No. 23

Readers of the RNAL are especially requested to send in items of 2 3. Don't say "I can't write for the press." Send the acts, 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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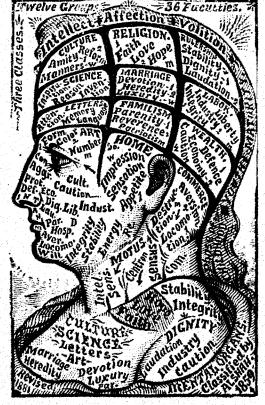
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## Workshop of the Brain.

The most marvellous of all living structures is the human brain. At first sight it seems to be only a pulpy mass of microscopic fibres and cells. Yet from that instrument have sprung the noble achievements that have built up civilization and glorified the

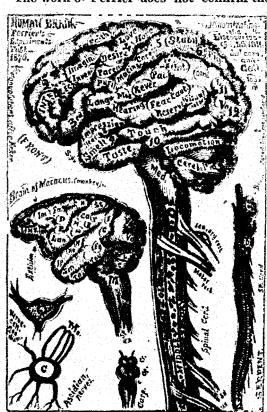


The brain itself, the instrument and the home of the mind, has been the last object in nature to yield its secrets of structure and action to the questioning intellect of man. Many and slow have been the steps taken in its study. Gall and his pupil Spurzheim made the first definite advances, in the form of Phrenology. But many scientists, like Flourens, Magendie and Dalton, made experiments on the cerebellum or little brain of the lower animals, and proved that the invariable results were a loss of the power to walk or fly. In other words, they found that the cerebellum was not the organ of amativeness or the sex attraction, but that it was connected with locomotion. "Very well, then," answered the phrenologists, "if Gall was mistaken about amativeness, he was also mistaken about all the other organs of the brain." That is, Gall was infallible, or he was nothing. Hence medical men generally felt themselves justified in rejecting the whole system. Meantime, in 1841, Dr. J. R. Buchanan tested the matter through experiments in psychometry. He satisfied himself and many others that Gall was mistaken about the location of Amativeness, Parental love, Adhesiveness, and Love of Home, and that these were higher up on the side and top brain. But he encumbered these discoveries with a mass of ill-digested and false theories of brain action, and neither the scientists nor the people at large accepted what he had

really done. Quite recently a series of most remarkable experiments have been made, and these have caused the scientific world to change its entire attitude on this subject. They have furnished just that kind of proof which med-

this important question forever. From 1872 also pass across from the right to the left to 1876 Dr. David Ferrier made numerous hemispheres, so as to unite them in action. and careful experiments on the brains of monkeys, dogs, cats, and birds. In 1876 he published these in his "Functions of the Brain." His method was to make the animal insensible by anesthetics. He then removed portions of the skull so as to expose the brain. When the animal had recovered consciousness currents of electricity from a sciousness, currents of electricity, from a battery, were applied to different parts of the brain, and the results were carefully noted. At any given point the excitement would always cause muscular movements of a certain definite kind. In this way, after a multitude of experiments, he located the centres of movement for twenty-one faculties. He simply called these "motor centres," but at the same time he is careful to say that these may be in reality centres of feelings or affections, of which these motions were the natural gestures or expressions. Numbers of his reviewers have quite overlooked this part of his claim. We have carefully traced the copies of his drawings, and on the human brain have written in the names of the organs instead of merely lettering the regions gans, instead of merely lettering the regions as he had done.

The work of Ferrier does not confirm the

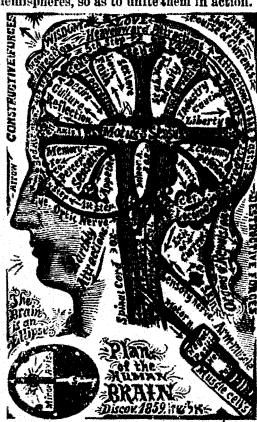


old phrenology as a whole. It disproves the very faculties that had previously been disputed by the medical profession; that is amativeness, parental love, friendship, and inhabitiveness. The organ of language is also located higher up than was supposed. But Ferrier's work does agree, to every detail, with the system which the present writer has now taught for twenty-four years. The experiments of Ferrier have been endorsed by Flint, Dalton, Bastian, and many other distinguished physiologists. See Flint's Physiology, p. 694; Dalton's Physiology, p. 426, edition of 1882; Bastian On the Brain, pp. 530, 570, 575, and 688. But failing to see that the movements were simply gestures, and being ignorant of the new locations of some of the organs, these eminent scientists failed to see their full significance. The movements evoked by Ferrier were in-

deed of a most striking character. On touching the organ of Imagination or wonder with the poles of the battery, the animal would open its eyes with evident surprise and wonder, turning its head from side to side. On exciting the organ of Caution, the animal would display every mark of fear and alarm; it would prick its ears on the opposite side, twould prick its ears on the opposite side, turn its head and eyes, and dilate the pupils widely. Exciting the organ of smell was followed by tersion of the nestril and lip on the same side. When the organ of faith was excited, the monkey would reach its hands forward and upward as if expecting to receive something. On removing the front or intellectual part of the brain, "the animal remained anothetic, or dull, or dozed off to sleep," in short, the intellect was lost. Cut-ting away the posterior lobe "caused depression, and indisposition to exert itself," that is, the will of the animal was destroyed. Extirpation of the cerebellum caused a loss of co-ordinating power in the muscles of locomotion. When the organs of taste and smell were removed by the cautery, the animal lost these senses.

Gall and his followers sliced through the Thalamus and Striatum (now called the Sensus and Motus) without regarding them as of any importance. They thought that the centre of the brain was in the medulia oblongata, which we have marked as the centron. This is truly the centre through which the brain acts on the body and the body on the brain. But all physiologists of the present day regard the Motus and Sensus as the true brain centres, through which all of its parts act upon and respond to each other. See Ferrier On the Brain, pp. 141 to 145; Luys' Brain and its Functions, pp. 34 to 46; Maudsly's Physiology and Path. of the Mind, p. 117.

The spinal cord is a vast bundle of microscopic nerve tubules, often called fibres. These pass upward and enter the motus and sensus, the centres of motion and sensation. From these two centres the radiant fibres rents of this, moving forward from Reverpass in all directions until they reach the ence, at Rev, meet the upward flowing cur-



How does the brain do its wonderful work of thinking, feeling, and willing? This question could not be answered by simply discovering the location of the faculties. The laws of the ellipse, of polarity, and of the nerve currents, were all equally necessary to an explanation.

The brain is a geometric ellipse. Its major axis extends from Memory to Liberty. Its minor axis reaches from Religion and Sexlove down to Sensation. Its focal points are the Motus and the Sensu: Now the mathematical law of the ellipse determines that the organs which lie along the minor axis must be the balancing faculties of the mind, and that those at the front and the back must respond to them in action. This central, upright band contains the feelings, the organs of love or Affection. In front is the Intellect, and at the back is the will or Voli-

The great brain currents flow along the fibres to and from the centres, and also from cell to cell around the brain ellipses. Thus suppose we feel the sensation of hunger in the stomach. The current has passed up the spinal cord to the centres, and then down to the cells of Appetite. We are then conscious of hunger. This is sensation, the first step in mental action. The current now moves forward and upward the cells of perception, memory, reflection, and desire, to those of volition. We perceive the cause of the hunger, we remember about food, we reason about the means to get it, and then the cells of volition, in the back head, send their currents down to the muscles of the body, and we perform the movements required to get and eat the food. These last currents flow down the front columns of the spinal cord, along the motor nerves, to the cells of the muscles. These muscle cells become polarized and thus contract and relax. The downward current is joined by currents from the perceptive faculties which direct the motions of the muscles.

The whole nervous system is like a telegraph, or rather, telephone The collectionsof nerve-cells are the batteries for sending or receiving the messages, and the fibres are the wires over which the messages are transmitted. We have represented one of these fibres extending from the motus forward to Attention, and terminating in a nerve cell. They are magnified three hundred diameters. A part of the sheath (sh) has been cut away so as to show the axis or conducting sub stance filling the tubule, and along which the current flows. The current is insulated by the sheath, as that of a telegraph cable is by its rubber coating, so that no part of it may escape to the adjacent fibres. But when it reaches the cells it can pass from one to the other through their connecting processes. If the currents were not insulated, then the impressions made on different parts of the skin and other organs would get hopelessly mixed before they reached the cells of the brain. On the completeness of mental circuits see Bain's Mind and Body, p. 131; Ferrier On the Brain, pp. 256 and 132; Bastian On the Brain, p. 139; Dupuy's Phys. of the Nerves, 1873; Carville and Duret, Fonc. Hemispheres, 1875.

Three great currents sweep vertically around the brain, during our waking moments. But there is also a horizontal ellipse, as shown in this small engraving. The cur-



pressions are here stored up and concentrated. They form the material stock of Memory and Attention. At no other point could Memand Attention. At no other point could Memory be so located as to store all impressions. In the back-brain, the currents cross on the organ of Liberty, and this faculty demands room for expansion, it is the point for the dispersion of force in all directions. At the front brain, Attention concentrated force from all directions.

All the principal organs of the brain are located on the line of these ellipses, so that wherever an impression may be made on the brain, or an action may be started, it will be carried in these currents to Attention, Memory, and Reason. We are thus made conscious of every mental action, and can re-

member and reason about its relations. The currents flowing from cell to cell are changed in character by each organ over which they pass. Thus what is merely a Thought in the intellect, passes on to the feelings and is there changed to a Desire. As it flows further on, it is changed to a Volition and an impulse to labor. Every organ diffuses its influence more or less to adjacent ones. Each one excites its neighbors. As a necessary consequence, the organs which are most alike must be located nearest each other, and those most unlike must be most distant. There is everywhere gradation, but not abrupt lines of division. In another article we shall give the proof that the mind contains three classes, twelve groups, and thirty-six faculties.

The additions made to our knowledge of the brain have been so extensive that the work of Gall and Spurzheim form only a mere fragment. They have changed the whole scope and purpose of the science. It is no longer simply an art of describing character, as Phrenology was and is. It has become so broad and so exact as to include the political, the educational, the religious and the in-dustrial life of man in all of its complete-SIDARTHA.

## A VERIFIABLE RELIGION.

Dr. Thomas spoke as follows Sunday, Jan. 20th, at the People's Church, Chicago: If any man will do his will, he shall know of the doc-trine, whether it he of God, or whether I speak of my-

PRELUDE—DR. CURRY AND ORTHODOXY.—In the discourse of last Sunday on the "Old Righteousness and the New Truth," I sought to show that, whilst the old principles of righteonsness are unchangeable, the theology, or the doctrinal conception of religion, in our days is seeking new forms, and that in this transitional period there is much unsettling, and that many orthodox ministers-so-called —are embarrassed by the too narrow limita-tions of the creeds they have promised to believe and teach. As an illustration of this I referred to the reported statement made by the Rev. Dr. Curry, of New York, in the Methodist preachers' meeting in this city the week

At the meeting of the same body of divines last Monday Dr. Hatfield called attention to the matter and read from the sermon as published in the Tribune what I had quoted Dr. Curry as saying, and suggested that the meeting should take some action in the matter. The Tribune's report of that meeting as given Tuesday, Jan. 15, says:

"The Rev. Mr. Bristol thought before action was taken Dr. Curry should explain, as, to the best of his knowledge, that gentleman had uttered almost exactly the words attributed

to him by Dr. Thomas. "Dr. Curry denied having uttered the remarks, and intimated that any one who said he did was 'no gentleman.' The latter expression was applied to Dr. Thomas. He said his speech at the former meeting had been

grossly misrepresented from beginning to

end, although he did not think it worth his

while to defend himself. He did not believe

the doctrines of the Bible were untrue, but

thought there was some uncertainty regarding the authorship of certain portions of it.

He did not know whether Moses wrote the books attributed to him or not, but thought there might have been certain interpolations made in revising." "Other ministers present at the former meeting were positive that Dr. Curry had been guilty of making remarks, that did not conform with sound Methodist doctrine, but a resolution was finally adopted characterizing that portion of Dr. Thomas' sermon as a gross misrepresentation. A few present voted in the affirmative, some in the negative, and the

majority not at all." This is the resolution that was adopted as it appeared in the Inter-Ocean of Jan. 15, and that paper says it was "adopted unanimous-

"Resolved, That having had our attention called to a report in a sermon in the Chicago Tribune of the remarks made by Daniel Curry, D. D., at the Chicago preachers' meeting of Jan. 7, we hereby declare that it is a misrepresentation and perversion of the facts. The words attributed to him, so far as they were spoken by him at all, were spoken with reference to matters of criticism, and not with reference to the authenticity of the whole Scriptures."

The preachers' meeting thus declares that what I quoted Dr. Curry as saying "is a mis-representation and perversion of the facts." Dr. Curry denies having uttered such words, and intimates that I am "no gentleman" for saying he did.

Now, I will not say that Dr. Curry is not a gentleman: and I can but regret that so ventire attitude on this subject. They have pass in all directions until they reach the ence, at Rev, meet the upward flowing curfurnished just that kind of proof which medlayers of cells which form the convolutions rents of the vertical ellipse at M and O. As language, when the matter at issue is one of at the surface of the brain. Bands of fibres a result of this crossing, a part of all the imevidence, and such epithets possess not the

slightest value in determining the facts. Indeed, such a course only goes to strengthen my position—that men of broad views and narrow creeds are in an embarrassing post-

The Rev. Dr. Curry should have remembered that I gave his words as reported, and not as what I had heard myself, and if he wished to have denied them, should have said that I had been wrongly informed. However, when I attributed such words to him I should have been censurable, had not the source seemed

And now as to the facts. The Rev. Mr. Bristol, pastor of the Trinity Church, is quoted as saying in the preachers' meeting last Monday, and in the presence of Dr. Curry, that, "to the best of his knowledge, that gentleman had uttered almost exactly the words attribu-ted to him by Dr. Thomas." However, the preachers' meeting passed the resolution ac-quitting Dr. Curry of unsoundness and censuring me for misrepresentation. But all this has occurred since I made my first statement, and it is proper, and even necessary, that I should now give my authority for what I then said.

My authority was a verbatim report by an old and experienced stenographer, and now a teacher of shorthand, who has done official work in reporting for the Methodist Church, and was present at the meeting and took down the words of Dr. Curry as he uttered down the words of Dr. Curry as he uttered them, and wrote them out in long hand and gave them to me. And I have the copy yet; and the stenographer says that he is willing to make oath before any Justice that he re-ported Dr. Curry correctly. And that report-er is himself a minister in the Methodist Church. That is the authority on which I Church. That is the authority on which I made the statement. And they can settle the matter among themselves as to who has told the truth and who has not.

And now I want to say that I am not "on the track of Methodist preachers with 'a little book' in my hands," and trying to get them into trouble. Of all the hundreds of letters that I received during my own trouble with the church, I gave only one to thelpress—that of the Rev. Dr. Burns—and that not without his written consent; and he was tried on that letter for heresy. But the Methodist Church of Canada is less despotic in form than the Methodist Episcopal Church fand more liberal I suppose, in its theology, and he was acquit ted. Had I used the letters I received many others would have found themselves under suspicion, and possibly have been tried. I burned their letters , and hence they need not live in fear.

Nor was I hunting for what the Methodist preachers' meeting was doing or saying. I was out of the State that week lecturing, and this matter came to me unsought. But when heard it, it seemed so remarkable that a doctor of divinity who had just completed a revision of Dr. Clark's Commentary should use such liberty of speech, even in a preachers' meeting, that I asked the stenographer if he was certain of his report, and, saying he was, I asked him if he would write it out for me, and he did so.

And now, further, as I did not give all the report last Sunday, and that you may have it in its connections, I will read it in full: "We have no Hebrew literature of any older

date than the time of the Jewish captivity, and we have no Hebrew scholars now, or so few that you might count them on your fingers. The time may come when there will be thoroughly educated Hebrew scholars, but that time is not now. But we are now standing on the eve of the most stupendous revoution in reference to the doctrines of the Bible that the church has ever known.

"Uncertainty and doubt are pressing upon us. We are not certain of the authorship of the Old Testament. We cannot tell what part was written by Moses and what part by other hands of the books attributed to Moses. We say David wrote the Psalms, but we know that the Psalms were not all written by David. They were written by different persons at long intervals. No one can tell who wrote the Book of Job. It contains evidence of being one of the oldest books in the Bible.

The Old Testament abounds with 10,000 old wives' fables, which will finally drop out like a tadpole loses its tail when it has no further use for it. It would not be prudent now for us to attack these fables in the pulpit. But I must say there is a great deal in the Old Testament that is of very little value to religion. It is not all given by inspiration. When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly."

"The revised New Testament is incomparably superior to the old version; but there are still many things that will have to be changed. But I am awfully shy of the Old Testament. It has got to be thoroughly revised, and if criticism says that any of the books are not

genuine they must go overboard."
"Many of the prophecies of Isaiah and other prophets that are applied to Christ and the church had reference to the return of the Jews from their captivity. Let those who attack Robinson Smith and others with him move slowly, for they may find themselves standing on the same ground in the near future."

That is the verbatim report of Dr. Curry's words as handed me by the stenographer who took them down at the time. It is only fair to the venerable divine, fresh from the work of revising Clark's Commentaries, and hence familiar with the subject of Biblical literature, that he should not be theid too strictly to account for impromptu words uttered in a preachers' meeting, and yet the theme under discussion was the "Higher Criticism," and

would naturally suggest carefulness and ac-

## Spiritualism Defended by Henry J. Newton.

Henry J. Newton lately published an elaborate article in the Franklin (Maione, N. Y.,) Gasette in defense of our philosophy, and exposing the wily methods of "Prof. C. W. Starr," who had previously had an article in that paper and who continually traverses the country per and who continually traverses the country pretending to fully expose Spiritualism, but who, as Mr. Newton plainly shows, only exposes his own charlatanry. Mr. Newton lays bare his false pretenses in offering \$500 to any medium through whom manifestations are produced, if he does not, after witnessing any one of the multifarious phenomena twice, exactly, and under like conditions duplicatethe same. He also refers to the RELIGIO-PHILO-SOPHICAL JOURNAL'S offer of \$5,000 to the presditigitator Hermann, if he could produce by sleight of hand, and under the same conditions, writing on the inside of two slates as was on one occasion obtained in the presence of Slade. He also refers to the Rev. M. J. Savage's visit with the Editor of the JOURNAL, to Mrs. Simpson, and the astonishing results produced through her mediumship. He con-cludes his instructive article as follows:

I ask, in all seriousness, how does the trumet which this croaker has been blowing in Malone, sound beside such clarion notes of truth as these? How infinitely more valuable is the testimony of honest men, who have no selfish purpose to serve, than one who has nothing but self-aggrandizement and filthy lucre at heart. I cannot believe that this man Starr has been actuated by any motive other than supreme selfishness. He can hardly be supposed to be such a simpleton as not to know better, yet this is the man who has been invited to occupy the pulpit of your Methodist Church on a Sabbath evening. What are his qualifications? What credentials has he furnished that would justify our Methodist brethren in inviting such a man on a Sabbath evening, to desecrate its most holy office?

The truth is, he has but one qualification, and evidently to them that was sufficient. He was at that time engaged in the same business with our Christian brothers and the two are made friends as were Pilate and Herod. when their business as crucifiers related to the same individuals. This is not the first time this dramatic farce has been enacted before the American public. Reverend gen-tlemen in this and other cities have stood on the platform in the shadow of such charlatans, dwarfed and belittled, playing second fiddle to such men as Starr and Bishop. Such performances are serious mistakes, and ere long those of our church brethren engaged thus, will fully realize it. When they come to reck-on up and balance accounts, they will find standing conspicuously on the wrong side the fact that they have made a confession to the outside world they eventually will regret. They have verbally confessed their weakness their inability to successfully combat the onward march of the spiritualistic movement. They admit the weapons which the Church has hitherto used and upon which it has depended are altogether too antiquated and avail little or nothing when used against this new gospel of humanity. So they call upon the outside world to come to their rescue and are far from over-fastidious about the characters who respond to the call, and they seem to grasp at such gladiators as the one advertised "with a crown of glory" as a drowning man grasps at straws.

Why is it that our Christian brothers are so ready to devour and believe what such quacks tell them? Why this meane hostility to the belief that we live after the change called death, and that those who are gone are still interested in the welfare of those left behind; that there is an avenue open by tain it. The history of the race is full of facts substantiating this position. Exercise answer fully these questions would carry is one of the methods of developing the mind this article beyond the length intended, yet these are important inquiries and their solution should be sought by every earnest seeker

after truth. I can distinctly remember the influence and power of the Church upon individuals and the community at large fifty years ago. Those of your readers who can go back with me in memory and come down the intervening years to the present time, will. I think, agree with me that a great change has taken place. Skepticism and infidelity have to a great extent taken the place of the faith and trust that prevailed at that time, and furthermore, it will be seen and recognized by the observing that at no time in the past has materialistic infidelity been as strong or wielded the influence it does at the present time, neither has its aggressive warfare been as successfully and fearlessly waged against existing religious systems, and yet when we look back and contrast the past with the present, note the gradual growth and increasing power of scientific materialism, we are forced to the conclusion that we are but just feeling the faint ripples of the incoming tide. This skepticism has not only invaded the lay community, but it can be found in the pulpits of our orthodox churches. The Rev. Phillip Brooks, of Boston, one of the most eloquent and popular preachers of that city, in an article in the Princeton Review of March, 1879, in writing of the increasing skepticism of our time "A large acquaintance with clerical life has led me to think that almost any company of elergymen, talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations who listen to these ministers!" He then goes on to specify a number of the doctrines of the church which few, if any, of the clergy believe, and says: "The minister who tries to make people believe that he questions in order to keep them from questioning what he believes, knows very little about the secret workings of the human heart, and has no real faith in

In view of such testimony from such a source, I ask where shall we place theological dogmatism? What are its present relations to humanity? That the clergy generally are not only fully aware of the present that of this present that are the present that the presen state of things'in reference to this subject, but that they also are thoroughly alarmed, is shown by a circular issued by a society recently formed in this city composed of some twenty or thirty clergymen of different de-nominations. This society is named, "The American Institute of Christian Philosophy." Their invitation soliciting donations and membership sets forth in strong language the reason why the organization has been formed and pleads earnestly for help. I regret that space will not permit me to quote a page of this invitation in order to fully substantiate my position on this subject. The object of this association is to formulate and carry out some plan by which the overwhelming tide of scientific materialism may be arrested; to furnish preachers with weapons to more successfully combat the foes of the church. I shall

truth itself. I think a great many teachers

and parents are now in just that condition."

quote one short paragraph.

