was spelled out that both of the children should hold a pencil with paper at hand, and during this sitting both were influenced, and this scrawling and almost unintelligent sentence was written, "God

What was remarkable of this first evidence of spirit power through the children, was that ou both papers each letter and mark were exactly alike; both children were alike influenced, their right arms be-coming rigid and remaining so for some time. Mr. Baxter said he had been asked during his en-

coming right and remaining so for some time. Mr. Baxter said he had been asked during bis en-gagement in Brooklyn, if he had ever been influ-enced on meeting strangers. He said that he would relate the first instance of several thousand that had occurred during his many years of mediumship. It was in the spring of 1861, when he was filling his first engagement as principal of the High School in Plemonth. Mass. and he was rolling of hed from first engagement as principal of the High School in Plymouth, Mass, and he was going on foot from South Plymouth to Plymouth, Mass. The roads are sandy and there is a deep rut where the wheels of vehicles pass along. He saw a lady dressed in deep mourning coming towards him, picking May flowers. He felt an influence coming upon him, and he planted his foot firmly in the rut in the road, deterplanted his foot firmly in the rut in the road, deter-termined to throw it off, if possible. He lost con-sciourness, and when he came back to his normal condition, he was sliting on A bank by the side of the road, and the lady standing before him. He apologized to her, saying, "I believe I have been led to you by a spirit. Will you explain to me how I

His Own Executor.

A Well-known Gentleman's Philanthropy and the Commotion Caused by One of His Letters.

(Bochester Democrat and Chronicle.)

We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of etters protesting against the use of our columns for such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the authenticity

such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the authenticity of the letter and the genuineness of its sentiments, a reporter of this paper was commissioned to ascer-tain all the possible facts in the matter. Accord-ingly he visited Clifton Springs, paw the author of the letter, (and, with the following result. Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accommodates over 500 guests and is unquestionably the leading health re-sort of the country. Several years ago this benevo-lent man wisely determined to be his own executor; and, therefore turned over this magnificent property worth \$300,000, he a free gift to a board of trustees, representing the principal evangelical denomina-tions. Among the trustees are Bisbop A. C. Coxe Protestant Episcopar Buffalo; Bisbop Mathew Simp-son, Philadelphia, Methedist Episcopal; President M. B. Anderson, of the University of Rochester; Rev. Dr. Clark, Secretary of the 'A. B. C. F. M., Boston. The benevolent purpose of the information is the care; 1st.—of evangelical missionaries and their families whose health has been broken in their work. 2nd.— of ministers, of any denomination, in good standing.

of ministers, of any denomination, in good standing 3rd.-of members of any church; who otherwise 3rd.—of members of any charch; who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first symp-toms of disease. The uncertain pains they felt at first were overlooked until their fealth become im-orized. These little realized the denser hearth them. hirst were overlooked until their health become im-paired. They little realized the danger before them, nor how alarming even trifling ailments might prove. They constitute all classes, including minis-ters and bishops, lawyers, judges, statesmen, mil-fionaires, journalists, college- professors and officials from all parts of the land.

Drawing the morning Democrat and Chronicle from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of our readers have questioned its authenticity.

"To what do you refer?" remarked the doctor. "Have you not seen the paper?" "Yes, but I have not had time to read it yet."

The reporter thereupon showed him the letter, which was as follows:

CLIPTON SPRINGS SANITARIUM CO.,

CLIPTON SPRINGS SANTARIUM CO., 1 CLIPTON SPRINGS, N. Y., Oct. 11th, 1883. 1 DEAR SIE: I am using Warner's Safe Cure, and I regard it as the best remedy for some forms of kid-ney disease that we have. I am watching with great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly, HENRY FOSTER, M. D.

[Signed] "I do not see why anybody should be skeplical concerning that letter," remarked the doctor. "Isn't it unusual for a physician of your standing and influence to commend a proprietary preparation

"I don't know how it may be with others, but in this institution we allow no person to dictate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation, I commend it. As its power is manifested under my use, so shall I add to "Have you ever analyzed it, doctor?"

"We always analyze before we try any prepara tion of which we do not know the constituents. But analysis, you know, only gives the elements; it does not give the all important proportions. The remarkable power of Warner's Safe Cure undoubted ly consists in the proportions according to which its elements are mixed." While there may be a thou-sand remedies made of the same elements, unless they are put together in proper proportions, they are worthless as kidney and liver preparations. "I hope some day to meet Mr. Warner personally,

and extend fuller congratulations to him on the ex-cellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it was a source of a good deal of gratification to find out by actual experiment that the remedy itself sustained any impressions."

Letters from Lyman C. Howe.

To the Editor of the lieitgio-Philosophical Journal: I thought I had finished my work here, and I do not know but I have; but have been held here by a series of circumstances, and yesterday I took a small part in the exercises at Steck Hall, as Bro. Davis was not well and needs a vacation. - Bro. Davis looks se-rene and determined, and his discourse partook strongly of the critical, and drew lines of distinction strongly of the critical, and drew lines of distinction between Harmonial Philosophy and certain claims of Spiritualiste. His lesson was suggestive and in-structive, and I was profoundly impressed that very much of the misunderstanding among us, and be-tween Bro. Davis and Spiritualists lies in a looseness of language and definitions; while we must credit a good deal to imperfect inowiedge and illogical methods of thought among Spiritualists. Bro. Davis I think, is often misjadged by Spiritualists because, they are not familiar with his life and writings, and they catch at a sentence dropped here and there and interpret it as conclusive proof that be is not a Spir-itualist and that he would destroy all the means of eridence through mediums. Spiritualism as I received it through the early teachings of A. J. Davis and my own experience, em-braces both phenomena which appeal to the senses,

braces both phenomena which appeal to the senses and philosophy illustrated by the facts. It may not be very harmonious in its present phase, but this is not the fauit, either of its facts or philosophy; but of the angular nature and imperfect development of its representatives.

The Harmonial Association have very pleasant quarters, and the sweetness that breathed into my foul and scemed to light the air with reflections from celestial Edens and the true souls there convened was to rre a tonic and a prophecy. It was my privilege also to listen one Sunday morning to Nellie J. T. Brigham whose gentle ministrations and high spirituality are so universally admired. She has been continuously employed by the First Society of Spir-itualisis of this city for seven or eight consecutive years, a term which I think has no precedent among us since the advent of modern Spiritualism. She is beloved by all who know her, and seems a fixture at Republican Hall, as Bro. Davis is at Steck Hall. There is much more to be said but I reserve, for an-other time. The JOURNAL is doing its work steadily and opinions slowly change and prejudices mell away as the horizon lights up with the dawn of rea-

New York City, Dec. 10th.

