

RELIGIO PHILOSOPHICAL JOURNAL

VOTED TO PROMOTE THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

CONTENTS.

FIRST PAGE.—The Collective Man. Inspiration.
 SECOND PAGE.—The Origin of Christianity.—A Critique of Gerald Massey's "Equinoctial Christianity." A Query.
 THIRD PAGE.—Woman and the Household. Book Reviews. Partial List of Magazines for February Received. Miscellaneous Advertisements.
 FOURTH PAGE.—Special Notices. Notice to Subscribers. The Soybert Investigation and Science. Death of Wendell Phillips. Patience. A Bankist View of Philosophy and Religion.—Unitarian Broad Church. General Notes.
 FIFTH PAGE.—A Report of the Vermont Spiritualist Convention. Miscellaneous Advertisements.
 SIXTH PAGE.—Java. Haverhill and Vicinity. Critical and Explanatory. Georgia's Electric Girl.—My Terrible Manifestations Witnessed by an Atlanta Audience. Indian Wizards and Seers. Astrop in a Grange Arbor.—Somnambulist Bertha Dolmader's Strange Position on a Winter Night. First Spiritualist Society.—Its Revival and Organization.—Frank Decker's Plans and Purposes of the Incorporation. Utopia.—Charterparty.—Spiritualism.—Children's Exorcism. The Home Circle. An Embodiment of the Vena of Dead Effort. Letter from Hon. James B. Sullivan. The Constitution that spiritualism brings to an invalid. The White Lady.
 SEVENTH PAGE.—Optimism. Many a Song. Address. Miscellaneous Advertisements.
 EIGHTH PAGE.—Nobility of Unity to Gibany Progress. Terrible Catastrophe at Alliance, Ohio.—The Independent Church. Miscellaneous Advertisements.

For the Religio Philosophical Journal.
 The Collective Man.

The most vital truths of science unite with the voice of inspiration in proclaiming the exalted social destiny of man. But in what noble forms shall we mold the institutions of that new and coming age? No one doubts that it is coming. But the science of man alone can answer our question with exactness of plan and with practical clearness of detail.

Our object in this article is to briefly sketch the natural and basic principles upon which a true social organism must rest. We need more than simply to know that there is a good time coming. For in the growth of society, the intellect, the feelings, and the will of man, are equal factors. Our knowledge and our ideas, whether they are true or false, will determine the forms which the new institutions will assume.

In the nature of man is the vital mechanism that produces all the phenomena of society. The science of society, therefore, deals with laws which are a part of the nature of man. And this science can only be discovered by a direct study of his mental and physical constitution. The so-called social scientists have simply studied the masses of men in history, and by the light of experience. But man himself is the cause of all experience. We could not understand how a clock does the work of recording the hours and minutes, if we only study its outside case. We must look inside at its machinery. We propose a new method for studying social science, and we base that method upon three self-evident propositions:—

1st. The object of all institutions in society is to supply the Collective wants of man.
 2nd. Each want in society has its direct source, or producing cause, in a mental faculty.

3rd. The structure of society must therefore include as many officers and departments as there are of groups and faculties in the mind.

Let us illustrate each of these basic truths by examples. The faculty of Memory produces the collective need of public records, of schools, and of literature. Without these, the organ of Memory could not be supplied with the knowledge which we require to use. And if the organ of Memory did not exist, then there would be no cause which would produce the want in society. For the mind would then have no power to store up knowledge, and these institutions would thus be of no service to us. From the mental organs of Parental and Filial love arises the need of the family, with its relations and dependencies. From the organs of Rulership come the need of government, with public leaders.

The same reasoning applies to every one of the faculties. Each one of them produces wants which can only be satisfied through the concerted action of men. This concert of action constitutes organic society. It is, therefore a demonstrated truth that society has as many kinds of wants as there are faculties in the human mind. Each person has all of these mental organs, and each organ demands conditions for its gratification. As the lungs can only be satisfied by air, the stomach by food, and the eye by light, so each mental organ has wants of only one kind. The organ of Friendship can only be satisfied by friends, that of Integrity by justice, and that of Reason by scientific truth.