"We hold the policy of ignoring infidelity to be a fatal mistake. We are required earnestly to contend for one faith. It is clear however, that the ministers of the Gospel, or professional teachers, generally overburdened by routine work, unsupplied with means of investigation and remote from works of refer- | Samaritan Nervine. Try it. \$1.50.

ence forming the literature of such subjects is unable to cope with the giants of negation or materialism, and is unprepared to disprove their systems either to his own satisfaction or the assurance of others."

This kind of testimony can be furnished to an almost unlimited extent, but perhaps this will answer the purpose to show to what extent it has become a settled conviction among the thinking and observing that a serious crisis is upon us. The questions which, under the state of things, naturally arise, are: What is the cause? Is there a possible remedy, and if so, what? The cause in a general way, to my mind, is not obscure. It results mainly from scientific methods in education and what is revealed by those methods and processes; the direct effect on the human mind, especially in its tendency to unfold and enlarge, increasing its capacity to comprehend and digest the subject it investigates. Through the means furnished by science, the field of investigation is enlarged to an almost infinite degree. In latter years education in at least degree. In latter years, education in at least one branch has been a school of analysis. We have been taught to determine the constituents of a compound, not by what some one says it is, but by actual demonstration. One inevitable result of this has been to weaken. if not to destroy authority, especially in mat-ters supposed susceptible of demonstration. This leads to reason and rationalism, therefore when an assertion is made which seems irrational or improbable, proof is demanded

and the demand is imperative. Now then, when the clergy tells a scientist that man has a soul as well as a body, the scientist says to him, "You are mistaken, for I have analyzed many human bodies, and I have found every constituent in their composition, and there is no such thing as you describe as a soul." He further says: "You cannot prove the correctness of your state-

ment, but I can prove mine."

What can a clergyman offer to a mind thus fortified? If he quotes scripture to him, he will laugh in his face and throw ridicule and contempt upon every effort of that kind. If he talks to him of a spirit he tells him there is no such thing—materialism finds

there is no such thing—materialism and none in her kingdom.

From a materialistic stand-point, this position seems impregnable. It withstands all the assaults of theology and throws back with ridicule and often with contempt, the arguments, pleadings or appeals of the churches. To my mind, there is but one remedy for such a state of things. Nature, ever mindful of the needs of her offspring, provides when a need arises. Man by nature is progressive. His course is irresistibly onis progressive. His course is irresistibly onward and upward. In his progressive march through the centuries, new scenes are continually opening before him; he is making new discoveries as the leaves in the great book of nature are opened for his perusal. Things before hidden are revealed. Nature's great laboratory no doubt yet holds infinitely more in the unturned pages than has yet

been discovered or even dreamed of by man. In the operation of this law of development, two results at least are inevitable: an increase of necessities and their supply from nature's inexhaustible store house. Man in the infancy of the race, when he dwelt in caves and holes of the earth, had few wants compared with what the civilized man of this age requires, yet no want has ever arisen in this progress of development that has not been supplied when called for. The opera-tion of certain principles in this law of progression seems firmly established. One of them is the fact that any advance which as well as the muscle. Action on the nervous system which tends to clear and expand the reasoning faculties, operates at the same time to qualify the nervous constitution to receive more refined and delicate impressions from more ethereal sources, and is in this way being prepared to respond to the call of some new need by the means which are at work to create it.

Reasoning from this stand-point, I hold that the human family has never, in all of its varied wants and experiences, seen the time when it was in such great need as now, when the cry was so deep and earnest for light as at the present time, and the conditions which have combined to call forth this cry for light have also been at work providing means through which the light should come. Here and there, and I might say almost everywhere, human organisms are found so delicately attuned as to be sensitive to the vibrations of spiritual forces. They see and hear that which wholly escapes the observation of the grosser and more material senses. The development of mediums in this age is perfectly natural and in harmony with natural laws. The mediumistic power unfolded and unfolding in our time is only the swelling of a bud or celestial germ inherent in the human constitution. The Spiritualism of history was simply meteoric flashes of light, prophetic of this time and the time to come when this bud shall become a radiant flower. Then humanity shall not grope in darkness with bandaged eyes and palsied hands, bowing to mystic shrines with super-stitious fear and terror, but will walk upright in its redeemed manhood.

You are asked to believe that all mediumship is trickery and deception—in other words, "sleight of hand." Let us consider for a moment what such a proposition in-volves. Mediums are mostly found in private families. The public mediums are few when compared with those in private life. We are asked to believe that children are engaged in deceiving their parents, brothers and sisters; that parents all over the land are at work playing tricks upon their children; that friend is practicing fraud and deception on friend; and not only this, but that sport is being made of the most sacred feelings of the heart, by those whose natural instincts would cause them to shrink from such a thought with horror. No, our faith in human nature forbids the possibility of the existence of such a state of society. Mediumship is a fact as well and firmly established as any fact possibly can be, and it is with us because there is need for it, and you might as well try to prevent the swelling of the bud in spring time and the blossoming of the flowers in summer. You might as well say to the foliage, when the icy fetters of winter are loosed and the sort breezes from the south was the bud to expend and dethe south woo the bud to expand and develop: "Go back; remain in your brown prison," as to attempt to stay its onward march. The progress of Spiritualism can no more be stopped by human efforts than the workings of any other law of nature can be rendered inoperative. No: Spiritualism is here, and as a reverend gentleman in Northern Ohio recently said in a sermon upon this subject: "Spiritualism is with us, and it has come to stay. The great question therefore is, What shall we do with it?" What is its mission, and why?

The germs of disease are neutralized by

### Jackson on Tillany once more.

To the Editor of the Religio-Philosophical Journal:
DEAR BROTHER TIFFANY:—Thanks for your remarks in the JOURNAL of Jan. 12th. Let us not misunderstand each other. I certainly do not intend to hold you improperly responsible for any definition of "Christianity" or of the "Christian system" other than your own, either as expressed or implied. How far you may be deemed thus responsible, [though it does not appear that I have directly said so, as you accuse, in either of my two (several?) published letters] may be gathered from what

I am forced to again quote your query of Dec. 1st.: "What in character are the objec-tions which the unbelievers urge against the Christian system as unworthy of the faith, confidence and trust of all men?" Now, this is a general question, and the term "unbeliever," is a cant well understood term, used by the churces. It is not a kindly appellation you would like to apply to persons merely

differing from you in opinion.
"Unbelievers," as they are called, are not presumed to know or to much regard the individual views of special persons; but the standard theoretical doctrines, beliefs and dogmas as remain influential in the world, have been and still are held by the Chris tian churches proper since they organized a few centuries after the death of Jesus, and professedly founded upon his teachings and the doctrines of his followers. It is this standard "Christian system" they object to, and are branded as "unbelievers" on account of, and therefore they declaim against it and show its unworthiness. You, Brother Tiffany, employ its cant phrases;—you have the "Shib-boleth" of orthodoxy and have therefore no just cause to complain, if you sometimes catch the knocks that were only intended for the Professors of that well known system. It was that system which was plainly implied in your query, and against which I very plainly spoke, item by item, in letter No. 2. If you do not belong in that company, Brother Tiffany, and do not wish to bolster up their waning influence, please say so. If you do not believe in the Hebrew genesis, in the Adam and Eya story in the parsonal Devil and eterand Eve story, in the personal Devil and eter-nal hell-fire, in the only begotten son-ship co existent from eternity, and, in the virtue of the atoning blood of Jesus, let us know it, and we will thank you. Should you not thus believe, it will be all the more easy to satisfy you that Jesus is not, as you think, "the most complete revelation of human possibilities". "Filled with the Divine spirit of the universe;" for he is represented to have spoken of and for he is represented to have spoken of and implied his belief of several if not all these dogmas, in that "recognized history" you re fer to so confidently in your late article.

It is useless for us, brother, to go into hair-splitting argument. If there were nothing evil and hurtful to humanity in this recognized "Christian system," I would not care to speak against it or to caution you from assisting to perpetuate it by cloaking over its absurdities, and making merit for it in lines of the period of t of thought, that belong not to it. Enough of words have been wasted upon it through the ages that have passed. I have received several letters from prominent Spiritualists expressing unity with the criticisms that have been made and care not now to enlarge the debate much further. You can not practically limit Christianity to Jesus's "Sermon on the Mount." Though open to intelligent criticism on some points, it is not there we find the worst features of the system. Remember that the ministration of Jesus seems to have leaded or by short a year—a short time wherelasted only about a year-a short time wherein to know fully of the character of a man. He surely appears as an enthusiast and extremist, who did not critically weigh the meaning of the words, and hyperbolic expressions used in speaking to that comparatively blinded and prejudiced people. You, Brother Tiffany, object to the construc-

tion put upon his remarks concerning the "straight gate and narrow way that leadeth unto life," and do not admit that it is a sub-stantial contradiction to your own statement that "in Divine order all things tend to bless the creature." Taken as announcements of radical principles, affecting human life and redemption from evil, Jesus of Nazareth and Joel Tiffany surely do not herein agree. If taken as a statement of either the then condition of the Jewish nation or of the present status of Orthodox Christendom, with its selfish greed, illiberality and hypocrisy--with the Bible in one hand and the sword in the other -rum and opium following after-salvation armies and Mammon bringing up the reartruly "straight" enough is the gate and "narrow" enough is the way that leadeth poor toiling humanity to life and comfort, even in this world; and "broad" enough is the way for them to find the path of intemperance

suffering and despair.

Brother, I could almost allow the modern hopeful revealments from the Spirit-world and the truer philosophy of life they inculcate, to be named "Christian Spiritualism," rather than not see such philosophy prevail for the blessing of mankind. For my convictions are clear that, could the hurtfulness of Orthodox Christianity, senseighly its atome. Orthodox Christianity, especially its atonement doctrines be supplanted by a rationally deduced science of humanity, more narrow would be the way that leadeth to destruction, broader the way that leadeth unto life; and many would there be to find it. J. G. J.

## Agnosticism.

To the Editor of the Religio-Philosophical Journal:

I often see this word used as a term of reproach, not only by orthodox Christians, but by Spiritualists as well; yet who is not an agnostic, using the word in reference to the Cause of All Things?

The Hon. Joel Tiffany, whose essays have of late occupied so large a pace in the Journal, is evidently a "Christian Spiritualist," and I infer from his writings would demun to being classed as an agnostic. His long essay in the Journal of Dec. 29, seems to have for its main object the establishment of the proposition, that spiritual truths cannot be communicated to the human mind with infallible certainty, by written or spoken language. Hence he arages that there can be no infallible revelation made to man "of truths purely spiritual couched in verbal language," unless the person to whom the language is addressed is inspired to correctly understand its meaning—a not very novel or original proposition, with which I have no fault to find. Having argued this proposi-tion at length, he says: "Therefore, if man has not a natural perception and cognition of God, of his being, his attributes, his character and requirements, he can never acquire such perception and cognition through the use of external or verbal language." To all this I agree, and would go much further in the same direction.

I suppose Brother Tiffany will hardly contend that any man can have "a natural conception and cognition of God, of his being, of his attributes, his character and requirements." Is there any other way in which a finite being can acquire this comprehensive knowledge of the attributes and character

of an infinite being? If not, then, Brother Tiffany, inasmuch as he denies the infallibility of any inspired writing, must be classed as a confessed agnostic. But he says (by implication, at least), that there is another way of acquiring such knowledge; that is to say, when "through the unfoldment in him of when "through the unfoldment in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration." Now, I am unable to conceive that a finite

being, in this or any future state of existence (as long as he remains a finite being) can ever acquire a "perception and cognition" of the "attributes" and "character of an infinite, omniscient and omnipotent being. It is a subject which "transcends the limits of the human mind, or of any conceivable finite mind." Whether we admit it or not, we are all and must forever remain "agnostice" in reand must forever remain "agnostics" in respect to that "Infinite and eternal energy from which all things proceed," and which we call God.

we call God.

While by no means denying the possibility or the fact of "spiritual inspiration," I do most emphatically deny that it can be relied upon to give man an infallible "perception and cognition" of the "attributes and character of an infinite being, or of "spiritual truth." Contrariwise, what are believed to be "spiritual inspiration" by the supposed recipients, unless tempered by the reasoning faculties and sound indomentary notoriously faculties and sound judgment are notoriously unreliable guides to spiritual truth or any

Nearly all founders of religious systems have believed themselves to be "Spiritually inspired." Competent students of history and of psychology, now unanimously concede that Mohammed (in the early part of his career at least) believed himself to be "Spiritually inspired." Unquestionably George Fox, that there and sincera famples of the religious seat pure and sincere founder of the religious sect called Quakers, finally believed himself to be so inspired; yet brother Tiffany will hardly admit that either was the recipient of infallible revelations of spiritual truths. I might cite historical characters by the hundred, who confidently believed themselves to be "Spiritually inspired," no two of whom would agree, on all points, as to what are "Spiritual truths."

Conceding that spirits may and do impress human beings with, or in some way communicate to them, what they conceive to be spiritual truths, nevertheless, if they are finite spirits they are liable to err. Even an infinite spirits they are liable to err. Even an infinite spirit could not inspire a finite being with a perfect "Conception and cognition" of himself, his "Attributes" and "Character," without making that finite being equal in omniscience with himself—an impossibility even for an infinite being to perform infinite being to perform.

Agnesticism is notatheism. In the supplement to the late Editions of Webster, it is de-

"The condition of being unable to affirm or to deny; specifically, in religion, the condition of being incapable to pronounce dogmatically on the existence of a personal God, on man's relation to the infinite, etc:—opposed to otherway. to atheism and theism."

It appears to me that there is very little difference between rational Agnosticism and the most philosophical form of Pantheism

You may say this is a small criticism, which in no way detracts from the force of brother Tiffany's argument on the main subject he is discussing. I admit it—because the proposi-tion criticised has no bearing upon the subject. I have made the criticism, however, because it appears to me that brother T., in such of his late articles in the JOURNAL as I have read, notwithstanding the many excellent thoughts expressed in them, has been too prone to indulge in refinements that rather tend to obscure than to elucidate his arguments.

J. J. C.

Greenland has, according to the last census of 1880, 10,000 inhabitants, against 8,128 in 1840. Of these, only 280 are Europeans, almost all Danes, partly in the service of the monopolized royal commerce, partly working at the cryolite quarry. The women are in an unusually large majority—1,154 against 1,000 men—specially due to the great number of casualties for the men at sea in kajak, in South Greenland. Of 1,000 persons, only 21 reach an age of 60 years, against 100 on the Faroe Islands, 96 in Denmark, and 71 in Ice-

Birds have wonderful appetites. It has been calculated that a red-breast requires daily, an amount of food equal to an earthworm fourteen feet long. Assuming a sausage nine inches in circumference to be a fair equivalent for man, of the earth-worm for the bird, Prof. Woods finds that a man would have to consume sixty-seven feet of such sausage in every twenty-four hours in order to eat as much in proportion to his bulk as the red-breast. Prof. Wood offers this as an illustration of the amount of work which is done by insect-eating birds.

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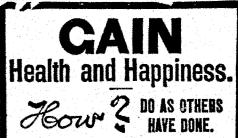


Gold Watch Free.

The publishers of the Capitol City Home Guent, the well-known Illustrated Literary and Family Magazine, make the following library Cort the New Year: The person tellinguis the longest verse in the Bible, before March 1st, will receive a Solid Gold, Lady's Hunting Cased Swins Watch, worth \$50; If there be more than one serrost answer, the second will receive an elegant Stems-winding Gentleman's Watch; the third, a sey-winding English Watch, Each person must send 25 cits, with their answer, for which they will receive three mounts' subgrait their answer, for which they will receive three mounts' subgrait their answer, for which they will receive three mounts' subgrait their answer, for which they will receive three mounts' subgrait their answer, for which they will receive the mounts' will receive the subgrait of the s







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CHICAGO.

## Woman and the Household.

BY HESTER M. POOLE. iMetuchen, New Jersey.]

### THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds, And rarer of the bad ones, And sing about our happy days, And none about the sad ones.

We were not made to fret and sigh.

And when grief sleeps to wake it;

Bright happiness is standing by— This life is what we make it.

Let's find the sunny side of men, Or be believers in it; A light there is in every soul That takes the pains to win it. the there's a slumbering good in all, And we perchance may wake it: the hands contain the magic wand-

This life is what we make it. Then here's to those whose loving hearts Shed light and joy about them! Thanks he to them for countless goms We ne'er had known without them. Oh! this should be a happy world To all who may partake it: The fault's our own if it is not-

This life is what we make it. - Anon. Louise Michel, who is in prison in France, ds writing graceful stories for children.

Miss Martha Jillison, who had taught school for sixty years, died in Ellsworth, Me., the

other day, at the age of ninety-three.

Mrs. Louisa H. Albert of Cedar Rapids,
Iowa, has entered into partnership with her
husband in the practice of law. The sign
reads: "Albert & Albert, Attorneys-at-Law." Miss Kate Sanborn has been lecturing in Cincinnati to crowded audiences. "She is a woman of charming presence," says the Commercial Gazette, "her manner is irresistible, her diction clear and beautiful, her

voice most pleasing, with that delightful and indescribable thoroughbred intonation which comes only with the best and widest culture." Miss Bertha Boyd, keeper of the Oak Point Light-House, at St. Stephens, N. B., for the past four years, has just received a boat from the Government worth \$125, for saving some men from drowning about a year since. It is upholstered and handsomely made. She is the daughter of John Boyd, pilot at Oak Point, St. Stephens, and has kept the light house ever since she was fifteen years of age.

Anandibai Joshee, a Hindu woman of the highest Brahminical caste, is a student in the Woman's Medical College of Pennsylvania. She is the first Brahmin woman who ever left India. To keep her caste while here she must live by herself, prepare her own food, wear the native costume and rigidly observe certain religious rights. She is highly educated and a remarkable linguist.

A contemporary contains the following sad picture of life in a Spanish city:

Miss Emma Stratton of New York, writes a letter from Seville describing the government cigar factory of Spain, 700 feet long and almost as wide, very dirty, and in the vestibule two hundred and fifty young girls making cigarettes, all talking loud; one hundred girls in the next room doing the same, and on the next floor three thousand women as close as sardines in a box, in a single room, making eigars, some having their babies with The air was stifling, and the buzz of conversation only broken by the wail of the babes. The flooring was dilapidated and it was possible for an incautious visitor to fall through."

Theodore Stanton, son of Elizabeth Cady Stanton, the Paris correspondent of several American papers, is about to issue a large work, entitled, "The Woman Question in Europe." He has been engaged to abridge the book for a smaller one to be published in French as a companion volume to one also abridged from his mother's "History of the Woman Suffrage movement in the United States." Together they will show what has been done in both hemispheres, as well as the present status of women.

Abby Hutchinson Anderson daughter of Asa Hutchinson of the family of singers of that name, passed to the higher life at the home of her Aunt in New York City, the famous sister Abby of the original family group, early in January. She had inherited the fine musical ability of both parents, and had accompanied the troupe in their various concert tours of later years. She had a finely endowed intellect and levely character, and left many friends beside those of her own

After the funeral services by the Rev. Mr. Mann. Mrs. Mary F. Davis, by request of the friends, gave a touching and comforting address which was full of solace and hope to those who mourn her as "not lost but only gone before.'

WOMAN'S WORK IN PRESS.

The fearless and able editor of the Alpha, Dr. Caroline B. Winslow, keeps her little monthly magazine well up to the level of its work. The excellent series of papers passing through it entitled, "Physical and Moral Heritage," is a work exhibiting much research and study. The articles are all strong, pointed and lucid, no matter whether we may agree with all the conclusions or not.

