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

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

CONTENTS.

F.BST PAGE. Spirit Visitors in San Francisco. A Letter from the Author of "Startling Facts," Giving an Account of his Experiences with Mrs. Reynolds, the Materializing Medium. The Culture of Man.

SECOND PAGE. Inspiration. Joe Smith's Theology. Further Particulars Concerning Prof. Denton and the New Guinea Expedition. Free Thinkers at Salamanca. Miscellaneous

Torro Page.-Woman and the Household. Letter from Sydney, New South Wales. Book Reviews. Magazines for January not Before Mentioned. Miscellaneous Adver-

FUDETH PAGE. Special Notices. Notice to Subscribers. Spirit Manifestations. The Home Circle. The Radical Review. Kesab Chunder Sen-Death of the Head of the Brahme Semaj. A Bad One. A Young Lady who has two Distinct States of Being. Organization-A Voice from Australia. The "Professor" Endorses the "Doctor" and Forms a Syndicate.

FIETH PAGE. General Notes. Meetings at Lester's Academy. The Philesophical Society. Miscellaneous Advertise-

SIXTH PAGE .- Baby is Dying. Prof. William Denion. Drink ing to the Gods. The American Akademe. No Future Punishment. Is There a Future Punishment? Letter from Villa Ridge, lilinois. Letter from Mexico. Prof. Swing's "Inferences from the Being of God."

SAVENTH PAGE .- Mount of the Holy Cross. Miscellaneous Advertisements.

EIGHTH PAGE.-Open Letter to Hon. Joel Tiffang. The Views of Hon. Joel Tiffany. Common Sense in Spiritualism.

For the Religio Philosophical Journal. Spirit Visitors in San Francisco.

A Letter from the Author of "Startling Facts," Giving an Account of his Experience with Mrs. Reynolds, the Materializing Medium.

Last July I visited San Francisco. While there I had three materializing scances with Elsie Crindle-Reynolds. The reports I had of this woman made me cautious how I accepted her "glitter for gold." I met her in the first scance at the private house of the Rev. Dr. Morrison. This gentleman is held in high repute in San Francisco. Like many others, he is investigating spirit phenomena. "If our friends in the Spirit-world can visit and talk with us," he said, "I want to know it." Hence he engaged Mrs. Reynolds to hold a materializing scance at his family resi-He invited me to be present and I at-

At the time and place designated for holding the seance I found about twenty ladies and gentlemen assembled. Some were members of Dr. Morrison's congregation. Several were Spiritualists and others were of the faith of Ingersoll. The back parlor, used ordinarily as a private study and library by Dr. Morrison, was improvised into a cabinet for materializing spirit forms. The door-way between the front and back parlor was draped with dark curtains.

In front of this curtain, sat Mrs. Reynolds talking freely with all. In my conversation with her I had a good chance to examine the

with her, I had a good chance to examine the features of her face. When I look at a face closely, I do not easily forget it; I seem to photograph all its details upon my memory for all time. I have her now in my "mind's eye" just as she appeared that night, and could, had I the talent of transcription, put her image faithfully on canvas.

Inside the curtain was placed a lounge. This I saw before the seance began. The company sang hymns and songs for a few minutes, after which Mrs. Reynolds became entranced and rose from her chair. She turned her face to the curtain and put it aside gently with both hands, revealing the empty lounge as already stated. She entered the dark chamber, but before the curtain closed or she had time to recline, presto! almost "in the twinkling of an eye," a female head appeared at the middle of the curtain and in a scarcely audible voice, said: "Lower the light." I thought at first it was Mrs. Reynolds who spoke, but in a few seconds the spirit of a young woman came out of the back room into the front parlor with the same face we had seen, and a form clad in flowing folds of

Mrs. Reynolds has been charged while giving materializing shows, of conveying into her cabinet in a tin horn, masks, dresses. jewelry, wigs and other paraphernalia. But this dress was not crinkled, as if it had been just taken from a tin-horn grip-sack; it look-ed more as if fresh from a laundry. As the curtains opened to allow the spirit to come out into the front parlor, the form of a woman, in a dress similar to the one Mrs. Reynolds wore when she went behind the scenes, could be plainly seen lying on the lounge. I know how easily appearances deceive us, and that this womanly form, which we could see only for a second or two, might have been a stuff-ed dummy or a sick monkey, but the tout en-semble looked very much like Mrs. Reynolds and I think it was she.

The spirit woman came into the room with a light step and radiant face. She talked I have no personal interest in Mrs. Reynfirst to one and then another, until almost olds, and I do not hold myself responsible for

every one present had been spoken to. When she spoke to me, she called me by name and extended her hand, which I firmly grasped. It was cold, clammy and pulseless, yet firm. I looked at her face closely and it was not Mrs. Reynolds. If it had been I could have recognized it and would have done so in a becoming manner. I don't think there was a person in the room who believed this young wom-

an was Mrs. Reynolds.

The conversation between her and myself was mostly about my book on Spiritualism, and the esteem put upon it in the Spiritworld. One remark she made caught my attention in a bewildering sense. It was in effect this: "I must now go! I cannot hold the medium any longer!"

What did she mean by "holding the medium?" Are we not to know? Can we not understand the rationale?

"Much we discover, but allow More remains concealed than we can show."

It is worthy of notice while this young woman (Mrs. Reynolds is 45 years old) was speaking in the front room, a gruff mascu-line voice and the immature accents of a child were colloquially engaged in the back

As she could not "hold the medium any longer," she retired into the back room again, and as she did so, another young woman not so tall nor so fleshy, with her hair differently and more elaborately arranged, came out with a tin horn in her hand. This she swung as a "dude" swings a "la-de-da" walking cane. It was at least three feet long and the big end not less than four inches in diameter. Every time she swung the horizontal position and held it for a few seeonds, a vigorous voice would speak from it, distinctly, intelligently and with good judg-ment to those near it. I have heard voices similar to this in a horn, in a dark circle, but never before in a light one. This young woman (spirit) was not the same that came out first and I am very positive that neither of them was Mrs. Reynolds.

As a medium, Mrs. Reynolds has been broad ly charged and convicted of trickery in her materializing scances. This I knew when I went to Dr. Morrison's house and was therefore not entirely unprepared to detect deception, but after a close scrutiny of all the surroundings. I am free to confess I could discover nothing that did not seem to be open and fair, or anything upon which to hang a suspicion of fraud in the manifestation. If it was a show to call the evadulous I could it was a show to gull the credulous I could not then see, nor can I yet comprehend how these manifestations could be other than genuine, unless she had confederates concealed in Dr. Morrison's library, which is an assumption entirely too vagarious to soberly entertain.

During my three sittings with Mrs. Reynolds I saw fifteen spirit forms, differing in age and size from that of a child to a centennarian. I did not only see them in a material form, but in good light sink to the floor, where they faded away, leaving only blanks in their places.

Dr. G. B. Crane, of St. Helena, California, recently wrote me as follows:

"Two juries here decided the death of a young man, suicide! A friend accepting the verdict was told afterward in San Francisco by a medium that 'Mongolians murdered me E. B.' That same day, 60 miles away two Chinamen were arrested on suspicion of having committed the murder. A week later at Mrs. Reynolds's scance, 'E. B.' who used to be in my employ materialized, and showed himself as plain as I ever saw him. He talked with difficulty, but I understood he wanted me to tell his father that one Chinaman was less criminal than the other, and he told

which.

"A week later with the same medium in a bright light, he appeared again as natural as I ever saw him, but could not or would not answer me a single question. A girl who used to go to school with him in St. Helena, stepped to my side, when he instantly called her by name and spoke of her sister. by name and spoke of her sister.

Now why could he talk with her and not with me?" [Because you magnetically stifled him! N. B. W.] Mr. Crane continues: "My wife appeared to me as natural as in the best days of her earth life. Same night, while pondering on these wonderful manifestations a woman dressed in common costume came out of the cabinet room and took my hand and led me to the apparently sleeping medium. As she placed my hand and her own on Mrs. Reynolds's forehead she instantly vanished! Yes, as suddenly as light disappears on turning off gas. The curtain was turned aside letting light enough into the cabinet to make every object discernible all the

I mention this experience of Mr. Crane's as corroborative of a similar one that occurred to Mr. D. H. Haskell, who attended my séance with Mrs. Reynolds. He was called to the centre of the room by a spirit who placed her left hand on his right shoulder, and he, his right hand on her left shoulder, grasp-ing it firmly as he alleges. In this position they approached Mrs. Reynolds who was re-clining on the lounge, just inside the curtain; both he and the spirit then, at the same in-stant touched Mrs. Reynolds's face with their disengaged hands, when quick as a flash or a passing thought, the spirit vanished! leaving séance with Mrs. Reynolds. He was called to passing thought, the spirit vanished! leaving nis hand empty.

A preacher told me that that must have been a delusion, for said he, where did the flesh and bones go tol. I replied by asking him where the blood and bones of the "Son went when he vanished? It was enough.

what ske may do as a medium or otherwise but I can not help believing that she dealt fairly with me and my friends and that she is at present, in my mind, the best material-

izing medium I have met any where.

Let us be just to others as we would have all men to be just to us.

Cincinnati, Ohio.

N. B. Wolfe.

For the Religio-Philesophical Journal. The Culture of Man.

The wonderful tree Ygdrasil sent its mighty branches upward to the highest heavens, while its roots penetrated to the lowest hells. But this old Norse legend did not exaggerate the greatness of the task which the modern educator has before him, if he would devise a system of human culture so broad and high and deep that it will meet all the demands of modern life. We need vastly more than the partial and one-sided remedies implied in "Moral Education" or "Technical Schools" or "Quincy Experiments." These have only touched parts of the question. We can find its solution only in the nature of man himself. He is the subject we are to work upon. A system of Integral Education must be based upon a scientific knowledge of man's mental and physical constitution. and physical constitution.

The life of man is three-fold; it is Intellectual, Social and Industrial. A true edu-cation must therefore include the head, the heart and the hand. It must be a system of Instruction, of Culture, and of Training. That is, it must impart knowledge by natural and attractive methods, it must cultivate all of the mental faculties in a systematic manner and it must give a physical training. manner, and it must give a physical training which shall fit the pupil to fill a productive place in the living work of society.

NATURAL METHODS.—The old Greek geome-

ter told the king that there was no royal road to geometry. One might think from our modern methods of teaching that our instructors had taken a sort of grim delight in rendering all the paths of knowledge especially unroyal and disagreeable. They have been teaching the knowledge which is in books as though it were something essentialy different from that which exists in real things. The black, dead letters of a book have no vitality. They do not reach the child's feelings, the quick centre of all his intellectual activity. The Intellect, the Feelings and the Will are lighted together be reings, and the Will are linked together by re sponsive laws of mental action. We must use them all in connection. As the gymnasts increase their lifting power by harnesses which distribute the pressure on many parts of the body, so we must take the excessive pressure from the intellect of the schoolchild, and let more of it bear on his feelings and his will. We must realize that it is just as natural for the child to acquire knowledge as it is to breathe. If we conform our methods to the natural laws, then education will become a vital growth, and not an artificial process. The Object-lesson method and the Kindergarten have developed a little of this better way. But these were not planned so as to be adapted to the older children, and what is a far greater and more fatal defect of these plans is that they were not arranged in such a way that their use would secure the systematic culture of all the mental faculties. Thus they missed the most central and vital part of education.

We must speak to all the senses of the child. These are the doors through which all his materials of knowledge must come. To him, this world is a concrete world. It is made up of things. It is in this world of objects that the keen senses and active imagin-ation of the child take perpetual delight. It is to bring this objective world within the school-room, that we invent the color balls and blocks, the tablets and weaving slats, the paints, patterns and leaves, for the young-er pupils. It is for this that we organize the industrial plays and training shops for the older hands and brains.

SYSTEMATIC CULTURE.—This is the very centre of a true education. The studies of the school must be so arranged that they will secure the systematic and daily culture of every mental faculty in each pupil. In this way we can develope the character into com-plete symmetry. It is not enough that we make the process of learning an attractive one. We must make it the high and successful instrument for the integral culture of man. We need to use all of our faculties in doing the work of life. And these faculties are all subject to one common law of growth. Each one can be cultivated by bringing the proper influences to bear upon it.

If we attempt to cultivate a part of these with the rest untouched, we shall violate a fundamental law of the mind. All scientific men are agreed that the feelings or affections are the starting point of mental action, while the intellect and the will are the interpretations are the starting point of mental action, while the intellect and the will are the interpretations are provided to the starting point of the s struments employed to gratify them. For example, the sensation of hunger arises in appetite, one of the feelings. But in order to satisfy this hunger, we must use the intellectual faculties to remember about food, to reason how we may get it, and to guide us in our search. Then we must use the faculties of the will to move our muscles in procuring, preparing and eating the food. Every one of the feelings is governed by this law of interdependence. Even religious feeling is fully subject to its imperial sway. Wisdom and Will are the natural servants of Love. The brain is so constructed that each time the feelings are excited, the intellect and the will are inclined to respond. This is the natural law of internal harmony, and our school should conform to its requirements.

the intellect without we also train the two other departments of our nature. Yet the schools of civilism have attempted to accom-plish this absurd thing. The direct bearing of the studies and the methods pursued in our schools is upon the intellect alone. And chiefly, too, upon its lower groups of perception and memory. In the higher grades of schools and colleges, some little attempt is made to address the reasoning faculties. Day after day a part of the intellect is brought under the stimulus of systematic exercise and study, while the emotions and the will are only appealed to in a slight and irregular way. Once a week, the Sunday school or the way. Once a week, the Sunday school or the church will spend an hour's time on his religious faculties. Out of the whole twelve groups, only three are trained. We have no right to expect that men will be morally upright, socially wise and pure, and physically industrious, if we leave the moral, social and physical nature uncultivated. We must only expect that the tree of life will bear the astringent, wild apples of discord.

The school must organize the intellectual,

the social, and the industrial or physical life of the child. We turn his plays into instructive means of mental training. The whole school is formed into groups, and each group has an elected leader, of its own number, who helps to direct its studies and its plays. In all this we are guided by a natural law. For the young of all animals, man included, attempt to do in sport and play just the kind of things which they are going to do as the serious business of life, when they reach adult years. The young kitten chases a ball, watches it, and springs upon it as though it were a mouse. The incipient mouser is there, struggling for utterance and discipline. The lamb does nothing of the kind. But he skips and wanders about, betraying and preparing for, the ultimate grazing occupations of his mature kindred. Now we can easily organize these instinctive tendencies, we can make them successful means of teaching. And, after the fifth year, they may become more or less productive to society. It does not satisfy the child that all his plays should be abortive, and none of them real.

The engraved model of the School will bring this plan of integral culture vividly before the mind. The special hours for the culture of each group are here given in figures, with three principal divisions of its studies. In the table of studies, one hundred and forty-four divisions are given.



MODEL OF THE SCHOOL.

The studies are classifled with reference to their distinctive and direct influence upon the different faculties. Commencing at five or at six o'clock in the morning, we take up the sensitive or domestic group. We spend the hour in teaching the art of bathing, toilet, and dressing, with the effects of the different kinds of clothing, in its material, color and form. Next we teach them the art of eating, including the subjects of odors, thavors and digestion. Third, we instruct them in house cares, cooking and table serving. All these studies tend directly to stimulate and develop the faculties of the domestic or Home group. The next hour, from seven to eight A. M., the Art or perceptive group is the subject of culture. Here we use geometry, arithmetic and measuring; we teach the elements of drawing, painting and penmanship; and we give object lessons in geography, botany, and zoology. These studies tend to develop the perceptive facul-

PLAN OF STUDIES IN THE SCHOOL. Group of Home, 5 to 70'clock. Art of dress ing—bathing, toilet and costume. Art of eating—flavors, odors and digestion. House and field -house care, messages and field cul-

Art group, 7 to 8 o'clock. Mathematics geometry, arithmetic and measuring. Graphcs-drawing, painting and penmanship. Object lessons—geography, botany, and zoology.
Commerce group, 8 to 9 o'clock. Engineering—civil, mechanical and locomotive. Fertility—textile culture, fertilizers and stock raising. Commerce-distribution, traveling and transportation.

Familism, 9 to 10 o'clock. Learning-We see clearly that we can not rightly train | obedience, guidance and study. Amusements -plays, festivals and work. Service-wait-

Letters, 10 to 11 o'clock. History-civilization, biography and chronology. Language grammar, speaking and music. Publication—books, newspapers and correspondence.
Wealth, 11 to 12 o'clock. Factories—order in work, tools and machinery, fictiles and textiles. Economics—expenses, ownership and exchanges. Storage-providence, ware-

ing, altruism and patriotism.

houses, harvesting.

Marriage, 12 to 1 o'clock. Dualism—sexstructure, floration and rites. Hereditytransmission, permanence and variation. Luxuries-recreation, caressing and pleas-

Science, 1 to 2 o'clock. Laws—logic, men-tology and rules. Beauty—esthetics, sym-bolism and adornment. Science—mechanics,

cosmology and dynamics.

Labor, 2 to 3 o'clock. Justice—rights, duties and penalties. Utility—labor groups, industrial plays and trades. Environs climate, forestry and horticulture. Culture, 3 to 4 o'clock. Hospitality—entertainment, conversation and friendship. Reform—discoveries, teaching and adoption.

Manners—mimetics, morality and elocution.
Rulership, 4 to 5 o'clock. Leadership—authority, training and ranks. Elections—voting, grouping and transferring. Displays-standards, exhibitions and processions.

Religion, 5 to 6 o'clock. Worship—cere-monies, spirituality and belief. Unity—philanthropy, interchanges and discipline. Enterprises-reclamation, improvements and undertakings.

In this way we proceed with all the twelve groups, giving an hour to each one, and taking them in the responsive order of their mental action. As far as possible, each faculty is cultivated through its own proper objects of action and the second control of their controls. betraying and preparing for, the ultimate jects of action, and not simply through vergrazing occupations of his mature kindred. bal instruction. Thus the Friendship of a the little girl plays at keeping house with a child is cultivated by its doing friendly deeds; fellows justly; and its Invention by teaching it how to make articles of use and play. A child learns naturally by seeing others do things, as well as by the trial of its own powers. It forms its abstract ideas by seeing them exemplified in concrete objects.

The studies in our table have been arrang-

ed with direct reference to their bearing on the practical departments of actual life. Art, letters, science, culture, religion, marriage, familism, home, commerce, wealth, labor and rulership, all these are the concrete realities of life, they touch the questions of our daily happiness, they sum up all the vital interests of the individual and of society.

This ideally perfect plan of the school gives four hours a day for intellectual, four for social, and four for industrial culture. The four groups of Rulership, Labor, Wealth and Commerce exert their influence directly on the muscular system, and their culture there-fore belongs to the physical side of educa-tion. Yet more or less labor is used as a means of teaching in the other groups. When night comes, we are certain that every faculty, in each one of the pupils, has been brought under systematic culture. We have not proceeded by guess-work, nor relied upon good fortune, or pretty precepts. We have insti-tuted a direct relation and correspondence between each part of the school and the plan of the human mind. When all the twelve fruits of the tree of life shall have a true culture, then indeed will their rich flavor bear the strength of healing to the nations.
PHYSICAL TRAINING.—At the age of fif-

teen years the character and tastes of the youth have been well studied by his teachers, he has learned the use of various tools in the workshop or on the farm, and hence he is ready to choose his profession for life. So far, the studies have been similar for all the pupils. They have included such facts and principles as all classes of persons will find of use as they pass through life. But now each one is to take up the special and elaborate studies which belong to his chosen pursuit, and follow these under special teachers until his graduation at twenty-one. It will be seen that this system applies and is adapted alike to both sexes.