Men cannot act in concert unless they have some well defined plan or method. They must have their organs, the common instruments through which they may act together. These societary organs they call officers. Each one is intended to represent some common

want of the society, and to lead the members in the effort to supply that want. This method is perfectly natural. For all action in nature takes place around centers. The forming of a crystal, the growth of an animal, or the development of a globe, alike prove this law of action around central points of force. It is thus a mathematical necessity that the action of society must turn upon its centers or officers. But it is not necessary to confer arbitrary power upon them. The axle or hub of a wheel has no more arbitrary power than its circumference.

The organs of the brain all radiate from two centers. These centers produce the idea of the unity of many different kinds of parts in concerted action. To satisfy this sense of unity, each society chooses a President, Chairman, or Chief of some kind, who thus becomes their common pivot of its collective action. The need of records is supplied by a Secretary, a Clerk, or a Recorder. He is the memory of the society. The Treasurer takes care of its property and thus represents the organ of Economy.

Men knew very well that the officers of society represented its wants. But they did not think far enough to see that back of each one of these wants stood a mental organ which was its producing cause. Blackstone, in his Commentaries, says that "The true and natural foundations of society are the wants of individuals." But neither he, nor any other writer, has ever told us how to get a complete classification of these wants. Consequently they could never lay any complete foundations. The only way to test any institution, or any proposed plan of reform, is to compare those plans directly with the nature of man. It is for him that they are designed. In 1859 and 1860 the writer of this article carefully examined the duties of every class of officers, in all the institutions of civilization. He extended this survey over both ancient and modern times. He traced the duties of each officer back to the mental faculty from which it originated. The result of this year and a half of work is summed up in the "Diagram of Civilization."

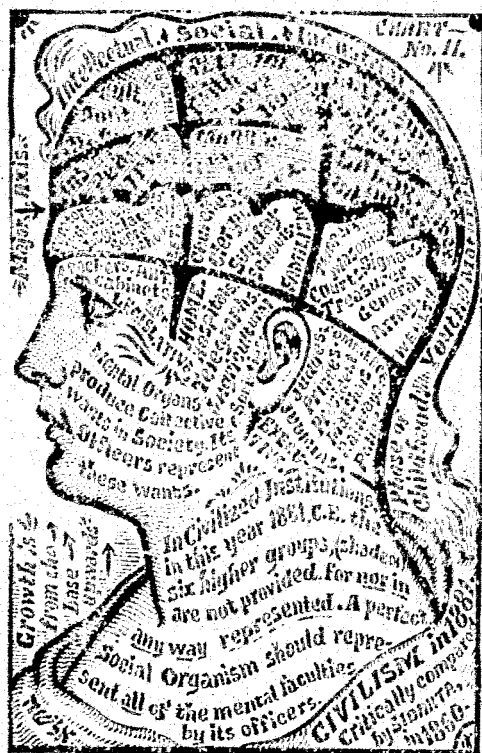


DIAGRAM OF CIVILIZATION.

Up to the present year, 1884 of our Common Era, only the six lower groups of faculties have been in any way represented. The higher and nobler half of the mind has been left to the isolated and always abortive efforts of private individuals. They have never formed a constituent part of any institution in society. It is quite true that the church and some other institutions have often taken the name of some of these higher faculties. But it was only in name. The true function of religion is two-fold. First it must unite the entire human race in one composite life. Second, it must unite and harmonize man with the life of the universe. The Church has never undertaken to accomplish either of these results. It has really represented an obedience to dogmatic authority, and this springs from the organ of Reverence, low down on the side of the head. The justices and judges at the present time do not represent the organ of integrity, for this faculty would seek to reform and restore the criminal to a normal condition of social health and moral power. But these judges speak the language of the lower organs of Destruction, of Economy, and of Secrecy, for they condemn men to death, to fines, or to imprisonment.

If men have already represented one-half of the faculties by officers, then it is perfectly certain that we can go on and represent the other and higher half, as soon as we know what these faculties are. And it can be no more difficult than what has been already done. We must and can carry out to completeness that which has been done in a rude and fragmentary manner from the earliest ages of history.