The Phrenological Journal, with which Mrs. Charlotte Fowler Wells has been connected for more than forty years, exhibits the same care and ability which she always be-stows on her work. The magazine deserves a circulation by the hundred thousand. The following from the pages of the last number are from a Southern paper:

"The wife is unceasingly told to soothe her husband—that, in fact, her function is that of a soothing syrup. He is out in the fresh air, in vigorous health, has no nerves, chats with a hundred people, hears and repeats funny stories, has a varied and breezy life: while his wife stays all day long in the same house, breathes over the same air. washes over and over the same dishes, hears the monotonous cry of ma, ma, ma, fifteen hours a day, till she is wild with headache and nervousness; then she is to watch for her husband's coming, greet him with a smile, and proceed at once to soothe him. The first and highest duty of a woman, married or unmarried, is to preserve her health, and to perform her duties to all about her. If married, it may be her duty to soothe her husband, if he is sick or worried; but it is more like her highest duty to teach her husband cheerful patience, self-help, and deep respect for her maternal functions. A wife who allows her husband to make her unhappy by fussing over the demands of his appetite or by staying too much within doors that she may always be there when he arrives. or in any other way to sacrifice her health to his pleasure, may be a very devoted wife; but she is an unfaithful mother, and a silly woThe Index opens its first number of the year with contributions from Sara A. Underwood, Elizabeth Oakes Smith, Mrs. A. O. Connelen and Mrs. L. C. Wyman. Plainly the best work here is not confined to one sex. The contributors to the *Index* are incisive, graphic and lucid in statement and style. Mrs. Underwood gives an eloquent monologue upon the unveiling the statue of Harriet Martineau, ending thus:

"So, discouraged but faithful workers for what you believe to be true and needful and uplifting, take heart of grace, and mark with a white stone the day when Boston, welcoming Harriet Martinean's marble counterfeit, spoke in unmistakable tones words of hail to liberty of thought, purity of purpose, loyalty to conviction, woman's enfranchisement, and cosmopolitan fraternity."

In the Woman's Journal, Col. Higginson presents a query which has often been made in private. It is "When shall we have a companion" monument for Lydia Maria Child? He well says:

"Mrs. Child, a life-long reformer, yet lived and died personally at peace with all man-kind. Her sacrifices were far greater than Miss Martineau's—all that Miss Martineau risked was the pleasure and comfort of her visit to America. To one who was to go back and live in England it was but a slight thing. But Mrs. Child laid down upon the anti-slavery altar all her personal popularity, all the rising fame of her books, all her time and her energies, while knowing that she was to live her life in America and not knowing but that the sacrifice would be life-long. Yet how sweetly and generously she did it; and the longer she lived, the greater her charity for all mankind. Compare her letters, in which she reveals her inmost thoughts, with that melancholy autobiography of Harriet Martinger's full of hearh independs over rising eau's, full of harsh judgments, even rising into vindictive misstatements; ..... The contrast between Carlyle and Emerson in this respect is hardly greater than that be-

sween Miss Martineau and Mrs. Child. It sween Miss Martineau and Mrs. Child. It contains a moral which we, as reformers, can not afford to let go out of sight while we build the tombs of the prophets. The moral is that it is not enough to have the courage of our opinions; that we ought to have the nobleness of our opinions also; to speak the truth, but speak it in a controlling spirit of lave?"

But Col. Higginson has not said the last word for Mrs. Child. In spiritual insight she was the forerunner of those who interpret symbols by realities, the world of soul by the world of sense. To her all things dis-closed their hidden meanings. She was fed and sustained by those interior springs of life from which comes all that gives this world significance.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-Sophical Journal.]

BEYOND THE GATES. By Elizabeth Stuart Phelps, author of Gates Ajar, Story of America, etc., etc. Boston: Houghton, Mifflin & Co. Prico \$1.25.

Some years ugo Miss Phelps sent out the little volume, "Gates Ajar," which was the delight of everyone who read it, and it had a most unprecedented sale, showing the great interest to the public in any them not a month old. The women were divided into sevens at each table, three on each side and the mistress at the top. Around each table were shelves against stone pillars, on which lay children's shoes, socks, and clothes. The six was stiffing and the horz of convergence of the same stiffing and the horz of convergence. thing pertaining to the after life. Since then Miss fascinating manner and is dedicated to her brother, whose tragic fate our readers will remember in August last. She says in a note: "It should be said that at the time of the departure of him to whose memory this little book is consecrated, the work was already in press; and that these pages owe more to his criticism than can be acknowledged here."

"Beyond the Gates" is the story of a woman who is just awakening from the delirium of typhoid fever, and the events related occurred upon the fifteenth day of her illness. She tells who and what she is, relates some incidents in her life and her work, an interesting practical life it had been, having been a teacher and connected with several charitable institutions. The description of her becoming conscious in spirit-life, is very interesting, and we quote for the benefit of those of our readers who have not had the pleasure of reading the book:-

(Extracts from Beyond the Gates.)

I could have slept but a short time when I woke, feeling much easier. The cross, the Christ, and the picture of my father looked at me calmly from the wall on which the sick-lamp cast a steady, soft light. Then I remembered that it was night, of course, and felt chagrined that I could have been confused on this point.

The room seemed close to me, and I turned over to ask for more air. As I did so, I saw some one sitting in the cushion-

ed window-seat by the open window—the eastern window. No one had occupied this seat, on account of the draught and chill, since my illness. As I looked steadily, I saw that the person who sat there was my father.

His face was turned away, but his figure and the contour of his noble head were not to be mistaken. Although I was a mere girl when he died, I felt no hesitation about this. I knew at once, and beyond all doubt, that it was he. I experienced pleasure, but little, if any, surprise.

As I lay there looking at him, he turned and regarded me. His deep eyes glowed with a soft, calm light; but yet, I know not why, they expressed more love than I had ever seen in them before. He used to love us nervously and passionately. He had now the look of one whose whole nature is saturated with rest, and to whom the fitfulness, distrust, or distress of intense feeling acting upon a super-sensitive organization, were impossible.
"Why father!" I said aloud. He nodded encour-

agingly, but did not speak.
"Father?" I repeated, "Father, is this you?" He laughed a little, softly, putting up one hand and tossing his hair off from his forehead—an old way

"What are you here for?" I asked again. "Did mother send for you, too!"....
Yes; I was truly in a wonderful place. It was in the country (as we should say below), though

I saw signs of large centres of life, outlines of distant architecture for away. There were hills, and vast distances, and vistas of hill tints in the atmosphere. There were forests of great depth. There was an expanse of shining water. There were fields of fine extent and color, undulating like green seas. The sun was high-if it were the sun. At least there was great brilliance about me. Flowers must have been abundant, for the air was alive with perfumes.

When I have said this, I seem to have said little or nothing. Certain it is that these first impressions came to me in broad masses, like the sweep of a large brush or blender upon cauvas. Of details I received few, for a long time. I was overcome with a sense of Nature—freedom—health—beauty, as if—how shall I say it?—as if for the first time I understood what generic terms meant; as if I had entered into the secret of all abstract glory; as if what we had known as philosophical or poetical phrases were now become attainable facts, each possessing that individual existence which dreamers upon earth dare

to believe, and of which no doubter can be taught. "Rach comes to his own by his own," he said. The nature is never forced. Here we unfold like a

heen possible to feel it in the other state of being, where I was under restraint. The meaning of liber-ty broke upon me like a sunburst. Freedom was in ty broke upon me like a surburst. Freedom was in and of itself the highest law. Had I thought that death was to mean release from personal obedience? Lo, death itself was but the elevation of moral claims, from lower to higher. I perceived how all demands of the larger upon the lesser self must be increased in the condition to which I had arrived. I felt overpowered for the moment with the intensity of these relatives. It connect to me that I had never people powered for the moment with the mensity of these claims. It seemed to me that I had never really known before, what obligation meant. Conduct was now the least of difficulties. For impulse, which lay behind conduct, for all force which wrought out

"As nearly as I can make it out, Father," I said, "henceforth I shall be responsible for my nature." "Something like that; not altogether."

"The force of circumstances and heredity,"—I began using the old earthly patois. "Of course I am not to be called to account for what I start with ere, any more than I was for what I started with there. That would be neither science nor philoso "We are neither unscientific nor unphilosophical

you will find," said my father, patiently.
"I am dull, sir. Be patient with me. What I am trying to say, I believe, is that I shall feel deep mortification if I do not find it natural to do right. This feeling is so keen, that to be wrong must be the most unnatural thing in the world. There is certainly made the proof of the result of the said to be I tainly a great difference from what it used to be; I cannot explain it. Already I am ashamed of the smallness of my thoughts when I first looked about in this place. Already I cannot understand why I did not spring like a fountain to the Highest, to the Best. But then, Father, I never was a devotee, you

When I had uttered these words I felt a recoil from myseif, and a sense of discord. I was making excuses for myself. That used to be a fault of the past life. One did not do it here. It was as if I had committed some grave social indecorum. I felt myself blushing. My father noticed my embarrassment, and called my attention to a brook by which we were walking, beginning to talk of its peculiar translucence and rythm, and other little novelties, thus kindly diverting me from my distress, and even teaching me how we were spared everything we could be in heaven, even in tritles like this. I was not so much as permitted to bear the edge of my re-gret, without the velvet of tenderness interposing to blunt the smart. It used to be thought among us below that one must be allowed to suffer from error, to learn. It seemed to be found here, that one learned by being saved from suffering. I wondered how it would be in the case of a really grave wrong which I might be so miserable as to commit; and if I should ever be so unfortunate as to discover by per-

This train of thought went on while I was examining the brook. It had brilliant colors in the shallows, where certain strange agate formed pebbles of great beauty. There were also shells. A brook with shells enchanted me. I gathered some of them; they had opaline tints, and some of them were as transparent as spun glass; they glittered in the hand and did not dull when out of the water, like the shells we are used to. The shadows of strange trees hung acrose the tiny brown current, and unfamiliar birds flashed like tossed jewels overhead, through the branches and against the wonderful color of the sky. The birds were singing. One among them had a marvelous note. I listened to it for some time before I discovered that this bird was singing a Te Bium. How I knew that it was a Te Dium I cannot say. The others were more like earthly birds ows, where certain strange agate formed pebbles of

not say. The others were more like earthly birds, except for the thrilling sweetness of their notesand I could not see this one, for she seemed to be hidden from sight upon her nest. I observed that the bird upon the nest sang here as well as that upon the bough; and that I understood her: "Te Diam laudamus—laudamus" as distinctly as if I had been istering to a human voice.

When I had comprehended thir, and stood entranced to listen, I began to catch the same melody in the water, and perceived, to my astonishment, that the two, the brook and the bird, carried parts of that the two, the brook and the bird, carried parts of the harmony of a solemn and majestic mass. Ap-parently these were but portions of the whole, but all which it was permitted me to hear. My father explained to me that it was not every natural beauty which had the power to join in such surpassing chorals; these were selected, for reasons which he did not attempt to specify. I surmised that they were some of the simplest of the wonders of this mystical world, which were entrusted to new-comers, as being first within the range of their capacities. I was enraptured with what I heard. The light throbbed about me. The sweet harmony rang on. I bathed my face in the musical water-it was as if I absorbed the sound at the pores of my skin. Dimly I received a hint of the possible existence of a sense or senses of which I had never heard... I could now understand it to be reasonable, that if I had taken more time on earth to cultivate myself for the conditions of heaven, I might have had a different experience at the outset of this life, in which one was never in a hurry......Had I needed proof any longer that I was dead and in Heaven, this marvelous adjustment of my will to that other would in it-self have told me what and where I was....Was Heaven located within or upon this world-soul? The question occurred to me, but up to this time, I am still unable to answer it. The transit itself was swift and subtle as thought.... I do not say that I performed this journey without effort or intelligence. The little knowledge I ever had was taxed in view of the

grandeurs and the mysteries around me. Shall I be

believed if I say that I recalled all the astronomy and geography that my life as a teacher had left

still somewhat freshly imprinted on the memory? that the facts of physics recurred to me, even in that

inroad of feeling? and that I guided myself to the Massachusetts town as I would have found it upon a globe at school? Already I learned that no acquisition of one life is lost in the next. Already I thanked God for everything I knew, only wishing, with the passion of Ignorance newly revealed to itself by the dawn of wisdom, that my poor human acquirements had ever deserved the high name of study, or stored my thoughts with its eternal results. As I approached the scene of my former life, I met many people. I had struck a realm of spirits who at first perplexed me. They did not look happy, and seemed possessed of great unrest. I observed that, though they fluttered and moved impatiently, none rose far above the surface of the earth. Most of them were employed in one way or another upon it. Some bought and sold: some ate and drank; others occupied themselves in coarse pleasures, from which one could but turn away the eyes. There were those who were busied in more refined ways:students with eyes fastened to dusty volumes; virtu-osos who hung about a picture, a statue, a tapestry, that had enslaved them; one musical creature I saw,

who ought to have been of exquisite organization, judging from his hands—he played perpetually upon an instrument that he could not tune; women, I saw, too, who robed and disrobed without a glint of pleasure in their faded faces. There were ruder souls than any of these-but one sought for them in the dens of the earth; their dead hands were still red with the stains of blood, and in their dead hearts reigned the remnants of

hideous passions. Of all these appearances, which I still found it natural to call phenomena as I should once have done, it will be remembered that I received the temporary and imperfect impression of a person passing rapidly through a crowd, so that I do not wish my account to be accepted for anything more trust-

worthy than it is. While I was wondering greatly what it meant some one joined and spoke to me familiarly, and, turning, I saw it to be that old neighbor, Mrs. Mersey, to whom I have alluded, who, like myself, seemed to be bent upon an errand, and to be but a visitor upon the earth. She was a most lovely spirit, as she had always been, and I grasped her hand cordially while we swept rapidly together to our journey'

"Do tell me," I whispered, as soon as I could draw her near enough, who all these people are, and what it means. I fear to guess. And yet indeed they seem like the dead who cannot get away."
"Alas," she sighed, "you have said it. They loved nothing, they lived for nothing, they believed in nothing, they cultivated themselves for nothing but the earth. They simply lack the spiritual momentum to get away from it. It is as much the working of a natural law as the progress of a fever. Many of my

duties have been among such as these! I know them well. They need time and tact in treatment, and oh, the greatest patience! At first it discouraged me, but I am learning the enthusiasm of my work."

"These, then," I said, "were those I saw in the first hour, when my father led me out of the house, and through the street. I saw you among them, Mrs. Marsay but I know avan than that the leaf, a flower. He expects nothing of us but to be natural."...If nothing was expected of us but to be natural, it was the more necessary that it should be natural to be right.

I felt the force of this conviction as it had never

face of spiritual life cannot but fade away? I am a new comer. I am still quite ignorant, you see. But I do not understand, any more than I did before, how that could be.'

"They have their choice," she answered vaguely. But when I saw the high solemnity of her aspect, I feared to press my questions. I could not, however, or I did not forhear saying:

"At least you must already have persuaded many "Afready some, I hope," she replied evasively, as she moved away. She always had remarkably fine manners, of which death had by no means deprived her. I admired her graciousness and dignity as she passed from my side to that of one we met, who, in a dejected voice, called her by her name, and intimated that he wished to speak to her. He was a pale and restless youth, and I thought, but was not sure, for we parted so quickly, that it was the little fellow I spoke of, Robby Bend. I looked back, after I had advanced some distance on my way and saw I had advanced some distance on my way, and saw the two together, conversing earnestly. While I was still watching them, it seemed to me, though I cannot be positive on this point, that they had changed their course, and were quietly ascending, she leading, he following, above the dismal sphere in which she found the lad, and that his heavy downward motions became freer, struggling upward, as I

Perhaps I should say, once for all, that every form of pure pleasure or happiness which had existed upon the earth had existed as a type of a greater. Our divinest hours below had been scarcely more than suggestions of their counterparts above. I do not expect to be understood. It must only be remembered that, in all instances, the celestial life develops the soul of a thing. When I speak of eating and drinking, for instance, I do not mean that we cooked and prepared our food as we do below. The elements of natrition continued to exist for us as they had in the earth, the air, the water, though they were available without drudgery or anxiety. Yet I mean distinctly that the sense of taste remained, that It was gratified at need, that it was a finer one and gave a keener pleasure than its coarser prototype helow. I mean that the soul of a sense is a more exquisite thing than what we may call the body of the

sense, as developed to earthly consciousness.

So far from there being any diminution in the number or power of the senses in the spiritual life, I found not only an acuter intensity in those which we already possessed, but that the effect of our new conditions was to create others of whose character we had never dreamed. To be sure, wise men had forecast the possibility of this fact, differing among themselves even as to the accepted classification of what they had, as Scaliger who called speech the sixth sense, or our English contemporary who included heat and force in his list (also of six); or more imaginative men who had admitted the inconceivability of inconceivable powers in an order of being beyond the human. Knowing a little of these speculations, I was not so much surprised at the facts as overwhelmed by their extent and variety Yet if I try to explain them, I am met by an almost usurmountable obstacle.

It is well known that missionaries are often thwarted in their religious labors by the absence in savage tongues of any words corresponding to cer-tain ideas such as that of purity or unselfishness. Philologists have fold us of one African tribe in

whose language exists six different words descrip-tive of murder; none whatever expressive of love. In another no such word as gratitude can be found. Perhaps no illustration can better serve to indicate the impediments which bar the way to my describing to beings who possess but five senses and their corresponding imaginative culture, the habits or enjoyments consequent upon the development of ten senses or fifteen. I am allowed to say as much as this: that the growth of these celestial powers was variable with individuals throughout the higher world, or so much of it as I became acquainted with. It will be readily seen what an illimitable scope for anticipation or achievement is given to daily life by such an evolution of the nature. It should be carefully remembered that this serves only as a single instance of the exuberance of what we call everlast-

Relow, I remember that I used cometimes to doubt the possibility of one's being happy forever under any conditions, and had moods in which I used to question the value of endless existence. I wish most carnestly to say, that before I had been in Heaven many days. Eternity did not seem long enough to make room for the growth of character, the growth of mind, the variety of enjoyment and employment, and the increase of usefulness that practically constituted immortality.

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"Bottom Facts"-Truesdell vs. Kiddle.

On another page under the heading, "Truesdell versus Kiddle," will be found a characteristic letter from each of these gentlemen. The extraordinary nature of Mr. Kiddle's letter is fully in harmony with his course since unfortunately-both for him and for the present welfare of the Spiritualist Movement-he publicly avowed his belief in spirit return and communion. These letters seem to call for comments, which we shall make with the kindest feelings toward the parties

If the truth cannot stand, let it fall! It asks no favors, calls for no protection, has no shield. Fraud, falsehood, deception, harm it not unless accepted as its standard bearers Spiritualism as a philosophy founded on, and the embodiment of, truth, can receive no support from error or deception practiced in its name. All the falsehoods in the world cannot harm it or destroy the least of its principles; hence we do not entertain the weak fears of some in regard to exposures of frauds, or attempts at its overthrow. Especially do we look upon books like "Bottom Facts." not as harmful, but positively beneficial. If such a book can destroy Spiritualism, that cause cannot be worth contending for: it cannot, nor can ten thousand such. To say with Mr. Kiddle, that it "spikes our guns." is to surrender the fort, and confess that its exposures are the exposures of Spiritualism instead of its frauds. The JOURNAL recommended the book to Spiritualists-not because it admired the style of the author, or because it believed he had reached the bottom facts, but because we regarded it as a proper prescription for the cure of credulity on the one hand, and fraud on the other, which were rapidly extending like a gangrene into the vitals of the Cause.

As a body, Spiritualists loudly boast of their fealty to truth, and we were confident the JOURNAL'S readers were prepared for the most searching investigation. If the phenomena are tricks, Spiritualists as the most interested, ought to know it, and if Truesdell has proved them such, do they wish the fact concealed? What is the truth in the matter? In short, thousands upon thousands of intelligent Spiritualists know from their own experience, that the claims made by Truesdell of trickery among mediums are true, whether true or not in the specific cases he relates; and that it is quite likely he can duplicate these tricks. Hence as a guide in investigation, to distinguish the true from the false, we regard his book as a valuable aid to those who investigate in a true spirit. Taking this view of the work, in an editorial on the same in the Journal for July 7th, 1883, we said:

While his volume has its weak points and its style is While his volume has its weak points and its style is open to criticism, yet on the whole we consider it a valuable book for Spiritualists and investigators to read; it will do them no harm and will render them keener and more careful in forming conclusions. It will shake the mind of no Spiritualist whose faith is founded on accurate observation; and those who after reading the book may feel doubtful, will be inspired by their doubts to investigate further and more carefully. Thus the book will really give an impetus to intelligent and more general investigation, and in the end, aid in the spread of genuine spirit communion, relieved of all trickery. What there is of truth in the book will stand and cannot hurt Spiritualism; whatever there is of error will be discover-Spiritualism; whatever there is of error will be discovered in time and will not injure the innocent. In conclusion, we ask that those who feel disposed to criticise our views as herein expressed, will consider the article as a whole, and not warp any text from the meaning given

The wish we expressed for a careful perusal of our article as a whole, and a thorough comprehension of our position, before criticism-which we felt that our fearless posi-

tle heeded by those who sought to make capital by perverting our meaning. Mr. Kiddle secretly charges the Journal with "almost treachery," and questions if it ought to be sustained! Sustained in what? In its fearless advocacy of the truth, regardless of friend or foe; and unswerving adhesion to the right. in defiance of threats and clamors of those defeated in their attempts to guide Spiritualism in the ways of their own passions and selfishness.

If we were to point out the books, really dangerous to the cause, we should take those like Mr. Kiddle's, which do more in their defense to weaken and bring it into contempt than a legion like "Bottom Facts," which can be met in open warfare. He has forced us to pass this judgment, and having done so, we are compelled to give the reasons therefor. The task is by no means an agreeable one, for his sacrifice in his zeal and adhesion to his belief, calls forth our warmest sympathy; and we regard with profound regret his want of discrimination and all-believing acceptance of the "communications" he publishes.

Mr. Kiddle introduces his book as "the record of one of the most extraordinary experiences ever vouchsafed to man." "Not a single communication has been inserted which was not written through the mediumship of the editor's daughter or son. Most of them were written in his presence; and he therefore knows that they are not the offspring of imposture or delusion."