MEETINGS AND DOINGS IN NEW YORK. To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio Philosophical Journat: ⁵ In a "little town" like this there are many and varied attractions to divide the attention and "kill time." But I never have any time to kill. With me the process is reversed. I want more time to learn and to do the work which every where challenges my aspirations. Among Sunday attractions here are Robert Collyer, Dr. Pullman, Rev. Heber Newton, Felix Adler, A. J. Davis, Nellie J. T. Brigham, Dr. De Aubin and Cora L. V. Richmond. Some of these pulpitiers may object to my classification. Well each is at liberty to pick him or berself out and stand aloof and frown upon all the rest in memory of him who ate with publicans and sinners. But people will follow the law of "Natural selection," and grav-itate to their own." Accordingly I found myself at Republican Hall, Sunday evening, and I doubs if I could have been better entertained or even as wellat any other place. Bro, Davis does not speak in the evening and just now he is taking a vacation to re-coperate his orgenaved visality. But Mrs. Brigham is a constant worker and her endurance surprises her friends. Her inspirations do not weaken but im-prove. I have heard her many times within the past fifteen years, always with interest and edification, but I pronounce last evening's the climax. The audience was large and the interest was mark-ed by attentive silence only broken by occasional de-

The audience was large and the interest was mark-ed by attentive silence only broken by occasional de-monstrations of approval. Her subject was "Spirit," and the power of spirit was very tangfole in every and the power of spirit was very tangible in every sentence. There was a clearness of logical reasoning rarely equalied. She drew vivid pictures of the hid-den life moulding the forms of Nature, and volcing the prophecies of eternal design, traced with vivid and delicate touch the causes ever active in shaping our lives from within. The brain, the "council chamber of the mind," holds problems no materialist can solve. The yearnings for higher life and deeper knowledge forever unfulfilled are prophecies of imcan solve. The yearnings for higher life and deeper knowledge forever unfulfilled are prophecies of im-mortality which no materialism can satisfy. "There is a spirit in man and the inspiration of the Almighty giveth him understanding," and this spirit and un-derstanding finds no explanation in the gray matter of the brain. It forever cludes the chemist add-mocks at the researches of the physiologist. Spirit alone can satisfy the phenomena of life, thought and affection. In the vegetable kingdom the spirit be-hind the forms ever moulds them to its uses. The tiny leaf and beautiful flower are wrought out of Nature's fabrics from a spiritual pattern unseen. She quoted some striking and amusing passages from quoted some striking and amusing passages from Dr. Talmadge, and contrasted his disnul theology and his grim sermon on the Judgment with some of his higher moods, in which he had caught the reflection of the spiritual gospel, and shone with the lustre of a reformed saint, groping among the lurid shadows of his doleful faith. At the conclusion of the lecture, which was replete with thought of a high order, clothed in poetical language, she recited a poem which was originally improvised describing the sensations of a new born spirit. This was a rare production, which I hope to see in print at no distant day. After listening to this remarkable lecture, it was not strange to me that the First Society of Spiritual-ists of New York, should retain the services of this gifted speaker and exemplary woman year after year. They are satisfied to "Let well enough alone." Those who desire a change can at any time get all the vari-ety they want by going to Frobisher Hall, No. 21 E. 14th St., where volunteer speaking and "home tal-ent" under the auspices of 'Bro. Jones gives ample opportunity for all, and then it is easy to vary this by going a few doors west to No. 11 E. 14th St., and breathing the harmonles of Steck Hall, and learning the ways of wisdom as interpreted by the Harm Philosophy. I have not attended any of Mrs. Rich mond's lectures as my mornings are occupied, an mond's lectures as my mornings are occupied, and there is but one Sunday evening in a week down here, and I do not find any thing in the new system of time that helps the matter. Mrs. R. has been ad-vertised for two or three Sundays to speak on the "Pre-existence of the Soul," "Reducarnation," etc., and as this is necessarily faith-lecapable of proof, as sumption to be excepted on the authority of some unknown and unknownise agent, mundane or super-mundates, and involves a system of reasoning or sophistry (which?) not at all clear or conclusive to my indgment. I am not so much interested in such my judgment, I am not so much interested in such themes as in the more practical and, (to me) more rational teachings of Mrs. Brigham and A. J. Davis. Hence "natural selection" leads me to Steck Hali and Republican Hall and occasionally to Forbisher Hall, re many good things are said and good earnes people and mediums meet to instruct and learn of each other. If I am correctly informed Mrs. Richmond's meetings must be a financial failure a sacrifice to those who foot the bills, whatever may be thought of the intellectual value of the discourses. By the audience assembled at Republican Hail last evening I judge that Mrs. Richmond's lectures do not take many-if any-from Mrs. Brigham. On the whole I think Spiritualism is making quiet headway here, and I trust that all of the "divine fragments" will by and by be brought into a prepared state of harmony and united working power. Then let thestate of At the monthly meeting of the Lady's Ald Society at Bro. Henry J. Newton's, Saturday evening, I had the pleasure of meeting Dr. Beal, of Greenfield, Mass, President of the Lake Pleasant Camp Meeting. He seemed in good spirits and devoted to the cause of trait. of truth.

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clusion of Mrs. Watson's lecture, some thirty-four dol-lars were handed in. Let us hope that this excellent lyceum may never die, but continue to increase in sefulness and numbers, generation after generation San Francisco, Cal. W. E. COLEMAN.

Cancers.

To the Editor of the Raligio-Philosophical Journal: In your issue of Oct. 13th, I find an article from the able pen of Hudson Tuttle on the subject of "Cancer Cure." I am thankful (as all should be) that he has deemed the subject worthy of his atten-tion, for it is plain to the thinking mind that, unless there be some mode of arresting the onward course of this great destroyer, the whole human family will become extinct at no great distant day-millions of years before the waters of the earth will have dried years before the waters of the earth will have dried up, for if a human disease be hereditary fiffd" incore-able, then it is only a question of time when the whole human family will have inherited its seeds. All history proves that cancer is hereditary. Statist-ics show that in England, Ireland and Scotland over 124,000 died from cancer in ten years, and that in America the proportion is very largely in excess of that. The number afflicted here with this disease has increased out of proportion to the increase of population, and it is not too much to believe that the percentage will continue to increase in a still great-er ratio, so that in a few thousand years all will be afflicted with cancer unless its progress can be stay-

er ratio, so that in a few thousand years all will be afflicted with cancer unless its, progress can be stay-ed. The knowledge how to do that is so circum-scribed, that there is great danger of its being lost altogether, although the persons possessing it are making superhuman efforts for its diffusion. Mr. Tuttle, while advising the afflicted to take counsel from the highest medical authority, admits the fact, that that authority is not equal to the task of coping with this terrible scourge, and he counsels the abandonment of hope when the fact of genuine cancerous affliction is established.

cancerous affliction is established. While agreeing with Mr. Tuttle in many things. I must dissent from the hopeless views he entertains for those afflicted with cancer, or having the seeds of that polsion in their organization. I believe the God of Nature has provided the means of arresting the onward course of such a calamity, for it is withthe onward course of such a calamity, for it is with-in my knowledge that genuine scirrhus tumor(stone) cancer is being cured by the hundred with some of the commonest herbs that grow, but the knowledge of their virtues is confined to parsens whom Mr. Tut-tle designates as "quacks" and "Indian Doctors," for whom he entertains the most wholesome contempt, forgetting the bad taste of condemning whathe does not conterciant not understand.

It is, however, fortunate that opinions differ. Most persons have learned that although the quacks and Indian Doctors (so-called) may not all be able to give Indian Doctors (so-called) may not all be able to give a learned description of cancer, or distinguish all the phases of an abnormal growth, they can cure, and that is the point of greatest interest. There are very few persons afflicted with cancer, who do not consult the highest med ical authority in their reach, and refuse to adopt any treatment until

they are satisfied beyond a doubt of the nature of their affliction; and when they learn to their horror that it is a genuine cancer, they look in vain to the high medical authority for relief, for they have none to give; but they can extirpate or cauterize, or use the ligature, and sometimes give temporary relief, but

very often they aggravate a case. Now, if in the hands of the educated physician there is no hope of relief, that alone is the very best reason why somebody should experiment for a remedy in which there would be hope. The man referred to in Mr. Tuttle's article who had removed 600 tumors of some kind, without the knife, had at least relieved many persons minds from the prospect of a horrible death. The (so-called) "quacks" and "Indian Doctors," mostly use some constitutional remedy, intended to be an antidote for the poison that causes the cancer, and are fortunate enough to effect many cures, while the educated physician folds his arms in the assumption that cancer is incurable, and acting accordingly, he admits that the boastful medical science of the world is powerless to give relief from the most terrible disease known to man, compelling the victims to look outside of all medical schools for aid, and stigmatizing those who can give it, as quacks.