The engraving of Messiana or the Universal Republic exhibits the completed plan. It is also shown in the Table of Departments. It provides for the intellectual wants by having departments of art, letters, science and culture. It establishes and incorporates the home, family, marriage and religion to answer our social needs. And it organizes rulership, labor, wealth and commerce, to meet all the demands of industry. In each of the twelve groups, of the brain are two

leading faculties, with one which acts as an executive or assistant. For example; the organ of Attention observes facts, the organ of Memory retains them, and Language stores them up in books for future use. As a result of this threefold arrangement of the faculties, we must arrange each group in society with two leading officers and one assistant. The titles of the officers are placed in the engraving immediately after the organs which they represent. We know, before it is tried, that such a system of society would fit all men, because it corresponds fully to what is in the nature of every man.



UNIVERSAL REPUBLIC.

As each organ of the brain governs a specific part of the body, therefore these officers represent both the physical and the mental parts in all the work of society. They are not dictators, bosses, or idlers. They are simply leaders in each department, fitted by talent, knowledge and social qualities to lead the other members. All officers must be elected, or deposed, by a free vote of those they are to lead. And all proposed laws must be submitted to the people for their approval or rejection.

The band, town, county, State and nation have each the same number and kind of wants. They differ only in the extent of these wants and in the amount of details which they involve. For example, the need of a road is the same kind of a want whether it simply reaches across a town or extends through a nation. Hence all these orders, the band, town, county, State and nation, must have the same constitution, with the same number of departments and officers. For convenience, we would change the titles of the two central officers in each of these orders. All the rest would remain the same. The two centers in the Bands are called Director and Directress; in the town they are Mayors and Mayoress; in the county, they are Count and Countess; in the State, Governor and Governess; and in the Nation, President and Presidentess.

In this article we have assumed a division of the faculties into three classes, twelve groups and thirty-six organs. In another place we shall deal with the proof of this classification.

Departments of Society.

Male officers are in CAPITALS, females in SMALL CAPITALS and assistants in Italics.

Centers—PRESIDENT and PRESIDENTESS.
 Assistant—MARSHAL.
 INTELLECTUAL DIVISION.

Groupette of Art. DESIGNER, Graphies—designs engraving and sculpture. COSTUMIER, Color-costume, painting and illumination. FURNISHER, Order—furnishing, upholstery and services.

Letters. RECORDER, Records—statistics, history and libraries. GRADATOR, Publication—printing, museums and correspondence. MUSICIAN, Language—literature, music and editing.

Science. SCIENTIST, Laws—mathematics, biology and physics. SERGEANT, Esthetics—poetry, symbolism and adornment. ARTISAN, Skill—invention, building and modeling.

Culture. RECEIVER, Amity—entertainment, fraternity and visiting. CULTURIST, Truth—education, reform and discoveries. DRAMATIST, Expression—manners, morals and the drama.

SOUL DIVISION.
 Domestic Groupette. PURVEYOR, Foods—gardens, cereals and dairy. MISTRESS, House—house-keeping, cooking and table-servicing. SANITIST, Health—sanitation, laundry and ushering.

Family. INSTRUCTOR, Schools—study, obedience and guidance. GUARDIAN, Amusements—plays, festivals and work. SERVER, Service—waiting, altruism and patriotism.

Religion. PASTOR, Worship—ceremonies, unity and conventions. MINISTER, Love—discipline, interchanges and relief. COURIER, Messages—postals, telegraph and messengers.

INDUSTRIAL DIVISION.
 Rulership. RULER, Dignity—leaders, duties and trainers. EXCUTOR, Lawful—elections, awards and ranks. ENIGM, Displays—standards, exhibitions and processions.

Labor. JUSTICE, Integrity—arbitration, censorship and judgment. ORGANIZER, Utility—machines, co-operation and grouping. WATCHMAN, Environments—climate, herbs and signals.