The education of the brain and the body

must be carried on together. They are related to each other by very definite laws of responsive sympathy. Physiology proves that each part of the brain exerts a controlling influence over some one special organ of the body. The brain, the face, and the body, each contains a similar scale of rowers pitcheach contains a similar scale of powers, pitched upon higher and lower keys. Touch any mental string in this harp of life, and instantly some part of the body will respond with its sympathetic vibration.

The application of this truth to the physical side of education is readily seen. When we wish to cultivate the groups of Rulership and Labor, we should use employments which call the muscles of the arms and shoulders into action. The muscles of the thighs and legs are used when training the group of Commerce. Strong muscular labors would be out of place while cultivating the higher social faculties for these are related to nusocial faculties, for these are related to nutrition. This definite law was the guide in classifying the physical exercises in the Model and in the table.

It is not enough that all the muscles be called into action. The various systems of gymnastics could accomplish that. But these systems do not secure the responsive action of the mind. They attempt to employ the body alone. And in this they violate a fundamental law of physiology. The mind and the body should exert their force in the same direction at the same time. In our system we substitute real labors for the fictions of

Continued on Righth Page.

For the Beligio-Philosophical Journal. Inspiration.

BY HON. JOEL TIFFANY.

It has been stated as a general proposition that truth in the individual, consists in a perception and cognition of the actual. It follows, therefore, that whatever becomes the means of creating in the human soul, a perception and cognition of truth, must be so connected with the individual consciousness, as to inscribe therein the actual in the form of an ideal. Said one of old, "There is spirit in man, and the inspiration of the Almighty giveth them understanding." This is a very concise statement of the law of mental communication. It refers to the necessary percipiency and recipiency in man; and to the means by which he acquires understanding.

There can be no individual knowledge. which does not come through some kind of inspiration; that is, which does not come from an influx extending to the individual consciousness, which creates therein, through the art of the individual, that which constitutes the understanding.

One can acquire no knowledge through the senses, which does not proceed from an influx acting directly upon the consciousness. The significance of the words, sweet, sour, flux acting directly upon the consciousness. The significance of the words, sweet, sour, bitter and the like, depends upon the response of the consciousness to such influx. An understanding of such properties in substances can exist in the individual only by such means. It requires the action of incomplete the consciousness to such influx. such means. It requires the action of influx upon the personal consciousness, to create a perception or cognition of any ex-istence or property thereof. One born blind must remain ignorant of sensations depending upon the visual organs. There are no known physical means by which he can be made able to interpret the real significance of the words, light, color, sparkle, glimmer, shimmer, etc., verbal language can never become a substitute for conscious experience.

Before an individual can get understanding upon any subject, he must acquire a conscious status, by means of which his spirit can perceive, cognize and comprehend that which is to constitute his understanding of the individual will be next considering. And this is as necessary in spiritual, as in material things. All knowledge which comes to the individual soul, must come by some sort of influx, which is only another name for inspiration. And the character and the degree of knowledge to be acquired, depends upon the character and degree of influx by which it is communicated. And this depends upon status in the individual.

The spiritual man, as a mere conscious individual, consists in that which he perceives, cognizes, comprehends, feels, wills and performs. At first, the spiritual individual is a mere germ of recipiency; but in potency, he is what, under the divine government, he is capable of becoming. Having in his spiritnal constitution the capacity to come to completeness in every department constituting him a human being, in potency, he is equal to such canability.

By spiritual status, is meant that state in which one becomes recipient of a conscious influx, through spiritual percipiency. This recipiency and percipiency become essential in the spirit, to advance man to his true destiny. If one seeks completeness in spiritual character as completeness in spiritual character as completeness in spiritual character as completeness in spiritual character. intellectual, moral and religious character, in status, he must harmonize with the action of those laws which produce completeness. In other words, he must become truthful in spirit; he must be pure in heart; he must be holy, that is, self-faithful in all his purposes and actions; for it depends upon one's spiritual status, whether he will seek to know the truth from a truthful spirit; whether he will practice purity from a pure heart; whether he will be just in every transaction, from his love of justice; whether he will be faithful in all things, because of his fidelity of soul to the supreme government of the universe. Every soul can know the character of his own spiritual status, provided he is sincere and earnest in his own self-examinations. Every one feels that the perfect man must become perfect in each of the moral virtues; and he is conscious that he is able to become so, if he will invest all his powers in the undertaking.

No man, in the exercise of his intellectual and moral faculties, can be found who does not recognize the spirit of truth as essential to the completeness of human character. The spirit of truth is deemed essential as the foundation for absolute confidence and trust. The human soul instinctively doubts the reliability of one whom it knows to be capable of uttering a falsehood for selfish or partial ends. If the spirit of truthfulness is wanting to an individual, that which is essential to true character is wanting, And if the high destiny of the immortal includes compieteness of spiritual character, such lack, unless corrected, will defeat such destiny. One who hopes to live forever in this universe, and to become an abiding presence therein, should so qualify himself as to be capable of enjoying the blessings incident to a harmonious existence. He, therefore, should seek first or above all things, to become truthful in spirit; because, until he does become truthful in spirit, he cannot harmonize his spiritual status with the supreme government of the universe. Therefore, Jesus proclaimed it as a fundamental principle of his system, that spiritual regeneration became essential to qualify one for a perception, and for the reception, of that kingdom, which is to become established in the soul, as a means of unifying it with the spirit of the universe. He recognized the fact, which every one must recognize, that mankind generally were not actuated by this spirit of truth: that, in thought, feeling and action, when-ever the supposed interests of self interposed, the spirit of truth is liable to be disregarded, and self-interest given the suprema-

cy. The truth of this statement becomes clearly manifest, when it is considered, that the true and the false spirit cannot dominate the same individual in the same transaction. The spirit of truth as a dominating presence must exclude the spirit of falsehood and vice versa. He who has not in himself the spirit of truth as an abiding presence, will give evidence of the presence of the opposing

In what does the spirit of truth as opposed to the spirit of falsehood consist. In its general sense, it consists in being loyal to the well being of universal humanity. The one entertaining a spirit of truthfulness, has faith to believe that the power, which has ordained and established the universe, doeth all things well; and that the supreme good of the individual consists in seeking the supreme good of all the race. Therefore it is made the chief business of life with the individual, to seek the supreme good of all, having faith, that by so doing, the chief good of the individual, in the hands of the universal Father, will be provided for. It is this kind

demands fidelity in every condition and relation in life, trusting in the supreme of the universe for the results, absolute obedience to divine law. One dominated by the spirit of truth, invests his all in maintaining his loyalty to the divine administration. If necessary, he forsaketh houses and lands, and every affectional relation, rather than to become false, impure, unholy, unfaithful or unjust in any purpose or action. A spirit seeking such status, must not become wed-ded to any thing, which brings it into an-tagonism with the moral virtues.

The spirit of falsehood consists in that

status of soul, which leads one to seek present gain, advantage, selfish interest and enjoyment, without reference to the well being and happiness of others. It proposes to appropriate to itself all the uses of the universe through self-indulgence, to obtain self-gratification or self-advantage. For the rights, interests and well being of others, it has no concern. Come what may to others, it proposes to use all its faculties and powers for itself in seeking gain and gratification. To accomplish this it perceives that it must enjoys life surrounded by luxuries little come into conflict with others of a like spirit, and that its success depends upon advantage. it, therefore, strives to become more false in spirit, more unfaithful in its relations, more Impure in its indulgences; and thus strives ing this spirit has no faith that the power which has created and established the universe, has done, or will do all things well; or that the supreme good of the individual is to be found in the supreme good of all mankind. He repudiates the idea that the chief business of life consists in maintaining loyalty to the divine attributes, as expressed in the more lightness. It is the presence of this the moral virtues. It is the presence of this spirit in the individual, which becomes the source of all dishonesty, all impurity, all moral debasement, even of all vice and crime

> For the Religio Philisophical Journal. Joe Smith's Theology.

BY JEFF. W. WAYNICK.

America stands conspicuous among the nations of the earth, as the "paradise of heterodoxy." Nations afar off understand that America is one asylum for the oppressed and downtrodden. Thousands pioneer their way to this, the world's haven of rest, annually. Their ideas and peculiar customs, State and Church, are not always left behind, and if so, seldom forgotten. Indeed, all manner of religious belief, and so-called religious practices, politics and faction, superstition and corruption, the worn-out theories of the Old World, find here a congenial climate, a fertile soil, and with aid of yankee ingenuity, flourish with amazing rapidity. It is a characteristic of the yankee, to be practical or nothing. No other nation on the face of the earth has as many virines and at the same time as many abominain the spirit, to advance man to his true desains the same time as many about a destiny. If one seeks completeness in spiritual character, as completeness in social, intellectual, moral and religious character, is the same time as many about a most interesting, and the flora, fauna, etc., of the common defense. Whatever motives critics admiration of the world. Good and evil exist the instruction and the interesting, and the flora, fauna, etc., of the common defense. Whatever motives critics and interesting, and the flora, fauna, etc., of the common defense. Whatever motives critics and interesting and the flora, fauna, etc., of the common defense, whatever motives critics and interesting and the flora, fauna, etc., of the common defense, whatever motives critics and interesting and the flora, fauna, etc., of the common defense, whatever motives critics and interesting and the flora, fauna, etc., of the common defense, whatever motives critics and interesting and the flora, fauna, etc., of the common defense, whatever motives critics and interesting and the flora, fauna, etc., of the common defense, which is the same time as many about a property of the common defense. The common defense and the comm unlawful institution, eac special course, and generally without violent contact. The one resolutely forbids, the other boldly defles. The palpable crime glides placidly along; and to-day the national government finds itself confronted by an institution that for years has assumed gigantic propor-tions, and is fast becoming a power, (noth-withstanding the Edmund's Bill) simply by virtue of unmistakable toleration and leniency. That foul stain, polygamy, the fungus growth of a transplanted Oriental idea, held up to the view of the world, emblazoned as it were, on America's fair escutcheon, in a degree overshadows and bedims it. This peculiar institution has been admonished and advised, and seriously threatened, from time to time, and has even had a considerable taste of wholesome law administered by Gentile authorities; yet this scarcely created more than a gentle ripple upon the stagnant wa ters of Mormonism.

Polygamy, the sum, substance and object of Mormonism still lives; polygamy pollutes the very soil where it exists; polygamy bids defi-ance to the laws of the United States; Polyg amy is vile and dangerous in conception, and fatal in its conclusions. Mormonism to a certain extent, has had the combined forces of the evangelical and political elements of the country arrayed against it; but more especially has the great Ship of State gallantly unfurled her sails and cleared the deck for action; and what was the result? Why, she could not raise the breeze, and the Mormons ever on the qui vive, quite naturably seized upon, and have diligently improved, the ad-

vantages thus offered. Polygamy is stronger to-day and more deeply rooted than it was ten to lifteen years ago, and Mormon missionaries are in almost every habitable part of the globe, laboring zealously in behalf of Joe Smith's theology. A vim and earnestness is ever displayed that would do honor to an infinitely better cause. Thus the work goes marching bravely on from con-

quering to conquest. Representative Mormons have been making strenuous efforts to get Utah territory admit-ted as a State; but, once in the Union, all opportunity of reaching polygamy is forever lost, inasmuch as the federal government has nothing to do with the domestic affairs of a State. Neither does a State or Territory have power or jurisdiction over another State or Territory, nor is it the duty or province of a State to deal with the affair of a Territory, or to enforce the laws of Congress against the same, but it is clearly and properly a function of the national government.

To resolutely attack an obnoxious institution in its incipiency, and wipe out every re maining vestige of corruption, seems to be generally not the policy of the government, but to temper with a dangerous element un-til it becomes thoroughly chronic and de-cided. This seems to be the policy that has

gained a sort of precedence. When an unconstitutional theory or move ment of whatsoever nature is suffered to begin, and then exist and increase, and ultimately attain unto a forminable power, and then at this juncture, it it be just and right for the government, viet armis, to overcome or subdue such power, would it not be as equally right and less expensive as regards life and property, to nip all like movements in the bud, and thus destroy the life germ.

Mormonism flourished splendidly for a time at Nauvoo; indeed those were haleyon days, but the tide of affairs took a sudden and unexpected turn, and the venomous reptile was permitted to seek a home in the Far West where there was no one to molest or disturb. and ever since has been slowly but surely winding its slimy coils about the affections of faith, which constitutes the faith leading of that people; and so powerful and fascinato Christ. It is this kind of faith, which constitutes faith in God. The spirit of truth than herculean strength to break it.

Mormonism in all its hideous and revolting specialities and utter inconsistencies, and the method and audacity with which its most horrible crimes have been perpetrated, has, by these prominent characteristics, added to American history, a dark page with crimson margin, which to-day stands without a parallel in modern times—yet all this right in the bosom of a mighty nation. Chariton, Iowa,

Further Particulars Concerning Professor Denton and the New Guinea Expedition.

The Harbinger of Light of Melbourne, Australia, says:

Having engaged a passage from Cooktown to Port Moresby by the missionary schooner Ellangowan, they left early in July, had an agreeable passage, and on arrival at Port Moresby found there a small village with about four English residents, including the dreamt of by those who are in the habit of looking upon the life of a Christian missionary in savage countries as one of extreme danger or untold hardships. With ample imported pro-visions of all kinds necessary to make life comfortable, the missionary of New Guinea passes the day in comparative ease, and utilizes native labor to do the menial laborious work in connection with his establishment. a mere skeleton. The few European residents of Moresby were dealing with the native tribes. The Dentons stated that there is a great diversity in the different tribes, one tribe being quite different in physical or natural conditions to andesired that this trait in the native character Moresby cannot under any circumstances be trusted. The natives were exceedingly kind of it, as they are apt to mistake the intentions of European visitors in this respect. Drink had already commenced to have a baneful effect upon some of the natives, and even some of the white population, small as it was, paid more than ordinary attention to the sparkling cup, especially so if we may judge from the fact that the drink bill of one of the passengers to Fort Moresby amounted to £22

Upon arriving at New Guinea, the Dentons

hilst Professor Denton went minerals, insects, butterflies, moths, etc. Near the coast, the natives often go voyages in their canoes, for the purpose of tishing, collecting pearl shell, etc. Their canoes have a small outrigger or block of wood at the end of a couple of long stout bamboos, to prevent a capsize in case of a sudden squall. The men and women who go in these canoes are quite naked, and are good swimmers. The women are generally hidden from view by a sort of covering made of bark or branches of trees in the centre of the canoe. When they had got some distance from the coast, they found the interior very rugged and mountainous, evidently the result of powerful volcanic action. Here and there, some signs of extinct craters or volcanic upheavals of vast extent presented to our late geologist a history which was fraught with the most profound interest, whilst in the valleys he could read the workings of natural cause and effect, in the mud layers or landscape depressions, which spread over the surface of the different strata, which are as yet comparatively speaking unknown to the civilized world. The Professor found the geological interior formation of the country principally of volcanic origin, but round the coast coral reefs were abundant. The volcanic formations were somewhat similar to the other islands of the Malay and Japanese Archipelago, such as Timor, Lombok, Bally, Java, etc. The native tribes are invariably at war with each other, and when active hostill ties commence, any white travellers are almost sure to become attacked by either one tribe or the other, owing to the liability of one of the tribes mistaking the intentions of foreign visitors.

LETTER FROM SHELLEY DENTON.

Mr. Editor: Dear Sir. - In response to your request that I give to the public through your columns, some account of the last few weeks of my father's life, I send you the following. We had remained much longer in Australia

than we had intended when we went there, and father brought his engagements to a close, though he left much undone, both there and in New Zealand, what he would gladly have accomplished had he not felt anxious to short-en the period of his absence from home.

He had planned to give one course or more of lectures in Batavia, Java, on our way to India, but wished to visit China and Japan for a brief stay before going there. As he did not intend to lecture in either of these countries, my brother Sherman and I decided to improve the time thus left at our disposal, in a visit to New Guinea, for the purpose of enlarging and enriching our collection of birds. Father afterwards decided to make a short visit to New Guinea, before going to China; and, accordingly we all took passage in the schooner "C. Walker," chartered by an explor-

ing party sent out from Melbourne. We left Thursday Island, Australia, on the 3d day of July last. The distance from this island to Port Moresby, New Guinea, is 350 miles, and we should have reached there in about four days, but we had a rough passage. Father; especially, was very sick. We arrived at Port Moresby on the 10th of July, and after resting there a short time, not wishing to remain long on the coast, we all took a small pack and started inland. We walked about seventeen miles to Lapidomu, where we found the natives friendly, and where we remained several days. Capt. Armit, and his men of the exploring party overtook us here, and we all pushed on to Narreanouma, another native village situated in the mountains and thirtyfive miles from Port Moresby. We intended to remain here during our stay on the island. Sherman and I to collect birds, and father to study the natives and the geology of the country. But Mr. Armit was anxious that father should accompany him and his small make a show of honesty in their wholesale

party, at least to the eastern slope of the party, at least to the eastern slope of the mountains, and as he had by this time become greatly interested in the strange people in whose country we were stopping and was very desirous of studying them in their native wilds, where the influence of white men had never been felt, he accepted Mr. Armit's proposition and on the 27th of July left as at osition, and on the 27th of July, left us at Narreanouma to await his return.

Birds were plentiful, and we worked very hard to secure as many as possible during his absence. Father wrote to us from a village called Shugari, twenty-four miles distant, stating that he was in good health, and that the natives were very kind; the chief accompanied him in most of his rambles and assisted in carrying whatever collections he made. This was the last we heard from him or the party for nearly a month. We were not surprised at this. They told us on leaving that it would probably be six weeks before we would see them again. A month passed quick-

ly. On the 30th of August, I made a trip to Port Moresby, to obtain supplies from the stock of provisions we had left there, staying three days and returning Sunday, Sept. 3d. On reaching Narreanouma I found the party had returned and then heard of the death of my fother. There was only one member of the father. There was only one member of the party able to walk; the other two had been carried by the natives for over a week, and were in a nearly dying condition. Mr. Belford was delirious, talking most of the time, and Mr. Armit was so reduced by fever that he was

The account of father's death was given to much concerned about the "annexation question," and appeared to fully recognize the difficulties which might arise with the natives however, to correct the mistake in regard to in the case of making unfair purchases of land. They anxiously watch any political moves, and are prepared to take advantage of their position as residents at any time there is should be the elightest prepared of security in should be the slightest prospect of security in and did not seem to suffer, except from weak-

We cannot believe that he thought himself dying, as he does not seem to have left any message for us, or for any one, while his other, but while they found the natives in-land thoroughly honest, those on the coast who had come in contact with missionary influence were conspicuous for their knavish tricks and had practices. They narticularly tricks and bad practices. They particularly we soon saw that to do this would be to throw away our own lives. Besides there was no one on the coast should be made known, as the of the party to show us the way. We could New Guinea natives in the vicinity of Port not now benefit our father, but we could help the living, and we decided to return as soon as possible. Meanwhile the sick needed our to the Dentons, and assisted considerably in | help to leave a country and a climate that had the collection of specimens; but nevertheless there was danger in relying on their friendship, as it tends to cause a bitter jealousy amongst hostile there was the results of the results than a wonth for an opportunity we were at last able on Oct. 8th, to leave Yew Guinea.— Shelley W. Denton, in the Wellesley (Mass.) Courant.