Elsie Crindle-Reynolds-Her Tricks.

To the Editor of the Religio-Philosophical Journal:

I inclose an account of the fraudulent doings of I inclose an account of the fraudulent doings of the somewhat notorious Elsie Crindle-Reynolds, the substance of which I have gathered from her con-federates and friendings staffits. I have used every artifice my ingenuity could devise to test the truth-fuiness of this testimony, for nothing would tempt me to consciously "bear false witness" against any fellow creature, however debased. If any of these statements are false I have been unable to detect it, and the summer that on any fellow truth these statements are false. and though I am aware that on general principles most people are inclined to doubt the testimony of who confess to having been confederates, I these would remind them that many criminal cases in our courts are decided on the testimony of those who "turn State's evidence." Moreover, some of these persons are not Spiritualists, and had no idea of the sacredness with which true Spiritualists regard spirit communion. Mrs. Reynolds talked dippantly to them of the "fun" they would have in seeing the open-mouthed credulity of her dupes; this induced them to assist in her mockeries. Others were nearly desperate with poverty and accepted her proffers of money to avoid "doing worse," as they said. Still others were spleaseeking to know "the ins and outs" of the business and thus, by personal observations to settle the doubts and disputations often arising. I found most of them reluctant to testify, thus implicating themselves and only by earnest appeals to their sense of truth, justice and duty, did I secure their evidence. Most of them are strangers to one another, so there could be no collusion, yet there is a remarkable agreement of statement relating to Reynolds's methods, language, arrangements for de-ception, etc. I enjoined them by all that is sacred to tell me nothing but the truth, and by most critical cross-questioning tried the validity and coherence of their testimony. Knowing all the circumstances and particulars which for want of space and time, I cannot here state. I believe that such an array of concurnot here state, I believe that such an array of Concur-rent and corroborative testimony fully curvicts Mra-Reynolds of profaming the gift of mediumship with sacrilegious mockeries; of prostituting whatever, spiritual gifts she may have to her thordinate greed of gain, and of heartlessly deceiving all who have believed in the genuineness of much that has been witnessed at her scance. It is with great sorrow and regret that I feel compelled to record this testi-meny against her; but I cannot suffer such a travesty of the genuineness of much that her scances I of the truth, and such a reproach upon the cause love longer to go "unwhipped of justice," while hold the position long ago assigned me as a Spiritual Teacher, and an humble guardian of the sacred altars whereon, "pure and undefiled" Spiritualism offers its gifts to humanity. If I do not greatly err in judg-ment, such wicked deceptions should be exposed, that unsuspecting seekers after evidence of spirit presence and communion may be forewarned against being beguiled by "false prophets" and "wolves in sheep's clothing," that are becoming too numerous and an-dacious to be tolerated unbranked with the "eir-DEAN CLARKE mark" of their true character. San Francisco, Cal.

A few closing words, still	I more	of a per	sonal na-
ture, are omitted.		HERMAN	SNOW.
San Francisco, Cal.		1	

Letter from Altred Denton Cridge with Respect to the Death of Prot. Wil-Ham Denton.

To the Editor of the Beligio-Philesophical Journal:

Prof. William Denton, the brave warrior of free thought and science, is no more. He cassed away, after an active public life of more than forty years, a victim to the tropical fever of the island of New Guinea, on the 26th of August last, at eight o'clock P. M. In company with three white men he started last June, to explore the heretofore unknown portions of the interior, and they penetrated about 120 miles inland from Port Noresby before returning. The place was the native town of Pawman, in the valley of the river Veyby. Here in a land where the white man had never before been seen, the fever first attacked Professor Denton, and then two others. For nearly a hundred miles the peaceful natives car-ried the brave old man on litters over mountain and valley, river and swamp, until on top of a mountain range with the rain falling in torrents, he made his last camp at the deserted native village of Beregabadee, and there his spirit took its flight from his feveremaclated body. The next morning he was buried, and the remain-

The next morning he was buried, and the remain-der of the party proceeded, and although they had only about fifty miles 6 go, it was a week before his two sons, who were awaiting his return, learned of his death. Ou the day me died, they were within twenty-sight miles of him, but amid strangers in a rulned .but, unconscious, uncared for and without wife or children, he took his departure to the land of humortality and light.

wife or children, he took his departure to the land of Immortality and light. Bix weary weeks passed before his anxious sons were able to send the message that was to carry bit-ter sorrow to his wife and little ones, and gloom and regret to the many thousands who admired and re-vered him. His work in this life is done. From a boy he fought superstition, credulity and error with a gigantic intellect, matchless eloquence and burn-ing pen. It seems as if he had been taken away from the world far too soon, he had so much to do, to teach, to write and to preach. He could have lived

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came-here and tell me what has occurred?" came-here and tell me what has been terr in the ply, she said: "I saw you approach me and was indignant. You said, 'Mother, I am Willie Fessen-den, and am not dead. I found I could control this man and have done so; do not feel sad. I am not dead nor, gone from you." The lady asked meif I had ever been in Sandwich. I told her I was in that town when I was three years old. She said, "I am Mrs. Fessenden, of Sandwich. Lhave a boy Willie in the Spirit-world, and I believe it was be that con-trolled or influenced you." Mr. H. said that it was strange; that he had never seen the lady since.

In former years he had given a great many peo-ple tests in this sudden and unexpected manner; at this point, unexpectedly to Mr. B, and the audience, this point, unexpectedly to Mr. H. and the audience, he was controlled and began by give descriptions of what he saw. Quite a number of spirits came and gave names and facts. Among others he described an elderly woman who gave the name of "Eliza, Cotton." In connection with this he saw a star or ball of fire which broke into three pieces and fell among the audience, describing the place and people where they came; one of these balls of fire dropped by the side of Mrs. D. M. Cole, and the others near relatives of the subrit in different parts of the ball. relatives of the spirit in different parts of the hall. Mrs. Cole said that it was the spirit of her mother, and that the description given was correct. He also saw the name Haviland & White, 622 Myr-

tle Ave.; saw a large store, like a grocery store; the spirit controlling was a lady, who said she came for Lewis White; the middle initial he had forgotten, giving these facts from memory. She said, "Tell my son that when he buried me in Yorktown, he did not bury me-only my body, and that I am often with hlm

Mrs. T. B. Stryker, who had been under spirit in-fluence all the time Mr. Baxter-tiad been speaking, was immediately controlled by a spirit who gave his name as "John Morris." He said that the chairman of the comference had given him a severe lecture when he, the spirit, had first controlled the "litwoman," because he used rough language, and identity, and he must come with his personality; that he had used the medium for good purposes and also for his own advancement in the Spirit-world. This spirit has proved his ability to use the medium; he is one of her best controls in private scances. He he is one of her best controls in private scances. He gave a great many lesis to people in the audience which were asknowledged as correct. by those pres-ent. A lady present said that she had never seen the medium until she came to the meeting, and what was given her, the medium could not have known. Mrs. Stryker was controlled by Starlight, another spirit, who uses her to give evidences of the life "boyond the sunrise;" she also gave many testal Mr. Baxter was then controlled and gave more

Arc. Differed to relieve any one who was suffering from Mrs. Holmes, a healing medium, gras present, kind-by offered to relieve any one who was suffering from

pain, but the latences of the hour prevented her ser-vices being utilized.