Thus setting out with the assertion of the authority of truth, and from his conspicuous position forcing the attention of the world, the communications have a significance and influence they otherwise would not possess. Other mediums have written an incalculable mass of trash from the great departed, and their verbiage passed unnoticed, for they were not placed on the same hight, or published with ostentation. After having such expectations excited, with what chagrin must the true Spiritualist read, or with what contempt the critic, such passages as the following, which are samples of page after page. Shakespeare writes:

"Bless God, your heavenly protector. Lead a good and moble life of the soul's own assistance. Fear the devil and all his works. I am William Shakespeare, poet and partizan. Endure the sins of the flesh, and the light of the soul will be given you in proportion to your victories over Satan and his triumphal band of LAARS. Seek ye the final judgment for your encouragement, and relief from the assailing of Providence by his vagabond teachers."

On being asked to write a poem on his "heavenly joys," he gave one, of which the following is an extract:

> "My joy in heaven Of the truths of God's creating: First comes the queen Of love; then she Who blesses the pure in heart,—your Everlasting friend,

Again:

"O people of earth If you knew the sail heart You cause your dear Father, Your eyes would be lifted To things far higher."

| Signed| "William Shakespeare, the Poet who seeks not to know it." He further gives utterance to the following

maudlin nonsense:

"My poetical character is gone. It was only meant to serve me to get a simple living, and I need it not now, except as far as I may use it for you, my kind hearers." Bacon, the great philosopher writes:

"My dear friends, such delight I see, that the stars almost fall to send their heavenly light upon your paths. See this! I think you will not hesitate or delay one moment to show your souls? Providential feelings toward the world. Fear not that God is punishing in his designs. The heavens were not made without the pow-erful understanding of the God of creation; neither were yourselves created without the knowledge of your holy love toward the race of creatures called mankind."

George Washington writes: "Bring yourselves into a true union with God and his communing angels; and by the effort to reach the divine cowers, your hearts will be filled with the upright living f a ceaseless beginning....George Washington is bu fly-speck to humanity's progress; and I must forget tha was ever more than a worm of the dust, sent by m

faker for some good purpose. Abraham Lincoln has the following.

... "I was always a quiet man in the former world and although I am changed, or I should say purified, b my flight, yet with all. I am the same unsophisticated Abraham Lincoln, the President of the United States of America, and happy I am to repeat this; for the people, God bless them forever! used me well; and in everything I think I had the support of fine men."

Isaac Newton contributes the following: "Aim high, my brethren. I intend to be the willing subject of blessed King; and where the will is, there God will always show you a pleasing way."

Byron writes a poem, as a "test" "to show you that I still live," and as such produces

doggerel beginning: "The feelings of trust, my friends, earnest and true, With which I now pen these few lines to you, Are many, with all the emotions strong That unto a spirit's being belong."

On being told that his poems were "still read and admired by many," he replies: "Not as I wish, with the light of Jesus upon/them. It would make strange reading; Don Juan with the "light of Jesus" upon it!

Penn. writes: "Wm. Penn, the Quaker, is a spirit—a man once in the body, and in sin. But God took me home, and I now live in glory, ripening into full blossom, when the sum-mer heat of patience shall have effected a perfect cure of all evils inherited through the flesh."

Napoleon Bonaparte, writes: "Heaven defend the cause. Save your souls. Love your Maker. Love one another. Follow no man. Flee evil. Do good. Aim for God."

These extracts from communications of a few only of the vast array of statesmen poets, sages and historical characters, in cluding Pontius Pilate and Moses, who contribute to the pages of Mr. Kiddle's book worthless as they are, convey a good idea of the whole. It is almost unbelievable that a cultured man and scholar should become so infatuated and self-deceived as not only to let pass, but unqualifiedly endorse, and publish to the world such an incoherent medley. The Alliance well said in its scathing criticism that. "The perusal of [this] book will be apt to make men afraid, more than ever, to die. for fear their spirits will seem to make them appear silly." Judging frem the communications in this book, the spirits all stand on the same idiotic level, and their highest thoughts are puerile, religious cant.

We say this with a full understanding of the great difficulties in the way of clear and reliable communion between the two worlds. I them.

tion would bring upon us-it seems, was lit- We expect imperfection, incoherence, contradiction; to see the influence of the medium, of the circle, of conditions known and unknown, sway the current of the controlling spirit's thoughts; we have been taught to al low a wide margin for such influences, and it would be as unwise as uncharitable not to do so: yet, after making all such allowances there should be at least some indication of the identity, in expression or method of thought, of the spirit purporting to communicate. This internal evidence is our only reliance in determining the source of the intelligence. If the latter does not rise even to the plane of mediocrity; if it has not a single flavor of the source which it claims. we are justified in refusing it acceptance. This is the issue with every communication, without exception in Mr. Kiddle's book. They are alike in thought and style, or rather in the want of both. They are characterized by a poverty of ideas, and a religious cant, in which Napoleon is flippant as a priest. They bear the impress of the mind of Mr. Kiddle, as a sort of reflex or echo, and intensify the stereotyped religious phraseology he so frequently indulges in. We do not impugn his honesty or that of his mediums. We bear in mind his sacrifices and zeal in his devotion to what he considered the truth. but his zeal and earnestness only make the matter worse, for the more unqualifiedly such communications are endorsed, the more they reflect on the character of Spiritualism and the intelligence of Spiritualists.

Mr. Kiddle entered the field without preparation for its study, and experienced the fate of new converts in being carried away by his enthusiasm. Had he been schooled by experience in investigation and posted in the introductory sciences of psychometry and magnetic influences; he would have understood the phenomena he so faithfully records, and as carefully repressed, as he now heralds them. He would have understood that the value of communications does not depend on the great names attached to them. but on their intrinsic worth. Enes Sargent. than whom no one has studied this subject with greater care, speaking of spirit communications, so called, says in "Planchette," page 238:

"The puerile character of many of the communications for which a spiritual origin is claimed; the reckles assumption of the names of great men and women by pretended spirits; the author of some imbecile doggere claiming to be Shakespeare; ... and the utterer of some stupid common place asking us to believe he is Lord Bacon,—of course make the spiritual pretentions of the communications ridiculous in the estimation of most persons of taste,"

We have no desire to appear as a defender of Truesdell or of his book, but the policy of the Journal has ever been, instead of weakly trimming to every breeze and taking refuge the cause, to meet them squarely and openly and how closely the genuine can be simulated. He also points out instances where gennine mediums have palmed off the imitation for the genuine.

Admit all this, and shall we sit down in despair, and moan with Mr. Kiddle: "After more than a generation of investigation and accumulation of evidence to be placed hors du combat before the thoughtless public by a Truesdell!" The injurious influence of "Bottom Facts" has been slight indeed, so slight that no courageous, critical Spiritualist has been able to detect it.

The numberless volumes of communications, like those of Mr. Kiddle, have by their mass and persistence, exerted a great and most injurious influence: being put forward by the opposition as representative of the status of spiritual literature and thought. Yet the damage done by these even, has been temporary and fleeting, for the great underlying thoughts ever have come to the front, and slowly gained position. We have a grand philosophy of life and science of existence, the only system which co-ordinates all phenomena of life and matter, and satisfies the aspirations of the soul.

Exposures like Truesdell's only affect the excrescences of the great movement, such as every observing Spiritualist has seen to exist and been saddened thereby. The stream will flow all the clearer and stronger. We shall learn to distinguish more certainly the true from the false, and while there will be less to deplore on the one hand, there will be more to call forth our admiration on the other. The exposures of Spiritualism have always been of its frauds. It has never been exposed, cannot be, for it is a revelation of e ternal truth.

The temperance people of Chicago reeice at the steps the Citizens' League has recently taken to so purify the grand jury, that an indictment can be found against those who have been guilty of selling liquor to minors, or otherwise violating the ordinance regulating the sale of intoxicating drinks. In a complaint of the Citizens' League to State's Attorney Mills, it is said: 'Upon the September Grand Jury there were, as I am informed, seven or eight saloon keepers and six who were directly interested in that business. On that Grand Jury, also, was a prominent saloon keeper who was then, as I am advised, under bonds for his appearance at the Criminal Court, and was held over on the charge of selling liquor to minors."

We have received many letters of commendation of the articles on Culture of Man, by Sidartha. The JOURNAL is being more heartily appreciated. Many old readers are subscribing for their friends. This pleases us and we feel sure the paper will please Has the World Been Saved?

Rev. Thomas Parry gave his first sermon in the Jefferson Park Presbyterian Church on the first Sunday of the year, and the effort was reported with attractive headlines by the city press. The sermon resembles, in flow of words and rhapsodical logic, some of the trance addresses we have heard and read. As a specimen of this kind of eloquence we commend the following extract:

mend the following extract:

But Jesus Christ has opened the heart of joy: struck with the rod of mercy the Horeb of destiny. In the mysterious depths of divine grace he has caused the well of salvation to spring and to irrigate the parched deserts of fatality. This atonement idea budded in creation, struck its roots down through the purposes of God, sprang up in the light of God's infinite love when man fell; it made glorious the lilies and roses of Eden, and constituted the nectar of the tree of life. From its distillation the prophets drank, became Jaspired, and saw visions of mercy and justice, visions of truth springing out of the earth and righteousness looking down from heaven and of righteousness looking down from there, visions of infinite love woolng the guilty. other, visions of infinite love wooling the guilty.

We leave the reader to determine how the "atonement idea," could have made the "lilies and roses of Eden" "glorious," or how the "prophets" "drank" of it centuries before Christ came to promulgate it! It is through such slush this spiritual teacher wades, and we should find no fault, if he did not at last reach conclusions not warranted by his premises, and far more clearly expressed. He says:

where the gospel is not in force cunning or courage or some evil principle becomes supreme. There is no ultimate divine authority to which to appeal. Christ changed and established the central government among the virtues. Love became law, and all other virtues took their proper place, proportion, and importance from the principle of love as a law. Christ discovered the polarity of all moral forces. He established the gravitation of love in the sphere of moral chaos, and immediately the virtues, the graces, the motives, desires, and passions fell into their proper place in their divine order.

We ask, is it true that the "motives, desires and passions fell into their proper place?" All history shows that they did not nor have not. After almost nineteen hundred years of effort, less than one-fourth of the inhabitants of the world are under the nominal influence of Christianity. From the beginning it has nourished bigotry and superstition, out of which have sprung the most murderous wars and unmentionable crimes. Such unwarranted praise grows out of ignoring history and contemplating the ideal morality which is the fruitage of intellectual and moral growth and culture under the influences of science and what may be called for want of a better term as combining all influences, the spirit of the age. This development has been directly in the face of the opposing force of Christianity as expressed in the churches. The fagots, the dungeon, the rack where honest thinkers have suffered, these line the weary road along which humanity has fought its way to victory. It is not true, that "where the Gospel is not in force, cunning or courage or some evil principle becomes supreme." If we study the history of Christianity we shall in subterfuge or ignoring the antagonists of | be ready to assert that this is most strikingly true where it is in force. Constantine the Great before all the world. Truesdell says he is not a | the most atrocious murderer of his wife, son medium; he was never recognized as such by and friends so stained with crime that the the great body of Spiritualists; he played the | priests of the old pagan religion refused to abrole of an amateur trickster, imitating the solve him, saying the gods would not pardon spiritual phenomena. He now comes for- one so criminal, forced this "doctrine of love" ward and tells us how he performed his tricks, on the Roman world, by the sword. For centu ries thereafter, cunning and courage ruled and crushed opposition with remorseless cruelty. The churches of to-day are ruled by cunning, and all about us, after nineteen centuries, so far from seeing "righteousness and peace kissing each other." we behold the terrible spectacle of Christian nations, armed to the teeth, watching each other as trained gladiators, ready at a word, to spring at each other's throats, and when their armies meet

> God and man. Far worse, all about us, forced on our at tention, is the selfishness, the grasping avarice, the greed, the utter disregard of the rights of others, the depraved passions of Christian worshipers. True, there are charity hospitals, reliefs for the poor, and a vast amount of talking of the divine power of love, but on the other hand there are jails, penitentiaries, work-houses, rum-shops, and lower depths for which there is no name. The beauties and power of Christian love may be extolled by ministers, salaried at ten thousand a year, and their laity may praise their effusions seated in luxurious ease, but the stern fact remains that around those churches, under the very shadows of their steeples surges a tide of selfishness, crime and depravity; an abject wretchedness; a squalid poverty, which this love has not reached, and over which it has no control.

in deadly struggle, and tens of thousands lie

dead or bleeding, ghastly under the shroud

of sulphur smoke, it is heralded by Christian

journals to Christian readers as something

glorious, instead of a gigantic crime against

Say what the preacher will, reading from perfumed notes turned with soft white fingers. the world has not been "saved" or "redeemed," and is further removed to-day from the result which the clergy desire, than in the first centuries of Christianity's growth.

Nor do we think such "redemption" desirable. We want the power of unselfish love. and the noble ideal of Christ's perfection, not only as a means of gaining heaven in the next life, but to make heaven practical in this. Instead of the "Majesty" of God, we must teach the innate majesty of humanity; and for the divinity incarnate in Jesus, the divinity incarnate in every human soul; in other words the fundamental principles of the philosophy of life, as expressed by Spiritualism.

Last Sunday evening Mr. J. Simmons gave a very interesting lecture at Lester's Academy, 619 West Lake St., consisting of a sketch of his travels with Dr. Slade in Europe, and an account of the many interesting and marvelous tests given through the Doctor, his persecutions through the courts and his sufferings in the cause of Spiritualism. Conference and Fact Meeting every Sunday at 3 P.M. Social and Musical Entertainment.

Michigan State Association of Spiritualists and Union Convention of Spiritualists and Liberalists.

We publish in another column the call for the Annual Meeting of the Michigan State Association of Spiritualists at Kalamazoo, February 21st to 23rd, which will doubtless be an interesting and successful gathering. as have all those held by that Association. We also publish a call for a Union Convention of Spiritualists and Liberalists at Lansing, February 29th to March 2nd, in which is one statement so strangely remarkable that it cannot find place in our columns without such comment as an independent newspaper, aiming to give the whole truth, is compelled to make.

One of the specified objects in that call is: 'The relations of Spiritualism and Liberalism in the State work; is it desirable to continue them as recognized joint factors?" and it is then stated: "The topic has elicited more or less outside debate, but has never been fully and fairly discussed in any responsible gathering."

At Grand Rapids last March, at the officially called annual meeting of the then existing State Association of Spiritualists and Liberalists,-recognized and attended as such by those who are leading in the issue of this Call, and therefore held by them as a "responsible gathering"—this question of the continuation of the union of Spiritualists and Liberalists "as recognized joint factors," was fully and fairly discussed for most of a whole day, and then fairly voted on, with a good number in attendance, with but twovotes in favor of such continuation.

The attempted union of Spiritualism and Materialism had been found in the nature of things an utter impossibility, an absurd effort to promulgate and build up as "joint factors" opinions so utterly opposite that the life and growth of either must be the decay and death of the other. This was the opinion of all except two who cast those votes at Grand Rapids. This plain fact which cannot be successfully denied, is in direct contradiction to the strange statement of this Call.

If it is claimed that the Grand Rapids meeting was not technically regular, and should have been called at Lansing, the answer is that it was called by the officers of the then existing State Association of Spiritualists and Liberalists, as well attended by the members as previous meetings had been. recognized as regular by those who were present and took part, and this topic led all others in interest and importance with the result we have given in the final vote.

Further comment is needless, and both Calls are given for the information of our readers. Those who believe in a State Association of Spiritualists will naturally go to Kalamazoo, if possible.

Whoever wishes to revive and keep up the trial of making Spiritualism and Materialism "joint factors" can, of course, go to Lans-

## Seek and Ye shall Find.

There is one more suggestion which it may be well to make to an honest "Seeker after Truth." our correspondent in Athens Co. Ohio. If, as we may naturally conclude, he is living alone, that is without family of his own, it may materially help him to call in to sit with him when he is desiring spirit communion, some three or four congenial friends. Should he not have these within easy reach, he may be equally helped by the same number of upright persons, if only they can be persuaded to join in his desire for more light in this direction. The persons most interested. we have usually observed. are those who have been bereft of some dear child or member of the family circle, and of whose continued existence, love and home they are sorely anxious to learn.

Selden J. Finney once told of his long and patient effort to obtain this sacred converse: sacred, it always was to him. Why? Because his motive and his strong desire were pure and most sincere; and this ingenuous singleness of purpose, through a law not to be escaped, brought pure and most instructive results. All influences, whether earthly or heavenly, wrought with him and for him. He with a half-dozen friends sat week after week for six months. They were singers, and they believed a union of their voices in song would bring unity, so they sang at almost every sit ting. At the end of six months Mr. Finney was controlled to speak to these friends, and in an eloquent manner, and by seeking in this way still farther instruction, he was enabled to become fitted in many ways to enlighten large audiences of his countrymen, and to give them what they welcomed as the bread of life.

Now our correspondent, or others situated as he is, may gather either his family or friends about him, and by sincere perseverance, gain something related to the great harvest of good received by our noble friend, at any rate receive heartfelt satisfaction through evidence of the continued life of those he loves, as well as that of all human beings.

A correspondent of the New York Post, dating the note at the "Institution for Deaf and Dumb." says: "On Wednesday night preceding President Lincoln's assassination, a little deaf and dumb girl in our institution got up in her sleep, went to a classmate, and after rousing her, spelt with the manual alphabet, 'Lincoln is shot.' In the morning the somnambulist knew nothing of the circumstance till informed of it by her friend in the presence of others. The incident would probably never have been recalled but for the emphasis which after events gave it.

#### Thomas Curries Curry.

On the first page will be found an interest ing sermon by Dr. Thomas. The stenographic notes spoken of therein, were supplied by Dr. Adam Miller, a zealous Spiritualist, who in his character as an ex-Methodist minister still in good standing with the church, has admission to the ministers' meetings. The daily Tribune comments as follows:

The trouble with Dr. Curry is this: At these ministers' meetings the talk is very informal and unconstrained, and is only intended for the ears of brother preachers, and it simply reflects their honest convictions without reserve, because they are not intended to meet the eye of the public in general, and their congregations in particular. As Dr. Curry himself remarked: "When you have to give up what your mother taught you, do it honestly, but do not say much about it, publicly." It is a dangerous practice however, because, as in this instance, there may be some one present who will give their utterances to the world, and thus what they say when they are, as it were, in undress uniform does not tally with their utterances in full canonicals. And there is still another consideration they would do well to bear in mind: Their real convictions are often expressed at these informal and familiar gatherings, because they fear they would be considered heterodox if uttered in public to their congregations, whereas if they had the courage to declare them they would be pleased to find how many of the laymen shared their views, and astonished to find how many are even more liberal and advanced than their religious instructors.

#### GENERAL NOTES.

"Geo. R. Ranson" is a name that lately appeared in connection with a poem in the Journal. It should have been Geo. R. Raw-

We have just received very fine cabinet photographs of Mr. and Mrs. W. W. Currier, and return thanks for the same. Our collection is a most interesting one.

Miss Susie Johnson will speak in Kansas City, Mo., during February. March and April. We congratulate the Kansas City Spiritualists. Miss Johnson is one of our ablest speak-

A correspondent from Brooklyn, N. Y. started; it is to be a 'Church of the People,' spirit return."

Mrs. Kate R. Stiles of Worcester, Mass., will be at the meeting of the Brooklyn Spiritual Fraternity, Friday evening. Feb. 1st. and relate some of her recent remarkable mediumistic developments.

In the series of articles by Sidartha, the one which would specially answer Prof. all. Clancy's question is already in our hands, but will not be published until next week, on account of unfinished engravings.

Mrs. T. B. Stryker will have charge of the Medium's Meeting of the Brooklyn, N. Y., Spiritual Fraternity, Friday evening, Feb. 8th. Dr. Charles B. Kenney, Brooklyn's won- of the Association and the status of the camp. drous healer, has been invited to relate some | The pamphlet gives no information as to of his mediumistic experiences.

Mrs. Brett Fuller has taken rooms at the Commercial Hotel, corner of Lake and Dearborn Streets, where she is prepared to give | ing Association, Montague, Mass. We advise magnetic treatments. She has had long ex- all persons interested in camp meetings to perience as a healer. She examines patients | send five cents in stamps to Mr. Henry and free of charge.

On the 17th ult., a very agreeable party of South side Spiritualists assembled at the residence of Mr. and Mrs. Ahrens, especially to show to the latter-formerly Mrs. Fellowsher friends. Both herself and her husband thanked those who inaugurated the surprise.

Lyman C. Howe has been lecturing at Wayerly, N. Y. For February he has an engagelinois.

We have received the advanced sheets of Mrs. Emma Hardinge-Britten's new work. "Nineteeth Century Miracles; or, Spirits and their Works in every Country of the World." At no distant day we shall publish a review | St., Chicago. of the same, and from time to time make interesting extracts. It will, no doubt, prove an interesting acquisition to the spiritual literature of the day.

Rand, Avery & Co., publishers, Boston, have in hand the copy of a new story-a thrilling and powerful tale-involving the pregnant question of Mormonism. They propose to illustrate it in handsome style, and issue a large | Col. Howells lying prone upon the floor. subscription edition this coming spring. They will soon issue their prospectus, and advertise for agents to sell the same throughout the country.

Fisher Doherty, Crawfordsville, Indiana, has invented a two wheeled vehicle that carries two persons with more ease to the horse than hauling an empty buggy, and less liable to upset. All jerking, jamming and slamming so common to a buggy and road cart is done away with. A long acquaintance with Brother Doherty gives us confidence in the quality of his work and we should not fear to ride in one of his vehicles.