Wealth. FOREMAN, Factories of instruments, textiles and wares. TREASURER, Economics—accounts, expenses and harvests. KEPTER, Stores—storage, pressures and collectors.

Commerce. ENGINEER, Locomotion—roads,

transports and mines. MERCHANT, Distribution—exchanges, delivery and forwarding. FERTILIZER, Facility—textile culture, fertilizers and livestock.

The plan here proposed is simplicity itself when compared with the institutions composing our modern civilization. For they represent one-half of the brain by more than two hundred and fifty different kinds of officers. Our Model represents the entire brain—thirty-six organs and three centers—by thirty-nine officers. It is twice as complex as civilization, but with only one sixth part as many officers. Nature does not reach complexity by increasing the number of parts in a thing, but she does it by changing their forms and arrangement. In six thousand years of experience, men have discovered one-half of their social wants. But science discovers the whole of them at once by looking directly at the constitution of man. The plan here proposed would take the place of all existing organizations. It represents all there is in man, and therefore provides for everything which men can do in their collective capacity.

The great evolutionists, Von Bor, Draper, Spencer, Huxley, Dana, and the rest, have traced the development of the nervous system up to the base of the human brain. There at the base they helplessly stopped. For this reason they could never see what the law of evolution teaches in regard to the future structure of society. They frankly say that they don't know. In their hands, the law of evolution was worthless. It looked only backward, it had no practical application.

We have been dealing in this article alone with the Plan or structure of the social organism. In another place we may discuss the laws of action, the relation of its parts to each other, the subjects of liberty, ownership, woman's place, and other things essential to its completeness.

The method here sketched is new. And so were the railway, the telegraph and the telephone, only a little while ago. They were quickly adopted because they were based upon easily proved laws of nature. This too, is based upon natural laws, and its adoption will verify the nobility of our aspirations for the collective unity of man.

God were facts of his consciousness. That he could resort to no argument or refer to no evidence, to prove those facts, because the facts themselves were more evident than anything external by which they could be proved. Others have the same conscious knowledge of these and of like spiritual facts; owing to a like spiritual status, attained by the same means. All can have it by seeking with all their hearts and minds, the attainment of this spirit of truth and without such effort, one must remain in that character and degree of influx, which corresponds to his spiritual status. While remaining in any considerable degree under the control of the appetites, the passions, and the carnal impulses, one need not expect any very high degree of spiritual illumination; and that which pertains to the higher will seem to be foolishness, superstition and ignorant bigotry.

When one has not attained a degree of spiritual unfolding, which causes him to become religiously conscientious in matters of spiritual life and character, he has not reached a status where much real light can illuminate his spirit. Spiritually he belongs to that class which Jesus described as being in their graves; that is, as being destitute of spiritual life and consciousness. And although they may become persecuted in a world that they are to live forever in a world beyond the grave, they have no conception of any higher or better life there, than they are acquainted with here. Take the example of the one who, when a boy degraded upon the sabbath benches of his neighbors with some conscientious scruples, that he was doing what was not exactly right. He has now outgrown those scruples. He has become too much to be troubled by so sensitive a conscience. This confession shows the direction in which such spirit is drifting; and if he carries long enough, and has opportunities enough, there is no telling what hardness and insensibility to morals and right actions may be acquired. Such an one surely, need fear no hell in the future, if he can dive deep enough in moral death to extend that spiritual life which gives moral consciousness. But even there he will fail of finding his heaven, unless there are noble patches or other things he can devote upon; for even such as he, being immortal, must find something to do.

The highest possible status to which one can aspire is that which brings the spiritual man to completeness of spiritual life and character. This spiritual status is known as the Christ status, or one which is attained through obedience of law in its absolute sense. Such obedience brings the individual into a state of oneness with the spirit of the universe. By these means, the spirit becomes responsive to every degree of spiritual influx, and thus becomes consciously inspired; and is made acquainted with every degree of spiritual truth. In this ultimate status are to be found the means of acquiring an understanding of the underlying principles from which all spiritual truth is a proceeding. Knowledge consists in a cognition and comprehension of the actual; and all that man can do to acquire such knowledge, is involved in seeking the spiritual status, which makes him receptive of the proper influx. The burden of the ministry of Jesus consisted in teaching one how to seek, and what to seek, to obtain the proper condition, making the soul responsive to the spirit of truth. His statement of the beatitudes consisted in an enumeration of those spiritual qualities essential to such receptivity. His entire system of instruction is addressed to the natural comprehension of man; and his instructions are such that the ordinary mind can perceive their significance and can obey, provided he will make the proper effort.