Free Thinkers at Salamanca.

To the Editor of the Religio-Philosophical Journal: This was not the "regular" "Free Thinkers" Convention, and I was assured it would Upon arriving at New Guinea, the Dentons lost no time in searching for geological or natural history specimens.

The geological strata of the country are people awake and unite all liberals for a the case admits of, and suspect no wrong intention until compelled by "stubborn facts." Bro. Green may make mistakes. He may seem inconsistent at times Who does not? He may be weak, but who is not when tested at all points? I judge him by his works and by some personal acquaintance, and I take it that he works earnestly and honestly from his stand-point, to unite the elements of Liberalism for a common growth and public good. This Convention was at his home-Salamanca-and while I was there Friday afternoon and evening, a lively interest was manifest and the best of attention given. Mr. Burnham of Michigan, spoke before I arrived, but I learned he gave an able discourse, on the "Philosophy of the Religious Emotions," which was well received. Geo. W. Taylor gave a strong impromptu lecture on "Facts," reciting from his own experi-ence and making a record which no Materialist can gainsay, unless they impeach his testimony, and that is a difficult task, for whoever knows Geo. W. Taylor takes his word on all subjects as the expression of a truthful, honest mind. I think a majority of the audience were Spiritualists, or Agnosties with leanings to our philosophy.

In the evening a large audience greeted us, and a profound interest was manifest, and it is plain that Spiritualism was the magnet and inspiration of the hour and the interest such as naked Materialism alone could not awaken. Among others, Mr. John E. Remsburg of Kansas, delivered a very interesting lecture on the Sabbath. He read the testimony of many eminent churchmen, among them Martin Luther, Jesus and Paul (if we may call them churchmen), that Sunday is not the Sabbath, and that no day is especially sacred above all the rest. He claimed that the Sabbath-or Sunday-is the chief dependence of religious despots in their usurpation of authority and the maintenance of power. He challenged any Christian to show a line or a word in the Bible justifying their demands for the observance of Sunday as holy time. He pleaded eloquently for the rights of each and all to rest or work, worship or play on any day they may deem best, and insisted that no man or set of men have any right to set apart any day and compel others to observe it. The Jew had as good right to demand the observance of the Jew-ish Sabbath, and to punish all who disregarded it as had the Christian to compel the observance of Sunday. But I can give no just idea of this able discourse here. I think Bro. R. is agnostic in religion, but the spirit and manner of his address was dignified and excellent, quite in contrast with the reckless ranting of some who seem to measure their value as liberals by the abuse they can bestow upon their peers or superiors, and the illiberal and dogmastic attacks they are capable of surporting by egotistic bombast and cheap ridicule of subjects they have not the capacity to

approach or logically discuss. . Sickness at home hastened me away early Saturday morning, since which I have no account of the convention and its final outcome. l overheard some discussion after the close of Friday evening's session, growing out of Bro. Taylor's excellent address and the facts he related. The acting President of the Free Thinker's Convention—once an avowed and enthusiastic Spiritualists, so far as the acceptance of phenomena goes—made his usual weak objections and defiantly assumed that all mediums are frauds, that Truesdell could do all that any medium could do, and this in face of the unaccepted challenge of the Editor of the Religio-Philosophical Journal to any magician or exposer to perform under the same conditions the same feats which

make a show of honesty in their wholesale

denunciations, by meeting the facts and accepting the fair proposition of the Editor of the Journal, and honestly earn their reputation, and claim and take the one thousand

deliars? Echo answers, why?
But these "Free Thinkers" are usually intelligent and well meaning, and intend to be fair towards opponents, and have always treated us (Spiritualists) at these meetings that I have attended, technically fair, giving as uninterrupted freedom of speech, however sharply we may hit their idols; but in a tacit way we have usually realized a kind of social and psychological combination to put us to a disadvantage, but done in such a way as to give no outward justification for complaint, and as workers for a common cause, involving no ism but liberalism, we, Spiritualists, have endeavored to forget trivial and personal differences, and rise into the Sphere of Principles, and work together as brothers and sisters having a common interest and common destiny. But Spiritualism and gross Materialism cannot unite or successfully cooperate while materialists and Spiritualists may bury their ism and strike together against a common enemy for common and mutual rights. This is what a portion of those supporting these Conventions have endeavored to do. I trust, and I think good has been accomplished. "Ever the right comes uppermost (in the long

race) and ever is justice done." Fredonia, N. Y. LYM LYMAN C. HOWE.

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Chicago, Ill.

Woman and the Household.

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

THE LIFE APART.

Oh! who can tell where its brightness lies? Its beautiful hidings from human eyes? I know it not, but I meet them there, Glorious creatures of earth and air; Hearts that I know not, and may not know, Save by rythmic chimes as they overflow; Heroes I worshiped afar, unknown, Misty and cold on a cloud-like throne, They descend—with sweetness and majesty rife They walk unvailed in that beautiful Life.

There are those I meet on the crowded street With smiles of welcome and answers sweet; There are those who set by the household heard Whose lives are toned to its grief and mirth; There are those whose smile is a golden dower, Whose lightest word is a thing of power; But they come not near in that magical sphere, They would list in vain for its melodies clear, They would faint where its fountains of nectar

In the beautiful Life I live apart!

There are those I pass with averted eye, Whose feet pause not as my step comes nigh; There are those whose shadows about me glide, Cold as the yew at the sepulchre's side; But oh! they stand in that beautiful land They cross its threshold with outstretched hand; There is error made known, there is wrong for

And the past is atoned, and the present is heaven Eye answers to eye as the heart meets heart In the beautiful Life I live apart!

And there, oh Land of the Blest, I stray, Who dropped from our shores on an autumn day, And pushed their barks through the failing light, To luminous headlands beyond our sight, We track their steps on the echoless shore, Their greeting tones are the tones of yore; The hands we dropped by that dark ning tide Are clasping ours on the other side, And the eyes—sweet eyes—in their fresh hues rife What tales they tell of the beautiful life! Oh! sweeter than dreams when the stormwinds

sweep O'er a far, still isle where the moonbeams sleep, Is to turn from earth's gloom to the limitless skies, Where God hath builded our Paradise; For we know, we know, amid shadows and strife, That the Life Apart is the Deathless Life, When our feet the white shores of Eternity press, And we put off our burden of Earthliness, The spirit immortal shall find its own, And shall know in truth, and in truth be known. -Helen L. Bostwick.

CORRESPONDENCE.

From a correspondent who has sent us many kind and cheering words from New

Orleans, we have the following: "My whole soul goes out in the interest and welfare of womanhood. If I had means and influence in this selfish world, I would use them in favor of woman, and would not rest until she was equal to men in all social and political rights. Bless those who devote themsolves to the wolfare of their suffering sisters in any department of life.... I would like to plead for the poor working girls of New Orleans. No city in the country more needs protection for factory girls than this. In a large tobacco manufactory here, employing six or seven hundred boys and girls, nearly all of tender age, one is almost suffocated upon entering the door by the odor of the poisonous weed, yet those delicate constitutions are compelled to inhale the poison for ten consecutive hours. Such a position cannot but be injurious or perhaps fatal to life, but poverty is a hard taskmaster you extracts from Catharine Cole's letters to the Picayune, who is a reformer in behalf of her sex.... I was born in 1805, and came to this country fifty years ago. Though the body is weak and decaying, the mind grows stronger-inquiring, studying, reaching upward for higher truths all the time. Is this not a sign of immortality?"

Yes, and friend, such as you, who are nearing the new life, happily get glimpses of it. From a friend in the Island of Jersey:

We find the island full of delightful walks and drives, and we have a home feeling which we have not had elsewhere. I am quite curions about the condition of the religious people here, and have tried the unusual societies. Last Sunday I went to the Quaker meeting; there were six of us altogether in the house. One woman with a sweet clear voice, prayed and spoke for half an hour. She was interesting and put her thoughts into original expressions. Tender sympathy and sweet charity pervaded all she said and held us in delightful accord. We were together an hour and a half, and I wondered if these five gentle spirits who met in the sacred silence were fed by their semi-weekly spiritual feasts. It depends upon their own conditions. They seemed so soulful and un-worldly.... We visited the house and grounds of the governor of the island, and found them very interesting, commanding, as they do, grand views of the many beautiful bays and harbors along the coast, as well as of the interior of the whole gem of an island, with its wonderful old trees and rivers, towers and fortresses.

Later from Florence, Italy:

"On Sunday last we had a most interesting visit to Fiesole. The day was the most perfect of any we have seen in Italy, and seemed to steep the soul in the poetry of these soft skies. All up the winding road, built by the sale of titles, roses hung on the walls, diffusing their sweet breath in the sunshine as they clung to the solid stone. Deep purple olives held their own on multitudinous trees that cover the ground, and gave a grateful tone and odor to the softened air. When we reached the little votive chapel to the virgin on the heights, we learned that it had been robbed the night before, of rings, pins, bracelets and lockets, etc., gifts from the poor, who thought some particular prayer had been answered by the virgin, and had offered these trinkets in gratitude. The loss reached the value of 6000, and threw the little old town into great excitement. We went to the old dominican convent, so long the home of Fra Angelico, and looked at what was left of his madonna. We saw the old Etruscan wall of the city, draped with beautiful ivy, and mused on the hold which religious feeling has obtained over all the inhabitants of these old countries. It has deepened with age and association and clings to their hearts like ivy to the moldering walls......Here were tombs of Bishops nearly four hundred years old, one of which was as beautiful a group of marble as was ever cut from marble. It is an example of the continuance of work once well done. There are also the remains of an old Greek temple, built long before the birth of Christ. How much heredity there is in every thing pertaining to humanity! The chaste and classical forms that they constructed, show how full of beauty the Greek soul was, and how their descendants still crave leveliness.

A HINDOO MAIDEN.

The Century for January contains a por-trait and sketch of Toru Dutt, the Hindu girl who passed from earth a few years ago, deeply regretted by all who knew her unusual character. The youngest of three children attack. Samaritan Nervine is the cure.

of the Baboo Govin Chunder Dutt, a magistrate of Calcutta. She was educated under the care of her father, a gentleman of unusual crudition, save a few months which were spent in a boarding school in France. With her sister she acquired a perfect mastery of French and English, and she had a thorough knowledge of French and German and Sanskrit. But this was not the wonder, it was her creative power which doubtless exhausted too soon her overwrought brain. At eighteen Miss Dutt began to publish essays, critical articles and translations, besides original or translated verses in any one of the four languages with which she was familiar. She left behind her a novel in French, a partly fert beaund her a novel in French, a party finished English romance, notable for the purity and grace of its language, English poems, and a more important work than any of these, a book entitled, "Sheaf gleaned in French Fields," this is styled by literary authorities to be a remarkable book. It is a selection of two hundred poems in Garman not lection of two hundred poems in German, not only translated but transmuted into French, and foreign tongues to the young girl. There are other poems, making in all about one hundred authors which were passed through the alembic of her genius. The editor says that it is impossible to detect from any inherent quality that they are not original. He continues: "No work within the reach of the English reader affords so complete or the English or the English or the English of th plete a survey of the French poets of the romantic school. Miss Dutt's elder sister, Aru, was an artist as

well as author, and it was the intention that she should illustrate the novel of Toru, but death prevented. Both were cut off most untimely with consumption. Toru, in her twenty-second year. Her picture shows great grace and charm of the Hindoo type. The editor says of the unfinished romance, "It is essentially a poem in prose. It appeals to the highest and tenderest emotions of our nature; it is permeated throughout by the influence of Divine Love, and certainly no one whose heart is touched by such influences will lay it aside without a tribute to the memory of Toru Dutt."

It seems certain that we must be forced to consider our Oriental neighbors as our peers in intellect and many of them as the superiors in spiritual development of the Auglo Saxon race.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

The notable events since I last wrote a fortnight ago, have been the lecturing experiences of Moneure D. Conway, the departure of the Rev. Chas. Strong from the neighboring colony of Victoria, and the circular issued by the Manager, in his city, of Miss Woodle materialization circular. Wood's materialization circles. The circular is such a wonderful production that I cannot help dwelling somewhat on its marvellous. provisions. It is printed, of course, and half of it was published in the Liberal newspaper (there probably not being room in the limited columns of the paper to give the circular in extenso). There are four divisions, eleven sections, seven subsections and five notes in this unique production, and I venture to assert that if anything be desired to hinder Miss Wood from a successful career in this colony, the circular under notice is amply sufficient for the purpose. Here is an extract, possibly intended to be mildly sareas-

mind from a positively suspicious attitude, and by refraining from a too eager and persistent inspection of the gradation of the phenomena.

When I tell your readers that the rest of the production is in the same pompous phraseology and couched in similar bombastic redundancies, they will probably un-derstand the reason, if Miss Wood's career in New South Wales should prove a failure. If every unfortunate subscriber is to retain in his memory all the restrictions laid down before joining this extraordinarily prohibitive circle, he will have enough to do in this respect, and will undoubtedly triumphantly succeed in losing his "self-control," and of being "calmly possessed" of a desire to slaughter the author of his trouble. Seriously speaking, the less one hears of restrictions, rules and regulations, the better. The simple course would be for the Manager of the circle to quietly inform the assembled sitters at each meeting, what they are to do and not to do, in a few simple words, and the end which is struggled for by this unhappy circular, would be completely gained and no one distressed in the matter.

I have not heard that anything startling or worth recording has yet happened in Miss Wood's circle; when I do hear I will duly advise you.

I regret to chronicle that Moncure Conway's lectures, while affording a rare intellectual treat, have not been a financial success, owing principally to the difficulty of hearing the speaker clearly. The lecturer is undoubtedly in the front rank of ethical expounders, and has completely emancipated himself from all kinds of bigotry and intolerance, and is not afraid to give free vent to the workings of his mentality. God speed and better luck is the hearty wish of many sympathizers with your distinguished coun-

The Melbourne Presbytery have poured out the vials of their wrath on the head of the Rev. Chas. Strong, because he did not appear to be sound on the burning question of hell and a few other cheerful theological matters, and it has not tended to improve the angelic tempers of these so-called ministers of God, to know that nearly every one except themselves has sided with the recalcitrant Divine, and not only gave him a farewell (he has gone to England) present of \$15,000, but accompanied him by hundreds down the bay and shouted themselves hoarse in his praise.

While willing to admit that the reverend gentleman did a great deal of good charitable work in the backslums of the city, and preached the most liberal of sermons that it is possible for a clergyman to give utterance to, still it seems to me that he occupied all along a false position. Every church has certain rules for its ministers to abide by, and they swear to adhere to them: then if they find themselves unable any longer to observe the rules, they should leave the church. However, Mr. Strong is a comfortable martyr with \$15,000 in his pocket, which

is very gratifying—to Mr. Strong.

The same old thing is going on here on Sunday nights. Iconoclastic lecturing and a good deal of profession, which, alas, is sadly deficient in the element of practice. It is easy to talk of progressive lives, but it seems mighty hard for the speakers to lead them. The almighty dollar is, perhaps, responsible for all this, but it is nevertheless sad to con-CHAS. CAVENAGH.

Sydney, New South Wales, Dec. 5, 1883. A bad taste in the mouth means a bilious BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILE SOPHICAL JOURNAL!

WHENCE? WHAT? WHERE? A View of the Origin, Nature and Destiny of Man. By Jas. R. Nichols, M. D., Editor of the "Boston Journal of Chemistry." Boston: "Cupples, Upham & Co., 1883.

This little book, dealing with the most momentous This little book, deaning with the most momentous questions that can engage human inquiry, was primarily privately printed for distribution among friends; but so great was the demand for it, that it speedily fell into the hands of a publisher, and in a speedily fell into the names of a publisher, and in a short space of time even the sixth edition has been reached. In this age of cautious Agnosticism and dogmatic Materialism, when such grave doubts flourish of the existence of a spiritual realm of heing or of a future life for man, it is refreshing to find the man of science, even the chemist who in his searching analyses of material substance finds no types of the spiritual atom, or molecules, predicated trace of the spiritual atom or molecules predicated by many as coexistent with the material,—it is re-freshing to find the material scientist, not content with the cheerless deductions of the modern Comtist or Spencerian philosopher, or the still more gloomy revelations of the "gospel of despair" formu-lated by the ultra-materialistic know-it-alls, Buechner, Vogt, Moleschott, etc., caimly considering, from the point of view of exact, rational science, the origin and destiny of man, viewed both materially and spiritually. So far from ignoring the possibility of supramundane existence and the wealth of evidence of the reality of such existence,—disdaining to follow the example of Herbert Spencer, who settled in his the example of Herbert Spencer, who settled in mis-own mind, simply on certain a priori principles as-sumed by him as infallibly true, and without any ex-amination of the evidence, that communication with a supposed Spirit-world is impossible,—Dr. Nichols-has, in this volume presented, in a clear, concise manner, the results of his investigation into the namanner, the results of his investigation into the na-ture of man here and hereafter, as interpreted by science. The existence of a spiritual entity in man distinct from the body, capable of an independent existence after its severance from the outer form, and also capable of intelligible manifestations of its individual presence, demonstrative of its power over matter and its influence over the spiritual natures of those souls still encased in flesh,—the existence of this imperishable supra-material entity is held by Dr. Nichols to be inherently probable, if not demonstrably provable; and many valuable facts and logical arguments does he advance in sustentation of this comforting assurance.

In company with various pertinent data, garnered from the results of patient and exact scientific experiments in physics and physiology, probative of spiritual being, our author gives due heed to the mighty significance of the phenomena attending the trance, clairvoyance and modern Spiritualism, which, for over a third of a century, he tells us, he has been rigidly scrutinizing. To Spiritualists, therefore, this work at once commends itself, while, from its chaste and reverent tone as regards matters of sacred import to the Christian world, it makes itself a valuable auxiliary in the dissemination of more rational and humanitarian conceptions of the origin, nature and destiny of mankind, than now find lodgment in the major portion of Christendom. To all such works we bid Godspeed; may they be multiplied largely in number and in weight of influence! Scientific evidence of a future life is the crying demand of the age. The people are hungering and thirsting after soul-invigorating spiritual rook. Proof, proof, the multitude clamor for; and all facts in science indicative of man's continued existence after physical death should be utilized to the utunet in satisfaction of the masses' urgent needs for light and knowledge from and of the Bright Beyond.

GUENN, A WAVE ON THE BRETON COAST. By Blanche Howard. Price §1.75, cloth bound. Boston: James R. Osgood & Co.

The author of "Guenn" made a great sensation some years ago with the slight story entitled "One Summer," the merit of which consisted chiefly in the bright delineation of character. Her later vol-"Sitters are to exercise supreme self-control in the event of any materialization phenomena appearing to be presented, by being calmly self-possessed; by withholding the mind from a positively special or attitude. of treatment. She now takes her place in the ranks of our foremost novelists, and has achieved an artistic and literary success. The question with all young authors is whether there can be any advance upon a first book. Miss Howard has not only advanced upon her earlier work, but has so mature ther powers that "Guenn" belongs to the highest order of fiction. It is a French story, and has for its heroine a French peasant girl, brought up in the little fishing town of Plouvenec, on the Breton coast, whose career is traced with wonderful insight, and whose diversions constitute the central interest of a fascinating story. The novel takes its name from her, and is mostly concerned with her fortunes and the fortunes of those who are closely related to her.