The Fraternity are under deep obligations to Mrs. for her kindness in coming to these medi-setings and taking the management of them. Stryker for her She is full of business, and always will be. She is a sincere and conscientious medium, and gives all who sincere and conscientious medium, and gift the pres-come to her evidence beyond question of the pres-ence of the lovel ones who have passed over to the S. B. NICHOLS.

There is a sound reason why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies, but not at all a fit place for men. Celery is not sweet until it has a frost and men don't come to their per-fection till disappointment has dropped a half hun-dred weight or two on their toes. Who would know good horses if there were no heavy loads.—John Ploughman.

The conclusion reached by Dr. Foster is precisely the same found by Dr. Dio Lewis, Dr. Robert A. Gunn, Ex. Surgeon-General Gallagher and others, and proves beyond a doubt the great efficacy of the dy which has awakened so much attention in tem the land and rescued so many men, women and children from disease and death.

Judge Tiffany-Spiritualism in Northern ohio.

To the Editor of the Religio-Philosophies Journal:

I, too, have read the clear, able articles by Judge Tiffany with both pleasure and profit. In the win-ter and spring of 1851, the Judge delivered in the Prospect Street Church in this city a series of lecures on Spiritualism. New and strange as it then was to me (I being a strong Methodist) the truths then, so clearly illustrated, found a lodgment in many minds that have since grown into a higher spirituality. Sixteen of these lectures were published in book form. I still have the book, as I presume many others have. The 14th lecture is entitled, "Christianity a System of Deception." He shows very clearly that Christ came to establish a spiritual government in man, and the present system called Christianity, had fed and stimulated pride, selfish-ness and animalism and was a counterfait entitlet ness and animalism, and was a counterfeit,

ness and animalism, and was a counterfeit. I was one of the getters up of the debate between the Judge and Professor Mahan, spoken of by one of your correspondents. I was glad to hear the truths then brought to light had done so much good. Prof. Mahan, Mr. Hurlbert who opposed us so strongly, and most of the actors have entered the celestial the second s life, yet the truths are being constantly better un denstood.

There are but few families in Northern Ohio but number at least one who has seen something of the angels. There is a very strong and good medium at Mantua, 30 miles from here. Several 9f our city officers have been there and seen their riends, I was there last Monday, and saw ten spirits very plainly; there inst Monday, and saw ten spirils very plainly; five of them were relatives; one was my wife, Carrie S. Lewis, who has been in the celestial life since May 14th, 1878. With these clear evidences of im-mortality there is little use for old theology; it is too much like the old fashioned mud wagons that were used to ride in before we had coaches and railroads. I have spent most of the summer in the vicinity of Chantanona. There are many Strictmalists vicinity of Chautauqua. There are many Spiritualists there; the sentiment has monified the clergy so that they teach progression or continued growth after death, as they call it. There is an earnest need for a spiritual camp meeting place on Chautanoua Lake; with a small outlay of cash and a little good sense, an excellent place with large attendance, could be with a small outray of tampe attendance, could be secured. If any of your readers desire it, I shall be relat to have them write me, G. F. LEWIS. glad to have them write me. Cieveland, Ohio.

J. B. Stamse'll of Leadville, Col., writes: Spir-itualism is having a healthy growth in our "city of the clouds." While we have no public meetings or assemblies, there are a number of private circles held such week in various parts, and a number of promising mediums being developed in the "home circles," and many are seeking a knowledge of the immortality of the soul. A good trance speaker or physical medium would find have a rich barvest. The dear old JOURNAL is a welcome visitor in many households. All, so far as I know, indorse its course in regard to cheats and frauds. Keep on in the good work, and angels speed the day when they shall be obliterated from the land.

Mrs. H. Alden writes: I could not afford to live without the RELIGIO-PHILOSOPHICAL JOURNAL, and do not intend to. I realize you are working for

of truth. The American Spiritualist Alliance holds regular meetings at Republican Hall every Sunday at half-past two P. M., and they are lively and interesting. Mrs. Milton Rathbun entertained them yesterday with an interesting essay, and Dr. McCarthy threw in his pepper sauce and dynamite to arouse the sleep-ers and provoke controversy. LYMAN C. HOWE. New York City, Dec. 17th.

San Francisco Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal

For many years the Children's Lyceum has been marked feature with the Spiritualists of San Francis-co, a few earnest workers working zealously in wif-ter and summer, year after year, to keep alive the in-terest in this important work. While so many other cities have allowed their lyceums to droop and die, it is greatly to the credit of San Francisco, that its because hears atendits on without comption of interlyceum keeps stendily on without cessation of inter-est. As indicative of the feeling existing among the San Franciscans with regard to the continuance of the lyceum, it may be noted that a collection in its aid being taken up, without previous notice at Me tropolitan Temple last Sunday evening, after the con-

Letter from Florence, Italy.

To the Editor of the Religio-Philosophical Journal:

Of Wednesday last, the 20th of November, J In-angurated our new Psychological Society. About 40 members were present, seven of whom were ladies. In my speech I called the attention of our brethren to the Society for Psychological Research in Lon-don, which being composed chiefly of scientific men and headed by Henry Sedgwick of Trinity College, Cambridge, is the first that has undertaken to inves-tigate the spiritual phenomena on a scientific basis, and bids fair to herald the way to the ultimate tri-umph of our scientific religion (as your journal called On Wednesday last, the 20th of November, I in and bids fair to herald the way to the ultimate tri-umph of our scientific religion (as your journal called Spiritualism.) We hope to do some good, as Flor-ence, though no longer the capital of Young Italy, politically speaking is still the monumental and glorious town which morally attracts the highest re-spect and sympathy of the whole nation, being re-vered as a center of learning and refinement, and as still possessing the prestige arising from its having been the cradle of art and science in our modern era, hesides being the birthplace of some of the greatest master-minds recorded in the annals of humanity, Dante, Leonardo, Michael Angelo, Gailleo, etc. I shall let you know every now and, then of the pro-gress we are making. SERASTIANO FENSIL grees we are making. SERASTIANO FENZ Florence, Italy.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.

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The Donkey's Dream.

A donkey laid him down to sleep. And as he slept and snored full deep He was observed (strange sight) to weep, As if in anguished mood.

A gentle mule that lay near by The donkey roused, and, with a sigh And kindly voice, toquired why Those tears he did exude.

The donkey, while he trembled o'er And dropped cold sweat from 'every pore, Made answer in a fearful roar: "I droamed I was a dude!"

Geo. P. Colby at Granite Falls, Minn.

To the Editor of the Beligio-Philosophical Journal: Last week Geo. P. Colty made a flying visit to our Last week Geo. P. Colby made a flying visit to our town, and in the four days he remained with us, he gave three public lectures and some fourteen "pri-vale sittings." His lectures were excellent, and were well attended and bis "sittings" were convincing even to conversion in almost every instance. Having been acquains, 2 with Bro. Colby ever since he was a little child, I can vouch for the genuineness of his medi-umship, and know that he has "come up through great tribulation" to the high position he holds as a lecturer and test medium. A. B. REGESTER. East Granite Falls, Minn.