It has been supposed by some, that no one can comprehend the Christian system as taught by Jesus, unless especially aided by the influence of the spirit; that one must become especially qualified in a manner different from the qualifications common to humanity. No rational man, not denying to himself the exercise of his intellectual and rational faculties, can suppose that the Infinite and perfect Father in his dealings with man. His omnipresence, by every attribute, giving life and law to all—existence, reveals him as perfect in all his relations to, and his dealings with, man. He is in no respect a respecter of persons. In all his dealings, he is equally the benefactor of all. He can do no more for one than he does for all. Every one receives according to status in himself; and no one can receive in any other way. Like the natural sun, which shines as well for the blind man, as for those who have the open eye, so does the spiritual sun. One possessing the visual organs gets from the effluence of the natural sun, what the blind man does not get, because, according to his status, he has a receptivity which the blind man has not. But notwithstanding his lack of receptivity, the sun sheds upon him the same effluence which it does upon the man of sight. As it is in the natural, so it is in the spiritual. The spiritually blind are so because of conditions in themselves. They are so wrapped in their carnal investments that not one ray of the sun of righteousness can penetrate to their spiritual consciousness. They are so filled with the bustle, din and noise of their external selves, that they can hear and cognize nothing from within. They hear no voice summoning them to their highest spiritual possibilities; and they remain so dead in such respect, as to doubt if they have any such possibilities.

It is well known to every reflecting mind, that one has the power to seek elevation of

Continued on Eighth Page.

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

A WINTER SUNSET.

A wonderful glory of color. A splendor of shifting light—Orange and scarlet and purple—Flamed in the sky to-night.

WOMEN OF THE ORIENT.

In Miss Bird's "Unbeaten tracks in Japan," that lady, who has penetrated farther into the interior than any other European visitor, gives minute accounts of household life in that "land of the Rising Sun."

deficient in the higher qualities of manhood and womanhood, though they are often shrewd and always social and agreeable. There is a difference between the faces of "high born" women and those of the middle and lower classes, though all have much kindly grace of manner.

to stimulate culinary research in hygienic, chemical and physiological directions, to perfect the cooking and physiological directions, by demonstrating that it can be made attractive as a fine art, and remunerative as a business pursuit.

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Babu M. Zoondhar; Vegetable Chemistry; Faith in the Verities of the Universe; The Late Arthur Erasmus Brinkworth; Language; Deference; "A Horse, Sir, is Like a Child;" What is Love?

OREGON AND WASHINGTON. PILE'S ANAKESIS. POOR. THE BEST IS THE CHEAPEST. SAW ENGINES. KNABE PIANOFORTES. KIDNEY-WORT. THE SURE CURE FOR KIDNEY DISEASES. JAMES PYLE'S PEARLINE. THE BEST THING KNOWN. Washing and Bleaching. GIVEN AWAY FREE. CASE'S RECIPES BOOK. THE FARMER'S MAGAZINE AND RURAL GUIDE. SYNOPSIS OF COMPLETE WORKS OF WILLIAM DENTON.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 9, 1884.

NOTICE TO SUBSCRIBERS.

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

The Seybert Trust and Science.

The terms science and "scientific man" are among the most abused in our language. To hear them flippantly uttered by the clever magazine writer and newspaper correspondent, one would infer that science is an unerring revelation of the absolute; and to quote the sayings of a "scientific man," is the limitation of authority; yet actually we find science a most fleeting and ever shifting basis, and the ordinary scientific man, outside his own specialty, is narrow, and too often he is actuated by unworthy prejudices.