All citizens of the United States, without distinction of section, sex, race, color, place of birth, or former party relation, who are in favor of the prohibition by the national government, in its constitution and laws, and its treaties with other governments, of the manufacture, sale, or supply, importation or exportation, of alcohol beverages, in any form, distilled or fermented, as a high crime against the nation and the civilized world. and who will support the election of an administration to enforce this prohibition, are invited to send delegates to the National Convention of the Prohibition Home-Protection Party, to be held in the City of Pittsburgh, Pennsylvania, on Wednesday, the 21st day of | water more than two weeks. May, 1884.

A. J. Swarts will lecture soon at Vincennes, Ind., and Louisville, Ky.

Mrs. Emma Hardinge-Britten, the talented trance lecturer, announces that she will start on a farewell tour through the United States to California, leaving England in April of this year. Spiritualist Societies desiring to engage her for lectures, either Sundays or week days, will address her, The Limes, Humphrey St., Cheetham Hill, Manchester, England, to April first, and after that in

care of this office. E. G. Granville of Kansas City, Mo., writes: 'Our Association is meeting with more than good success; our hall has been filled to overflowing; last week we purchased four dozen extra chairs to accommodate those compelled to stand on previous occasions, and still we were unable to seat the whole audience." The Doctor would like to have Mrs. Simpson, the slate-writing medium, visit Kansas City. He says: "What we need now is demonstrations of the phenomena."

An organization of a Spiritual Society has been effected at Saratoga, N. Y. On the 20th of January Cephas B. Lynn gave two able lectures there to appreciative audiences. Gen. E. F. Bullard writes: "It is the intention of the Society to invite leading Unitarian and other liberal elergyman from all denominations, to speak upon our platform, macting only two qualifications: First, good character, and second, freedom from the bondage of all authority but truth."

The touching persistence with which the late J. R. Green, the historian, labored in his last days upon his book, "The Conquest of England," is chronicled by his widow. "The pages," she writes. " which now close it were the last words ever written by his hand. 'I have work to do that I know is good,' he said. when he heard he had only a few days to live: 'I will try to win but one week more to write some part of it down.' As death drew near he said, for the first time, 'Now I am weary; I can work no more."

We have in stock a full line of Prof. William Denton's works, embracing the following: "Our Planet, Lectures on Geology." Price \$1.50; postage 10 cents extra. "Soul of writes that "a new church or society is being | Things," 3 vols. Price \$1.50 each volume; postage 10 cents extra. "Radial Discourses," and it is hoped unsectarian, but recognizing | embracing several of this popular writer's spicy lectures. Price \$1.25; postage 10 cents extra. "Is Darwin Right?" Price \$1.00; postage 8 cents extra. His ten cent pamphlets: "What Is Right," "The God Proposed." "Is Spiritualism True," "Common Sense Thoughts on the Bible," "Garrison in Heaven," etc. Now is the time to order any or

We are in receipt of the "Constitution and By-Laws of the New England Camp Meeting Association," containing modifications and additions made and adopted last August. The changes were of an important character, calculated to improve the working machinery where copies can be obtained, but we presume they can be furnished by N. S. Henry, Clerk of the New England Spiritualist Camp Meetobtain a copy.

We rarely consider it necessary to make mention of an advertising pamphlet gotten out by a railway company, but "Plain Facts about Arkansas and Texas" is so truly excelthe high esteem and love she is held in by lent in its way, that we deem it worthy of notice. It contains much information that persons going to Arkansas or Texas should possess. In addition to the text, which gives much in a small space, the pamphlet ment Sundays at Grand Rapids, Mich.; will has a number of diagrams, showing the exspeak week day evenings in the vicinity, if | tent of cultivated, uncultivated and timber desired. He would like to make an engage. | land, the population, crops, trade centres, ment for March in Michigan, Indiana or II- railroads, etc. Copies of the pamphlet we presume can be obtained from Col. Thos. Essex, Land Commissioner, St. L., I. M. & S. Ry., Little Rock, Ark.; H. B. McClellan, Gen. Eastern Pass. Agent, 243 Broadway, New York; H. E. Laing, Gen. Agent Pass. Dept., 109 Clark

It appears from an exchange that Col. Howells, who is in jail in Canton, Ohio, under indictment for grand larceny, has been confined in the same cell that George McMillan, the wife-murderer who was hanged last July. was confined. The other night the turnkey was startled by shrieks and cries coming from the cell. Hurrying to the cell he found "Take me away!" he wailed as soon as he saw the official. "For God's sake take me out of here! I saw a ghost. I was wide awake, and was sitting on my bed. I thought there was something in the cell with me, and I looked around and saw it, right there by the door. It was a man hanging there in the air with a rope around his neck and his head dropped over to one side. I was scared, so I gave a vell. and it disappeared." Howells's description accords accurately to the man who was

A fish dealer down in Salineville, Ohio, says that he received a box of frozen fish from Cleveland during the recent blizzard. They were so hard and brittle that they hadto be handled with care to keep them from breaking in pieces. He sold one to an old My, who took it home and put it in a bucket of cold water to thaw out gradually. During the night she heard something splashing and flopping around in the kitchen. Supposing it was the cat trying to get the fish, she jumped out of bed, seized the broom and broke for the scene. There was no cat visible, but the fish was making the water fly in every direction. As near as could be learned, these fish had lain out in the cold two nights before bcing packed in boxes, and had been out of the

The lines of the CHICAGO & NORTH-WESTERN ROAD embrace more than 3,300 miles, touching all the principal cities of the West and going through some of the finest country on the continent. Dakota Line penetrates a rich and fertile region of the public lands, which are now being surveyed and opened up to homestead settlers, to whom the NORTH-WESTERN ROAD grants special and very low rates for both passengers and freight,

The Salvation Army is being excluded from one after another of the cantons of Switzerland. It is now under the ban in four cantons.

### Business Notices.

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

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MRS. EMMA HARDINGE-BRITTEN will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Hum-phrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

writers testify that TAKIGRAFY is the crowning tri umnh of shorthand art-the most easily learned written and read. Students can begin making practical use of it from the first lesson. Illustrated circular free. New and successful method of instruction by mail. D. Kimball, 79 Madison St., Chicago.

FOR TEN CENTS. The St. Louis Magazine, disinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3,50.

### Lassed to Spirit-Life.

THE BLIND SEE -Horace C. Hubbard of Waverly, N. Y., in his eighty-second year, took his leave of earth and started on an eternal pilgrimage on Tuesday, January 18th, 1884.

He had been a man of large experience and public usefulness, for many years a Justice of the Peace, and at one time Associate Judge of Tloga County. He has for many years been a devoted Spiritualist and for the past few years had been blind. Since the loss of his physical sight he has had frequent experiences of spiritual sight and enjoyed much in those revelations which made his affliction much lighter. Just before his last sickness he saw and described in his room a table with a corpse upon it, and then a coffin at his side. After he was taken worse he had no desire to remain in the fiesh, and hailed his approaching release with expressions of joy. The funeral at the residence of his daughter was largely attended, and as requested by the deceased, the writer spoke such words of comfort as the inspiration of the moment suggested. The text was, "Whereas I was once blind I now see" Many of the pioneers who brayed the scorn of the proud ignorant world to defend and promulgate unpopular Spiritualism in Waverly, have passed away and others rapidly following, Notably among these brave souls are Newton Kinney, In. M. B. Weaver, Mr. and Mrs. Thomas Hon. O. H. P. Kinney and Horace C. Hubbard. But though they are seen no more among us, the influence of their lives and the inspirations of their superior spheres, still breathe upon us and urige us to be faithful. Let us be mindful of these silent voices and work while the day lasts. LYMAN C. HOWE. Waverly, N. Y., January 22nd, 1884. an eternal pilgrimage on Tuesday, January 18th, 1884.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, compaging September 16th at 11 A. M. and 7:45 p. M. at the Hall, corner of Fulton and Bedford Avenues. J. Won. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free, WM. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 133 Clinton Avenue, Brooklyn, N. Y. Public scryices every Sunday at 3 and 7:30 P. M.
Lyceum for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent.
Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30.

Church Social every second and fourth Wednesday, in each month, at 8 p. m.

Mutual Improvement Fraternity every first and third Wed-nesday evening in each month, at 8 o'clock. Daniel Coons, Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, Dreeddox

Brooklyn Spiritual Fraternity every Friday evening at 7:30.
B. Nichols, President.
Brooklyn, Sept. 24, 1883.
A. H. DALLEY. President.
(P. O. address 16 Court St.)

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

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 171 East 69th Street MRS. S. A. MCCRETCHEN, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 3 p. m., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythlan Hall, corner 11th and Main Street, Dr. E G.Granville. President; A. J Colby. Secretary.

## Quarterly Meeting.

The First Spiritualist Society of Lapeer, Mich., will hold their next Quarterly Meeting at Lapeer City, Firemen's Hall, on Saturday, 2 P. M., and Sunday morning and evening, Feb. 2nd and 8rd, 1884. Good speakers and mediums in attend-ance. All invited.

Union Convention of Spiritualists and Liberalists at Lansing, February 29th and March 1st and 2nd, 1884.

The officers of the Michigan State Association of Spiritualists and Liberalists, and of the Nemoka Spiritualist Camp Meeting Association, have upon full consideration of the subject, deemed it advisable to join in a call for a Union Conference and Convention, to be held at Lansing on Friday, Saturday and Sunday, February 29th and March 1st and 2nd, 1884. The object of the meeting may be stated generally to be, the discussion of subjects affecting the cause of Spiritualism and Free Thought, and to take some order that will secure more united and concurrent action. Among the topics more specifically suggested for discussion are the following:

1. The Spiritual Philosophy, and the best method of inculcating and advancing it. This will involve the discussion of:
(a) Mediumship and the Phenomena; (b) Organic Work, Lectures and Literature.

2. The Progress of Liberal Thought, and the Situation of Liberalism in the Country, especially as related to Organic Methods.

Methods.

8. The Relation of Spiritualism and Liberalism in the State work; is it desirable to continue them as recognized joint factors?

work; is it desirable to continue them as recognized joint factors?

4. The Nemoks Interest, and the necessity for a Headquarters and Rallying Point for the Spiritual and Liberal Forces. The topic suggested under the third subdivision, namely, the Relation of Spiritualism and Liberalism in the State Work, has elicited more or less outside debate, but has never been fully and fairly discussed at any responsible gathering. While the officers who join in this call do so officially, the meeting itself will be unofficial, though advisory and a condial invitation is extended to all Spiritualists, Liberalists and Freethinkers to attend and participate. It is hoped to make dial invitation is extended to all spiritualists, Liberalists and Freethinkers to attend and participate. It is hoped to make the coming Convention the largest that has ever been held in the State representing this class of thought. It is known that a number of the friends of justice at Lowell have brought ault to test the question of Bible Reading in the Public Schoo's. The coming meeting ought, not only by its numbers but its voice, to respond to this step in a way to strengthen the sinews of those who have been hold enough to antar mon it:

strengthen the sinews of those who have been bold enough to enter upon it.

The Convention will be held at Mead's Hall, and will be called to order at two o'clock on Fridsy, February 28th. The leading speakers of the State will be in attendance.

The following officers of the two Associations will act as a joint Executive Committee in charge of the Convention: On behalf of the State Association S. and L.—the President. W. J. Crook, the Secretary, S. B. McCracken, and Director J. H. Burnham. On behalf of the Nemoka Association—the President, Dr. N. A. Dryer, the Secretary, Mrs. M. J. Mrad, and Director S. L. Shaw. The joint committee will meet at nine o'clock on the morning of February 28th, to transact any necessary business preliminary to the organization of the Convention.

Convention.

COMMITTEE FOR LOCAL ARBANGEMENTS.—Dr. N. A. DIVET, Dr. A. W. Edson, S. P. Buck, P. S. Olds, J. M. Potter, Mrs. Gertrude Merrill, Mrs. S. P. Buck, Mrs. P. S. Olds.

RAILWAY RATES.—Certificates for reduced railway rates may be had by addressing St. McCracken, Detroit, enclosing stamp.

On behalf of the State Association of Spiritualists and Liberalists:

WALTER J. CRONK, President.

S. B. McCRACKEN, Secretary.

On behalf of the Nemeka Spiritualist Camp Meeting Association:

S. L. SHAW, Chairman Board of Directors.

Michigan Spiritual Convention.

The Annual Meeting of the Michigan Association of Spiritualists will be held at Kalamazoo, Friday, Saturday and Sunday, February 22nd, 23rd and 24th, A. D. 1884, convening at Grange Hall in said city at 2 p. M. Friday. Saturday evening and Sunday sessions will be held in the Unitarian Church: Friday evening and Saturday morning and evening will be devoted to business and the general discussion of subjects of interest in the spiritual cause; evenings and Sunday morning and evening to addresses. Among subjects to be considered, will be "The Lability of Our Clairy and and Magnetic Physicians under the new State Medicar L. with a view of adopting means for the protection of such "Siclaus." Election of officers will take place Saturday evening.

Among the speakers expected to deliver addresses are Giles B. Stebbins, Chas. A. Andrus, Mrs. L. A. Pearsail, Mrs. E. C. Wooderdf, Mrs. Sarab Graves J. P. Whiting and Dr. J. A. The Annual Meeting of the Michigan Association of Spirit-

Woodruff, Mrs. Sarah Graves, J. P. Whiting and Dr. J. A. Jarvin.

Woodruff, Mrs. Saran Grayes, v. 1.

Marvin.

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J. P. WHIFING, President.

DR. J. A. MARVIN, Secretary, 210 Woodward Ave., Detroit. Eetroit, Mich., January 23, 1884.



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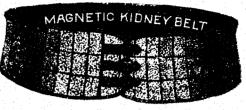
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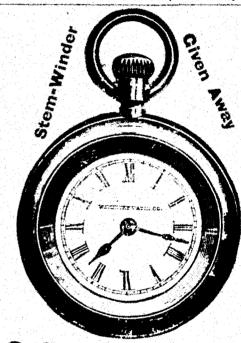
Rheumate and neuralgic pain is caused by the chemical changes and thickening of the blood, which stops in the smons matter that collects in the cells and tissues.

Rheumatic and neuralgic pain is caused by the chemical changes and thickening of the blood, which stops in the small capillaties, presses upon the nerves and pain is the result. Macretism reaches this thickened blood, polarizes the mineral portions and causes this thickened blood to pass on and flow freely through the veins and capillaties, re-establishing the natural condition of both the blood and nerves, putil health is restored.

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# Voices from the Zeople, and information on various subjects.

#### The Golden Dream.

BY JAMES G. CLABK.

The golden dream of all my life
Is framed in soft September's ray,
And rises o'er long leagues of strife
Like some blest Island far away; take some need island for away?
Its memory has haunted me
When love seemed like a leafless tree,
And charmed away my pain, love,
And sung within my brain, love, Like music from a moonlight sea.

Ol Queen of all my royal hours, Before your glance all sorrow flies, Your face looks out from stars and flowers Nour face looks out from stats that howers
And lends new grace to hills and skics.
No more I travel the barren strands
Through lonely wastes of burning sands,
I walk no more in gloom, love,
My life is glad with bloom, love,
And all its wealth is in your hands.

My every thought in wee or weal Across your soul some token flings. And every new-born hope you feel In my own spirit soars and sings: The love that leaped from soul to soul, Whose impulse fate could not control, Shall conquer Time and Art, love, Shall hold us heart to heart, love, When Time's brief years no longer roll.

My life is yours, your life is mine,
Like crystal waters interwove—
No mortal will can fix a line
To part their mingled tides of love,
The storms that yex the ocean's face Can only mar its outward grace, While calm below its crest, love, Deep down within its breast, love, The waves are lulled in love's embrace.

#### For the Religio Philosophical Journal Organization.

In the JOURNAL for January 12th au illustrated article under the title "The Growth of Man," by "Sidartha" contains suggestions worthy of consideration relative to the subject of organization, to which more or less space has been devoted in its columns.

The writer says, among other things:

"Yet something more than a great leader is required. We need a great system of truth which shall apply the exact and certain methods of science to apply the exact and certain methods of science to the structure and conduct of society. Such a system of truth has recently been discovered and elaborated. It covers the great questions of human life and happiness. It solves alike the problems of religion, of social life, and of politics. These great and vital questions are reduced to the same exact kinds of demonstration that carry conviction to our minds in mathematics, in chemistry and in astronomy."

It is evident to the thoughtful mind that such a science must be necessary to organization. But what is that science, and where is it to be found elaborated? The thoughts sketched by the writer point un-

ed? The thoughts sketched by the writer point undoubtedly in the right direction; that is, towards the conviction that there is a fundamental law of structure and development, but how shall that law be formulated so as to be made applicable in the departments of religion, social life, and politics? It is one thing to note the progress of development of the nervous system and concomitant development in human history; but quite another thing, standing as we do at the apex of that development, to discover the law and consciously apply it to still higher and more complex progress in future. To illustrate: The more complex progress in future. To inustrate: The science of astronomy, the oldest of the sciences, was, for a long period of its history, purely an inductive one; but a point was at length reached when its fundamental law was discovered—the law of gravitation—and from that point it became deductive as well as inductive. That law was based upon the perception that the sun was the centre of our system instead of the arch, and from this new point of the perception that the sun was the centre of our system. instead of the earth, and from this new point of view the whole science underwent a thorough and radical change. The difficulties which beset the former theory of epicycles were at once surmounted, and har-mony and order were seen to exist in the motions of the planetary system, which before had been so puz-

From this illustration we may reasonably infer a like result from the discovery of a unitary law in the structure and development of human society. By its aid we may not only be able to explain the eccentricities of man's growth, but also apply it in new constructions: and as the law of human development is really the law of the mind, and as the mind is the governing force in this domain, when that law shall have been discovered, the mind itself, in possession of its own law, will be competent to construct harmonially its own institutions or modes of expression, and able to compel its own obedience to such institutions in an orderly manner. This compulsion of course, will be from the mind itself, or from within, and as different and as far removed from the external compulsion heretofore exercised, as in astronomy the heliocentric point of view was different and far removed from the geocentric.

But it is evident that the mere possession of a knowledge of law avails little or nothing unless some practical application is made of it. All the astronomical knowledge in the world would be useless without observatories and telescopes and men trained in their use. So the law of human society will be useless and barren of results unless something is done to incarnate it, so to speak, in living institutions. Men may think and speculate, and write and talk, and without the one thing lacking-the doing-the outcome will be nothing.

Now in all doing of an organic or social character, experience has shown that there must be a beginning. In the lowest as well as the most complex forms of organic life, a point of beginning is always found, and the atomic structure is built up by additions to the first atom. In other words, order pre-sides over the law of structure, and the requirement of this order is, first, one; then two, three, four or more, in accordance with the complexity of the structure. Social and religious institutions have had their origins in like manner. Buddha among the Christ among Christians, Martin Luther among Protestants, stand as representatives each of his various system, and each was the beginning point of his institution.

Shall we have a great leader to found the religion, polity and social life of the future? If the above logic—which appears to be the stern logic of fact in the history of development—is correct, we can have no such organic result socially, religiously and politically without such leader.

Will "Sidartha" give us a more intimate view of the great law, that by its study we may be competent to recognize the great leader when he shall M. A. CLANCY.

## Washington, D. C.

## Spiritualism in Indianapolis, Ind.

To the Editor of the Religio-Philosophical Journal: I wish to exhort Spiritualists everywhere to watch

opportunities to buy or rent church buildings, and thus be forerunners in the great work soon to be common, as the day is not far off when it will be no new thing for Spiritualists to own many of the fine structures now used by others. It was a laudable step taken by our brethren of Indianapolis in rent-ing by the year the fine church the Congregationalists recently lost by mortgage. I wish to keep it before all readers of the JOUHNAL. Accompanied by my wife we were passing through here to Louisville, Ky., and other Southern points, and finding the vine just planted had grown like "Jonah's gourd," we feel like aiding in its cultivation. I have lectured several times for this society to crowded houses.

Last Sunday night I announced a series of meet ings, a revival to begin this Tuesday night, and through the help of angels I intend to see the little society reach one hundred members, and then I am willing to go on to another point. I make no charge for my time here, nor admission; all free as air. Other matters are on foot to help the cause, and many noted speakers are coming here from a distance among them the editor of Light for Thinkers of Atlanta, Ga. I want all publishers of liberal papers to send a few copies here to Courtland Ball, Sec'y Spir-itual Society, for distribution as "bread on the waters." Look out for a great center here! A. J. SWARTS. Indianapolis, Ind.

Mrs. E. L. Stamma writes: Your paper is always a welcome visitor at our home, and often does it brighten the pathway. I could not think of doing without it. Long may it live to spread the divine truths of spiritual philosophy.