President Arthur's Love of Music. You published some time ago that story about the weakness of the President for jig-dancing and ban-You published some time ago that story about the weakness of the Prelident for jig-dancing and han-jo-playing. Of course I suppose you were correct in stating that he is **Ph.** lightied to indulge in such pastimes now, but let me tell you he has a great fancy for music in any form, provided it is, well ren-dered. Even a well-tuned hand-organ attracts his attention. One day a few weeks ago he was driv-ing in from the Soldlers' Home, accompanied by Miss Nellie and myself. We had just turned into Fourteenth street when a hand-organ was heard playing a lively sin nearby. In an instant the Pres-ident's face lighted up. He seemed immensely in-terested, and when we reached the spot where the organ-grinder was standing the Prestent ordered the driver to step for fifteen minutes. We remained there until the Italian had exhausted his repertoire and his monkey had climbed into the carriage twice. Each visit of the latter was rewarded with 25 cents, which seemed to astonish his master when he re-ceived it, and then we drove on, and the organ-grinder and the children grouped around never grinder and the children grouped around never knew that the distinguished auditor at that singular musicale was the President of the United States.-Washington Sunday Paper.

Lather. The historical church doors upon which Lather nalled his famous ninety-five theses at Wittenberg in 1517 are now to be seen at the chief entrance to the Church of St. Bartholomew at Ber-lin, Wittenburg was bombarded during the Seven Years' War, and the church being almost leveled with the ground, the doors were badly damaged. They were, however, patched up and restored to their places when the church was rebuilt; but as they suffered a good deal from the effects of the their places when the church was rebuilt; but as they suffered a good deal from the effects of the weather, they were in time removed for safety to the Berlin Museum, where they remained until King Frederick William V, presented them to the Church of St. Bartholomew upon its completion. For the original doors, which are popularly known in Ger-many as the "Gates of the Reformation," new ones of bronze engraved with Luther's theses have been substituted at Wittenberg. These were given to the castle church in 1856 by King Frederick William IV., and are the finest things of that kind in Europe. Haunted House. The "strange proceedings"

and are the finest things of that kind in Europe. **Haunted House.** The "strange proceedings" in the haunted house in Shropshire, where boots, coal, crockery, bricks, kettles, clothes, stones, and panes of glass fly promiscuously about the place, and bombard the household, the neighbors, the doctor, and the police, still proceed merrily. The bewitched person on whose head, according to Shropshire lore, the blame of all these proceedings is to heaped, is a young girl named Emma Davies. At least, a boot and a lump of coal heaped themselves on her head, and wherever she goes she is accompanied by a whirlwind of miscellaneous articles of furniture. Two hundred years ago Emma Davies and a tar bar-rel might have illuminated the village green; to-day rel might have illuminated the village green; to-day she may be hired by Farini.-London (Eng.) Globe. Trout from the Clouds. A Port Hope let-ter to the Toronto Globe says: When Harry Shep-herd opened his store-it was raining hard at the

herd opened his store—it was raining hard at the time—some of the drops that fell upon the sidewalk appeared to be pretty large. On examination it proved that five speckled trout between three and four inchesiong had fallen from the clouds. Mr. Shepherd picked them up and placed them in a pall of water, where they swam around as lively as if they had not taken such an aerial flight. Capt. Robbins secured the finny strangers, and now has them in a glass was for the increation of the curious. them in a glass vase for the inspection of the curious.





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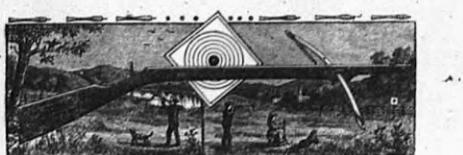
low rates. This is a most excellent Target Gun, for either annoement or service, and is entirely different from the ordinary Ceras

dun. The Hon Maurice Thempson author of that delightful book, "The Witchery of Arthery," writes: "I know of one bright erediad whose st is for the time a glorious one on account of your fun. Sincerely, I think this gun of yours the BEST AND MOST FFFEUTUAL TARGET AND HUNTING WEAPON EVER MADE FOR BOYS." (I Got, of Harwick isoninary, N.Y. agrs: "I bouch one of hor Target Guns and found it to be far superior to at p that I have ever tried. I blied a have with it at twenty price, and have shot several other small game." Bendes the above, hundreds of letters have come from poong men and hops in all sections of the montry, describing their good success in shooting pig-one, southering glorier. Ac., with this Gun.

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sample copy. Address THE INTER OCEAN, Chicago.

IA MAN READ WHAT IS SAID OF THE EGGLESTON TRUSS. Ozark, Dale Co. Ala, Decir 30 th, 1882 HICAGO, ROCK ISLAND & PACIFIC R This may certify that I Anthony Windham ngai 73 years have been afflicted with nepture for fourteen years & have been cured by a true manufar tured in Chicago, by By the central position of its East and the West-ny the shorts, res passengers, without chang Chicago and Kanasa City, Counce worth, Atchison, Minnespolis st dhange lines of road be Oceans. Its up cent, being co Beautiful Day equipment is unrive composed of Most sy Coaches, Magnifi nt, being composed of Most Confortable an cautiful Day "Coaches, Magniform Horion Re-ming Chair Cara, Fullman's Pretinest Princ-ceping Cars, and the Best Line of Dining Car the World. Three Trains between Chinago an issour River Points. Two Trains between Chi-go and Minnespolis and BL Paul, via the Famou "ALBERT LEA ROUTE." A New and Direct Line, via Sences and Kanka-kee, has recently been opened between Richmond, Moriolk, Newport News, Chattanouga, Atlanta, Au-guta, Nashville, Louisville, Lerington, Cineinaati, Indianapolis and Lafarette, and Omaha, Minneap-olis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains. Sloo, Joffer the as H: Egglestin Tickets for sale at all principal Ticket Offices in the United States and Canada.

Here is another of the many reminiscences that are going the rounds of the press concerning So-journer Truth: At one time during the war she was in Washington, and called on President Lin-coln and gave him her photograph, saying: "The face is black, but it has a white back to it. Will you please give me the picture of your face with a green back to it?" Lincola smilingly handed her a \$10 greenback, the vignette of which was the pic-ture of his face.

The Bacillus. The French physiologists, MM. Chambreleut and Macssous, have announced in a report to the Paris Academy of Sciences that they have at length succeeded in discovering in the milk of cows affected with inflammation of the spleen the bacillus of that disease. They have further suc-ceeded in their experiments in the reproduction of this micro-organism and in inoculating simulas with

The Tallest Bird Story. The tallest bird known to ethnologists was found by Professor Her-bert in the lower cocene deposits near Paris, France. It was over twelve feet in height, and could have bitten a man's head off as easily as a woodpecker can nip a cherry. The shell of the Madagascar bird will hold 240 hea's eggs.

Wanted Religion. London has 105 disused churchyards, which are slowly being adapted for purposes of recreation. Thirty-four of them have been fully completed.

A religious war has broken out between the Mus-sulmans and Christians in Cairo, and it is feared that bloodshed may follow almost any moment.

"Every epileptic sufferer ought to try Samaritan Nervine at once," says Bev. J. T. Etter, of New Glar-ds, Wis. "Its a never failing remedy."

"Analysis," says Russell, "is the grand instrument in all the operations of the perceptive faculties: and of all the implements of science, it is the keenest in its edge, the truest in its action, and the surest in the results which it attains. ¹ is the key to knowledge results which it attains, in the intelligence."