To decide by actual experiment is well enough; but too often the experiments are misleading, and the conclusions drawn therefrom are most amusing to the ordinary mind. Recently we read of an eminent professor vaccinating himself and wife with mud from a malarial district, in order to prove the existence or non-existence of malarial germs.

A charlatan named R. C. Flower, who assumes the title of M. D., without authority, is, from that safe retreat for frauds, Boston, sending out to the leading dailies of the country huge advertisements in the guise of letters. This stuff is paid for at big prices as reading matter, and no doubt bamboozles a host of fools who forthwith hasten to pour their money into his hands.

conclusion was gained after the mighty effort that tobacco will make monkeys sick!

We have not forgotten Garfield and the "scientific" coterie that gathered around him publishing daily bulletins about "healthy puns," and having as little knowledge of the wound, or the real condition of their patient, as a Choctaw medicine man shaking a calabash to drive out the disease of some credulous red man.

The truly scientific man is humble, and cautious in his conclusions. Humboldt, Darwin, Draper and such as they, made no boast, sought not the praise of men, but worked silently on; but their number is few compared with the host of followers, who know more than their masters, and flippantly prate like parrots the cant sentences they have learned.

Before such a tribunal Spiritualism can only suffer wrong. The investigations of material science as at present pursued are not promotive of ability to investigate the phenomena of Spiritualism. It is to be deplored, that Mr. Seybert did not appoint a committee to pursue this investigation, instead of leaving it to the chance make-shift of a coterie of college professors, already so prejudiced that they openly render a verdict before they enter on the task.

We make this criticism, and point out the inevitable consequences of this unwise measure, not to reflect on the memory of the benevolent and well wishing maker of the bequest, one which we believe he now sincerely regrets; but others may wish to serve the cause, and we would warn them against any measure which looks for assistance from those already fixed in the deep ruts of prejudice.

Death of Wendell Phillips.

Wendell Phillips, the last great leader of the anti-slavery movement, is dead. He passed away at his home in Boston last Saturday, Feb. 2nd, after a most painful illness of a week's duration. His well known figure was last seen upon the streets on Friday, the 25th ult., when he spoke of his failing in strength but did not complain of positive illness.

Patience.

We beg correspondents and contributors to have patience, if their communications to the JOURNAL are delayed. We have an unusual amount of valuable matter on file which will be used as rapidly as possible. In the meantime we ask our friends not to be discouraged by this statement, and not to slacken their interest in supplying "copy."

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Next week we shall publish an excellent address on "Manhood versus Anthood," delivered by Charles Dawbarn at Froisher Hall, New York.

A Baptist View of Philosophy and Religion—Unitarian Broad Church.

Rev. Dr. Lorimer lately preached on Philosophy and Religion in the Immanuel Baptist Church, in Chicago, from the text:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men after the rudiments of the world, and not after Christ.—Colossians III, 8."

He named Plato, Socrates and others, commended their excellencies, and said: "Nor can we overlook the services which philosophy, as a pursuit which engaged the attention of these famous men, has rendered human society and human progress."

While religion, he thinks, does not proscribe philosophy, the apostolic warning is to beware of its arraying itself against religion. His point is against modern agnosticism, on which he speaks as follows: "In India, at an early day, we have the Sankhya philosophy, whose author, Kapila, began by rejecting in toto the doctrines of the Vedas; and, as is well known, in Greece efforts were made to explain the universe by everything—by water, by fire, by air, by numbers, by anything but God."

"These men, or the upper and better half of them, men of whom Abraham Lincoln was the type, I have called noble infidels, and say that there is no such brake upon the wheels of the church of to-day as their existence, their words, works and characters."

"Friends, there will grow up in future to meet the need that is every day more apparent and more pressing a broad church fairly abreast of our science and literature and art, representing the thought of to-day on all questions and problems, old and new, relating to human conduct and destiny."