### Colony versus Tuttle.

To the Editor of the Religio-Philosophical Journal:

The articles of the above writers which appeared in the JOURNAL of the 19th of Jacuary were highly divergent. Mr. Colony is an optimist, generous, merciful, large-hearted, ignoring the demands of rigorous, inflexible justice, without making much account of the correlative of cause and effect, or the correlative of cause and effect or law of compensation, dominating with minutest ex-action every phase of moral action. If the operation of natural law was as uncertain and pliable as human enactments are, Mr. Colony's liberal and merciful leanings would fittingly express the status of Divine economy; but when it is remembered that Justice and Mercy—like Ceres and Famine—have no fellowship; that they can not indeed approach each other, then it is that Mr. Colony must ground all his leniency for moral delinquency upon an assumed idealism. Mr. Tuttle, on the other hand, with doubtless as large a charity, reasons straight to the mark, by the assection of cold, imperious cause, expressing itself, without a jot of abatement, in correlative effect. So theroughly is Mr. Tuttle impressed with this consciousness, that he seems constrained to his conclusions, notens votens, regardless of sympathetic instincts, Mr. Tuttle's illustration of the operation of actual law was so clear and conclusive it is normans. natural law was so clear and conclusive, it is perhaps superfluous to attempt to add to it; we will therefore simply second his conclusions by instancing certain points not so fully touched upon by him. Physical and moral law are as absolutely discrete, in mode of operation, as their domains are distinct and separate. Physical law makes no account of motive or intenreysear law makes no account of motive or inter-tion, in the indiction of penalties for its violation, while with the moral law, there can be no infraction of it, except through moral consciousness, or appre-ciation of delinquency or offence. Should a lion des-troy a human being, there is no sequential moral refribution; if he escapes the bullet, he is as though he had not taken such a life. The Ecological Islander he had not taken such a life. If a Feejee Islander murders a person, he has little, if any, more com-punction for the act than the lion; and according to his destitution of sympathy for his victim, so is there an absence of penalty, there being little or nothing for the moral law to take hold of. His punishment for the moral law to take hold of. His punishment consists in his kinship to the brute creation; and yet, to this (punishment) he is insensible, until in spirit life he may rise to a higher plane of moral perception, when, without remorse, he will with combined wonder and curiosity retrospect the process and degrees of his moral evolution. The debased mind is alike insensible to emotions of pleasure or pain; thus the law of compensation comes in with even-banded institute to requite each and all according to thus the law of compensation comes in with even-handed justice to requite each and all according to their exact deserts. No moral consciousness, no remorse or suffering for evil acts, and no apprecia-tion of the divine, the pure and the beautiful. Suicide, prompted by conscious reason and meth-od, is an abnormal state of mentality; and as the in-dividual can not escape from himself, his motives and intentions, and these being at variance with the

and intentions, and these being at variance with the moral law of his being, the act of self-destruction, must of necessity superinduce those penalties which are commensurate with the exact appreciation of are commensurate with the exact appreciation of the deed itself. Special pleading, querying, "who owns me. if I do not own myself? am I not as much at liberty to emigrate to the Spirit-world, as from one State to another?" etc., will not avail; for, as we did not create ourselves, while we may claim the ownership of ourselves, to a certain degree, still the power that created us, together with the laws of our being, hold the first mortgage bond upon us, and whether we assent or no, we shall always find our personal, individual prerogatives circumscribed by these arbiters, and all desiderated peace, harmony, and conditions of happiness to each and every one. and conditions of happiness to each and every one will be in accordance to their just yet sovereign be-hests. On this everlasting rock rests the Divine order of the universe. Were justice capricious, revengeful, merciful—anything in short but its inexorable self—where would be safety of immortal existence? What freaks of maladministration, moral harlequinade, chaotic confusion would not run, riot through the realm of ublquitous creation. No! we would not that exact even-handed justice should grant us immunity from a single merited stripe; we only pray that our life may be such that we shall not be amenable to its indictions. V. C. Taylor. Des Moines, Iowa.

## "The Protessor and the Doctor."

To the Editor of the Roligio Philosophical Journal:

In your issue of the 19th inst., you devote over a column of your valuable space in "ventilating" the men mentioned under the heading, "The Professor Endorses the Doctor and forms a Syndicate." If my spelling and grammar can be tolerated, you wil please publish the following: About Dec. 8th, '83 Mr. J. W. Kenyon and E. C. Winans came here to fill an engagement, to give a course of lectures and hold materializing scances. Mr. K. gave five lectures in the Universalist church, which were perfectly satisfactory to the members of an intelligent audience. who had before listened to as good speakers as travels in the Western States; among them Prof. Eccles, J. M. Peebles, J. K. Bailey, K. Graves, A. J. Fishback, Thos. Walker, Dr. Sanford, Mrs. H. Morse, Mrs. A. C. Stowe, Mrs. Chamberlin, and many others.

Two materializing scances were held at my house, using a bed-room for a cabinet, that opened from our sitting-room. All the preparation that was made, was to hang a curtain in place of the door. The two persons in question never entered the room until the au-dience was present, and then the medium was seated and placed under strict test conditions, that would preclude the possibility of personating spirits or as sisting or producing any of the manifestations that followed. Within a few minutes after he entered the cabinet, bells were rung, hands of different sizes were shown, and lengthy communications were written on slates, both inside and outside the cabinet. with full names signed, which were declared by friends present to be a fac stmile of their hand writing. There were over a dozen spirits materialized; men, women and children that were recognized by friends present; some materialized and dematerial zed outside of the cabinet. My nephew appeared at the door of the cabinet, showing the loss of one leg. He lost his life in St. Louis, some eight years ago, from the effect of amputation. My adopted daughter's mother materialized and went to the organ (some six feet from the cabinet door; where she was seated, and patted her head and face, and said: "Tillie, my child! my child!" Matilda was the name she gave her when a babe, but for the last 14 years she has been called Leora. I could give you many more tests that we received, but do not wish to tresspass upon your time or space, only to do justice to those that I believe to be deserving. I can give you the names of about twenty good reliable citizens that will vouch for the truth of the above. A. J. CASE.

Waterloo, Iowa. We are glad to know that Brother Case and his friends are competent to deal with a professional medium who exhibits for money and who uses a cabinet. Prof. Crookes and the leading scientific investigators with whose experiments we are familiar. would decline to call the conditions under which Mr. Winans sat, "strict test conditions," Friend Case and his guests who observed the materializations may be fully justified in believing that they saw spirits, but they can hardly expect the public to credit the record of the scances; not that the honesty of the observers is questioned, but because of the difficulty of being sure that all sources of error were eliminat-

### Proposal for a General Spiritualist Conference.

The Revue Spirite invites the attention of the Spiritualist Press, at home and abroad to the following: "The Congress of the Federation Spirite Belge of September, 1883, agreed unanimously to a proposal brought forward by its honorary president, M. J. lucrin, to take the initiative in inviting the assembling of delegates to a general congress of Spiritual-iets and Spiritists of all parts of the world." It was thought that such a congress might meet

in a year or two if all Spiritualist journals called attention to the subject.

The Congress to consider the formation of a Federation of Spiritualists and Spiritists of all parts of the

To consider all questions relating to rational Spir-To consider all questions relating to rational Spiritualism, and its harmony with science.

To consider the offering of a prize for a clear and concise synoptical essay on the subject.

To meet the expenses of such a congress a considerable sum would be required, and M. Guerin is ready to head the Belgian subscription with 5,000fr.

The Revue Spirite concludes by inviting discussion and correspondence, and says that whatever subscriptions it receives, will be paid in to an account it will open at the Bank of France.—Light, London.

open at the Bank of France.-Light, London.

#### For the Religio-Philosophical Journal. Origin of the Soul.

BY B. R. ANDERSON.

It seems to me that no man really originates an idea; we seize upon primitive notions, and add to them, or, perhaps, produce new combinations of thought. The writer does not flatter himself that he is originating ideas on the soul of man, but thinks that his deductions possess something of novelty. The argument that, "Whatever has a beginning, must have an end," contains some force; yet it would be difficult to demonstrate it. If it is true that the universal tendency of matter is to a higher and more perfect form, and if the ultimate toward which it is perfect form, and if the ultimate toward which it is tending is intelligence, then the doctrine above em-phasized may be shorn of much of its force. It is the writer's intention to enter upon an intimation as to the origin of the human soul, so that it may fall under the observation of better thinkers and scholars, and thus either receive correction or demolition. Matter in its lowest conceivable condition, manifests certain properties which argue the presence of

some kind of supervising intelligence. To be brief, the invariable law of certain forms of matter, in given multiples, uniting and forming definite results; he potencies and energies manifested by all vegetable nature, point to a degree of omnipresent and unerring intelligence which is unmistakable. I would not have the reader misunderstand me; I would not have his theological warp and twist distort this intelligence into the form of a personal God. Take it, if you please, just as I mean it; that everything manifests some degree of intelligence. Primarily speaking this intelligence is the exact measure of its ever present necessity; thus, if a form of sulphur be brought in contact with a certain quantity of iron, under the right conditions, the mole-cular result is such that sulphate of iron is formed. This done, it of itself can do no more. Similarly, germination and arrangement for self-preservation take place in plant life. Thus there seems to be a kind of self-persisting and self-existing intelligence surrounding all nature of a kind in itself inferior and very low. If such an element exists (I say exists, because I mean new) is the age not reasonably comcause I mean now), is its age not reasonably com-mensurate with that of nature? Since it is a part of nature, the question must be answered in the affirmative. From this primordial element it is proposed to trace that immortal principle known as the human soul.

The principle as it exists in the world of matter proper, is so remote as an intelligence, that we would despair of taking cognizance of it, but for its subse-

quent development. For the purpose of producing vegetable growth from matter, we recognize the necessity of the pres-ence of certain forms of matter; as petash, lime, phrsphorus, etc. If we intermix these with the soil in their natural condition the results are far from satisfactory, but when they have been passed through such stages of progression as vegetable or animal growth affords, their energies are increased. Presumably this result is dependent upon the increase of the vitalizing energies afforded by continuous growth or progressive movement. Now, in none of these instances is there reason to conclude that after the destruction of the form, brought into life by this vitalizing energy, the force itself shall continue as an individuality. Upon the contrary it has simply produced certain organic results and now gradually changes form, so far as the atoms of structure are concerned, eternally. Nor can we suppose that this that ing energy ever had a beginning unless we say that matt r had a beginning. For we observe that after this energy called into play its several func-tions of production and multiplication of cells, it begins with the process of decay, which it continues until, perhaps, the organism is reduced to its original elements; nor does it leave it here, but again proceeds to build a new form. The point made is simply that these atoms are now in a state of progress and that the next growth will be superior to its pre-decessor, in that peculiar energy which is to it what intelligence is to man. The vegetable world results

ntengence is to main. The regetable world results at once from the material.

Passing now to the lower order of the animal world, we find that this potency or vitalizing energy has passed through the vegetable febrie, has made a slight approach toward intelligence, and is now advancing in the animal economy. So far we have been observing the advance to the animal, simply through the mechanical forces of change of this pervading intelligence. We must here call attention to the complexity of advance now partly from causes already mentioned, with that of projection of some degree of thought, from predecessors in the same line. Thought itself begins to develop no doubt, as the vertebrate comes into existence. From theuceforth we have a brain development; the implication from which is that our principle of intelligence has advanced sufficiently now to have a laboratory of its own. The primordial principle, therefore, which we noticed in the beginning as a thing of energy and of doubtful intelligence has now advanced so far as to commence to reason. It reaches its point of culmination in the human brain; here it is imbued with memory, reasoning, comparison and judgment. This portion, therefore, of the great intelligence we behold in a human brain, has by growth individualized

It may in one respect be compared to a vessel of water which, when it has frozen takes on the form of the containing vessel. The portion of this sea of intelligence which is wrapt in the human brain has now advanced so far as to have assumed all the passions of a human nature, and if we believe the principle of progression is eternal then it can never go

Hence in answer to the oft-recurring question "Why can we not remember our state of prior exist-ence?" we reply, because our souls were then in we reply, because our souls were then in an elementary condition; they possessed neither memory, reason nor judgment. Now sublimated by the great and refined principles of Deity, we may believe that they can never lose their individuality, but will progress eternally. Concordia, Kans

## Death Under Curious Circumstances.

PHILADELPHIA, Pa., Jan. 18.—The sudden illness of Lemuel Thomas while he was blasphemously impersonating the Savior at a supper party of roysterers, his subsequent paralysis of the heart, and the finding of his corpse in his bedroom bave given Jenkintown and its vicinity a sensation. Thomas was a carpenter, over 60 years of age, who rarely attended church, and who was noted in Jenkintown for his disregard of religion. Monday evening he met twelve friends of kindred dispositions by arrange-ment at Coleman's hotel. They had made every provision for a supper, and the tables were loaded with poultry and inquors. Every one was in good health and spirits. Before they sat down one of the guests suggested that Thomas, who was the oldest man present, should offer up a prayer. This he did, amid the laughter and jeers of those present. Among the jesters was Richard Myers, a Town Councilman, and Henry Thomas, the only son of the host. After they had been seated one of the men said that the reunion, on account of their being thirteen present, was suggestive of the Last Supper While the thirteen men were eating, drinking, and shouting, Thomas uttered a terrible eath and made use of some blasphemous expressions that shocked even his co:nrades. They all started up with amaze ment at his words, when suddenly he grew pale and, putting his hands to his head, complained of pain. It was not until 11 o'clock that this occurred, and the supper was begun shortly after 8. "I'm afraid it's my last supper, after all," the miserable man mouned; then, clutching his chair and rising with difficulty, he announced to the rest: "I must vacate the chair, boys: you must get some other President I'm going home." The revelries continued. After Thomas was driven to his home he complained that his head felt as if it had received a terrible blow His daughter left him when she fancled he had failen asleep. The next morning he was found dead in his bed: A horrible smile played over his features and his eyes were starting out of their sockets "As it," said a woman relative in describing it after-ward, "he had seen something awful and died while staring at it."

Wm. Carpenter writes: It is with pleasure that I write to renew my subscription for the much prized Journal, which ever comes as a welcome guest, bringing me food that I love. I am on the road for my seventieth year, and I can find no other paper that cheers my declining days, as does the Jour-NAL. May your life be spared many years to carry on the good work, is my wish.

Mrs. J. J. Astor has sent 4,063 homeless children to the South and West in the last few years, at an expense of nearly \$16,000. The reports show that in an immense majority of the cases the transfer of the children to new surroundings has resulted in great good to them, and to the satisfaction of the families to which they were sent.

#### Psycho-Magnetism--Healing by Laying on of Hands.

The progress that has been made in the treatment of diseases is, indeed, wonderful. Prof. W. S. Bar-nard says: "Animal magnetism is a demonstrated Animals and men possess this power in une qual degrees. We occasionally meet with queer freaks of nature." Speaking of the healing power of Dr. S. J. Dickson, Prof. Barnard says: "He is something more than an electro-magnetic battery, and has been successfully practicing the healing art, with no other medicine than his balmy hands and

the transfusion of his magnetic influence."

The above was published because of some wonderful cures which had been performed by Dr. S. J. Dickson, who does not call this power animal mag-

netism, but psycho-magnetism or soul power.

These reports having come to the office of the Chicago Industrial and Commercial Gazette, a representative investigated the matter and found that hundreds of wonderful cures have been performed by him without the use of medicine.

The following are a few of the many:
At Oskaloesa, Iowa, Mrs. Coffin, milk-leg of 20 years standing; Mitchell Wilson, a prominent merchant, deafness of 20 years standing; Mrs. M. L. Crawford, critical diseases, involving stomach, liver and lungs; Eddie Price, deafness of several months standing; A. H. Parkhill, violent throat trouble; Mrs. Perry, cancer of the eye-lid of several years standing; Mrs. Jacob Coffin, cancer of the breast; Mrs. Thos. Emert, complication of diseases of several years standing; Alice Roney, given up to die of consumption, and pronounced by physicians as dying when Dr. Dickson was called, and by whom she was healed and now enjoys excellent health; Mrs. Barber of Indiana Avenue, Chicago, pronounced in the first stages of consumption, restored to good health; Mrs. M. C. Wolcott, 1058 West Polk Street, restored from chronic perimetis and liver complaint to good health; Miss Lila Wolcott, cured of asthma of many years standing; Mrs. Jennie C. Stringham, 3155 Indiana Avenue, withered limb of eight years standing. ing, restored to normal condition. She was taken off of crutches which she had used for eight years; her case had been pronounced incurable by best sur-geons; Mrs. Vosburg, of Arkansaw. Wisconsin, an invalid for many years, and given up by seven physi-cians to die of complication of diseases of liver, kidneys and lungs, together with paralysis of one side and other derangements, was restored to health; Wm. R. Perrin, of Dunleith, Iowa, hand and arm which were paralyzed and useless, restored to their normal condition: Mr. Frankin, druggist of Sigour-ney, Iowa, peculiar case of neuralgia which for seventeen years had baffled and defied the best physicians of Europe and America, was cured without medicine; Mrs. Higgins, relieved of an ovarian tumor that had been pronounced incurable; Mrs. Simons, Coshockton, Ohio, cured of consumption and loss of speech after twelve physicians had pro-nounced the case incurable; Miss Ella Ely, Delaware, Ohio, cured of consumption. Peter M. Brown, of St. Louis, complicated diseases of stomach, liver, kidneys, bowels, spine and brain, restored to normal condition and now in Chicago attending exposition,

fair and sight-seeing.
Dr. S. J. Dickson, the celebrated psyche-magnetic healer who performed these cures has an asylum at 266 Wabash Avenue, Chicago, where patients are treated according to the law of this newly discovered even use an electric battery. It is all done by the psycho-magnetic power, psycho-magnetism.—Industrial and Commercial Gazette.

### The Path of Spiritual Culture.

To the Editor of the Religio-Philosophical Journal:

Your able corrrespondent, Joel Tiffany, gave some valuable definitions in the Jounnal of December 29th, 1883, and I beg leave to call attention to them anew, lest they should be overlooked or forgotten. Mr. Tiffany's subject was "Certain Fundamental Errors in Theology;" and he proceeded first to draw a distinction between Being and Existence. Being is "the eternal, the immutable, the infinite, the self-existent and the self-sufficient." On the other hand, existence is that which is a proceeding from being; which has originated in, and becomes a manifestation of being?

The writer then shows the difference between a fact and a truth. Existence, as a proceeding from being, becomes a fact, and the mind of man forms its representation of this sphere of fact more or less approximately. If a fact is accurately perceived and cognized, it becomes a truth. The fact is objective, the representation of it in the mind is subjective. This representation is not always true; that is, the subjective ideal does not always correspond with the objective actual, but it stands in the mind for the actual until the error is corrected.

"Truth is an accurate perception and cognition of that which exists and is." It can be realized only in the consciousness, whereas facts exist whether we are conscious of them or not. And it should be our effort through mental and spiritual culture, to not only attain accurate perceptions and cognitions of the sphere of fact, but also of the truths and princi-ples underlying all. Thus we reach the sphere of being, for "principles when perceived and cognized make known the absolute cause of all things." Our object in life then should be the same as expressed by the motto of The Herald of Progress, once published by A. J. Davis: "The discovery and application of truth." Whoever leads us to clear thinking concerning the deep truths of the spirit is a benefactor. "It is," says Mr. Titiany, "an essential part of the exstence of the individual, and it is the great business of his life to so live and adjust himself to the universe without, as to correctly translate it into an ideal or spiritual universe within; to the end that there shall be a spiritual harmony or oneness between himself and the universe of which he is a part." corollary from his well-knit argument is worthy of adoption and practical application. The steps of his reasoning lead into the path of spiritual culture, and the ways of wisdom "are ways of pleasantness, and MARY F. DAVIS. all her paths are peace."

## Divine Truth and Love.

Inside of all systems has been Divine Truth, and so the world has been preserved. There have always been men who perceived the gist of the matter, men divinely illuminated, noble, prophetic, glorious. Your people (the Jews) have been the medium of a mighty service to mankind by the preservation of your monotheism. The Aryan nations have added intellectual force, and the sages of the Nile and the Indus have also been our benefactors. Even when men perceiv-ed it not, God was with them. It is for us in these later ages, so far as in us lies, to divest the divine truth of the sophisms and superstitions which have been added to it, and to display it as it is, a gem all radiant with living light. Then we shall know each other as brethren, the children of one Father, and having our spiritual faculties sharpened, we shall hold free communication with holy angels and persons in other places and modes of being; filling up in ourselves the beneficent design of the Divine Fath

When Christians shall lay aside the dross of their creeds, when pagans shall apprehend a spiritual worship, when Hebrews shall learn that love is the whole of the law, and the rest is but commentary, we may hope that this grand future will begin to open on mankind.—Alex. Wilder in *Israelite*.

C. II Jones of Austin, Texas, writes: After enjoying a happy Christmas, I caunot do better than to greet you on the coming new year, with a renewal of subscription price, to the grand old JOURNAL. I have read and prized it more and more for many years, and would not now exchange it for any other, secular or religious paper, within my knowledge. After a three months residence here, I find a large spiritual element of some of the best people in the city. Yours for a pure Spiritualism, a happy new year, and a successful organization of our people.

T. Herudon writes: While I am not a believer in all the visionary articles appearing in spiritualistic papers generally, still I am to some extent an investigator, and find some very able articles in your paper, both editorial and from such correspondents is W. E. Coleman, and others of equal merit, which can not fail to interest any student of history or science. I congratulate you upon your constant war upon frauds and nonsense.

E. B. Collins writes: I think it is nearly eighteen years since I first commenced taking the Jour-NAL; so you see it is an old friend in our family. I think it grows better every year. I am now past seventy years of age, and when I read such an article as lately appeared in the Journal, written by our brother, Hudson Tuttle, I consider it worth half as much as the paper costs for one year. Go on in the good cause and you have my support.

#### A Mystery of the Sen.

The Fate Which Overtook the "City of Boston,"-Capt. Murray's Ideas and Experiences.

A few years ago, the City of Boston sailed from harbor, crowded with an expectant throng of pas-sengers bound for a foreign shore.