"I have been afflicted with an Affection of the Throat from childhood, caused by diphtheria, and have used various remedies, but have never found anything equal to BROWN'S BRONCHIAL TROCHES.— Res. G. M. F. Hampion, Piketon, Ky. Sold only in been G. M. F. Hampion, Piketon, Ky. boxes.

Man and woman were made for, and not like, one another. One only "Right" we have to assert in common with mankind, and that is as much in our hands as theirs—the right of having something to do.—Mrs. Muloch-Craik.

Try Buckinghan's Dye for the whiskers; it is an elegant, safe, and reliable article, cheap and conven-ient for use, and will not rub off.

The refinements and elegancies of life are not to be despised; they are to be received with gratitude to Him who has provided them for our enjoyment, but their possession does not insure bappiness.

My Son aged nine years, was afflicted with ca-tarrah; the use of Ely's Cream Balm effected a com-plete cure. -- W. E. Hamman, Draggist, Easton, Pa.

Act well at the moment, and you have performed a good to eternity .- Lapater.

Emotions are stars that guide only when the heav ens are clear; but Beason is the magnetic needle that directs when stars are hidden and shine no more.— *Richter*.

Say nothing respecting yourself, either good, had, or indifferent; nothing good, for that is vanity; noth-ing had, for that is affectation; nothing indifferent, for that is silly.



JESUS AND THE PROPHETS AGAINST -

> PAUL. BY ALSHAH.

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a debt of gratitude to Dr-Eggleston, and unsalisted by him, I have had no use teen- mon the this seems - a. truss for minaculous, but true, thanks be God and to the doctor is due praise for his mechanical shills A. Watsteen

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Continued from First Page.

who love the high commission of mediating for truth between the worlds, and defending the sacred banner of her revelations to earth, to unife more promptly, energetically and ardently for the irresistible strength so much needed and which can only through union be acquired and perpetuated.

God bless you, my brother and co-worker, for the fearless, firm hand that you have laid upon the monster deception! May you not be called hence until you have seen the fields in which you so faithfully toll, white with the harvest of the true reformation! Baltimore, Md. MRS. F. O. HYZER.

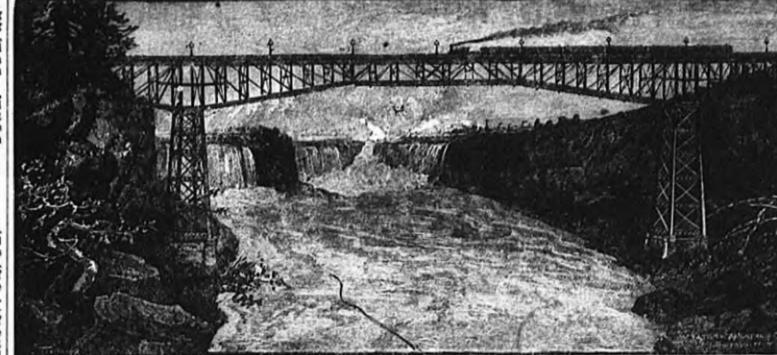
Departure of Dr. S. S. Lyon.

To the Editor of the Religio-Philosophical Journal: On the 28th of November, 1883, Dr. S. S. Lyon, a resident of November, 1853, Dr. S. S. Lyon, a resident of Newark, N. J., departed to the Summer-land at a little past 75 years of age. Dr. Lyon was the magnetizer of A. J. Davis, when his first book, "The Principles of Nature, Her Divine Revelations, and A Voice to Mankind," was given to the world. Dr. Lyon's acquaintance with Mr. Davis com-menced in Kohmayn 1845, and on the 27th of menced in February, 1845, and on the 27th of November of that year, the first lecture of the "Revelations" was given while the subject was in the clairvoyant state; it was repeated word after word by the operator, Dr. Lyon, and written by the scribe, Rey. William Fishbough. It was in this slow and careful man-ner that the entire book of 782 pages was transcribed from the lips of the youthful clairvoyant, who remembered not a syllable in his waking state of his utterances during the magnetic sleep. A friendship was formed between Dr. Lyon

and Mr. Davis at that time, which outlasted the changes and trials of subsequent years; and it was Dr. Lyon's wish that, should "Jackson" survive him, he might speak the last words beside his coffin: Mrs. Lyon, his brave and faithful companion, not only carried out that desire by at once securing the pervices of Mr. Davis, but also seconded ancervices of Mr. Davis, but also seconded an-ther strong wish of her husband's heart, to 'el' was, that the utmost simplicity and aosence of parade should characterize the funeral obsequies. The Masonic Fraternity, to which the Doctor belonged, quietly and in good taste, made all needful preparations in good taste, made all needed preparative proparation of the pleasant home, where friends gathered to greet the wife and children of the departed, and to bid a silent farewell to the venerated form, and there was, "not mournful and wordy prayers and tearful discourses, but a quiet and 'holy passover.

Mr. Davis gave in his discourse a brief account of the marvelous experience that marked his early acquaintance with Dr. Lyon, and noted the fact that so strong was that good man's love of truth, and so fearless was he in its promulgation, that when chosen to be the activity magnetizer during the delivery act the part of magnetizer during the delivery of the promised volume, he immediately relinguished a remunerative and increasing practice in Bridgeport, Ct., and removed to New York, sacrificing a fine social position withal, and devoting himself, in prospective poverty and obscurity, to any service he could render. From the first, said the speaker, he was a quiet, unobtrusive man, so opposed to shams of every kind that he was wont to conceal many of his own good qualities, lest they should be overdrawn. He covered up a warm and sympathetic heart under a frigid exterior, and it was only when a friend suc-ceeded in gaining his utmost confidence that the thick coating of ite malted and the genial the thick coating of ice melted and the genial flow of his loving, brotherly nature came like waves of sunshine to baptize and bless the receptive heart.

Mr. Davis spoke of the effect of interior teachings, as given at the lectures, on Dr. Lyon's own belief. From a gractical skeptic in regard to a future life he became a happy believer in the unending existence of the human spirit, and a devout, though silent, worshiper of the Divine Being. He came to feel that a new dispensation is in process of es-tablishment upon earth, and that as the arts and sciences are advancing the material pros-



Magara Again Spanned.

The Michigan Central Does it with a Steel Cantilever.

Every invention or improvement which facilitates intercourse between different sections of this vast country, makes for the common good, tends toward homogeneity, causes better acquaintance and serves as one of the mighty causes steadily and irresistibly pushing the race forward to a higher intellectual and spiritual development. Hence the illustration herewith shown of the Michigan Central's new cantilever bridge across Niagara River, will be inspected with interest by the JOURNAL's readers; and at the earliest opportunity they will take occasion to see and cross the novel structure.

The design is what is known as the cantilever bridge, the principle of which is that of a trussed beam, supported at or near its centre, with the arms extending each way, and one end anchored or counterweighted to provide for unequal loading. It is in practice an entirely new design, no other bridge as yet having been completed upon this principle-The Frith of Forth bridge in Scotland, with

the same plan. The design of the cantilever is such that after the shore arm is completed and anchored, the river arm may then be built but, one panel or section At a time by means of great traveling derricks, and be self-sustaining as it progresses. After one panel of twenty-five feet is built and has its bracing adjusted, the traveling derrick is moved forward and another panel erected.