"We Unitarians occupy a vantage ground as to vision, but it is quite possible that others will accomplish more as to real building than we, and yet I think no man now can tell." "At any rate, we cannot turn back; we must not even halt; we must be true, and ought to be candid and outspoken. And let us be thankful for the light that gives us this broad view of a beautiful world, where many glorious crops are growing, where reapers are reaping and sowers sowing, and where even under cover of winter and darkness seeds are sleeping in the soil that in future will grow to more than fulfill our best dreams."

This ideal of a broad church is good, but the question comes up, how it can "represent the thought of to-day on all questions relating to human conduct and destiny" without some recognition of the great modern spiritual movement, with its facts and philosophy and natural religion.

It is stated that a trial of the Rev. Heber Newton for heresy will be ordered by Assistant Bishop Potter in a few days. Mrs. Jennie L. Webb informs us that she does not, as previously announced by Dr. Wolfe, answer sealed letters; they must be open. Her address is 55 West 17th St., New York City.

GENERAL NOTES.

It is stated that a trial of the Rev. Heber Newton for heresy will be ordered by Assistant Bishop Potter in a few days.

Mrs. Jennie L. Webb informs us that she does not, as previously announced by Dr. Wolfe, answer sealed letters; they must be open. Her address is 55 West 17th St., New York City.

L. Marshall of Los Angeles, Cal., writes: "We are having a series of excellent meetings here. We have had Mrs. Stevens, a very good and reliable medium, and Mrs. Seal, an excellent speaker."

The 147th anniversary of the birth of Thos. Paine, was celebrated at the residence of Mr. and Mrs. Jacob Martin at Cairo, Ill., Jan. 29th. The exercises consisted of music, essays and remarks.

A correspondent writes that Mr. Harrison Angir, Palouse City, Wash. Ter., has been interested in, and lectured upon, temperance the past year, besides being occupied with debates on Spiritualism and kindred subjects.

The Rev. Perry Mannis at Terre Haute, Ind., confessed that he was willing to take a life sentence for murder, and the Judge so instructed the jurors then trying the case. They accordingly returned a verdict to that effect. Mannis killed an old widow of Anderson, Ind., last fall.

The Governor of New Jersey lately sent a special message to the legislature reciting the refusal of the Hackensack Cemetery Company to allow the burial of a colored man. The Governor says this ought not to be tolerated in this State; that a corporation whose existence depends upon the legislature's will, and whose property is exempt from taxation because it is for religious uses, should not be permitted to make a distinction between a white and black man. The Governor closes by recommending the passage of a law which shall make such refusal, based on color, a criminal offense, with such penalty as shall prevent a recurrence of such act.

An Omaha pastor says: "Sunday is a day for rest," and he wants "courting stopped on Sunday night." It is safe to say before the season ends he will preach to empty benches if he doesn't know any more about theology than he does about country courting.

A missionary in Zululand, South Africa, writes: "When I came to Natal, thirty-four years ago, there was scarcely a plow among the kraals; now there are many thousands. Most of the people were clothed only with the skins of cows or wild animals; now they rarely appear in the town without some articles of civilized clothing."

Babu Kesab Chunder Sen had the personal characteristics that fit a man to be a leader. His countenance was impressive, his form majestic, and he wore that rapt expression which of itself exerts an almost irresistible influence over impressive minds.

The Salvation Army of Denver, Col., paid its respects to Col. "Bob" Ingersoll in a body and exhorting him to repent ere it is too late. The Colonel listened to them philosophically, puffing away at his cigar and making the smoke curl as he blew it into the air.

The result of the suit brought by Mr. Jas. B. Silkman against Mr. Darius Crosby for \$25,000 damages, because of alleged unlawful incarceration in the Utica Insane Asylum, will be watched with interest. Judge Barnard discharged Mr. Silkman "on the ground that he was not insane or of unsound mind, and restraint and imprisonment were unlawful."

The Spiritual Association of Delphos, Kansas, at its annual meeting, elected the following officers: Dr. A. D. Ballou, president; D. M. Blanchard, vice-president; Geo. Knowles, secretary; M. Louisa Penn., treasurer; J. N. Blanchard, S. E. Bishop, W. R. Penn., trustees; Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. Louisa Penn., counsellors.