Though a quiet story, dealing with out-of-the-way people, the delineations of character, the realistic ouches, the painting from within the life, the ability to give in a word the flash of the meaning intended. fact, the mastery of all the elements that belong o the creative imagination, are so brought out in his story that it has strong claims to become one of the classic works in American fiction. Not a line could raise a blush on a girl's cheek; not a sir of sensation is introduced; it is legitimate fiction through and through; and the sweetness and beauty of Guerni were so transparent amid all her surroundings, and she so entirely fulfills the law of the creation of the imagination—that it shall be true to human nature and yet the idealization of that nature—that she at once takes her place as one of the finest child-creations in American literature. Miss Howard can now return to America and wear the laurels of one of our foremost women novelists.

HEALTH IN THE HOUSEHOLD; or, Hygienic Cookery. By Susanna W. Dodds, M. D. 12mo, pp. 601, extra cloth. Price \$2. Fowler & Wells, Pub-lishers, New York. Chicago: Jansen, McClurg &

Dr. Dodds has herself been at the head of a Hygimic Institute in St. Louis for many years, and speaks from knowledge upon the subject of cookery, and has, she informs her readers, thoroughly tested these receipts—and is outhusiastic in her work and desires to teach her housekeeping reader the principles of good diet, and to that end furnishes much more than a mere collection of details and ingredients for making articles in common use. She sets forth the why and wherefore of cookery, and devotes a larger portion of the work to those articles which the hy-gienic reformer advocates as essential to good blood, strong bodies and vigorous minds. Dr. Dodds says for herself that "the object of the work is to enable health-seekers to furnish their tables with food that is wholesome, and at the same time palatable.... The food products of the earth, properly grown and prepared, should be not only healthful, but to the unperverted palate relishable in the highest degree; foods as ordinarily cooked are robbed of their own luscious flavors and rich juices by all manner of wasteful and injudicious processes,—by soaking, by parboiling, by evaporation, by under-cooking, and by burning—after which one tries in vain to compenate for these defects by adding butter, pepper, sugar,

salt, and other seasonings, ad infinitum."

The book is divided into three parts designated respectively, "The Reason Why," "Hygienic Dietary," and the "Compromise," which titles explain themselves. In the first department the author sets forth the scientific evidences in favor of a pure hygienic dietary, quoting liberally from authorities recognized in the world of physiological science. In part sec and are recipes made up in accordance with these views. The "Compromise Diet" is a medium course between the strictly physiological and the common methods in vogue among people at large.

STORIES AND BALLADS FOR YOUNG FOLKS. By Ellen Tracy Alden. Pp. 250, 12mo. New York: John B. Alden, Publisher.

This is a book of stories charmingly told, and sweet ballads, all of which give forth as an aroma a subtile moral influence which gives the reader a lasting pleasure. The ballads of "Princess Guda," and Jungenthor the Giant," have the flavor of old times, and delightful in their simplicity and direct-

ness. To be appreciated they must be read entire.

The most ingenious story is that of "The Czar and Carpenter." How much is expressed by this sentence: "There are many who wear armor unsuspected and fight their battles unseen." It is two years since the gifted writer departed to the world of the unseen, and this book is like a self-erected monument to her memory. Only one pure and spotless, with keen spiritual insight, could have left so worthy

a record. She was the wife of the publisher who has done so much to cheapen literature and make the best books accessible to all. His task has been arduous, for he has had to meet and overcome prejudice and bitter opposition, yet the reading masses will rise up and call him blessed, who furnishes them for a few cents the works that a few years ago would have been beyond their reach.

ORTHODOX HASH WITH CHANGE OF DIET, Revised and Enlarged by the Author. In nine parts and courses: 1. A Word from the Cook; 2 parts and courses: I. A Word from the Cook; 2. Choice Bits for the Hash; 3. Seasoned with Satan to the Taste; 4. The Chopping-Knife; 5. Hash, First Course; 6. Hash, Second Course; 7. Hash, Third Course; 8. Change of Diet, First Course; 9. Change of Diet, Second Course. By Warren Sumner Barlow, author of the Voices and other poems. Chicago: The Religio-Philosophical Publishing House. 1884. Price History. House, 1884. Price 10 cents.

This is a most excellent little work, well worth its weight in gold. It is full of pungent hits, glowing sureasm and sound logic. The following is from the "Cook," who furnishes the first choice bit:

"A word to you, my Christian friend: If this admixture should offend, Or seems repugnant to your taste, Do not condemn with too much haste. This bill of fare is still the pride of those who at your feasts preside, Whose morbid appetite still feeds Their palsied life on dying creeds. This stale, cold dish of ancient date Was once the joy of all who ate; And if, perchance, it doth provoke, Thus gently warmed and made to smoke, I pray you censure not the cook When his receipt is from your book!"

UTOPIA. THE HISTORY OF AN EXTINCT PLAN-ET. By Alfred Denton Cridge, Price 15 cents. Utopia is a fanciful tale, purporting to be psychometrically obtained by Mr. Cridge.

Magazines for January not Before Mentioned.

DIO LEWIS'S MONTHLY. (Dio Lewis, New York). Contents: Mr. Beecher's Stenographer; Observations in Natural History; A Peep into a small Frontier Port; Instinct; The Lessons of Instinct; Maia; Forests and Climate; The greatness of small things; The Printing Press; Christmas in Atrani; Our Kaleidoscope; Management of Children; Book Notices; Our Cooking School; Editorial.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-Millan & Co., London and New York.) Contents: Matthew Arnold; Dartmoor and the Walkham; The Piano Forte and its Precursors; Fables from Æsop; The Emperor and his Marshal; Rivers and River Gorges of the Old World and the New; The Amourer's Prentices. This number is embellished by a portrait of Matthew Arnold, engraved by O. Lacour, from a drawing by F. Sandys.

THE PAINTER. (No. 100 Canal Street, Cleveland, Ohio.) An illustrated monthly magazine, devoted to Painting and Decoration, with a corps of able contributors. It has started on its third year and has good prospeets for growth and usefulness, and will be found an aid to Painters.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) This number contains interesting articles under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for

THE PANSY. (D. Lothrop & Co., Boston.) A monthly magazine for young readers edited by the popular writer and author, Mrs. G.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: The Red Sunsets; The tools of the Astronomer; World-Life; Editorial Notes; etc.

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CHICAGO, ILL., Saturday, January 19, 1884.

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Spirit Mausfestations-An Honest Questioner.

Many letters come to us as to the why and how of spirit manifestation and communion. Why some are favored and not others, what mediums could or should do for inquirers far and near, and so on. These letters are sometimes carping and unfair, sometimes sincere. Of course we cannot return private answers hem all, but our correspondents may res assured that they are not slighted or forgotten. Their queries and suggestions are duly weighed, and count more or less in shaping our own thoughts and acts. Sometimes a letter serves as a type of a class, and some comment on it may answer many other like epistles. Such a letter is now before us, from an honest "seeker after truth" in Athens County, Ohio. He commends the RELIGIO-PHILOSOPHICAL JOURNAL, and says: "It is the most interesting religious paper I have ever taken, and I fully believe in its advanced truths and doctrines, except spirit rapping, slate writing, etc." That is, he accepts and enjoys the philosophy and the free and natural religion of Spiritualism, but is not convinced as to these facts of spirit presence and power, and therefore continues: "I have concluded to ask, through the many readers of your paper who are mediums, if they would give to a poor, isolated seeker after truth some evidence that information can be received from the other world. I have sat for hours alone, deeply and seriously wishing spirit manifestations, but met only disappointment. Now, if some medium who may see this, would simply state my right name, whether married or single, or anything concerning my occupation, any light concerning those who have left the earth, or even any information as to some stolen sneep of my neighbors, all, or any of these would be convincing tests, and would build up the cause here, where Spiritualism is hardly introduced. Considering the many strange communications in your paper, a request for such facts, self-evident to us at this unknown distance, does not seem to be unreasonable."

That some medium among our readers may even try to give our correspondent what he asks for must depend on their personal interest, or on that of some person in the life beyond who has known him, or who thinks he may be reached and helped in this way. If the trial is made its success must depend on many things, among others, his receptivity and fitness. We have no control over these things, and, of course, can only give publicity to his wish, leaving the rest to time and circumetance. Spirits in the higher life, clad in spiritual bodies and with higher powers than ours-or rather with powers which are germinal in us here, more fully developedare not omnipresent or all-powerful, or allseeing. They turn their attention and make their presence known where they are attracted. and where it is feasible for them to go. just as we do here. Some persons they can reach and can tell facts touching their lives. such as our correspondent asks for; others they cannot reach, and do not choose to tell, or cannot tell, anything about them. Why this is, no one knows, farther than that it is a matter dependent on temperament and organization. like the capacity to appreciate and to give forth by voice or instrument the fine melodies of the masters of music. Mozarts and Jenny Linds come once in hundreds | and services of Prof. Denton.

of years. Spiritual seers and others through whom those beyond the grave can tell some striking facts as tests of their power and identity are not so rare in these days-fortunately for us-but still they are in the minority. Suppose there are a thousand good mediums in the United States, and suppose there are a hundred thousand persons of whom they can, as mediums, tell test-facts. This is enough clearly and fully to prove, by the critical laws of evidence fairly recognized, the reality of spirit presence and power; but then the number of such persons is small amidst fifty millions. Because our correspondent gets no tests, no more proves there are none, than his personal ignorance of China proves no such land exists. He writes of his "sitting seriously for hours wishing spirit manifestations," and only being "disappointed." Have his sittings been regular, at a set hour daily or weekly for instanceor only at uncertain periods? If the last, his disappointment is but the result of his desultory effort, ignoring the law of stated times and seasons. Has he kept up these sittings for months, waiting in serene quiet of soul for what might come, or has he been so intense and anxious as to defeat the good end he sought? To know and obey the spiritual laws of our being, and thus of all beings on earth or in heaven, and to persevere in our search, is the royal road to spiritual knowledge, and we must bear in mind that the best things come only with the highest attainment, the best daily conduct of life, the finest personal and bodily purity, helping spiritual sight and making it easy for spiritual beings to reach us and to know more of us.

Our correspondent and others of the same class, may meet only disappointment even after the wisest efforts, but even if this be their lot, their enjoyment of the great ideas of the spiritual philosophy will amply pay them for their study of it and they must learn to pay reasonable heed to the testimony of others, as to facts, enjoying meanwhile such "a feast of reason and a flow of soul" as cannot be found elsewhere on these great topics.

The Home Circle.

A friend who has been for years a thorough-going Spiritualist, writes:

"A few of us (seven to eight) are meeting from once to twice a week, holding home circles. My daughter, aged seventeen years, enjoying good health and having naturally a strong constitution, on first sitting, had her right hand controlled, and by one asking questions, gave some very fine tests. Later in our sittings she became entranced or unconscious, and remained in this condition at one time over half an hour; at another time an hour and a half, and it was with greatest difficulty we could throw off this influence. While in this condition she would laugh, and try to talk but could not. I should be very much obliged if you would give us some information, as every one of us are alany danger to my daughter, and did I do right in throwing off the influence?"

REPLY. Having constantly urged our readers to give their first attention to the home circle as the proper place to investigate Spiritualism, we are glad our friend has succeeded so admirably in his attempt. He need have no fears that his daughter will be injured by the trance, if the circle be guided by discretion. He must remember that the medium is in training, and if he obtains contradictions or absurd statements, they are only imperfect utterances. It should also be kept in mind that the intensely sensitive state of the medium, should be guarded carefully. The sittings should not be held oftener than once a week, nor then over an hour and a half. The time should be rigidly fixed, and all interruptions carefully avoided during the scance. No idle, wonder-seekers should be allowed in the circle, and not more than one outside of the members be allowed to sit at a time, and then only such as are trustworthy. If the trance remains, there is no harm in throwing it off; but if these rules be observed it will not be found necessary.

In the early stage "test" questions, or those which are intended to puzzle or distract. should not be asked. It is better to ask such as will direct and concentrate the mind in some one direction. When the development is more perfect, the tests will be given, and we should have the patience we exercise with a child learning to speak.

We publish the above extract from our correspondent's letter, because it is a sample of many requiring the same reply. There is everywhere an awakening zeal in this direction, and it is found that the means of communication with our spirit friends is directly within our reach and gathered at our own hearths. We will, on application, be happy to give such advice through the Journal, to those holding home circles, as the wisdom of the most experienced enables us to offer from time to time.

H. A. Budington of Springfield, Mass. writes: "Capt. H. H. Brown gave two practical and earnest discourses at Gill's Hall, Sunday, January 6th, on the subjects, 'Spiritualism, its place and object in the world. The special lesson drawn from the evening discourse was, that the Spiritualists know there is a future life, while the Christian hopes for one, and the Agnostic does not know there is one. The speaker said that the spiritual philosophy has already been largely adopted by the churches; and when they also admitted the phenomena, there would no longer be a need for such meetings as those held at Gill's Hall. Capt. Brown remains with us during the month of January." Mr. Budington also speaks in high terms of the eulogy delivered through the mediumship of Mr. Wright, the English medium, on the life

The Radical Review.

The Alliance of this city, after a false and sickly life of several years, gaining a little prestige by publishing the sermons of Swing and Thomas, and supplementing this by tremendous lying about its circulation, finally ceased to be a hypocritical sheet. But it first had to die and be born again as the Radical Review. For the past year Mr. and Mrs. George Schum have honestly and faithfully striven to make the Review a worthy exponent of radical, materialistic thought. They entered upon the work with genuine enthusiasm and have made a most admirable paper. In the Review of the 12th inst., the editors in a double-leaded leader announce that unless the sum of three thousand dollars is pledged before the expiration of the month, the paper cannot be continued, and they appeal to that part of the public interested in the special work of the paper, to come forward and lend the proper aid. The editors, speaking of the scope of the Review,

... Unlike most other radical journals The Review refused to content itself with a merely negative at titude towards Christianity and supernaturalism, but took positive ground in the discussion of humanita-rian problems....Social and economical questions received no less consideration than those of a polit ical and religio-philosophical nature. But while vindicating the right of labor to the possession of al it creates, and condemning the greed and injustice and selfishness of capital, of landlordism, and of soulless corporations, The Review steered clear of the visionary dreams of communism that would fain land society in Utopla. With aims as lofty, it suggested more practicable measures for their realization holding that economical problems will be most readily solved among an intelligent people imbued with

The Review is diametrically opposed to the JOURNAL, in that it argues against the continuity of life beyond the grave. In the discussion of a future life and of religious matters the Review sometimes displays a degree of dogmatism illy belitting a liberal paper; yet its honesty of purpose and pure moral tone, together with its excellent views on questions affecting man's temporal welfare, have made it a welcome visitor in the Jour-NAL'S sanctum. We shall regret exceedingly to see the Review suspend, and there is no good reason why it should. There are enough well-to-do people fully in sympathy with the policy of the Review in this city alone to give the paper a sound financial basis and relieve the self-sacrificing editors of all anxiety on that score. It will be a burning shame and lasting disgrace if the paper is permitted to

Kesab Chunder Sen-Death of the Head of the Brahmo Somaj.

Kesab Chunder Sen, a distinguished Hindoo, a genuine philanthropist and chief promoter of the Brahmo Somai, passed to spiritlife a few days ago from his home in India. From an account of his life works we learn that the Brahmo Somaj owes its origin to Ram Mohan Rai (Rajah of Bardwan) in 18% A little "book of faith" contains the following (literally) as the "creed" that Rai wrote: There are fourteen articles: "(1) The bases of faith are Nature and Intuition. (2) All truth is acceptable. (3) Religion is a progressive form of truth. (4) The Brahmo Somaj doctrines underlie all religion. (5) Belief in a Supreme God. (6) Belief in immortality of the soul. (7) Repentance the only way to salvation. (8) Belief in efficacy of prayer. (9) Belief in God's love. (10) Worship is love of God and his works. (11) God can be worshiped at any time and place (12) Elevation and purity of mind necessary to holiness. (13) No faith is put in stated rites and ceremonies. (14) Theoretically there should be no caste."

On one occasion the distinguished Hindoo said: "I raised my hand against caste. In 1860 I began to say that practically as well as theoretically there should be no caste. My opponents said that some time this might be; but my word was Now! Cease idolatry in every shape! I cried for perfection of our church, and it is my idea to enlarge on our second article. We cull truth from the Rig Veda, the Bible, the Pitakas, and the Koran, and so I dream to myself this question: Why cannot Hindoo Buddhist, Christian and Mohammedan, become a unity in the Somaj? All dispensations are but components of one Divine scheme—that is, of the New Dispensation, the Somaj."

In answer to the question, "What reforms have the Brahmo Somaj wrought?" he stated: "The first and most is the abolition of caste. Others are being expressed in the legislative affairs of India, and among them are restrictions to monogamy, remodeling of marriage customs, emancipation and education of women: abolition of the worship of ancestors: removal of the prohibition of widows' marriages, abolition of infanticide, revolution of social ceremonies, education, temperance, and a general moral regeneration. The Brahmo Somaj demands liberty and may yet do much to disenthrall 150,000,000 slaves.

A Bad One.

Some months ago we had an inquiry from an attendant at the Nemoka, Michigan, Camp Meeting, concerning one of the lecturers at that camp who signs his name "C. Fred Farlin, M. D." We have after several months obtained trustworthy information concerning the man. His record would make a good dime novel; we do not care to soil the Journal's pages with it, but will say that said Farlin is a bad one. He is wholly unfit to stand as representative of decent people, or to teach Spiritualism.

Prof. Garrison's illustrated lectures at the Grand Opera House, on the "Evolution of Man," were excellent. He is doing a grand work inrendering this subject clear to the comprehension of the masses.

of Being.

The Fortnightly Review gives some wonderful facts in relation to Felida X., a young woman living in the South of France, who became subject in 1856 to accesses of what was at first considered as somnambulismstates lasting a few minutes or hours, of which she retained no consciousness on regaining her normal condition. Gradually the duration of these accessions increased; they became considerable enough to rank as a "second state." and it was observed that in this second state Felida perfectly remembered the first state; in the first, or normal state, she forgot the second. The second state gradually grew upon her till it has become almost continuous, her relapse into the first state occupying perhaps not more than one day per month. And it is remarkable that her second state is in all respects superior to her first. Her health is better; her character is more cheerful and even; her memory perfect for both states.

She is aware of her occasional entry into her first state, but she considers that as abnormal, and though not unduly distressed by it she would fain avoid its occurrence. When in the first state on the other hand, her aches and pains return, and her memory for the second state disappears. She is then truly miserable, even to the verge of suicide, and helplessly bewildered by the vast gaps in her memory, which are so profound and extensive that if her husband or children happen to be out of the room at the moment when she enters the first state she does not know whether they are alive or dead, and waits anxiously to see whether they come in again. She is ashamed of this loss of memory, and uses all her art to conceal it. Of late she has it on a plan which somewhat lessens this inconvenience.

When she feels that an access of the first state is coming on she writes a letter to her other self giving a precise statement of the facts which she considers it desirable that that self should know. Thus, for instance, she details the orders which have to be executed, the measurements of chintz, etc. But there are cases where the poor creature is glad to forget. For example, in the second state she learned facts giving her grave cause a female friend of her own. So much did this distress her that she attempted suicide. She was rescued before life was extinct, and then in her new misery she ardently desired the return of the first state with all its suicidal gloom: preferring, as one may sav. to has, since then, in fact repeatedly returned to the first state, and knows nothing therein and practice. of the trouble which has come on her second elf. Yet this immunity is not without its with the treacherons friend, she knows that there will be, as it were, intercalary days of amnesty when she will greet her with cordiality and ease.