Thus the work progresses section by section until the ends of the canti-lever are reached. when there still remains a gap in the structure herewith illustrated, of 125 feet--to close. Into this is swong and suspended from the cantilever arms, an ordinary truss bridge forming the connecting link and completing the structure.

A study of the following figures will aid the reader in understanding the dimensions of the Michigan Central's bridge.

Height of abutments	-		80	feet
Height of steel towers,			180	*
Height of clear span above the river,		÷.,	245	
Total weight resting on steel columns,	1.14	1	,600	tons
Total length of bridge proper,	-	1.00	895	feet
Length of canti levers,	375	and	395	
Length of fixed span,			125	
Length of clear span across the river,			100	

The bridge was formally opened last week a clear span of 1,600 feet, is being built upon after being put to the most crucial tests of this plan, and in this country the Fraser its strength. The test began at noon, on the River bridge, 315 feet clear span, on the Ca- 20th, when two trains, each consisting of nadian Pacific, is now being constructed on ten engines and twelve gravel-loaded flat

cars, moved slowly upon the bridge, simultaneously, and after going a short distance, stopped for the test to begin. After frequent stops for levels, occupying seventy-five minutes, the foremost engines reached the American side, halted for the last time, and all set up a loud whistle.

The arrangement of engines was peculiar. There was first on each track an engine, then two flat cars loaded with gravel, then another engine and two cars, and so on to a third set. But the fourth engine was followed by three others. Then came the alternate flat car and engine style. 'This brought four engines on each track massed in the centre of the bridge. The structure settled perceptibly, but this was expected, and when the immense weight of twenty engines and twenty-four flat cars, amounting to 3,752,000 pounds, was removed, it returned to place so exactly that in some cases the level failed to detect any remaining deflection. The engineers report the deflection to be six and onetenth inches on one track and six and a half on the other.

Of the eight hundred trains traving the city of Chicago daily, the Michigan Central sends its full quots, and with the completion of the bridge this always favorite passenger route will at once gain additional favor with the public.

An Incident of Our Good Samaritan Mayor's Public Spirit and Benevolent Heart -Information Wanted.

Among the multifarious duties assumed by the present indefatigable and/genial Mayor of Chicago, is that of being present at the arrival and departure of all the principal passenger trains of the forty railroads, to welcome visitors to the hospitalities of the city or to bid them an affectionate farewell, as the case may be. At 4:25 P. M., on Friday of last week, he might have been seen stand-ing beside the magnificent train of the Mich-igan Central's "limited express." The windows of the palace cars were filled with expectant listeners as Mayor Harrison, doffing his soft hat with inimitable grace, began: " Ladies and Gentlemen! On behalf of the citizens of the most promising city in the world, I am here to bid you adieu. You have been entertained in our huge and royally managed hotels; you have been chaperoned through the labyrinthian passages of our stupendous retail and wholesale stores, and you have cheerfully exchanged money for such valuable articles as were needed, happy in the knowledge you were buying every-thing below cost of manufacture. You have visited our tremendous packing houses, where you saw the fractious, long-horned, Texas steer at the north door, and jumping upon a softly cushioned car propelled by electricity, you were quickly carried a mile to the south door, reaching there just in time to see that native of Texas, now beautifully dressed and quartered, being hung in a refrigerator.car and destined for New England. One minute your ears were assailed by the unearthly squeals of a huge swine and then you saw something that looked like a streak of greased lightning, and, going to the rear of the building, you saw the squealing animal of a moment before, thoroughly cooled and quietly resting in a bed of salt surrounded by a barrel, bearing the legend, 'Prime Mess.' You have been jumped from the basement floor to the twelfth story of our office build-ings, and then dropped to the bottom in the twinkling of an eye, in one of our perfect-ly safe water elevators. You have drankthe gentlemen I mean, or might have done so, in one or more of my five thousand saloons. You have gazed upon the handsome form of Chicago's best Mayor, and heard his inspiring, sympathetic voice. You have ----. But why need I worry you further. You have staid with us so long as your money held out, and but for this, my fellow-citizens would not hear of your de parting. Now go, and may you soon return with purses replenished. I need not wish you a safe and pleasant journey; having placed yourselves in the care of the Michigan Central, this is already assured." The last word was uttered, the train started on its thousand mile fly and Mayor Harrison turned to depart. As he approached the southwest door of the fire-stained relic of a once fine depot, his benevolent eyes saw seated on the cold stone, a seedy but respectable looking man, his dress suggested his connection with the clerical profession, and he was evidently dying of a broken hear?. Calling patroldying of a broken hear?. Calling patrol-man Fogarty, the mayor placed the poor suf-ferer in a carriage, disdaining to await the arrival of the patrol wagon, and supporting the stranger in his arms ordered the carriage driven to Harrisen St. Police Station. On arriving there it was found the man could not speak. Under the kindly care of the authori-ties the stranger's bodily health is, as the pa-per goes to press, said to be improving; but the suspicion that he is a victim of disappoint-ment in trying to deadhead his way on the M. C. R. R., has deepened into sad conviction by the discovery of two essays in manuscript carefully wrapped in a faded yellow silk handkerchief and concealed in an inner pock-et of his vest. From certain marks on the et of his vest. From certain marks on the sheets it is surmised that the longer article entitled "Future Punishment," was rejected by Dr. Edwards of the N. W. Christian Advo-

cate, and this causes the detectives to think the man may be some heretical Methodist .minister. The RELIGIO-PHILOSOPHICAL JOURNAL has

been requested to publish the shorter manu-script in the hope that it may lead to the identification of its owner. Here it is:

AN ALLEGOBY Respectfully and hopefully dedicated to O. W. Rug-gles, who in railroad struggles, never juggles.

The Other Man doted in York. The Other Man doted on ale and raw beel; he born across the channel from Cork. The Man was industrious and Maud, S., he ca

his bread by the sweat of his brow; it made him per-spire to keep all his stock watered. He had a 1-o-n-g three-tined fork with a crooked handle; the tines were a triffe longer than the handle. At the crook in the handle it was Albony; the socket was set in Buffalo; water could not spoil the handle One tin was nickel-plate, one was steel and the third was C. S.—whatever that is, The Other Man had a great big Trunk; it was a Grand Trunk, indeed! it was generously bonded and held much.

Their standard authority considered: We find written in 1 Kings, 22:23, as follows: "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets," etc. The right to question this author-ity, as being consistent with Divine attributes, is a prerogative that we enjoy and ex-tend to others, perceiving its necessity in reason and in the adjustment of such objection.

How will we proceed to try the spirits? This question suggests a method. The irregularity so prevalent with those not famil-iar with the laws governing spirit control, reflects serious discredit upon the fact of spirit return, as well as the reputation of many of our reliable mediums, who have met the want of honest inquiry. The character of mediums (as essential to investigators) and their susceptibility to surrounding in-fluences-that of the circle-being favorable or unfavorable, are important t

DECEMBER 29, 1883.

pressions of comfort and consolation, even as the "spirit giveth utterance," as was predict-ed, during our earlier experiences, when the mind was being relieved of the burden of

old theology. I come now to the question of spirit prophecy, ias favoring the advancement of our cause by material aid to be obtained from cause by material aid to be obtained from the rich of this world, under the influence of spirits inspiring men to contribute of their wealth in its behalf. My opinion is, that the late Mr. Seybert was influenced by spirits to contribute as a legacy the handsome sum of \$60,000, to be used in the scientific investiga-tion of Spiritualism. The truthful prophecies of spirits are more frequent in this direction that formerly. My own personal experi-ences in my own interest as well as others, confirms the claim that spirits have the powconfirms the claim that spirits have the pow-er to foresee events in the history of men personally, and of national events that interest all.