She never entered port. The mystery of her untimely end grows deeper as the years increase, and the Atlantic voyager, when the fierce winds howl around and danger is imminent on every hand, shudders as the name and mysterious fate of that magnificent vessel are alluded to. Our reporter, on a recent visit to New York, took lunch with Captain George Siddons Murray, on board the Alaska, of the Guion line. Captain Murray is a man of stalwart build, well-knit frame and cheery, genial disposition. He has been a constant voyager for a quarter of a century, over half of that time having been in the trans-Atlantic service. In the course of the conversation over the well spread table, the mystery of the City of Boston was alluded

"Yes," remarked the Captain, "I shall never forget the last night we saw that ill-fated vessel. I was chief officer of the City of Antwerp. On the day we sighted the City of Boston a furious south-east hurricane set in. Both vessels labored hard. The sea seemed determined to sweep away every vestige of life. When day ended the gale did not abate and everything was lasted for a night of manufal furor me. when day chica the gate an hot acate and everything was lashed for a night of unusual fury. Our good ship was turned to the south to avoid the possibility of ice-bergs. The City of Boston, however, undoubtedly went to the north. Her beats, life-preservers and rafts were all securely lashed; and when she went down, everything went with her, never to respnear until the see gives up its dead? never to reappear until the sea gives up its dead."
"What, in your opinion, Captain, was the cause of
the loss of the City of Beston?"

"The City of Limerick, in almost precisely the same latitude, a few days later, found the sea full of floating ice; and I have no doubt the City of Boston collided with the ice and sunk immediately."

Captain Murray has been in command of the Alaska ever since she was put in commission and feels justly proud of his noble ship. She carries thousands of passengers every year, and has greatly popularized the Williams & Gulon line. Remarking upon the bronzed and healthy appearance of the captain, the reporter said that sea life did not seem to be a very great physical trial.

"No? But a person's appearance is not always a trustworthy indication of his physical condition. For seven years I have been in many respects very For seven years I have been in many respects very much out of sorts with myself. At certain times I was so lame that it was difficult for me to move around. I could scarcely straighten up. I did not know what the trouble was, and though I performed all my duties regularly and satisfactorily, yet I felt that I might some day be overtaken with some serious prostrating disorder. These troubles increased. I felt dull and then, again, shooting pains through my arms and limbs. Possibly the next day I would feel flushed and unaccountably uneasy and the day following chilly and despondent. This continued until last December, when I was prestrated soon afuntil last December, when I was prostrated soon after leaving Queenstown, and for the remainder of the voyage was a helpless, pitiful sufferer. In January last, a friend who made that voyage with me, wrote me a letter urging me to try a new course of treatment. I gladly accepted his counsel, and for the last seven months have given thorough and business-like attention to the recovery of my natural health; and to-day. I have the proud satisfaction of saving to you that the large last, the stronge feel. saying to you that the lame back, the strange feelings, the sciatic rheumatism which have so long pursued me, have entirely disappeared through the blood purifying influence of Warner's Safe Rheumatic Cure which entirely eradicated all rheumatic poison from my system. Indeed, to me, it seems that it has worked wonders, and I therefore most cordially commend it."

"And you have no trouble now in exposing yourself to the winds of the Atlantic."

"Not the least. I am as sound as a bullet and I feel specially thankful over the fact because I helices.

feel specially thankful over the fact because I believe rheumatic and kidney disease is in the blood of my family. I was dreadfully shocked on my last arrival in Liverpool to learn that my brother, who is a wealthy China tea merchant, had suddenly died of Bright's disease of the kidneys, and consider myself extremely fortunate in having taken my trouble in time and before any more serious effects were pos-

The conversation drifted to other topics, and as the writer watched the face before him, so strong in all its outlines and yet so genial, and thought of the innumerable exposures and hardships to which its owner had been exposed, he instinctively wished all who are suffering from the terrible rheumatic troubles now so common might know of Captain Murray's experience and the means by which he had been restored. Pain is a common thing in this world, but far too many endure it when they might just as well avoid it. It is a false philosophy which teaches us to endure when we can just as readily avoid. So thought the hearty captain of the Alaska, to thinks the writer and so should all others think who desire happiness and a long life.

## Mormonism.

To the Editor of the Religio-Philosophical Journal: How can Mormonism be attacked while we teach that David was a man after God's own heart, and colomon the wisest man that ever should be? That Mormonism is degrading, we all agree; as yet no remedy has been found, nor can any one be found while we believe the customs of the Jews in their lowest estate were of divine origin. Mormonism is patterned after the people of God, the chosen and peculiar people as many believe. The Mormons built their fine temple at Kirtland,26 miles south-east of here. In 1834, Dr. Storm Rosey, a clear headed writer, wrote the first history of them, their be-liefs, etc. It was published by E. D. Horn, of Painesville, Ohio, and is the foundation of all subsequent histories, and by far the clearest. From this history it clearly appears the Mormons found their faith on Several chapters of the Old Testament are copied into the Book of Mormon? In all discussions between Mormons and Gentiles, they appeal to he Old Testament as the word of God and, of course, have plenty of Bible for sustaining polygamy, as much as slave holders had for slavery. People must be educated in Christianity, not Judaism, before the true law of love and purity will prevail. Cleveland, O. G. F. LEWIS.

## Self-Condemnation and Hell.

To the Editor of the Keligio-Philosophical Journal: Spirits come to me occasionally. Yesterday morning was conscious of the presence of cousin Milton D. Ward. He was the genius of the "Ward will trial."

"Hello," said I. "Milt., where are you?" "In hell."

"What is hell?" I inquired.

"It is self-condemnation, recollection, remorse, per-dition. Great God! it is hell." That is like his mode of expression, and gives one rather a graphic idea of future punishment. M. A. BRINDLE. future punishment.

Mrs. A. S. Davis writes: Oh! when will Spirtualists organize? Then, and not till then, will they be quite willing to have it known that they are of that faith. Organization will prove a source of muual protection; without it I fear we shall to a certain extent be powerless. We are not as strong as we would be if organization was "universal." Journal suits me.

Amarala Martin writes: All sensible readers whether Spiritualists or not appreciate the Journ-AU's candid spirit and pointed and interesting matter, and its old friends find it more and more necessary to their happiness with each succeeding year. It has no firmer friend than myself.

E. Fanger writes: I can with truth say that you improve the old reliable JOURNAL, and make it one of the best family papers in use.

Lemon Barrett writes: I would not be without the Journal if it cost fifty dollars a year.

Pays to be Clean. It is related that on his death-bed the late Congressman Haskell, of Kansas, said to the clerk of his committee, his personal friend: "Ed, it pays to be clean. Next to my God, my wife, and my children I value my good name. Personally I do not care to live; but I would like to live for my family. I have nothing to leave them but my good name. I'm proud of that name. My record is clean, and my children can look back upon it with pride. Ed, I'd rather have the good name than all the world." Inoculating with Yellow Fever. Dr. Freire has successfully inoculated five persons with his recently discovered yellow fever germs. The germs in question were "attenuated," in accordance with Pasteur's practice, by successive transplantations in gelatine, and the type of yellow fever which they communicated to the persons into whose systems they were introduced was so mild, as to cause little inconvenience. This experiment demonstrates that Dr. Freire was right in claiming to have discovered the microbe which produces yellow fever, and that by inoculation with these germs a very mild type of the disease can be produced. It remains to be seen whether the patient who has thus been inoculated with yellow fever is efficiently protected against any further attack of the disease. There is every reason to believe that it will do so, and that the inoculation will prove a complete protection against yellow fever. It is claimed that this discovery is equal to Jenner's in importance. It gives ery is equal to Jenner's in importance. It gives hope, moreover, that other diseases are produced by microbes, and that inocul tion will also render them harmless. Hence, consumption, cholera and other infectious disorders may be rendered comparatively innocuous. Who knows but by the close of the twentieth century, all the foul diseases which afflict humanity may be stamped out by the scientific physician? Developes the Manthly. sician?-Demorest's Monthly.

A further contribution in explanation of "the glow" has been made by Mr. Edward Whymper, the mountain-climber, who relates that during an eruption of cotopaxi a cloud of askes passed between his party and the sun, through which the sun appeared green upon a green background. This "changed to extreme blood-reds or to coarse brick-dust reds, and they in turn passed to the color of tarnished copper or shining brass." The description corresponds well with the optical effect now noticed, but the despair of the situation is the testimony of scientists who insist that the effects of the Java eruption, so far as the upper atmosphere is concerned, would be con-fined to the southern hemisphere and could not by any possibility be observed in ours. Meanwhile the glow continues.

#### Time is Money.

Time and money will be saved by keeping Kidney-Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Biliousness and all kindred disorders. Keep it by you.

Rev. Mr. Shaw of Madagascar celebrity, writes that the British nation sends with one hand missionaries and Bibles to its people, and with the other introduces into the country that which crushes out the moral and religious life of the natives. Ten thousand barrels of rum are imported in one year at so cheap a duty as to be retailed at 12 cents a quart. Frequently at sundown whole villages are drunk, and even little children stagger around.

A correspondent, Mr. S. L. Morgan, Wolken, Mo., says: "Samaritan Nervine cured my boy of fits." You can get at Druggists.

Sorrow is the porchway to joy, the pathway to maturity and peace. No one has ever become good or great who has not met and mastered sorrow.

We never handled a Catarrh remedy that increased so rapidly in sales or gave such universal satisfaction as Ely's Cream Balm.—C. N. Crittenton, 115 Fulton St., N. Y.

Little do men perceive what solitude is, and how far it extends th. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal waere there is no love.—*Bacon*.

Coughs and Hoarseness.—The irritation which induces coughing immediately relieved by use of "Proint's Bronchial Troches," Sold only in boxes.

Homes are like harps, one of which is finely carred and bright with gilding, but ill-tuned and jorning the air with its discords; while another is old, plain and worn, but from its chords float strains that

Hall's Vegetable Sicilian Hair Renewer restores to its former color the hair when turning gray, and renews havouth and beautr.

The experiments of Herr J. Wortmann show that the stems of growing plants may become bent from their original shape by the influence of heat, applied at one side, the inclination being a metimes towards the source of heat, and sometimes from it.

Renewed investigation of the claims made for salicylic acid as a harmless food-preserver has led a French commission to declare its general and frequent use to be unsafe.

The discovery of a white sparrow at Passingham has brought to notice the occurrence of white birds in other parts of Great Britain. Mr. Rowland Ward a member of the London Zoological Society mentions that a pair of pure white house-martens have been in his possession for a considerable time, and asserts that albino plumage is less rare among common birds than is generally supposed.

## The Four Stages of Disease.

Few people but will realize the startling truth shown in the engravings accompanying the adver-

tisement of Rev. T. P. Childs. Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease as described in the engravings—how

true to life-how fearfully suggestive of the dangers that may result from careless exposure—how carefully we should heed those warning Coughs and -how fearful are the unseen dangers that surround us on every side, a slight cold or cough neg-rected may bring us untold miseries; Catarrh, Bron-chitis, Consumption, with death in the near future. Take care of the first symptoms is the lesson read

from the pictures, delay may mean death.

To many it will be a matter of surprise that CATARRH is very frequently mistaken for CONSUMPTION the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for Catarrh and disease of the Throat and Lungs, has attracted great atten-tion. Leading men publicly state that Childe's treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally invest-igated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is gener-ally many years in gaining a footbold in the system, and attacks so many parts of the body that it can not be cured by any one remedy or by a single applica-tion. It requires remedles that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs's treatment has done for them. THE FOLLOWING TESTIMONIALS ARE FROM LEADING PUBLISHERS.

"The publishers and editors of The Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can fee every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of The Congregational of the Reston with multitudes of other respile are ist, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections."
"The publishers of *The St. Louis Christian Adocate*after careful investigation, are satisfied that Rev. T.
P. Childr's treatment for the head, throat and lungs is all that it is represented to be."

# Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH haps it may go easily, if helped a little; but every cold that comes is liable to step. It may happen just at a 15 time when, from other causes, the 15 normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerou: BETTER hold. Let it once become BETTER firmly seated, and the work of disiodement will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is THAN indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. die States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annovance, is almost certain to become dry, hard, racking and con-

at first but an annoyance, is almost certain administration of AYER'S CHERRY PEC-to become dry, hard, racking and con-stantly recurrent, worrying in waking hours, banishing sleep, and momentarily freshing rest, and brings back health.

## Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough, and is invaluable in the treatment of all affections of the throat and lungs. The following are samples of what people say who know it:

"AVER'S CHERRY PECTORAL affords more relief in cases of Whooping Cough than any other medicine."—Dr. ARTHUR Y. COX, St. Louis, Mo.

"I have used AYER'S CHERRY PECTO- Camp, Miss. RAL in my family for 20 years. It is a several members of my family suffered wonderful remedy for Throat and Lung severely with Influenza. All were cured

CHERRY PECTORAL for Coughs and Croup, and have found it give immediate relief, followed by cure," — Mrs. J. CREGG, Lovell, Mass.

CHERRY PECTORAL for Coughs and Coughs and Colds is AYER'S CHERRY PECTORAL."—E. M. SARGENT, Lovell, Mass.

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL in the treatment of Colds and Coughs, and have diseases of the throat and lungs."

—Prof. F. Sweetzer, (Maine Medical School) Branswick, Me.

"I find nothing else so efficacions as AYER'S CHERRY PECTORAL in the treatment of Colds and Coughs, and have used it in Croup, Asthma, and incipient Consumption, with great success."—Dr. J. H. Wilson, Conterville, Iowa. "My wife, troubled with violent cough-

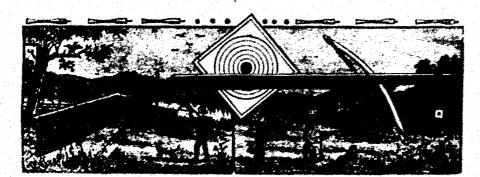
ing, hard and dry, for 30 years, got so low I thought it would kill her. she took Ayen's Cherry Pectoral, and is entirely cared.—G. M. Carr, French

Diseases."—L. Garriett, Texana, Tex. by Ayer's Cherry Pectoral in a few "My children have taken Ayer's days."—Henry Russell, Somerset, V. J.

## AYER'S CHERRY PECTORAL,

DR. J. C. AYER & CO., [ Analytical Chemists ] LOWELL, MASS. For sale by all Druggists.

## **IMPROVED** RUBBER TARGET



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Builets Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 36 inches.

Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no receil. Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included Five Metallic Pointed Arrows, Two Targets and Globe Sight.

Price of Gun, One Bollar (expressed to any part of the United States for 25 cents extra.) Clubs supplied with Guns at low rates.

This is a most excellent Target Gun, for either amusement or service, and is entirely different from the ordinary Cress The Hon Maurice Thompson, author of that delightful book, "The Witchery of Archery," writes: "I know of one bright eyellad whose lot is for the time a glorious one, on account of your gun. Sincerely, I think this gun of yours the BEST AND MUST EFFECTIAL TARGET AND HUNTING WEAPON EYER MADE FOR BOYS."

C. Gott, of Hartwick Seminary. N. Y., says: "I bought one of your Target Guns and found it to be far superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot several other small game."

Besides the above, hundreds of letters have come from young, men, and boys in all sections of the country, describing their good success in shooting pigeons, squirrels, gophers, &c., with this Gun.

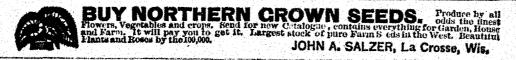
This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

## PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

(In ordering please say you saw this advertisement in the Religio Philosophical Journal.)





## **SOMERS'**

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Madicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle. Chicago.

These baths are a great luxury and most poten curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

MEMCTRICITY A SPECIALTY. The Ricciro-flormal Bath, as given by us, is par excellence in Nervous Messes and General Debility.

Open for Ladies and Gentlemen from 7 a.m. to 9 r.m. hundays. 7 a.m. to 12.

FREE CIFT I A copy of my Med-seame Book will be sent to any person afflicted with Con-sumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-age for making. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Onio. 4. 127-3tate the paper in which you saw this advertisement.

### BAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticket Office 56 Clark Street, Sherman House,

Arrive, † 5:50 pm † 2:80 pm Davenport and Peorla Express.... Council Bluffs & Peoria Fast Express Kansas City, Leavenworth and At-\*Daily. † Daily. Except Sundays. † Daily, Except Saturdays.†Daily, Except Monday. b. Sunday only.

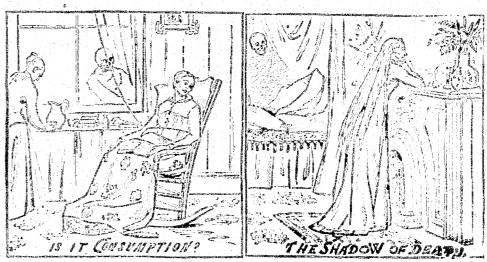
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## The Progress of Disease.



We so unwilling to admit the presence of disease, fall a reudy prey to the grim destroyer whose insidious approach, subtle progress and unseen workings, develops such fatal results. Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Cutarrh, unalarming in its character and beginnings, neglected, developes and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to care Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

# Danger · Signals.

For an take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hourseness? Someons of the fluent? Inflicitly in heathing? Have you pain in the head? Detween and above the eyes? A sense of futness in the head? Detween and above the eyes? A sense of futness in the head? Are the passages of the note stopped up? Is your breath foul? Have you had all sense of small? Are you troubled by hawking? Softting? Weak, inlimined eyes? Inflines or dizziness of the head? Bryons or heat of the note? In your voice harsh or rough? Have you any difficulty in talking? Have you are execusive exercition of minus or matter in the massi passages, which must either he blown from the nose, or drop back behind the pather or hawked or southed backward to the throat? Ringing or rearing or effect noises in the care, were or less impairment of the hearing?

Some bard all these symptoms, others only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the threat and bronchial tubes, and is effecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will effect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

# Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the masat passages, poisons the longs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfectives the digestion, vitices the secretions and pollutes the very fountains of He. The patient becomes feverish occasionally, there is less howancy of spirits, the appetite is often fields, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform their natural healthy functions. Our constitutional treatment is devised to systemature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

## Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasat Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything tacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the whole treatment compounded to meet the wants of each individual. To this fact alone, much of our success is due and we think no case is incurable when our questions are properly answered. Fiftern years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedics to the lighest point of perfection. Do not trifle then with some cheap so called "Cure" which at best can alford but temporary relief, (while the roots of the vile disease are left to strike deeper and deeper,) but be in rurnest and be thorough or do nothing! You have been years in contracting the disease; you cannot be rid of it in a day, or with one application of any medicine.

# The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young women and old, children and adults.

Mr Z. Z. LEE of Grangeville, St. Helena Par. La., writes: 1 cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters ad-dressed to me in regard to this subject. Yours with thanks E. POWELL, Heath, Burke Co., N. C. You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquir-ies in regard to your remedies. HARRY TRUESDELL, Rock Dale Mills, Mass,

You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of Catarrh in the head and throat but has cured her of dyspepsia.

B. S. DUNKIN, Carrol, Ind.

Aug. 8, 1882.

You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We can do it with pleasure and conscientiously, for we know of what we speak.

L. W. SPAYD, Colorado Springs, Col.

I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I produced your treatment. I have had no return of the disease MISS LOUISE JAMES, Grab Orchard, Ky. When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since.

I shall always recommend your treatment in the highest Yours respectfully, IRVING C. GLISSON, Mobley's Pond, Ga.

I received your medicine and used as directed, and I now rejoice in saying that I am well. JOS. A. MARTIN, Galley Bridge, Fayette Co., W. Va. Your medicines were only received, and effected a perfect cure. Thanks for your prompt attention, and for the thor-ough cure of my husband. Respectfully, MRS. A. L. FORELAND, Centreville, Texas.

I was terribly afflicted with masal and bronchisi Catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brokher to try it and he to was cured. R. C. JONES, Rock River Falls, Wis.

Being one of your cured patients, I recommend your treatment to all I find troubled with Catarrh.

Respectfully, Mrs. JOHN SULLIVAN.

153 Dorman St., Indianapolis, Ind. I write to tell you that I am perfectly cured of Catarrh.
O. P. WISE, Magnolia. Ark. I would not take a farm for your Specific if it could not be eplaced. J. P. ROBERTS, Chicago, Itl.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles, JOHN W. RILEY, U. S. Express Agent, Troy, O. My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right.

MRS W. D. LINCOLN, York, Neb. Your treatment did me great good. I have not lost a day

by sickness this year.
ABNER GRAHAM, Biddle Uni'sty. Charlotte, N. C. I am glad to say that I found your medicine all that can be claimed for it. I am fully restored, J. H. SIGFRIED Pottsville, Pa. I do not regret the money it cost in using your medicine. I can heartily recommend your treatment.

E. J. LIPPINCOTT, Clarksboro, Gloucester Co., N. J.

I have used your Catarrh treatment and am cured. A housand thanks to you for so sure a remedy. FANNIE DEMENT, Dyer Station, Tenn. I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. PRATT, Gors Falls, N. H.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa. No amount of money could induce me to be placed in the J. C. McINTIRE, Fulton, Mo. I am so far recovered that I am able to attend church, can walk half a mile have a good appetite, am gaining all the time.

MRS. A. N. MUNGER, Detroit, Mich.

Now I am cured; head free; air passages all open, and breathing natural. A thousand thanks to you for a sure a remedy.

JUDGE J. COLLETT, Lima, Ohio. I am cured, another formidable case at last yielded to your treatment. W. B. MORSE, Bryan, Texas.

# Home Treatment. Child's Treatment for Catarrh, and all discases of the Head, Throat and Lunge, can be taken at home with perfect sees and safety, by the patient. We especially desire to treat those pileation. Child's Treatment for Catarrh, and all discases of the Head, Throat and Lunge, can be taken at home with perfect sees and safety, by the patient. We especially desire to treat those pileation.

Say you saw this Advertisement in the Religio-Philosophical Journal.