Organization-A Voice from Australia.

The Harbinger of Light of Melbourne Australia, has a leader on the above subject, which in a short space presents the whole question and a wealth of suggestion. It says the question of organization has been frequently discussed by the Spiritualists of Australia, and it seems the same arguments have been used there as here, both for and against.

The editorial proceeds to say: "We have not yet met with any sound obection to associative work; the axiom 'uniis strength.' holds good in Spiritualism as in war, politics and trade, and the advocates of individual effort forget that there is plenty of scope for that in addition to and in armony with associative work..... A vital ssociation is a beacon light seen by a multitude, while the individual light is often flickering and evanescent, and even when

kept steadily burning seen only by a few.
"There is plenty of work for Spiritualists to do without seeking to proselytize; that is not its mission. A Spiritualist made so by persuasion or faith is not worth much; we would not wish to fill the ranks with such, but expect every man and woman to feel the ground under their feet, and be assured of ts solidity before they range themselves under our banner; but the larger number and greater co-operative body, the more powerful the influence to disseminate vital truths. We would urge a more hearty co-operation amongst Spiritualists for the maintenance of public platform, the dissemination of cheap terature on all subjects pertaining to the physical, social and spiritual welfare of hunanity; and above all, some associative ef fort for the amelioration of the condition of the poor and ignorant. Individually, Spiritnalists have undoubtedly done their parts in charitable movements, but we are unaware of any associative action in this direction. With a strong organization some practical work-might be accomplished to the benefit of all concerned."

From this it appears that the feeling is widespread and taking deep root, that it is time something be done toward organic effort. The day of disintegration is closing; now for some means to unite the scattered fragments, and unitize and direct the diverted energies. Not in a church, or by a concrete, unalterable creed, nor allegiance to authority, but by the more powerful force of attraction toward the great objects to be gained by such associative effort.

We learn from Geo. H. Mellish that the health of A. J. Davis is gradually improving. Jan. 6th, Mrs. Van Horn read a lecture before the Harmonial Association entitled "The Object of Life," previously delivered by Mr. Davis. Jan. 13th, Mr. J. B. Loomis lectured. Next Sunday it is expected that Mr. Davis will be able to resume his place again.

A Young Lady who has two Distinct States | The "Professor" Endorses the "Doctor". and Forms a Syndicate.

To the Editor of the Religio-Philosophical Journal:

NEW BOSTON, ILL., Nov. 2nd, 1883. I had my attention called to a letter from Mrs. Mc-Call Black in your worthy Journal In condemnation of Dr. C. E. Winans materializing mediumship. I had never met him then but since have and have se-cured him to travel with me. For I can say that I never before with leed such a combinations of powers in any one A fine Clairvoyant, Clairaudient, test, healing, Independant slate writer, and Materializing medium for full forms. I leasned at Canton City of which Mrs. Black wrote, that at that seance the medium was sowed to the chair with black linin thread and his hands filled with flowr. Under such condiions, hand and full formes appeared. The curtains were pined back and spirit and medium shown at the same time.

What influenced Mrs. B. to write such an absurd letter I cannot say. she attempted to do one of the finest men and mediums a great wrong; For which she will have to suffer. At Wm. Drurys on Tuesday evening Dr. Winans gave a materializing scance a which six persons were recognized. My father shook hands with me wrote his name, John Kenyon also My sister wrote her name in full, Millie Carpenter two little girls were seen and their names written on the slate which lay on the floor outside the cur-tain. The cabenet being a hall, with shawl hung up for curtain. Dr. Winans does not make a speciality of materializing and if he could have his choise would never enter a cabenet again. I would say to the spiritual societies & Campmeeting committes we are ready to engage for lectures any where at the close of lectures tests will be given through different phases of Dr. Winans mediumship.
Address us Jackson, Mich., Not. J. W. KENYON.

The publication of this unique letter has been delayed, pending investigation of Mr Winans' claims to mediumship. After patient and extended inquiry the result of the testimony may be summed up about as fol-

Mr. Winans is:

1. A young man of very good reputation at home.

2. He is not very strong in character, and instead of starting out to mingle with the world as a public medium, should have been carefully disciplined and matured by those competent and wholly friendly, before seeking publicity. "I think him to be," says an educated gentleman and experienced Spiritualist, "a very simple minded, inoffensive boyish man; yet at the same time given to extravagant statements."

3. He is a medium, (a) for independent slate-writing; (b) he is a clairaudient and clairvoyant; (c) and also to some extent, probably, a medium for materialization.

4. His medial powers are exceedingly variable, and he cannot be depended upon to travel about the country and give satisfacfor jealousy as to her husband's conduct with | tion. He is unfit to sit for a large circle or to give satisfaction to promiscuous audiences. But often does well with three or four selected persons.

5. He is not strong enough to resist the importunate demands of wonder-seekers, and hence is sometimes led to attempt more than hang herself in forgetfulness of the truth, is legitimate; in short, to supplement spirit rather than because she remembered it. She | phenomena with simulations, and to do this premeditatedly and by previous preparation

6. Like nearly every other medium he is sorely amicieu with would-de triends, wholly inconveniences; for while in the second state | unfit to advise or aid him and whose love of she rejects indignantly all acquaintance the marvellous and lack of knowledge, or greed of gain, as the case may be, make them bad counsellors.

> If Mr. Winans will wholly retire from the public field for a few years and perfect himself by stimulating his Will to a healthy growth, and cultivating and enlarging his spiritual powers, engaging during the time in some useful occupation for his support, he will in time become a strong, well-poised man and a reliable medium.

Now a few words about this Mr. Kenyon, who makes such haste to form a business alliance with Winans.

The letter which appears above, was written on paper bearing the pretentious legend. "Prof. J. W. Kenyon, Jackson, Michigan," stamped on the paper with a stencil large enough for use on a soap box; and he claims to lecture on scientific subjects as well as upon Spiritualism.

Of all people in the world none affect greater disregard for authority and titles than do free thinkers, including Spiritualists, yet among a certain class of these the haste with which they appropriate highsounding titles, or those indicating a technical or liberal education, is as amusing as it is ridiculous and absurd. "Prof. Kenyon"! We can almost hear the bones of William Denton rattle in their far-off African burial place at this ignorant presumer's effrontery. The "Professor" not only assumes a title for himself but, with cheap prodigality, bestows one on Mr. Winans. We suppose these title-loving people reason thus: "The Declaration of Independence declares all men to be born free and equal; now there are men who are doctors and professors, ergo all men are entitled to either or both of these titles or any other that will add to the importance of the appropriator in the eyes of those with whom he desires to stand high, or from whom he expects to make a profit, or which will contribute to his own self-love."

Away with all pretense and sham; let each individual stand squarely on his merit! If a man or woman has by long years of patient study and labor, acquired, from proper authority, a title, by all means let it be given to him or her on every proper occasion. Spiritualists are fighting the shams of the religious world: they should be consistent and not create shams of their own; especially shams so transparent as to excite the contemptuous pity of every sensible person of whatever sect or party. We have used Mr. Kenyon as an illustration, without a particle of personal ill will toward the man. He has plenty of company in his attempt to sail under false colors, and we may sometime feel impressed to tell him, through the Journal, who some of them are. The last line of Mr. Kenyon's letter may require more time to translate into English, than our readers can bestow. hence we give what we suppose to be the

address letters to me, but direct them to Kenyon & Winans, Jackson, Michigan." Our Kenyon & Winans, Jackson, Michigan." Our dion to all to come and give us light; come advice to Mr. Kenyon is: Destroy your steneil, and get light, every Sunday at 3 P.M., where buy a spelling book and grammar, study both, cultivate modesty, and eschew pretense.

JANUARY 19, 1884.

GENERAL NOTES.

Mrs. E. Rutter of Hopkinton, Iowa,. writes: "We would like to have a first-class lecturer come here."

Dr. A. B. Dennis is furnishing scientific contributions for the Cedar Rapids (Iowa) Free Press. His efforts will no doubt prove of great value to that paper.

Dr. J. K. Bailey spoke at Sullivan, Ill., Dec. 20th; at Evansville, Ind., Dec. 30th and Jan. 3rd, 4th and 6th, in Unity (Unitarian) church, to appreciative audiences.

Miss Susie M. Johnson, whose lectures are always interesting, has ceased her labors at Minneapolis, Minn., and will speak wherever her services may be in demand.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rutland, Vt., on Friday, Saturday and Sunday, January 25th, 26th and 27th, 1884. See notice.

Mr. A. B. French spent a part of Sunday with us on his way to Dakota and Nebraska, where he has this week been making people happy by telling them all there is known about the Mound Builders-and more too, maybe.

Dr. Tanner, the famous faster, is practicing medicine in Jamestown, New York. The physicians of that city made a fruitless attempt to secure his indictment by the grand jury as an illegal practitioner.

We have received a cordial invitation to be present at the fifth anniversary of the marriage of Mr. and Mrs. A.S. Winchester, on Monday evening, Jan. 21st, at Oakland, Cal. We regret our inability to be present, but our friends will please accept our congratulations and best wishes for happiness and prosperity.

Future punishment is discussed on the sixth page this week by representatives of two widely different schools of thought. The JOURNAL does not agree with Mr. Colony but heartily endorses the views of Mr. Tuttle. We believe no more false or dangerous doctripe can be taught than that which pervades the spirit of Mr. Colony's article.

Dr. Babbitt, of 64 East 4th St., Cincinnati, writes us that on Feb. 4, he is to open a College of Magnetics to develop Chromopathy or Sun Healing, Magnetic Massage, the general philosophy and cure of disease, including the leading features of Anatomy and Physiology. Magneto-Gymnastics aided by music for magnetic development, Patho-Mechanism, or the use of healing instruments and the science of the fine forces generally.

Dr. Stoecker, the great German Court Chaplain, is not noted for his courtly manner or good taste. His attack on the memory of Herr Lasker on account of the latter's religion, is in keeping with his insanely intolerant course for a number of years. Such a clergyman does more to damage religion than Bob Ingersoll's lectures.

A lady of Boston lately offered four prizes to the scholars of the Boston schools, for the best historical essays. Three of these prizes were taken by girls in the Latin and High Schools. It is always thus, with a fair opportunity showing our girls are not inferior to our boys, Miss Hardaker to the contrary notwithstanding.

The Press Club of Chicago gave an informal reception last Saturday evening to Henry Irving and Ellen Terry. The rooms of the club were uncomfortably crowded.vet everybody kept good natured and a happy time was had. We noticed Prof. Swing. Deacon Bross, and several others, prominent in church matters, did not leave in time to get home before Sunday.

A fraud calling himself Sumner, and claiming to hail from St. Louis, is trying to fool Spiritualists and investigators in Syracuse, New York. His story is that he was a "minister of the gospel" until he became a medium. He does the slate-writing and perfume materializing acts, and will no doubt before leaving Syracuse add other attractions to his repertory. Let him alone! don't either fee or feed the rascal.

Mr. Fred L. Alles, late of the Pontiac Sentinel, accompanied by Mrs. Alles spent last week in Chicago as guests of the editor of the Journal and other friends. After superintending the forthcoming excursion of the Illinois Press Association to Washington, Mr. Alles will at once remove with his family to the new and thriving city of Ontario. California. No more desirable acquisition to the population and business force of Southern California could be made, and we congratulate the people of that vast country that what is a great loss to Illinols journalism is their gain.

S. J. Dickson, the popular and highly successful healer, has returned from his Brooklvn visit and again opened his old office at 266 Wabash Avenue, Rooms A and B. Brooklyn corrrespondents of the Journal are enthusiastic over his healing powers, and they also speak of him in the warmest terms as a gentleman and a consistent, intelligent Spiritualist. We have been familiar with the work of all the prominent healers of the country for the past seventeen years and have yet to find one whose powers as a healer surpass those of Mr. Dickson, and his equal is very rare. We can cheerfully commend him to the afflicted of either sex.

Meetings at Lester's Academy.

The Spiritualists' and Mediums' Conference and Fact meetings at Lester's Academy, 619 West Lake St., are growing in interest and numbers every Sunday, and Spiritualists of Chicago and strangers visiting the city, will find it to their interest to attend these meet-

meaning: "Correspondents will please not | ings, which are independent of any other society, our society being called "The Spiritual Light Seekers." We extend a cordial invitayou can spend an hour and a half in mutual benefit, and hear good music and good speakers. Mediums and speakers are cordially invited to join with us in making this a pleasant hall and a cheerful home for Spiritualists. We shall give our special attention to make our Sunday Evening Dime Social and Musical Entertainment at 7:30 P. M., an enjoyable af-fair. Circles will be formed in the parlors of the hall for manifestations when desired by visitors. Spiritualist papers for sale at the hall. Two lines of street cars, Lake and Ran-dolph Sts., pass the hall from State St. D. F. TREFRY, Secretary.

The Philosophical Society.

"TRUE BASIS OF ETHICS." The meeting of the Philosophical Society last Saturday night was as usual well attended. Mr. Sidney Thomas lectured upon "The

True Basis of Ethics. Extracts from inscriptions on ancient Ecvntian tombs were read, and the lecturer claimed that from the sentiments expressed there their civilization and code of ethics was superiorito our own. At the opening of the present century all Europe was engaged in war; then came the American war of the revolution; then the civil war: then the Franco-German war, and the wars in the East. There was no improvement in this century over the ene which preceded it. The foundations of the city of Chicago were laid in prayer, and La-Salle street was named after a priest. The churches were numerous and conspicuous. Let no one say that religion had no opportunity in this city. But look at the daily records of crime in the daily press. No one who loses his purse or any article of value in the streets has the remotest idea of having it returned. Every door and window must be locked and barred. No woman can walk the streets alone and unmolested after dark. If some more enduring system of ethics is not adopted chaos above all others in this respectively ensue. Herbert Spencer had has been so fresh, so versatile, a said that morality did not keep pace with is now."—The Literary World. modern civilization. A prominent divine says the churches are not half filled, and the pulpit can reach but a small fraction of the population. As a remedy the lecturer thought a true basis of ethics should be sought for. Everything in ethics was conditioned on individual existence. Prudence was the first law of morality. Social intercourse was based on veracity. Order was dependent upon regularity of conduct or obedience. Equal rights

and fortitude by patience. Upon these principles was based the law of ethics. Virtue caused happiness; vice unhappiness. If one principle of right was violated all the others were dethroned. The

were secured by justice, love by benevolence.

TRUE BASIS OF ETHICS could not be religion, though it was not strange that the casual inquirer should think that morality was based on religion. Space could not be worshiped. Religion assumed to answer the question, "What shall I do to be saved?" Ethics, more modest, only claimed to teach man how to be good. The element in all religions destructive of morality was superstition, which was merely a fear of that which is unknown. A superstitious person was led rather by the imagination than the reason. Christianity had no virtue corresponding to prudence. They were ever listening to the words of their Master, who said: "Sell what thou hast and give to the poor;" or to the church, which was the same thing. A man would become a tramp on earth to have riches in heaven. Christianity still confronted an immortal world, for which it was largely responsible. Had one-half the time and talent been given to ethics that has been given to religion, this world would long ago have been a heaven. The lecturer then announced the cardinal principles of his system as prudence, veracity, obedience, justice, benevo-lence and patience. The spirit of progress did not stop with the Reformation. Its crowning triumph still remains incompleted. At the waving of its magic wand evil should be banished from the hearts of men. Let every church and cathedral everywhere be turned into public halls, and let every preacher know that every word he utters may be challenged then and there, and must be by him defended. A discussion followed the lecture, after which the meeting adjourned.

PIANOS FOR THE GOVERNOR GENERAL OF CANADA. —We see by the Ottawa Citizen that two pianes, of the celebrated Factory of Wm. Knabe & Co., have just been selected for his Excellency, the Marquis of Landsdowne. One was a magnificent Grand "Knabe" in elegant Rosewood Case, and the other one of their Upright Cabinet Grands. The Tone, Touch, and Workmanship of these Instruments are described as being perfect. The most thorough judges were employed to make the selection, one of them being Mr. E. Harriss, who, previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

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Married.

On New Year's Day, Mrs. Mary A. Fellows was married to Louis Ahrens. No cards Friends are invited to call at their residence, 3758 Johnson Place.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rutland. Vt., Friday, Saturday and Sun lay, January 25th, 26th and 27th, 1884. Joseph D. Stiles the wonderful test medium, from Boston, is engaged for the meeting, and will give tests from the plat form Cophas B. Lynn, from Boston, Mass, the popular platform orator, will be present and occupy the platform. Mrs. S. A. Wiley of Rockingham, Mrs. Emuna L. Paul of Morrisville, Mrs. Abbie W. Crossett of Duxburz, Mrs. Fannte Bavis Smith of Brandon, Mrs. L. S. Manchester of W. Randolph, Mr. A. E. Stanley of Lelcester, will be present and many other Speakers and Mediums are expected.

Music will be furnished. The Railroads will extend their usual courtesies. Board, at the Berwick House \$1.60 per day; at the Bates and the Bardwell Houses, \$1.50 to \$2.00 per day. day; at the Bates and the Dalutter Address, The Bates and the Dalutter Address and the Managers and Dalutter Address and Dalutte

Montpeller, Vt., Jan. 1, 1834



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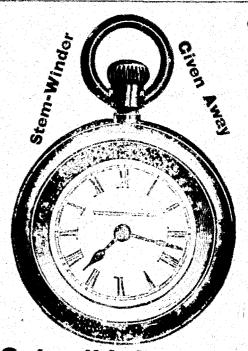
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Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal. Baby is Dying.

BY GEO. R. RANSOM.

Whisper softly! baby's dying, Let your footsteps gently fall. Soon she'll pass from Earth to Heaven, Vex her not—the angels call.

See, she smiles. Her dim eyes sparkle. Guardian angels she can see Hovering o'er her, only waiting For her spirit to be free.

Ah! she's gone, the little darling,
With the blessed angel band;
They will love her, they will guide her
In that fair and fadeless land.

They will tell our vanished darling, For she is our darling still, How we all may soon be with her If we do our Father's will.

Dead? No. she is only sleeping; Resting from her pain beguiled; Soon she'll wake in life immortal, Soon she'll wake an angel child.

Weep not, friends, because she left us. God who rules has willed it so. Up the path she has ascended We with tearful eyes must go.

Whisper softly! Oh! our baby Dwells on Earth with us no more. I hear her sweet voice calling, "Baby's waiting by the door." Athens, Ga.

> For the Religic-Philosophical Journal. Frof. William Denton.

Slain by the one he worshiped. Lonely-lain

A SONNET BY EMMA TUTTLE.

In pallid stillness, on a lonesome coast,
Far from his home, and all who loved him most,
We mourn him in the tearfulness of pain.
Nature herself to turn his murderess!—
She whom he worshiped, blinded by his zeal,
Until he sensed not wearness, nor weal,
But walked enthused, o'er bodily distress.
Perfidiens heef to force her quest to breathe Perfidious host! to force her guest to breathe Death-freighted airs, and die of fever-fire! What regal blossom can she rear to wreathe His far-off grave, and 'twine his broken lyre'. Keep his dear dust, distant domain of night; His soul, triumphant, dwelleth in great light.

Drinking to the Gods.