The golden words of the inspired author, G. B. Stebbins, are far-reaching and applicable to all:

"We must search and question, that we may affirm and verify great truths of the soul.

Another writer and poet says:

"For some grand object man appears to live; To run his transfort race while here, Until he maches that goal "Where drops the body to uplift the soul." -

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EXAMINATIONS





There was a Man. There was another Man.

Both these men were ambitious. The Man was born with a German silver spoon in

perity of mankind, so the incoming of moral and spiritnal truth will bring in process of time such advancement in the higher and diviner qualities of human nature, that the unity of the race may blogsom on the summit of civilization, and the nations of the world combine in the Brotherhood of Man.

The speaker proceeded to give once more the beautiful philosophy of death—that when the bodily powers fail, the spiritual forces take supremacy and gather from all the organs of the body, and from the minutest part of every organ, the elements that go to the formation of the spiritual body; that this body is formed during a process that is called death, sometimes in the room where lies the worn out form, sometimes in the -upper atmosphere, and then by a law of attraction as unerring as that of gravitation, it is drawn to the far divine atmosphere, the limitless golden continents, and the "beautiful hills" of the Summer Land. And this is The Resurrection.

Ach

MARY F. DAVIS. The Champion Bird Story.

A remarkable bird story is related by Thos. Prince, of Carson River, Nev. A pair of robins built a nest on a fence near his house, robins built a nest on a fence near his house, and in a bush not far away a pair of cat-birds had their home. The young in both nests were hatched about the same time, but after several days the catbirds were seen no more, having probably been shot by boys. The young catbirds were evidently starving. When the robins came with a worm or beetle for their young, they always alighted on the top rail of the fence before hopping down to their nests. Every time the robins thus alighted the little catbirds opened their months them and their hade and made and mouths, thrust up their heads, and made an outery. They were begging to the best of their ability for food. The robins appeared to understand the appeal, and began feeding thethungry little catbirds. They did not do what they had undertaken by halves. Every evening the female robin sat on her own nest and warmed her young, while the male robin took the nest of the catbirds. In this way both broods were reared, the little orphans growing up as strong and lively he though they had been cared for by their own parents.

WHY THEY CLINCHED .- According to F. C. Smith, the custodian of the British Museum, the driver (Anopina), an ant of South America, when overtaken by a flood, was observed, as by a preconcerted signal, to rush to a certain place, where thousands met, clinching each other until a ball of living ants was formed a foot in diameter. The intelligence of this action was evident when the water floated the ball away down the stream, final-ly striking against a tall tree, to which the outside ants clung, the entire colony escap-ing aafely to the upper branches. One of these balls can be seen in the British Muse-

There was a Garden beyond the lakes. In that larden were plums; many and big plums; they were Garden ripe all the year.

The Man wanted this fruit; he wanted the best and most of it. The Other Man wanted plums too; he feared there

were not enough for 2. There was a struggle for the plums. In this struggle the C. S. ppfog of the fork owned by the Man of York rubbed against the Other Man's

trunk. This created unpleasant friction and gave rise to

robust diction. The Man swore by the oath of a big Dutch drover

he'd find a lever and cant the trunk over. Hearing this, the Other Man lost his spunk and meekly crawled into his trunk. Fearing his life in

danger would be, he turned the lock and swallowed the key. The Man, having succeeded in his plan, dispelled

his fighting fever; and cooling himself with a Jap-anese fan, triumphantly rode his *Cantilever*—on or about the twentieth of December, 1883, as near as it can remembered be.

Spiritualism and Mediums.

BY J. K. JONES.

To the Editor of the Religib Philosophical Journal:

"Beloved, believe not every spirit, but try the spirits whether they are of tiod."-1 John 4, 1.

As this eventful year is drawing to a close, with its conflicts, mighty achievements, fear, disasters, etc., and in view of your fearless efforts in defense of truth as manifested in Spiritualism, I am impressed to send you a few thoughts from experience and reflection. It is true that there is much that is mysterious and perplexing in modern Spiritualism, rendered more so by the imperfect methods applied in its investigation; added to this is the Atheism and indifference of those who hold the theory of man's immortality, yet re-ject the proofs in its support by returning spirits, showing that there is much work yet to be done.

We consider the educational prejudices at war with this great truth, and the wonder is, that spiritual phenomena have reached their present popularity and become so universal. The prominent position the spiritual philos-ophy has attained, under the recognition and patronage of many of the most eminent scholars in science and philosophy, is a mat-ter of deepest interest to all humanity. The philosophy so approved and sustained, teaches that man as a disembodied spirit retains his mental characteristics and moral qualities as known in this life, either for good or evil. The common objection urged by many Chris-tian people is, that communications purporting to be from returning spirits being often unreliable, that the merits of the whole sub-ject should be ignored as diabolical; that if spirit messages were invariably truthful, as "from God," they would accept the testimony. To apply this rule as a criterion by prefer-ence, involves a difficulty, harder to recon-cile than the lying attempt of a spirit of anch character. such character.

view.

Frequently the demands for spirit phenomena are unreasonable-beyond the power of spirits or medium to perform. Yielding to this pressure as a matter of interest, is a prevalent cause of disrepute and dissatisfacof some method by which mediums are ren-dered less dependent upon public patronage, thus curtailing the possibility of perversion under the incentive to meet their necessities. We advise all to work within the limit of their medial power; to hew close to the line of integrity, for by their good work will the dignity and power of our cause be known and felt.

The necessary conditions with regard to the formation of circles, so commonly known, such as honesty of purpose, etc., necessary to the solution of this question, meets the ap proval of every reasonable mind and tending to remove the popular prejudices prevailing against it. But while these rules or condi-tions serve as methodical means to try the spirits, the superficial, credulous class of in-quirers, ever ready to believe on the slightest evidence, induige in the extremes of conclusion, ranking themselves with those of whom Solomon speaks. "The simple," who believe every word or sign that may be given, and have been forced to bear the result of their fanaticism in business and the social relations of life. Their weakness is strength to cunning impostors, who thrive in the ratio

of simple credulity. The fact of spirit communion and inter-vention stands between these imperfect writs of hindrance, and seeks protection as it ap-peals to the senses for closer, discrimination, and a just rendering of its claims.

As a matter of consolation and encouragement to the Christians, who are opposed to the fact of spirit return, we would quote the language of Bishop D. W. Clark: "Is it not possible that our departed kin-

dre'-our parents, our companions, our dear children, that ' ave passed from us in the bloom of life, a loved brother or sister-may revisit earth, and come to minister to us in that which is holy and good, to breathe around us influences that will draw us heavenward?"

Again, we have the forcible language of Debrico, a distinguished Catholic author, as a rebuke to one who wrote against Spiritual-

"It is a truth, not only of the Catholic faith but of true philosophy, that the souls of the departed can return, and, are in the habit of returning in the Divine power and virtue.'

The significance and application of the appeal made in the distant past applies to this age and generation, and to all future time. Its importance is felt on every hand —in all that pertains to human life here and hereafter.

I have moved in the medial sphere of action for many years past, imparting to others what I know of things spiritual; and by manifestation I have proved the power of spirits to heal the sick, describe those re-turning to their friends of earth, with exSARAH A. DANSKIN,

Physician of the "New School,"

PUPIL OF DR. BENJAMIN RUSH.

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