Address, Rev. T. P. CHILDS, Troy, Ohio.

Continued from First Page

curacy in expression. And in saying "10,000 old wives' fables" he should be understood as using the number 10,000 rhetorically, and not as aiming at numerical exactness. We might even drop off 9,000, and then he would say that "the Old Testament abounds with 1,000 old wives' fables," and that would surely be a large number to be found in a book that has all along been held to be divinely inspired in every part, and hence infallible. No wonder that the reviser of Clark's Commentaries thinks that there is "a great deal in the Old Testament that is of very little value to religion;" and that he "is awfully shy" of such a book; and that it "is not all inspired." say that "the Old Testament abounds with

But with all these, and every possible allowance in his favor, it is still evident to every upprejudiced mind that Dr. Curry's views of the Bible are too large for the creed by which he is bound and compelled to stand; and the sad thing is that he should try to crawl out, and that the preachers' meeting should stand by and try to smooth the matter over and cover his retreat by passing a resolution. But a sadder reflection is to think how many minds are thus compelled to repress their housest convictions of truth or to press their honest convictions of truth, or to utter them secretly and in fear; and that the cause of religion is suffering and the people falling into doubt and coming to distrust the sincerity of the pulpit.

THE SERMON.—We have tarried so long upon this statement that, in view of what has passed, it seemed only just to you and the public, as well as myself, to make, that we must hasten in the sermon. And we shall try to economize time and avoid an abrupt change of thought by taking a theme of a similar character, and to which this may serve as an introduction: The Verifiable in Religion

When the foundations on which a system of religion has long been supposed to rest come to be suspected as false and insecure, and when the most learned religious teachers secretly express their doubts and fears, serious minds begin to ask what is true; and if the old foundations are removed, what is left upon which to build? It may in itself be a what the people at large think, and how their views may affect their faith in religion.

Dr. Curry is not mistaken in suggesting

those who have built upon these old ideas of | experience. the Bible, and who would make the Christian religion rest upon their theories and interpretations. And to many—and these are the ones to be pitied and helped—who have accepted these teachings from the pulpit as final it may seem that all is in danger of be-

ing lost. But, my friends, religion in any broad and just sense is too profound a reality in human consciousness and experience, is too true in its great moral teachings and results, and too precious in its hopes, to be thus easily swept away. Religion is the deepest need of human nature; it rests at last upon great moral truths and principles that are verifiable in consciousness and in the results of conduct; and these foundations are forever fixed. They antedate the Bible; and they would survive were the Bible to fall. They are true in themselves-true in the nature of things; and not true alone because they are in the Bible. They are in the Bible because they are true. And let us suppose the worst -suppose that the best scholarship should at last confess that the books of the Bible formerly attributed to Moses were not written till after the return of the Jews from captivity; and suppose it should be confessed that the account of the creation is allegorical and not historical!—that the world was not made in six days, and that Eve was not made from a rib taken from the side of Adam. And suppose further, that it be conceded that the Adam of our Bible was not the first man-that he was preceded by the African and Mongolian races; and that the account of the fall is allegorical: and that much of the Old Testament is a history of unknown date and authorship and not always reliable. Suppose we say, that portions are mythical and legendary, and that we can no longer believe all its stories of the miraculous—that the sun and moon stood still, or that the whale swallowed Jonah, or that Elijah was translated; what then? It would be a great shock to many who have accepted the Old Testament as equally inspired and infallible in every part; but the great moral truths of that book would remain. And you might cast out the two books of Chronicles and Esther, and the Songs of Solomon, and still have much of the history of God's progressive education of the Hebrew people, and, I suppose, all the great moral truths carried along and enforced through those centuries of divine training and leading. We do, as Protestants, reject the Apocryphal books; the Catholic Church esteems them of equal authority with the

And suppose that we should go further still, and admit that the date and authorship of the Gospels are not certainly known—that they are fragmentary, synoptical; and that we have no complete and related history of the life and teachings of our Lord; and that what we have has reached us through uncertain sources; that there are no manuscripts known of earlier date than the fourth century and that they differ in some things, and have possibly suffered at the hand of copyists. Say all this, and it is still true that no other Greek literature carries so much evidence of its genuineness and authenticity as the New Testament: and it is conceded now by the best critics that the Epistles of Paul are gen-uine, and were written not later than the third quarter of the first century.

Let us suppose further still-and the tendencies of thought are in that direction—that the doctrine of evolution shall be accepted, and that men shall cease to believe in the miracles of the New Testament-shall say that the character of Jesus Christ was so great and loomed up before the gaze of the

disciples in such vast proportions that they could give their impressions of it only by clothing it in a supernatural vesture. Still their impressions of that great life remain, and His wonderful doctrines are not taken away. Suppose further still—that, taking the account of the first Adam and the fall as allegarical we should therefore have to should allegorical, we should therefore have to abandon the doctrine of salvation and atonement through Christ in so far as they have been based upon that supposed history. Then what is left?

We are all here just the same; Lake Michigan is not disturbed, the sun would rise and set, the great natural order of things remains; the history of the world is not changed. Juda-ism and Christianity have their past and their present; the moral order is still a fact—right is right, truth is truth; the needs, the hopes, the fears of the soul are still the same. But should this "pending revolution of .thought" work all these changes in belief, would religion, would Christianity remain? Most certainly. The supposed foundations might have suffered, or given way; that is, the opinions of men might give way; but God's great idea of righteousness as revealed in the Old Testament, and Christ's idea of salvation as revealed in the New, would still remain and be verifiable in apparature of the sufficient verifiable in consciousness and experiencé. Socrates was a Christian without the Old or the New Testament, and 400 years before Christ was born. The revelation in thought will broaden men's views of religion and turn the attention of the world away from the

formal to its inner spirit and purpose.

Mathew Arnold, the English scholar and author who is in our city this week, several years ago foresaw this coming revolution in thought; and, seeing also how many, of the old ideas of inspiration and atonement would go down before its march, sought in his two works, "Literature and Dogma" and "God and the Bible," to make lighter the shock and easier the change to faith and life. As a broad literary man he takes an unprejudiced and conservative view of the whole field, and seeks to show that in the midst of all that criticism can do and doubt deny, the essential truths and principles stand unmoved. "The about the Bible, or what any other divine thinks; but it is a matter of vast concern what the people at large think and have the property of the people at large think and have the people at large the people at large think and the people at large think and the people at large think and the people ifiable foundations, such as the "fall of man" and an infallible book, and certain theories of atonement; and the theologians have taken the words of the Bible, not in a literary sense, that we are upon the eve of a great revolution in thought in reference to the Bible. He might have said that the morning of that revolution has already dawned. In Germany almost every great scholar has accepted in part or in whole the results of the "Higher Criticism." A large number in England have the came things and also not a significant theories of the fall and a related atonement are true. done the same thing; and also not a lew in our own country. And it is not only in reference to the dates, and authorship, and composition, and inspiration of the books of the old Testament that changes of belief are occurring, but also in reference to the doctrines of religion. The great majority of the orthonic left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that in in coordination left that there was at first that it is in coordination left that there was at first that it is in coordination left that there was at first that it is in coordination. of religion. The great majority of the ortho-left that there was at first—that is, in essendox German divines hold the doctrine of a tial religion as taught in the Old and New dox German divines hold the doctrine of a future hope for mankind; and the same is true in the Church of Eugland, and I suppose largely in the Protestant Episcopal Church in America. The old view of the atonement has been given up by many of the best minds in the last twenty-five years, and in my judgment it is only a question of time when it must be abandoned by all.

The parameters are the first the Old and New Testaments—and that only the human accretions have perished. He argues that "conduct is three-fourths of life;" that the great aim of the Old Testament is to teach right-ecussions—uprightness; to reveal the "eternal," or the "power not ourself that makes for righteousness," or to bring night the thought of God. "To him that ordereth his thought of God. "To him that ordereth his thought of God."

> When Jesus came, his method, says Mr. Arnold, was to call the world to self-consciousness-to fix the attention of the scul upon its inward need of righteousness; and the secret of Jesus was self-renunciationdying to self and living the larger life of humanity and God. And this, too, comes within the range of experience. It is not a faith resting upon some far-off supposed fall of man, but a faith, a salvation, verifiable in consciousness.

Jesus himself says, "If any man will do his will he shall know of the doctrine, whether it be of God." It is by prayer that we are to know the blessings that prayer brings; it is by love that we are to know love; by self-denial and obedience that we are to know peace and joy in the Holy Spirit. "The Spirit beareth witness with our spirit that we are the children of God," and if children we are immortal and heirs to an inheritance incorruptible and that fadeth not away. And here the Bible will forever prove itself true to experience and life; and here religion is freed from the burden of debate about a doubt of the veracity of Muhlenburg in stating, as he thousand non-essential things; and here the does in the work, that one hundred thousand expert thousand non-essential things; and here the emphasis, the great concern of life is fixed upon conduct, or what men do and are. And here the soul may rest secure from all change and doubt, and sing and work the blissful hours away till the morning comes and the

And thus after all debate and criticism the Bible will remain, and its spiritual truths will reprove sin, comfort and bless the trusting heart; religion will remain, and Jesus Christ will be more and more the hope and joy of all the nations, and the sense of God and right will be more and more imminent: and would you know the truth of religion, go seek it in doing his will.

## Lyman C. Howe.

"Lyman C. Howe, of Fredonia, the noted in spirational speaker, lectured at Stone's Hall Sunday morning and evening. The subject of his evening's discourse was handed in. Subject, 'Is there any positive proof of the immortality of the soul.' The subject was handled without previous preparation and was a forcible, logical and conclusive argument in favor of immortality. Mr. Howe's definition of immortality was a beautiful poetic inspiration, descriptive of the 'land beyond the realms of day.' His lecture was listened to by many of the most intelligent and learned people of Waverly. Whatever may be thought of Mr. Howe's peculiar belief, one thing is certain, that should he chose to subscribe to any of the creeds or tenets of any of the socalled orthodox churches, there is not a pulpit in the land that would refuse to call him pastor. Mr. Howe will lecture again at Stone's Hall on next Sunday, morning and evening."-The Record, Owego, N.Y.

It is estimated that there are now in the United States 15,000,000 milch cows; and that there are made annually 1,300,000,000 pounds of butter and 450,000,000 pounds of cheese In 1880, as shown by the census, 772,204,000 pounds of butter were made on farms, and 29,451,000 pounds of chasse. Besides this over 17,000,000 pounds of cleomargarine were also manufactured.—United States Dairy-

It is stated in Washington that the present war on Gov. Murray of Utah is engineered by the Mormons, who are anxious to get rid of an inveterate enemy of their illegal and immoral practices.

#### Truesdell versus Kiddle.

To the Editor of the Religio-Philosophical Journal: One of the strong arguments employed against One of the strong arguments employed against Spiritualism by the opponents of the system is, that editors of Spiritualist papers tacitly justify its frauds and impostures by refusing, as a rule, to admit into their columns any criticism which may be adverse to the charlatans and pretenders who are recognized by many as the exponents of the system. To this rule, however, as to most others, there are happy exceptions. At least there is one Spiritualist paper from which the convicted trickster can obtain no sympathy, and the known pretender receive no defence, while the caudid opponent and the honest believer may alike be sure of a courteous and manly recognition. recognition.

Professor Henry Kiddle, of New York, who vaunts himself as a champion of Spiritualism and of the mediums through whom its processes are made known, has recently contributed to an obscure Spiritualist paper published in a Southern State, what he evidently means for a criticism of my book, entitled "Bottom Facts." I am in the humor to reply to some of the statements contained in his profix entitied "hottom Facts." I am in the humor to re-ply to some of the statements contained in his prolix and stertorous article. Having, however, been once refused a hearing in the paper in which it appears, I take the liberty of sending my reply to you, with the belief that it will be treated with your characteristic comity and fairness. Professor Kiddle opens fire as

"The book 'Bottom Facts' is of a mongrel character, some parts seriously commending Spiritualism, and others professing to expose the frauds of pretended and professional mediums and the delusions of persons who have been the victims of their de-ceptions. The latter part is written in a serio-comic style, and is, as the reviewer truthfully says, a 'trar-esty,' and as will be obvious to all well-informed, unbiased readers, a most wretched and seemingly dishonest one."

With proper humility and modesty, let me ask the learned and verbose professor in what portion of the book he discovers what he is pleased to call the author's "dishonesty"—in the parts which he designates as "serio-comic," wherein the author is "professing to expose the frauds," or in those "seriously com-mending Spiritualism." If it is within the range of Professor Kiddle's unique ability to frame a categorical answer to this inquiry, the author would be glad to receive it. The reviewer continues:

"The serious portion of the book appears to have been written when the author's mind was swayed by a conviction of the value of the reality of spirit manifestation. Thus he says, commenting on the man-ner in which Spiritualism is often treated by cler-gymen, or as he styles them, priests, the so-called holy men of the church? 'When some enthusiast ventures to suggest that to-day there are occurring in our very midst phenomena more pointedly indicative of fu-ture life than any evidence to be found in old books or man-made creeds, these great moral teachers are among the first to doubt, if they fail to revile him."

"The Christian accepts with scarcely a doubt, the inspired account of that ancient phenomenon, the epirit band-writing on the wall—mentioned in the Book of Daniel—solely upon the evidence of one long dead individual, while he smiles in derision at the millions of living witnesses who claim to have seen the same power made manifest by means of a common slate.'

"Here the author talks like a sensible Spiritualist; and certainly what he says affords no reason for the triumphant satisfaction with which certain 'priests' and 'Christians' have bailed the publication of this

and Thristians have hance the passassing book.

"The two chapters on Science vs. Spiritualism,' were evidently written when the mind of the author was lucid, not at all affected by the darkening influence of the Tiakka' of whom he so frequently speaks. I will quote a brief passage for illustration:

"The truly conservative Spiritualists of to-day have no fear of investigation, but heartily welcome the most coarebine inquisitions of every caudid scientist, most searching inquisitions of every candid scientist no matter how firmly he may be intrenched in his materialistic opinions. They court a thorough study of all spirit phenomena from all quarters, and seek for light in every direction where they have reason to hope it may be found. They believe that the scimust be abandoned by all.

But now, what of all this? Does it in any way affect the real foundations of religion? Not at all. It may, indeed, and does, disturb Not at all. It may indeed, and does, disturb Not at all. It may indeed, and does, disturb Not at all. It may indeed, and does, disturb Not at all. It may indeed, and does, disturb Not at all indeed, and does, ualism, since truth must eventually be friumphant. "To all this, every intelligent upholder of the truth of spirit manifestation must say Amen; and, indeed, the whole of this chapter seems to have been written when the author had no idea of coming before the world as an opponent, or 'exposer' of Spiritual-

> Let it be noticed that Mr. Kiddle here explicitly assumes—what no honest Spiritualist will ever consent to admit—that the disclosure of the "tricks of the trade" made in "Bottom Facts" constitutes its author an "opponent or exposer of Spiritualism!" This sentence ought to furnish him with the material for

a somewhat prolonged process of mastication.

The candor and consistency of Mr. Kiddle as a critic, may be judged from the fact that having indirectly called the author of "Bottom Facts" a liar and a pickpocket, and directly "a crafty confidence man," for the simple reason that the book exposes the real and staple practices of many of the sc-called spiritual mediums, he at once proceeds to enunciate the sweeping and unequivocal declaration that "the whole rosition of the book is illogical!"

Whole position of the great materialized stone," Mr. Referring to "the great materialized stone," Mr. Kiddle accepts Muhlenberg's account of its creation—see "Bottom Facts," page 119—quoting Dr. Silas J. Chesebrough, of this city, as Muhlenburg's endorser, a fact which must be especially gratifying to Muhlenburg himself. After this there can be no Muhlenburg himself. After this there can be no chemists from the Royal Æsthetical Laboratory of spiritual Science materialized this marvellous historic

boulder from the circumambient gases. I quote further from Mr. Kiddle's rambling and remarkable criticism: "That John W. Truesdell, the author of this book, is a medium, now under the influence of spirit enemies of the truth, will be to many clearly obvious. In proof of this, I feel compelled to adduce the following narrative found in Facts, vol. 1, No. 2, page 156. It was written by Mr. L. L. Whitlock, the editor of that magazine, who was an eye-witness, and who has quite recently re-

"The scance (Apr. 17, 1883) was formed at the house of Mr. John Knapp, of Cato; the room was well lighted by two ordinary kerosene lamps; a Around this were seated Mr. John Knapp, Mrs. Melvie Clayton, Mr. S. J. Chase of Cato, Miss Adele Lamb of West Bandolph, Vt., Miss Hattle Allen of Auburn, Mr. Truesdell, the medium, Mrs. Huff and myself."

This extract is a specimen of something over a column devoted to the details of the same sliting and defending as legitimate spiritual manifestations such transparent and tenuous feats of legerdemain as ought readily to be detected by any fairly intel-ligent boy of twelve. Mr. Kiddle thus proves himelf the willing victim of the most arrant spiritual

trickery.

I hasten to present the conclusion of Professor Kiddle's lengthened lucubration:

"The person (Mr. Whitlock) who narrates these in the person of the person in facts, is of unimpeachable veracity, and it is in vain that Mr. Truesdell seeks to deny them; they are the bottom facts' of his mediumship. Mr. T. is not the bottom facts of his mediumship. Mr. 7. Is not the first medium who, passing under the evil influence, through cupidity or ambition, has sought to betray the cause by contradicting well established facts connected with the exercise of his own gifts. It is at present more lucrative to 'expose' Spiritualism than to support it; and books like 'Bottom Facts' are praised and patronized, while faithful expositions of the truth such as Surgent's 'Scientific Basis of Spiritualism than the support of the s he truth, such as Sargent's 'Scientific Basis of Spir

the truth, such as Sargent's 'Scientific Basis of Spiritualism,' are condemued or unheeded. It will not always be so; and John W. Truesdell may live long enough to repent that he yielded to the temptation and gave himself up, body and soul, to those spirit enemies whom, in the whimsical parlance of the harmonialist, A. J. Davis, he styles the 'Diakka.'"

Professor Kiddle begs the whole of his argument by the grudging but direct admission that the author of "Bottom Facis" is a spiritual medium. In the face of this admission all his would-be damaging statements lose both their sting and their sense. It is a fair question for the public, who is the more to be trusted, the man who finding himself face to face with fraud and deception, dangerous in their influences and disastrous in their effects, boldly exposes them to the world, or he who, conscious of their exthem to the world, or he who, conscious of their existence, seeks to hide and excuse them? According to Professor Kiddle, my offence consists in unveiling the aris and devices of the great majority of spiritual

mediums who live and thrive upon the credulity of the unresisting public. I glory in my offence. The distress of Professor Kiddle in aggregating the mountain which has finally brought forth the mouse of his review, is to be learned from a letter

written by him in July last to Dr. Silas J. Chese brough of this city, in which he sends up a more than Macedonian cry for help. This letter I am able to send you for publication. I leave to your readers the task of reconciling the lustiness of the cry with the typhold character of the criticism.

JOHN W. TRUESDELL.

Syracuse, N. Y., January 10, 1884.

PRIVATE AND CONFIDENTIAL.

PRIVATE AND CONFIDENTIAL.

7 East 130th Street, New York, July 11, 1883.

Dr. Chesebrough—My Dear Str: Several papers have been sent to me containing reviews of the "Bottom Facts," in each of which the writer seems to think that Spiritualism has received the coup de grace, and "must give up the ghoet." The injury done to the cause of Truth by such a series of artfully concocted, and ipgeniously arranged and presented, misrepresentations, is incalculable, and to us appears irreparable; but I have full contidence that all the devilish schemes of the will "adversaries" will be brought to naught, and they sent back to the pit of darkness where they belong. How mortifying that a Spiritualist journalist, as J. C. Bundy claims to be, should publish a commendatory notice of this infamous book, pronouncing it a "valuable book for Spiritualists." Does not this show where the Religio-Philasophical, Journal stands? Ought it to be sustained in such almost treachery? t to be sustained in such almost treachery?

But I write you for suggestions and information. I cannot attack this book without ammunition. It is most craftily constructed—with a devil's malice and cunning. See how our guns are spiked in the case of Crookes and the Fays. If such men as Crookes can be descired and with his grantific analysis why of Crookes and the Fays. If such men as Crookes can be deceived, and with his scientific appliances, why not Wallace or Zöllner or Hare? So the world will reason; so our enemies will say; and as has been said, the parsons and priests have now a rifled gun with large bore, that will be trained against our best positions. Of course the man is a self-confessed thief and liar; but our virtuous foes will laughingly say, "Set a rogue to catch a rogue." The Banner's article was good and strong, but we must get a strong one in a good secular paper. I have received a copy of the Rochester Democrat containing a long and favorable notice of Truesdell's book and almost challenging reply. I desire to respond, if I can do so effectually—you know what is said, "We need a long spoon when we eat soup with the D——I."

so effectually—you know what is said, "We need a long spoon when we eat soup with the D—1."
Now, I want the particulars of the "great stone," how did it occur? What are the best evidences of T's mediumship that can be used? Particularly of independent writing? Any other facts that can be used? Can your statements be publicly referred to? Ought not his disguise of your name to be exposed? Please write me an early reply, giving any advice or suggestions as to this matter. How sad it is that Spiritualists' have no effective organization to deal with such a man and such a publication. After more than a generation of investigation and accumulation of a generation of investigation and accumulation of evidence, to be placed hors du combat before the thoughtless public by a confessed mountebank and trickster! Still I am sure the truth will come uppermost. Yours, fraternally,

HENRY KIDDLE.

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