The vineyard is surrounded, in Germany and other countries, by numerous paetic superstitions. The Swabians say that the grapes will receive a fine flavor if the vines are shaken on St. John's day. The Bavarians have a proverb that, if one would have good wine, he must write on his cask, "O taste and see that the Lord is good?" (Fsalm xxxiv, 8); and the South Garwane have a proverb "If one would make South-Germans have a proverb, "If one would make good vinegar from wine, he must throw the names of three witches into it."

of three witches into it."

In Switzerland, the country people freshen up their stale wine by laying dead toads on the bungholes of the casks. The ancient Germans were mindful of their gods at their feasts, when they strove to distinguish themselves as great drinkers; and the pions custom of drinking to the health of their divinities was binding among them. The North-Germans were accustomed at certain feasts to empty a cap to Bragi, and by that act to assume a empty a cup to Bragi, and by that act to assume a promise to emulate the hold deeds of that god. Such promises were irrevocable. Bargains were therefore bound by a kind of drink-offering in order to obtain the favor of the gods. At their heir's feast humpers were drunk to the memory of the departing one; and on other occasions glasses were emptied in honor of those who were absent. These customs, from which our foasts appear to be derived, were not abolished in Christian times; only the saints succeeded to the rights of the gods. St. Marin, it is said, at his own desire, took the place of bonar; St. Gertrude received the honors that had been paid to Freya; and Niord and Frey appear to have surrendered their functions to the first martyr of the church, St. Stephen. At Friburg the Johannites were accustomed to hang a stone, representing one of those thrown at Stephen, to a silver chain. Wine was poured upon the stone and then given to the faithful to drink. Memorial drinks to St. Michael and St. John, the Evangalist ways also warm and the stone of the sto gelist were also very common. Departing guests and

The American Akademe.

travelers were accustomed to drink "John's blessing"

as well as in memory of St. Gertude; and a number of mythical stories are associated with these draughts.

-From "Vinous Superstitions," by Dr. Th. Bodin,

in Popular Science Monthly.

The organization of The American Akademe was the result of correspondence between individuals in different parts of the country interested in philosophic study and discipline, which was followed by a Conference at Jacksonville, Illinois, in the early summer. The name of the new organization, "The American Akademe," was chosen as best expressive of its character, as a School rather than a sect in philosophy, with personal improvement and the in-tellection of Truth as the ulterior purpose. The members from a distance having signified their preferences, at a meeting in Sept., 1883, the following permanent officers were chosen, namely: President, Hiram K. Jones, M. D., Jacksonville, Illinois; Vice-President, Alexander Wilder; Secretary and Treasurer, ex-officto, Mrs. Julia Palmer Stevens, Jacksonville; Corresponding Secretaries, Thomas M. Johnson, Osceola, Mo.; Lewis J. Bloch, Chicago; Mrs. Isabella P. Draw, Obleang III. Mattings here been held worth. Drury, Orleans, Ill. Meetings have been held monthly and accessions received to membership. The indications of a deepening interest in philosophy are gratifying. A resolution was adopted fixing the third Tuesday in each month for stated meetings, and providing for a paper, address or conversation, at each session, to be contributed by some member. This initial meeting of the course greatly encouraged all "There was an immense satisfaction, on the part of all present, with the exercises," writes

Mrs. F. A. Logan writes as follows from Oakland, Cal.: I am now at home, from the thriving city of Los Angeles, where I gave five lectures to appreciative audiences, besides curing the sick and taking pleasure rides through orange and walnut groves, and by hundreds of acres of Inscious grapes. We have a lyceum in this city at 1:30 o'clock, a mediums' meeting at 2:30, and at 7:30 in the evening a Fact meeting, which concludes our Sabbath day spiritual work. Mediums are being developed here; one, a gentleman of superior worth, who is a teacher of elecution. The guides will soon make a speaker of him. The power to break up pneumonia and fevers is with me still and has made itself feltamong the suffering here, while I give to the angels the glory. The leading guiding powers are impressing me to buckle on the armor and scatter broadcast "Prophetic Visions." All orders will be filled from

this number, 825 Market St., Oakland, Cal. C. W. Weeks writes: We regard you as a veritable "Soldier of the Cross," a cross which many so-called Spiritualists have made so heavy; and surely, no general of them all has borne the blunt of the battle as you have. Already we can see glimpses of the fair heights to which you are attaining, where our grand philosophy can arise, cleansed of the foul excresences that Ignorance and Malice would fain encumber it with; and when a wiser, more grateful world justly appreclates our revered, peerless Deuton, our tender, scholarly Sargent, and the host of other noble ones, then you, our brave standard bearer, will not be forgotten.

Our aged Sister, Mrs. Lois Hulet writes: again renew my subscription for my JOURNAL. It is with difficulty I can see to read it, but if I cannot read it, I will give it to some one who can. I have taken it so many years that I do not feel as though I could part with it.

H. B. Bisbee of Sparta, Wis., writes: I have taken the Journal some ten years and always liked it; but I like it better now than ever. I am really

H. J., Foster writes: The Journal, has paid us weekly visits for so many years that we could not do without it. I think it is the best paper published in the cause of Spiritualism.

For the Religio-Philosophical Journal. No Future Punishment.

When science demonstrated that man had arisen from low forms, that he was not created "perfect" and did not fall from his high estate through disobedience and hence needed no Savior to insure him immortality and continued happiness, I felt that "hell" as a place of torment, was wiped out forever. Yet there are writers and lecturers in the field of Spiritualism, that cling with a desperate grip to a locality which, they declare, is crammed with people suffering the torments of the doomed. There are Spiritualist books containing such assertions, and I am sincerely sorry that such books continue to be printed and read. I do not believe there is any such thing as future punishment. The laws of nature are administered with perfect impartiality and I have never yet discovered a law of nature, the office of which was to inflict punishment. We should never know that nature had any laws did we not come to know them through their inevitable and unchangeable effects. Lightning descends upon a tree and kills it descends upon a tree and kills it descends upon a tree and kills it descends upon a tree. it descends upon cattle and kills them, it descends upon man and kills him. Will it be said that in either case lightning was used as a means of punishment? Prolonged drouths create famine and famine causes the death of millions of people in Asia, in a single season, sometimes. Will it be asserted that rains were withheld in order to punish these millions of people by forcing death upon them earlier than it would otherwise have come? Tornadoes frequently traverse certain belts of the earli's surface; dwellings are demolished, trees uprooted, and man and animals suffer death. Will any one main-tain that tornadoes were evolved as a means of pun-ishment? Earthquakes and volcanic eruptions have wrecked and buried whole cities and destroyed hundreds of thousands of lives, yet no man of science will assert that either earthquake shocks or volcanic eruptions are to be considered as one of nature's

means of punishing the sins of man.

Nature does not punish—she admonishes. If one cuts his flesh instantaneous pain is the result. The pain is the same whether the cut be inflicted by depain is the same whether the cut be inflicted by de-sign or by accident, or whether the sufferer be a child or a grown person. There is no melignity in nature. As soon as the cut is properly treated the pain ceases, and in a comparatively brief time the wound is healed and at no future time will that pain be resumed. When a boy I have joined other boys in forays upon melon patches. While stealing the melons and perhaps for some days afterward, I felt a sense of unworthiness. Many years have pass-ed since then yet the pranks of my youth never ed since then, yet the pranks of my youth never bring a tinge of pain, and will it be asserted that in the future life some law of nature not now known of will impace a navichment on my hour of, will impose a punishment on me—put me in pain because of those melons?

pain because of those melons?

A certain bookmaker is fond of cramming his hells with the ghosts of rich people. The Astors, the Stewarts and the Vanderbilts who have passed on, are, according to him, having a hot time of it. Now, it seems to me, if this writer would substitute a little plain reason for the assertions of his mediants bis heaf would be more worstly of the little plain reason for the assertions of his mediums, his book would be much more worthy of the attention of thinking people than it now is. Man is a creature of organs. His eyes are organs of sight. They never try to hear nor to smell. They perform their office of seeing well or ill according to the perfection of their development. Men who have eyes do not all see alike. One pair of eyes will discover a thousand beauties and delicate tints in a landscape which another pair of eyes will totally fail to see. Now this pair of eyes which has discovered so much has made the possessor of them richer than the other nerson is whose, eyes were hadly developed, thereperson is whose, eyes were badly developed, there-fore this richer man is in danger of being crammed in-to one of this compiler's hells for baving an organization so peculiarly rich in eyesight. The ears are zation so beculiarly rich in eyesight. The ears are organs of hearing. They never try to smell nor to see. But they do use their best efforts to catch every sound going, yet there is a vast difference in the ability of ears to hear. By one pair of ears the slightest sharpening or flattening of a musical note in the swell of a grand oratorio, will be instantly detected; and the possessor of another pair of, ears will confess that he is availed to tell one note from snother. fess that he is unable to tell one note from another. Now the fortunate possessor of the good pair of ears accumulates a vest wealth of delicious sounds-in fact he may be said to "roll in the riches" of harmony, and his neighbor may be completely poverty-stricken in this respect. Pack the lucky man off to one of these hells forthwith. It will serve him right for being so impertinent as to have better ears than his neighbor. The organ of acquisitiveness is no less func-tional in its operations than the organs of sight or of smell. It never tries to distribute. It tries to gather, and if it is a finely developed organ, it will enable its possessor to accumulate much. The organ of secretiveness has but one office, and it performs that well or ill according to its development. It never attempts to accumulate nor to distribute. It retains. If it is a large and dominant organ, and has a large organ of acquisitiveness to co-operate with it, its possessor will accumulate much, and by re-taining what he accumulates he will grow rich, only to be crammed into one of this Spiritualist writer's

We would all like to see every beauty of a land-scape, if we could; we would all like to have critical musical ears, if we could; and where lives the person who would not like to to get rich, if he could? My opinion is that neither Mr. Astor, Mr. Stewart nor Mr. Vanderbilt have ever experienced a single pang of unhappiness in the inner life. They may have admitted to themselves, as men frequently do that the means of good placed in their hands was very large and that so far as their use of it was concerned its greatest power was not developed. But they will also see that they were not fitted for distributors. They were accumulators. No man expects that a basket will hold water or that a jug will make a good sprinkler. Some appear anxious that these rich men should be punished. They say the hells are crammed with them! I am sincere in the belief that nature never punishes. She admonishes but she does not punish. Punishment means the infliction of a pain upon a person by some one as a penalty for a deed that has been committed. Whatever pain nature inflicts is done upon the instant. It is the effect of a cause and the pain ceases when the cause disappears. Getting rich is not a painful operation. Why then should there any

pain spring out of it in the next life? It is commonly stated by mediums that those who commit suicide are sure to be very unhappy in spirit life and even you, yourself, Mr. Editor, in reciting the troubles of a poor lady who lost first her child and then her husband and then committed suicide, stated that the poor thing expected by encompassing her own death to thus be reunited to those whom she loved so dearly, but that Spiritualists knew this was impossible. I take issue with you right there, Mr. Editor. I believe that that devoted wife and mothe was immediately reunited to her idolized husband and child: that when she arose out of her body it was to be encircled by their arms and enshrouded in their Pray why should not this be true? Some one must meet her and care for her as her spirit arose from its body. Would those who performed that office for her, love her or hate her? If they loved her, why then should not the husband and child who also loved her be present to comfort her? How do we treat those whom we love when they do something which we choose to call a wrong? Do we refuse to see them? Do we leave them to strangers? If we do, then the emotion of love is not strong within us and needs a good deal of developing before we can be called angels. If the dead husband and child loved the wife and mother and she killed her body that she might dwell with them they would not deny her. They might be momentarily shocked by the desperateness of the deed but they would not refuse to reward her devotion with their love. And if they felt disposed to love her, associate with her and com-fort her, does Spiritualism teach that some other impertinent party would interfere and prevent such a loving union? I cannot arrive at any such conclusion nor has any person in spirit life ever told me that such a lamentable state of affairs existed on the other side and if such a statement had been made to me would not have believed it. On the contrary, a friend of mine who had grown tired of life in the body and removed himself out of it told me, through the mediumship of Mr. Phillipps, the independent slate writer, that he never regretted his action; that his life in the body was intolerable and that he re-moved himself from it just as he would remove from a community where his surroundings were unpleasant to a more congenial community, and that if he had the matter to do over again he should not change his action.

Life in the body is beset with many anxieties, and anxiety is not happiness. Life in the spirit state can-not increase those anxieties, but on the contrary they must diminish, therefore whatever may be the conditions which surround one's life in the body those conditions cannot be made worse by an entrance in-to spirit life. If the death of the body by any other means than the gradual diminishment of its forces by natural processes were an irreparable injury to

one's immortal prospects, then such death would have been made impossible, but the truth of it is that not more than one person in ten of earth's entire population ever live out the full and rounded period possible to a healthful body. Death overtakes the children of earth by thousands of means, every instant of time. The infant, the child, the youth, the portested mean and the widdle agged dis from yavious instant of time. The infant, the child, the youth, the perfected man and the middle-aged die from various causes with every tick of the clock. Whether they wish to die or not, whether they are high or low, rich or poor, learned or ignorant, civilized or savage, white or colored, devout or irreligious, makes not a pin'adifference. Nature's inexorable law sweeps them into the unseen life by thousands every hour and it is presumed that not one of them is lost presumed that not one of them is lost. MYRON COLONY. Jacksonville, Fla.

When Mr. Colony desires to "take issue" with the editor or anybody else, he should be careful to quote correctly and not misrepresent the language of those with whom he differe. The editorial paragraph which he, unintentionally no doubt, so garbles as to entirely obscure its meaning, was as follows:

Kind reader, if you are a Spiritualist, as we hope you are, you know this poor woman caunot escape from herself; neither can she at once be happy by a cunion with her loved ones; but you know that the darkness now enveloping her is not eternal; you know that loving messengers from the realms of light are striving to aid her weary steps toward a higher and happier condition; you know that some time she will join her husband and child. Let us all unite in heart-felt desires for her progress toward ight and happiness.

For the Religio-Philosophical Journal. Is There a Future Punishment?

BY HUDSON TUTTLE.

A class of Spiritualists accept the very ancient Asiatic doctrine that the spirit is of itself essentially pure, and that all effects of sin committed in the pure, and that all effects of sin commuted in the body disappear at death, and the spirit ascends perfectly pure and unstained. We have heard it said from the rostrum by prominent lecturers that the spirit of the murderer, thief, etc., was just as pure on reaching the Spirit-world as that of the best person living. This is an ancient doctrine revived, and a part of the belief in re-incarnation. The spirit is pure while the body is correct. while the body is corrupt. Hence all sin comes from the contamination of the spirit by its incarnation in the body. However high the authority which in-dorses this doctrine, or however ancient, we regard it as contrary to the ethics of Spiritualism, and sub-

versive of morality.

God nor nature seek to punish the offender for the sake of punishment. The idea of retribution and punishment in such a sense came from confounding terms. Natural laws or the laws of God are not enactments recorded in changeful words. They are not forces, but the channels through which causes run to their effects. If we do what is right, which as we interpret it, is to do that which brings the greatest sum of happiness, we scarcely know there are laws, for we pass along their fixed grooves so easily. But there are other causes running to effects quite opposite. In the physical world the effects of these are disease; in the moral, sin, error, crime, as you may please to term it. These laws bring pain or

punishment inevitably. Take an example in the physical world. The healthy, robust man in the full enjoyment of life, strong of muscle, firm of nerve, with a redundancy of strength, making the act of living a joy, may ig-norantly take into his blood a specific poison, which shall corrupt the fountains of life, breed loathsome ulcers, tack his nerves with tortures to which no inquisitor ever approached; and the physician stands powerless; the recuperative energies of the system are paralyzed; there is no care. Is it said, nature does not panish? See this terribi result, and consider, it as regarded by human comprehension, there is not only punishment, but almost remorseless tor-ture. The man is tortured through life, and by heture. The man is tortured through life, and by ne-redity, his offspring to the third and fourth genera-tion feel the lash. His poisoned blood poisons theirs, and, reproducing itself in changing forms, engen-ders consumption, ulcers, cancers, or insidiously and unperceived so weakens vitality that at an early age the children sink and die. It certainly is a strange system of spiritual philosophy which teaches that the next life is a direct continuation of this from Let us take this man as fur her illustration: He gnorantly, perhaps, subjected himself to the causes if disease, and the effects followed. There was no retreat, no forgiveness to the bitter end. Remain-ing in his ignorance he might feel no remorse, and if a Christian, think that his sufferings in this life were to be rewarded by extra happiness in the next. But the time will come, according to the teachings of Spiritualism, when he will deplore the want of knowledge. Perhaps he erred knowingly, in which case more certainly is he amenable to the compunctions of conscience; and as his knowledge increases with every step the wrong will appear more beinous

punishment is not for its own sake, and is really the movement of causes to effects with the same certainty as those which yield happiness. Now in the instance before us, the sufferer may not be a victim of God's displeasure, yet as years go by, there is no hope for pardon, or that the processes of disease will bring health. They run their course, and the cancer which eats its way to the vi

Punishment means pain, inflicted for a wrong or of-

fense, and I know of no more expressive term to designate the result of subjecting ourselves to the op-

eration of causes detrimental to our well being. The

tals, has a fixed method of growth.

Are we to suppose that the spirit of such an one will be the same at death as it would have been had he remained in perfect health? Will there be no moral contamination, nor remorse, when the sufferings of generations are brought home? There is not essentially any crime in the gaining of wealth and a man may be exemplary and retain great riches. But we know this: that the vastly rich sacrifice themselves to the amassing of gain. They give soul and body to that end, and the result is that they are morally idiotic. To steal a railroad, and by its aid steal other roads, and laugh at the sufferings of widows and orphans, whose wealth invested in good faith built and equipped these roads, may not in this life produce a twinge of conscience, but that does not speak for all time to come. The grasping of mil-lions, as a veriest swine, and holding for the benefit of self sordidly, may even in this life give a low kind of pleasure, but the time will come when all these sions will be left behind, and the poor, dwarfed spirit stand in the desert of his selfishness. Then, as his knowledge increases, he will not only feel the wrongs he has done to others, but will perceive the good he might have accomplished with the means placed at his disposal. When he fully awakes to the realization of his past, will he not feel remorse, shame and regret? And what a tedious road of culture lies ahead of him, constantly reproved by the benevolen helpfulness of angels leading upward, as he never led others! It is not a literal hell of fire into which leath and after progress brings such spirits, but car

t be other than unenviably wretched? In the same manner we reason in regard to the suicide. The simple fact of change from this life to the next may not yield either happiness or misery. A person may be so wretched in this life, that there will be no increase of his suffering in the next; but this does not prove that death opens the gate of joy to the emancipated spirit. It cannot get away from itself. The mother who takes her own life to oin a husband and child gone before her, may no be shunned by them; may receive their love, but the desperation of the means indicates an unbalance mind, which cannot readily recover its normal condition. Rightly understood, such is the logical conclusion of the editorial in a late number of the RELIGIO-PHILOSOPHICAL JOURNAL on the suicide. While the spiritual philosophy has a broad and lov-ing charity for all, it holds to exact justice. Every error, crime or transgression may be outgrown in the lapse of years, and the spirit be thus redeemed, but the spirit immediately after death is the same as efore the change, and carries with it in direct con

tinuity the impressions of the mortal life.

In treating on this subject, physical and moral forces are too often confounded, and hence the conclusions drawn therefrom erroneous. There intrinsically is a wide difference between the violation of a physical and moral law, and to draw illustrations from one in reasoning on the other is fallacious. 'To burn our finger, either by accident or design, is not a rime; we subject ourselves to the force of heat which in performing its work disorganizes our flesh and through the torn nerves we experience pain. The and through the torn nerves we experience pain. The vital force at once sets about repairing the injury. We are the same individuals without the least-change in our character. Even if the injury is ineffacable, and the suffering ends by death, the character remains unchanged. When, however, one yields to passion, trespassing on the rights of others, his character is changed thereby, inasmuch as intellect,

reason, conscience should govern and control, where as he gives rein to the lowest animal faculties. This we call sin and crime. Granted, conscience is so weak it does not reprove him, and he enjoys the fruits of his sin. If we accept the doctrine of progress in spirit life, as well as in this, the time must come when the criminal's conscience will not be weak, when it will be, as it ought to be, the dominant faculty. How then will he regard the black record of the wasted and abused past? If not with regret and remorse, then we meet with so great constitutional change at death that identity is as good as lost.

For the Religio-Philosophical Journal. Letter from Mexico.

ZACATECAS, Dec. 13th, 1883. This city is the capital of the State of the same name, and has an elevation of about 4,000 feet above sea level, containing, say 60,000 people. This city is built among the mountain tops, though, of course, not altogether upon the extreme peaks, but literally filling every ravine connecting the mountains, thus crowling its population into a comparatively small space. The streets being parrow are at all resonant crowding its population into a comparatively small space. The streets being narrow are, at all reasonable hours, filled with people elbowing and jostling each other in passing and meeting, and as at such an elevation the temperature is low, to stand upon an ominence where a good view could be had of one of these streets, the people clad in their gay-colored zerapas of every hue, figure, pattern and style of wearing, presented the appearance of a panorama of the whole Mexican Republic at one view. It is laid out as well as it could be in its location, and contains many very fine buildings—the usual plazas, the alemeda, the public baths, the States Prison and a great now occupied for school and other secular purposes. The cathredral with its high towers is imposing in The cathredral with its high towers is imposing in appearance, and internally is finished with taste and expense. Strolling by it on a Sunday morning, I stopped in about as service was closing, so remained and came out with the throng, and just as I had reached the sidewalk was accosted with, "Good morning sir—I am so glad to see an American gen-tleman at our service," and turned to behold an ele-gantly dressed lady of the Spanish type with an ex-ceeding large, justrous, black and beautiful eye, for ceeding large, instrous, black and beautiful eye, for she had all the remaining portion of her face covered with her rebozo. Raising my hat, I replied Madame, as you do not hesitate to address me, and also speak my native tongue, I trust you will allow me to assist you out of this crowd. She assented, and I walked home with her, where she removed the rebozo and introduced me to her husband as an appearance who had beautiful it is demanded. American who had been respectful in his demeanor while attending their church service. I give this for what it is worth, and only add that I found it a very pleasant family, both husband and wife having been in Southern California.

The Hotel Zacatecano is a fine building of the kind for this country, its owner, Senor Ortega, having spent four years in New York in obtaining a portion of his education. It was once a convent; adjoining it is a large church building, also owned by Senor Ortega, a portion of which he rents to the Presbyterians, of whom about five hundred attend service there. A very great number of the largest and most substantial buildings here, were erected, owned and employed in the us of the Roman Catholic church, but when the act of confiscation passed the Mexican Congress and was so rigidly enforced by President Juarez, as elsewhere in the Republic, these proper-ties fell into the hands of the friends of the govern-

ment, by purchase from the government, and the Jes-ment, by purchase from the government, and the Jes-uits were short of much of their power.

The Mexican Contral railroad passes through the outskirts of this city, and the Mexican National directly into its heart. On every side, the mountains are being worked by miners, and within the city limits are very many mines which are said to be worked under its whole extent, some at a depth of 1,200 feet. The reduction works are numerous, and many of these mines are said to be paying dividends. many of these mines are said to be paying dividends while others are being worked at a loss, while the stock of the companies is being foisted upon the uncredulous foreigner, or waiting for the unsuspecting or speculative Americano to invest in it,

This city is surrounded by a better agricultural country than any other I have visited since leaving Sonora; it has an immense business; its merchants carry very large stocks of goods of various kinds, an inspection of which reveals the demand for the best in quality and style, as well as those of the cheaper

s usually required in this country A large proportion of the best people, both ladies and gentlemen, dress in the latest American style, and not a few speak the English language with tol-erable accuracy and fluency. Occasionally will be found a fossil of the antedeluvian days. Your correspondent having at Chihuahua purchased a larger supply of postage stamps than was required for use while at that place, innocently attached them to letters to be mailed here, but the postmaster absolutely refused to receive them unless they were re-stamped with post-office stamps purchased at the Zacatecas post-office, although he admitted the post-office department to be a National and not a State institution and that I had paid that department for the stamps had placed on my letters. Such ignorance or obstinate stupidity, would be quite excusable in a person of the lower classes, but in a government official (which requires blue blood to secure the appointment) it is difficult to reconcile with the Mexican claim to a high civilization.

Ojos (springs) Calientes (hot) is a very pretty, neat little city, about twenty miles from Zacatecas where the hot springs have been used for diseases of the blood for many years, with great effect. The springs have been improved by the erection of large and substantial bath houses; the grounds are beautifully laid out and ornamented, and the effect is to convince the beholder that at no distant day, in such a delightful climate this must be a favorite place of resort. At present the accomodations are good and remarkably cheap. What time will bring, Quien sube (who knows)?

Letter from Villa Ridge, Illinois.

In the Editor of the Religio-Philosophical Journal:

I will pay my subscription now so that the grand old Religio-Philosophical Journal will still continue a weekly, and let me assure you, a most welcome visitor in our family. We consider it the best paper published in the interest of Spiritualism, and we hope that it will continue its present course, which we believe to be the true one. Spiritualism has taken pretty firm hold here. Many are attending and holding circles, who are yet quite timid. In our county town, Mound City, a great many are investigating the phenomena through the mediumship of a young man by the name of Geo. Cordingly, who has some very interesting phases of mediumship. He seems to give the best satisfaction in the trance state, his control giving some very good tests and performing some very wonderful cures.

Since I last wrote you, two of our family have crossed the mystic stream over into the bright beyond—our oldest and youngest daughters; the youngest was only sixteen months old; the eldest (Bertha) was sixteen years old, and quite medium-istic, being very clairvoyant. Her passing over was foretold through her own hand some two years before while she was entranced. It was written out that she would be called before she would reach her eighteenth year. The spirits controlled her hand while she was in deep trance, and she knew nothing of it herself. She passed over the sixth of last February. We can hardly feel that they are gone, for they both frequently give us ample assurance of their existence at our weekly circles. I believe that there is enough mediumistic power in each family to convince all of the reality of the life beyond what is called death. I hope to be able to pay in advance in the future, for I expect to take the JOURNAL just as long as I can pay for it, and it continues in its pre-ent course of upholding honest mediums and de-W. H. LEIDIGH. nouncing fraud

Monsignor Capel. The Living Church says When Mgr. Capel visited Chicago all the clergy of the church and the ministers of the various religious denominations received cards to his reception. The solitary non-Roman minister present was of the Presbyterian fold! The Presbyterian Synod which assembled in New York recently passed several resolutions to which they hailed with satisfaction the evidences of the increase of a patriotic spirit and spirit of Christian freedom and progress, as exhibit-ed in the pastoral letter of the late Synod of the Roman Catholic Province of New York.' There are many shrewd observers of tendencies who believe that the future growth of the Roman Communion in this country will be from the confused, sect-ridden, wearied ranks of the Protestant bodies, which when they broke off from Rome or Canterbury, carried only bits and fragments of the truth with them, leaving behind the priceless treasure of the Catholic faith and the Apostolic ministry."

Villa Ridge, Ill.

For the Religio Philosophical Journal, Prof. Swing's "Interences from the Being of God."

"That seeking for a God there and not here; every-

"That seeking for a God there and not here; everywhere outwardly in physical Nature, and not inwardly in our own soul, where alone he is to be found by
us, begins to get wearisome."—Carlyle.
Our worthy Brother, whose name heads this article,
with a heart ful! of sympathetic sorrow at the "unrest of the religious world," in a recent sermen, endeavors to assuage the "doubt or anxiety," which he
says, "It is evident the greater portion of thinking
persons have as to the existence or goodness of the
Source of all beings." Source of all beings.

As we read the beautiful periods of our Brother, we, too, were struck with sadness at the lingering "clouds of doubt and creeds of fear" which a dying theology have all too plainty left upon his mind and theology have all too plainty left upon his mind and heart. And we involuntarily exclaimed, "Oh! that the radiant light of a philosophical Spiritualism might disperse these clouds, and so render our good Brother's efforts on behalf of humanity's highest welfare more powerful for good, more healing to man's wounded affections, and more satisfying to the unsueakable cravings of an immortal nature?"

unspeakable cravings of an immortal nature."

The learned Professor promises at the outset, that "The being of God once admitted, all becomes more harmonious and hopeful;" yet, in the same para-graph, he acknowledges that there is not "any wide-spread atheism," consequently he must himself see that "the being of God" is already almost universally "admitted." The world over, this is true. In all grades of culture and intelligence, from the "Poor Indian whose untutored mind sees God in clouds and hears him in the wind," to the most exalted intellects of our day, it is assumed as axiomatic that God, un-der one name or another, Is! But about the nature of this Great First Cause, there are as many conceptions as there are planes of mind to entertain them. Amid all, the divine spark of goodness, of justice in the human soul, has caused many an individual to cry out in borror when the grim old giant Authority has heartlessly worried it with the hoarse barkings of unfeeling DOG-mas incident to a barbarous the logy. And it seems to us that much of the "unrest" of which Prof. Swing speaks, comes from this cause. Whoever has stood over the grave of a loved one, with the intellect convinced that the prevalent theology is true, must have felt the heart freezing with horror at the thought of eternal misery for that spirit who may have failed to comply with the "terms of salvation," or, notwithstanding all efforts thus to do salvation," or, notwithstanding all efforts thus to do may be "predestined" to eternal misery. If to such an one the question come, "How is it with me?" whence shall the answer come. And how must the philanthropist, with this belief in the intellect, stand transfixed with sorrow unutterable, eternal, at the thought of even one missing link from the divine chain of his dear Brotherhood of Man, "lost" though it should be through "willful sin!" No wonder that the "voice of God in the human soul" cries out in protest when the intellect receives such horrid beliefs at the beck of Authority. Defbroned then, be the at the beck of Authority. Dethroned then, be the historical, the arbitrary God of authority and elevated in his stead be, in every individual soul, that God which his own highest ideal, his own intuitions and his own interpretation of nature proclaim; and fout of the assumption of such a supreme Deity," with man's infinite capabilities, "shall flow a stream of inspiration able to make, high and lofty beings in-

Could Professor Swing have added to his good words against materialism, the "proof palpable" of man's immortality which Spiritualism indubitably presents, how much brighter with joy to the hearts of the waiting millions of earth would have been his

My Brother, in an age bowing its knee to science, in an age cramming its intellect "ill the corusca-tions of the front brain scintillate with electrical tions of the front brain scintilate with electrical brightness," in an age prone to skepticism and materialism, in "an age barren of faith and terrified at its own skepticism," the goodness of the All-Father vouchsafes to Earth phenomena cognizable by the outer senses, proof capable of being tested in the crucible of science, that man's nature is indefeasibly immortal. These phenomena have come to supply a want of the age. Would it not be wise in us to utilize them in the upbuilding of a diviner humanity on carth? Immorfality is made certain hereby, though earth? Immortality is made certain hereby, though by your own admission in the sermon under consideration, it "is not made certain" by your argument; and mourning ones are still left in doubt as to the future of departed loved ones. Oh! pour into their bleeding affections the balm of this certifude, this knowledge! And let them add thereto the other great fact that in no stage of existence is a human soul outside the pale of the All-Father's infinite love as wisely manifested in the unerring operations of cause and effect. To the "lady of high standing, great refinement and sensibility, at the coffin of her mother." God would then become not "an embodiment and sensibility at the coffin of her mother." ment of cruelty," but a loving Father indeed; through the action of whose all-wise laws a mother had been transplanted to a better world. Having this knowledge, pastors could then say (not in blind faith, but with clear-visional certainty) "words of religion over the dead forms of idolized ones," which would be consolation itself. The mere probability of a future life for man which our Brother's sermon presents, and nothing more Subritualism changes into an element. and nothing more, Spiritualism changes into as absolute a piece of positive knowledge as any within the parview of human ken. When will the pastors of Christendom sufficiently free their minds from the shackles of Authority to use it?

I had thought to notice my Brother's idea of "Free will," "willful transgression," and "willful sin, "which he thinks enables man to so "disturb the loving wish of the Creator" as to "weave for himself the annihilation of his soul or its misery in a second existence, in spite of his (Swing's) expressed assertion that God is not the author of the universe, nor even existing, if there cau come to his children a calamity."
Is "free will" a calamity? I had thought to notice these things and essay to expose their fallacy, but space forbids.

Thanking Bro. Swing for the many beautiful thoughts in his sermon, and hoping that more light will come to him as well as to all of us, I subscribe myself a humble, but I trust, earnest worker in the field of human culture.

J. Williammee writes: The Journal is all that can be desired. It has a fair form, a beautiful oul, and is filled with the spirit of progress.

Mrs. J. E. Ayers writes: I admire the Jour-NAL's fearless, bold and outspoken sentiments.

The Womanly Ideal. Henry C. Pedder, writing in The Manhattan for January, says that the essentially feminine type of Christianity finds its natural expression in the ideal of tenderness and pure emotion represented by the Virgin Mary. For. whatever may be our opinion as to the theological soundness of the Roman Catholic veneration for the Virgin, there can be no doubt that the elevation of this womanly ideal has profoundly influenced the course of civilization. In other ages of the world great respect has been paid to the idea of perpetual virginity, but in the Catholic reverence for the Virgin Mary a redeeming and ennobling element has been supplied which throws a halo around the name of woman, and lifts us into a higher sphere of emotion. Of course, the woman of the future can not be molded entirely in accordance with the saintly ideal of the Roman Catholic church. But it must be conced-ed that the exalted conception which has enabled this beautiful ideal to traverse the ages unobscured by the clouds of earth is of very great value to us in estimating the quality of woman's influence. If it does no more, it plainly shows how important has been the change produced by Christianity; and it al-so shows how closely related are the advancement of Christianity and the emancipation of woman.

Gen. Butler was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter; and in the course of his argument, based on the assumption of self-defence, he informed the jury that "we have it on the highest authority that all that a man bath he will give for Judge Hoar, counsel on the other side rose his life." Judge Hoar, counsel on the other side rose and demolished his opponent's argument by quickly saying that he had "long wondered what Gen. Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the Book of Job: "And Satan answered the Lord and said, All that a man hath will he give for his life."—Baston Herauld.

Telephonic. The Methodist Christian Advocate is displeased with that "species of low wit in which some indulge in prayer-meetings and class-meetings, at camp meetings, and in revival services. which often closely borders on profanity." that a short time ago, at a camp meeting in Massa-chusetts, a man declared that his telephonic connec-tion with the Holy Ghost was special, and could not be cut off. The Baptist Examiner quite agrees with the Advoc te that such language should be suppress-

Mount of the Holy Cross.

The mountain of The Holy Cross is one of the Rocky Mountain range in Colorado. It has an antetude of 14,176 feet. The cross is formed by immensorifts in a precipitous cliff near the summit of the mountain. The standard of the cross is 1500 feet in length; the cross arms 700 feet. The snow in the rifts varies in depth from 50 to 150 feet and is otern-REGINALD YOUNG.

A hermit once I knelt in rayless cell And clasped the crucifix with reverent hand; But now mid mountains capped with snow i stand Before a cross about whose arms there swell Breezes that never touched the brow of man. Thou snow-filled scar within the mountain's side, God's hand alone thy deep cut lines could guide, And form a cross with mighty arms that span The mount, I think of Calvary and kneel; Here I may pray unstifled by the air Of narrow cell, nor need my untaught prayer Be framed to words; herein my brow may feel The cooling stream that flows from that deep scar As pure as if its font all sculptured were.

The Salvation Army prayed for a Philadel-phia reporter thus: "We have a reporter here—a miserable reporter—a sinful servant of the unholy miserable reporter—a sinful servant of the unholy newspapers—a good young man gone wrong. Satan has made him obstinate, and he will not yield to persuasion and be saved. Oh, help the wicked reporter. Help this reporter. The Bevil holds the fort in this reporter's brain. He's going to h——. Hallelujah! Oh, may he join the Salvation Army, oh! Give him repentance. He is a type of all reporters, and they are all a wicked lot." The Lieutenant stopped to give the reporter a chance to kneel. The men and women soldiers shouted: "Save the reporter!" "Help the poor reporter!" "Down with the Devil!" "I was wicked once, but now I am pure!" The Lieutenant then began again: "Oh, kill this reporter; kill him. Take him away, that he may do evil no more. He is too obstinate to yield. He knows he aught to, but he is proud—all reporters are. Oh, strike this reporter down; he is the Devil in disguise."

Spider and Suake. Judge Robinson, of

Spider and Snake. Judge Robinson, of Easton, Md., tells how a spider caught a snake in his office. The snake had taken refuge under an old sofa in the back of the office, where a large spider had his headquarters. When the latter discovered his visitor, he threw a web around the snake's neck and fastened it to the bottom of the sofa above the snake. He then added another web, and another, and another, until the combined webs made a strong cord that completely fastened the snake until it could not extricate itself. If it attempted to go forward, the cord raised its head higher and higher, until it was half off the floor. In this way it was kept a prisoner until Mr. Robinson released it.

Dr. Samuel Willard in The Weekly Magazine in an article on the early History of Education in Illinois, says: Whoever mouses into these old volumes will find a curious bit of special legislation in the Acts of 1835, page 161, which permits the establishment of a free-school in a certain region, defined by conveying the region, despited to the conveying the second second provider to the conveying the second second second provider to the conveying the second second second provider to the second se fined by surveyor's terms, as such a township in such a range, etc. The proper authority is given to raise money by tax to sustain the school. Two years later he finds this act repealed, and the free-school aliof-ished. If his curiosity leads him to hant up the place on a map, he will find that this singularly named district was—Chicago!

district was—Chicago!

The Chimes says: "In one of his lectures delivered in Brooklyn Mgr. Capel said: "Of the 260,0800 (Roman) Catholics in London not 10,000 were of native blood. To Ireland England owes such (Roman Catholic) faith as it possesses." The Monsignor has spoken the truth again, and we hope it will stick fast in the memory of our readers. Roman Catholicism in England owes its strength to immigration, and the same may be said of this country. Official statistics prove that since the High-Church movement began in England Rome has steadily lost ground." began in England Rome has steadily lost ground."

Slapped on the Back. One of the grand-children of General Turner, of Memphis, Tenn., was pronounced dead the other day and was about to be buried, when some one suggested that it should be bathed and slapped on the back. This consel it to breathe through its lungs—something it had never done before—and at last accounts it was alive and

doing well. A Living Battery. A living electric battery, in the shape of a large black cat, is owned by Bob Craig, of this city. By putting one hand on the fe-line's breast and stroking its back with the other, one feels as if he was shocked by a heavily charged battery. The cat's glossy for sparkles and emits crackling sounds during the operation.—St. Louis

Holy Hindoo Mud. The sacred tank in which the golden temple of Umrister, Northern India, is situated, was lately cleaned out for the first time for several hundred years. The mud was carried off by the clite of Hindoo society, and coolies and low caste men were not allowed to touch it. Many Hindoo ledies and read and read to the clite. Hindoo ladies and gentlemen daubed their rooms and bodies with the holy mud.

The Japanese. The majority of the Japanese women are very small. Indeed, they seem more like dolls than real mothers. The same impression of diminutiveness characterizes all the belongings of Japanese life. The houses are toy houses, and the manikin race dwelling in them seem to be playing at civilization.

The Vatican. The pope holds a consistory in April, when several cardinals will be created and the vacant sees in America filled. It is rumored that another American cardinal will be appointed at the close of the forthcoming council in the United States. It is probable that Archbishop Gibbons, of Baltimore, will be selected.

Cremation. The President of the United States Cremation Society says that there are 5,000 persons in this country piedged to have their bodies burned. There is as yet only one crematory—that at Washington, Pa.; but the plans are drawn for another, and the society is raising the money to build it. Fifteen thousand dollars have been subscribed. The build-ing will, besides the furnace, contain a room for the resuscitation of persons who would otherwise be burned or buried alive; another for the keeping of bodies by refrigeration until the arrival of distant mourners, who might wish to take part in funeral ceremonis; and a third in which any desired rites may be held.

AN HONEST OFFER. We trust none of our readers will overlook the astonishing offer made in this issue by The Iowa Farmer Co., of Cedar Rapids, Iowa. Their journal is one of the very best published—and a handsome book to every subscriber all for one dollar. They also give over \$5,000 worth of articles to club raisers and agents. Send for sample copies and premium lists when you send in your dollar.

The strict Baptist churches are dying out in England, so one of Spurgeon's pupils tells the New York Baptist minister's meeting. Spurgeon's church is now about the only one which requires its mem-bers to be immersed, and even that lets anybody come to the communion.

I lad Catarria in its worst form. One bottle of Ely's Cream Balm stopped droppings into my threat, pain and screness in my head and deafness.— Mrs. J. D. Hagadorn, Union, N. Y.

"It's a cold day when I'm left-hanging," said the

For cleansing the throat and strengthening the voice, Ayer's Cherry Pectoral is invaluable to singers and public speakers.

"I loved thee once, I love the still," sings the shis-

ky guzzler. Brown's Bronchial Troches for Coughs and Colds: 'I do not see how it is possible for a public man to be himself in winter without this admirable aid."—Rev. R. M. Devens, Pocasset, Mass.

The wearing of corsets is on the decrease. That's what they're for,

"For 13 years I had Dyspepsia," wrote John Albright, of Columbus, O. "Samaritan Nervine cured me," Druggiste all keep it, \$1.50.

It is a wise politician that can straddle the tariff. A sad man is not always large, though he may be

one of great sighs. Pay as you go. If you can't pay, stay, A sweet strain—pulling taffy. Baking Powder crushed will rise again.

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EVERY PERSON IS INTERESTED IN KNOWING THAT

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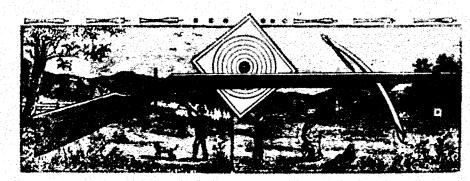
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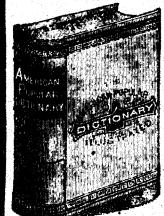
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gymnastics, and we make these labors attractive by basing them on the laws of mental harmony.

tal harmony.

If we were to have only six hours of school per day as at present, then we would give half an hour to each group, instead of an hour. This, of course would be much less thorough and complete, and much greater prominence would need to be given to some branches than to others. The perfect plan requires the entire time of the pupils, and could not easily be carried out with the present arrangement of our homes. But in a ent arrangement of our homes. But in a

ent arrangement of our homes. But in a true form of society, the homes would be so arranged that the parents both could and would be more with their children than now, and yet the children be in the school.

We must pay the price of consistence for any good thing. A perfect school must have its counterpart, its base, and its end, in a perfect social structure. Let us not undertake to secure the one, if we are afraid, or unwilling to have the other. The great problems of society can not be evaded or postproblems of society can not be evaded or postponed by tricks or conservative compromises. Let us solve them with truth, and not with short lived expediency. Let us have a standard of culture as complete and all-sided as the unfolding wants of our composite hu-

Open Letter to Hon. Joel Tiffany.

DEAR BROTHER: I have waded through nearly four columns of your article in the Journal of the 29th of Dec., headed, "Fundamental Errors in Theology." The waters seem pretty deep, but far from clear. The bottom is muddy and sticky, the surface floating with decayed leaves. The undertaking was discouraging at first as it was difficult to find which way the current ran or cult to find which way the current ran or whether it was not a stagnant, unwholesome pool. Dropping metaphor I am tempted, on behalf of the readers of the Journal, and selfishly also on my own, to pause and beg of you to spend more time in condensing the expression of your thoughts. There certainly would be more readers, and your ideas would be more readily appreciated, if they could be stated with less verbosity and repetition. It is a lesson I am at all times striving to learn for myself, and trust, therefore, you will not take amiss the suggesting of it to you, as one recommended by all experienced and successful authors. To illustrate practically what is meant, allow me to point out that there are in your article 48 repetitions and recommends the successful authors. tions of the words "perception and cogni-tion," "perceive and cognize," "perceived and cognized," etc., sometimes occurring very close together, and making a noticeable feature, that by many will be considered offensive to good rhetoric. In composition it always be-comes a source of weakness instead of strength to use two synonymous words in expressing a meaning where one would have been sufficient. "Perceive" and "cognize are so nearly synonymous that they are mutually used in defining each other, and "cognize" would provably have expressed your whole idea in every instance. At least it would have been provably-have expressed your whole idea in every instance. At least it would have been easy to have broken the monotony of such constant repetition. It would not, methinks, be difficult to have stated in two columns all the ideas you have aimed to express in four. The fide sour; and atmongn the kingdom of heaven suffereth violence, and the violent take it by force, still these may not yet enter in, for the "flaming sword" ever guards the we difficult to have stated in two columns all the ideas you have aimed to express in four.

"True case in writing comes from art, not chance."
As those move easiest who have learned to dance."

"Excellence," remarked Sir Joshua Reynolds, "is never granted to man but as the re-ward of labor." Carlyle held that genius is the faculty of taking pains. Sidney Smith wrote: "A man proves a miracle of genius because he has been a miracle of labor." Dickens composed with the greatest care. Sir Isaac Newton wrote his "Chronology" fifteen times over before he was satisfied the laboration. his "Memoir" nine times. Dr. Johnson bestowed much labor upon his productions. De Quincy is reported to have re-written some pages of his "Confessions of an Opium Eater," not fewer than sixty times over. Our poets and the finished writers of more modern times have been equally painstaking. Pope published nothing until it had been a year or two before him; but this would not at all suit our faster age. Goldsmith, Burns, Scott, Tennyson, Macaulay, Bancroft, etc., might all be quoted at large as examples of laborious care in revising and perfecting their productions. So let us all take heed before the editor gets after us with a sharp stick and polish up our essays to help the good Journal for 1834 in being a model of literary taste as well as of "Religio-Philosophical" and spiritual instruction.

As to the real substance of your article I was glad to find in the ninth main paragraph the following which has been abbreviated somewhat without changing the meaning; "Existence, in all its forms and operations, must be treated as a fact, which contains, inmostly, all the principles and truths of its production and maintenance. But these are to be ascertained through mental or spiritual culture; whereby we may be able to receive truthful ideals of things. And we are also to test the truthfulness of ideals, by compar-ing them with the actual until we become able to perceive the principles upon which existence is based." "The human mind has the faculties essential to a complete investigation of all these facts, truths and princi-

I have italicised some of the e words because they tally with rationalism. We do not, as you imply in earlier articles have to seek out some miraculous "Christ spirit," but may depend on "mental and spirital culture," which, in my mind, are very closely co-operative. We will agree here bravely, Bro. Tiffany, and I will unite with you in getting all the "facts, truths and principles," manifested in the imperfectly recorded life of that earnest, unselfish reformer, Jesus of Nazareth, whose ministrations, for one year only, are related in the "synoptic Gospels." Dear brother, you can no more serve the rational and the miraculous at the same time, than you can serve 'God and mammon."

There are points in your lengthy disquisition with which I could agree, but others to which some objections might be raised. Few readers will seek them out from amongst your wordy and, in some cases, hair-splitting or metaphysical reasonings and I will, therefore, be content with alluding to a few sam-

The English language is very rich in the means for expressing our ideas either in the absolute or in the various shades we may desire to state them, without attempting. as you have done, to give different meanings to words now recorded as synonymous, The verbs "to be" and "to exist" are so nearly identical that the limiting of the former to original and the latter to derivative existence will hardly be allowed by philologists. There are a few antiquated terms used by you that it would be well to define strictly, such as, "the spirit of truth," "divine truth," in the house of his (so-called) frier "Christ spirit," "divine spirit," etc. Is Truth still these "know not what they do." a personage who has an individualized spir-

it that may wait upon and inspire us at times? Or is it an entity from which we may distill an essential principle and call it the "spirit of truth?" Or are we to understand by it the "great spirit"—the all pervading—the Deific Spirit that we love to believe true and faithful "without variableness and shadow of turning?" If the latter, then is the term, "spirit of truth," a misnomer, and should be called "the True spirit." "Christ" with such a misconception of the Supreme Being, no wonder men have worshiped Jesus is derived literally from the Greek, meaning "anointed"—Messiah from the Hebrew meaning the same. The "Christ spirit" must therefore mean (by the letter) the spirit of an arginted reven. anointed person. Saul, David and other Jewish kings were of this kind. But what do you mean by it? If you mean as last implied that we are to grow "through mental and spiritual culture" towards the condition of perfected human beings, equal to or surpassing any anointed man that ever lived on earth, then well!—if not, what do you mean?
"Divine Truth" what is it? We love now

to consider all truth Divine, and anticipate the discovery as we grow wiser that the so-called natural truth and spiritual truth are not distinctive, but co-related. consistent with each other and law abiding.

J. G. Jackson.

The Views of Hon. Joel Tiffany.

To the Editor of the Religio-Philosophical Journal:

To whoever has read and understood the able and excellent words of Joel Tiffany, as given in the Journal from week to week, their truthfulness will be apparent by the illustration given by an article in last week's ssue by J. G. Jackson, as showing how utterly useless is verbal teaching without that condition expressed in Mr. Tiffany's paper of the same issue, wherein he says: "There can be no truthful communication between

can be no truthful communication between parties upon any subject, where the elements essential to such communication do not exist as a conscious presence in the minds of each of the parties."

Any one who assumes that the folly, superstition, persecution, wrongs, blood and carnage of the world for nearly two thousand years, wrought in the name of Christianity, is the real Christianity, may with equal proprithe real Christianity, may with equal propri-iety name the ignorance, charlantry, fraud, deception and depravity, etc., carried on in the name of Spiritualism, as true Spiritual-

ism.

"He that hath ears to hear, let him hear." are the prefaced words to all utterances of the truth, for to none other can such words be addressed with benefit, any more than sound can be manifested to ears without tympanic membranes. The first and foremost requirement is receptivity to truth. We must prepare the way and make straight its path. We must "knock that the door may be opened" to us.

Nothing can be really one's own unless it is inwrought into the sou! The kingdom of heaven is within, and manifold are the experiences requisite to build up that "king-dom" in the soul; and although the kingdom But a word to the wise is sufficient. We need not be displeased should our friend, the editor, criticise us all in these respects. Pope existence are in readiness for us only as we are in readiness to enter therein; and that all things are conspiring and working to-gether to bring about that condition or recep-tivity of the soul, which shall enable it to let

in the sunshine of heaven. "Onward!" is the command of the alt-conquering truth. And if we do not heed that command and arouse from our lethargy our perceptions may, perhaps, be quickened by rough means; for we cannot escape from infinite love, nor the matchless wisdom and skill in accomplishing the purposes of that love, for it must save us from ourselves, from the darkness of our ignorance, and bring us into a knowledge of the truth.

Come up higher, come up higher, is the continued demand; and shall we be satisfied with husks for food when there is true nourishment for us? Shall we be satisfied with the bondage of error when the liberty of the

sons of God is our inheritance? Let us hasten to prepare the way, that we may enter into our inheritance. Let us lift up the gates that obstruct the way thereto. O ye everlasting barriers that shut up the kingdom of heaven against men, give way! O ye blind guides and false teachers, who becloud men's minds, who "neither enter in yourselves nor suffer them that are entering to go in," but thrust upon them the terrible darkness of falsehood and despair, and who paint a monster for them to worship, God's spirit of truth bids you cease!

A line of separation is drawn between the church and the "world," as if the church was not of the world; the church being under God's especial care and protection, the "world" not so cared for, but a "mighty host" with "satan leading on," against whom the church is to "hold the fort." Fear and self-love are the stimulating agencies which im-pel the holding of the fort; fear of punishment and a desire of better fare than that which the "world" will ever receive!

Now a religion of fear and selfishness is not the kind which will promote the welfare of humanity, for these are weeds in the human garden which a true religion, a true Christianity, will uproot, not cultivate. The world needs a religion that will inspire it with new life and to the performance of noble deeds of righteousness from the love of right for righteousness sake, and not for the reward; a religion which casts out fear, which causes men to refrain from evil, because it is odious not through fear of punishment.

They who have "overcome," they within whose souls heaven is,know that it is in keeping the commandments there is great feward, not for keeping them. Their reward is with them, and they have entered into its joys through accomplishing its requirements. They comprehend how the kingdom of heaven must be within; that it must be self-evolved to be their own; that it cannot be obtained through the merits of another. Heaven is a condition the fitness for which is not transferable to

Were the theological notion of the atonement a fact, it would be the greatest calamity that could befall mankind! It would be to bereave the human race of the education gained through the discipline consequent upon transgression. It would in itself be a vio-lation of God's law. and besides, were it pos-sible to obtain expiation of our sins by casting them upon the innocent, the very willingness to do so, would leave fus viler than before! Where else than here is the consummation of self-love? Where is nobleness of character in one who would not vastly prefer to suffer the penalty of his own transgressions rather than that another, and the inno-cent, should suffer it or that would cast it upon another? Wounded still is the Christ in the house of his (so-called) friends, and

The idea of the deliverance of men by Jesus,

Being, no wonder men have worshiped Jesus

as God, rather than so repulsive a deity.

Theological error has robbed mankind of its noblest example as given in the character and life of Jesus, by ascribing to him the unlimited power and foresight of the Infinite Mind, having which, he could not possibly be an example to us, finite and limited beings, for having infinite perfection he would from very necessity, overcome evil, as He who regulates the machinery of the world, bringing light out of dorliness and good out of axis. light out of darkness and good out of evil cannot be subject to temptation. To place Jesus above humanity, is to place him out of the reach of humanity, and such is not the teaching of real Christianity.

The deity of Jesus—his atonement for the

sins of mankind, his intercession with the Father in behalf of the welfare of His chil-dren, the requirement of such intercession and atonement—these errors, each and all, have no part or lot in the Christian system which Jesus taught, and are but the chaff which the winnowing fan of truth will re-

But although there are still "blind leaders of the blind," yet the work of redemption goes steadily on. A nobler conception of the source of life, the sustainer of the world and the universe of worlds, is dawning upon the mind of humanity. A better standard of justice, of religion, is being set up; men and women are learning that a religion of fear and selfishness can payor bring joyand neace and selfishness can never bring joy and peace to the soul; are learning that the whole hu-man family is God's. The darkness of the night of ignorance is slowly but surely receding before the incoming and increasing light of truth. The night is far spent, the day is at hand. Bethlehem, Pa,

I. B. L.

Common Sense in Spiritualism.

To the Editor of the Religio-Philosophical Journal: Every person who has arrived to the age of discretion, has, or ought to have, the faculty of Common Sense more or less developed; and they ought to apply it to all matters pertaining to Spiritualism the same as to all other subjects. The fact that so many good and

well meaning people do not, but allow their blind credulity to lead them to accept and persistently uphold and defend everything that goes under the name of Spiritualism, is just what makes it possible and profitable for so many frauds and impostors to go up and down the country seeking new fields in which to carry on their rescally and bare-faced imto carry on their rascally and bare-faced impositions, under the name of mediumship, and thus bring the cause into ridicule and contempt. I have seen and known of a great many good, honest, and apparently, intelligent people, who, commencing to investigate the phenomena of Spiritualism, would lay their Common Sense one side and allow their credulity full scope; and in a short time they were the easy dupes of the tricksters. Some investigators, who have been anxious to become convinced of the reality of spirit communion, and whose hearts were in unison with the beauties of the philosophy of Spirit ualism, after seeing so much fraud and deception in the physical manifestations, have become thoroughly disgusted, and to-day are among the strongest opposers. Others are still on the physical plane, looking anxiously for every new medium and the latest and greatest wonder. This is the class that are sometimes called "Camel Swallowers." I

often see them at conventions and at camp meetings, crowding the scance rooms of the greatest frauds, and continually shouting for a free platform, free speech, no test conditions, and for the wholesale endorsement and protection of every person claiming mediumship.

The great error and the unfortunate results of not using the reason and common sense given to all humanity for use, are frequently seen among Spiritualists as well as among some of the members of other sects. The Spiritualists have some deluded and erratic mediums claiming to have a special mission direct from the Spirit-world, to assist humanity in obtaining more light, more wealth, or more happiness, by a change in their matrimonial relations. There are also some religious tramps in the world, who claim to be special messengers from God to go up and down the country to warn the people of the "certain wrath to come." All such persons are mental maniacs and cranks, and fit subjects for an insane asylum. The Spiritualist and religious cranks, who claim to do nothing except by direction of spirits, or by direction of Jesus in answer to prayer, are objects of pity and commiseration; but the cool deliberate villians who claim mediumship and work out their dishonest schemes for notoriety and gain, under pretended spirit direction are willfully and heartlessly trifling with, and outraging the holiest affections of, the human heart, and should be vigorously dealt with, not only by public opinion, but by the power of the law also. Spiritualists themselves above all others, should be the first ones to come to the rescue of the cause from the contamination of those who would thus wantonly destroy it. They should feel under no more obligation to protect and endorse a medium whose morals and conduct are bad, than they would to associate with and endorse a bad man who agreed with them in politics.

Why should mortals throw away reason and common sense and accept and act upon all the advice and recommendations of spirits. any more than they would upon the advice of all persons in the form? Low, ignorant, and untruthful, as well as educated, dishonest and malicious people, are constantly going to spirit-life, and it cannot be expected that their growth and improvement will be anything but gradual. The old injunction, "Try the spirits," is the only safe and consistent advice to-day. People who plant and sow, reap and mow, and manage all their earthly affairs, and especially their domestic relations, by direction of the spirits, are sooner or later destined to disappointment, strife, misery, the poor house or iunatic asylum. There was a whole sermon in the reply of Oliver Johnson at the Beecher trial; when the question was asked "Are you a Spiritualist?" He replied, "Yes, but I am not a d—d fool." The signs for a higher stand, and more rational practical and progressive views of Spiritualsm never were more propitious than to-day. There will always be more or less friction among the floating elements; but the grand and glorious Army will march steadily on. Let us work, hope, and trust that "Ever the right comes uppermost and ever is justice

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