Mgr. Giambattista Savarese, who left the Catholic Church and was received into the American Church in Rome recently, was not only one of the oldest domestic prelates of the Pope and among the highest in rank, but was also one of the foremost theologians and jurists in the Roman Curia. He was a member of the mixed commission of picked theologians whom Pius IX. appointed to prepare the celebrated Syllabus against modern errors.

J. W. Still, M. D., of Morris, N. Y., writes a letter, giving an account of the remarkable development of his wife into a first-class medium, illustrating the excellent results that generally follow holding circles. First came the raps, then the moving of large bodies, then materializations, followed by addresses while the medium was entranced.

It is indeed exceedingly strange that after the Rev. J. P. Newman had preached to his aristocratic congregation (Gen. Grant being a regular attendant at services) each Sunday for a long time, that, at a recent meeting to simply elect a Superintendent of the Sunday School, disorder badly disordered should manifest itself in a multiplicity of ways—in cheers and groans, "Hi-yi's" and "Tigers," hisses and boisterous talk. To cap the climax of the confusion confused, three vigorous cheers, accompanied by hisses, were given for Dr. Newman. It would be exceedingly foolish to send missionaries to the heathen of Africa, while such a large field presents itself for their labor in Dr. Newman's congregation.

Capt. H. H. Brown spoke for the society at Springfield, Mass., the Sundays of January, with excellent success. During that month he gave week-day lectures at Putney, Ludlow, Mt. Holly, Shrewsbury and Readsboro', Vt., and at Leeds and Cummington, Mass. He gave an oration, Jan. 29th in Hartford, Conn., upon "Thomas Paine as a Man, Patriot and Reformer." He speaks in Newburyport, Mass., Feb. 5th and 10th, and in Haverhill, 17th and 24th, and will accept a few more week day engagements this month. He speaks in Freeville, N. Y., Sunday, March 2nd, and is open for engagements two Sundays that month and also for March 31st. He is to be in Worcester, Mass., April 6th and 13th, and is open for engagements after that date. Address at his appointments or at 512 Quincey St., Brooklyn, New York.

The Toronto Globe says: "Ghosts are about to enjoy a tremendous boom in England. where a guide-book to haunted houses is on the eve of publication. London alone, says the Globe, it is becoming generally known, literally swarms with houses occupied by tenants who defy ejection, though paying neither rent nor taxes. Not to allude to such a commonplace topic as the unsolved mystery of Berkeley Square, there is said to be an entire terrace of haunted houses in the East End. As for the rest of the kingdom it is doubtful whether even one of the many thousand parishes is without its ghost, though it is singular that few, if any, should enjoy the possession of more than one. That a serious belief in ghosts is on the increase, is obvious enough to any one who remembers the scorn with which such personages were treated in print some five-and-twenty years ago."

Optimism.

Thou reformer; for I see more light Than darkness in the world; mine eyes are quick To catch the first dim radiance of the dawn...

More good than evil in humanity. Love lights more fires than hate extinguishes...

Many a song that is glad and gay. Like notes that are sung by a dying swan, Tells of a joy that has faded away...

Perfume distilled from the heart of the rose Hid in a flask, placed in a room. A man who is blind no difference knows From the flower in its full perfume.

But the heart of the singer knoweth the grief, Eyes that are opened the truth discern. Love like a flower is pleasant and brief, Let us cling while our bosoms yearn.

Address.

To the Spiritualists of Michigan: The Michigan Association of Spiritualists is purely and emphatically a spiritual organization, having in view the advancement of the spiritual cause...

The officers thereof most respectfully request that as many as possible can, will attend the annual meeting at Kalamazoo, February 22nd to 24th next...

Tenderness of Thackeray. The last years of Thackeray's life were given to the affectionate care of his insane wife. Her disease was not of a violent type, except at intervals...

Religion in Russia. There are fewer sects in Russia than in other Christian nations. Inside the Greek church are two parties seemingly necessary to any large body, whether political or religious...

Mars. A remarkable feature of the two satellites of Mars, which were discovered about six years ago by Prof. Asaph Hall, is the proximity of the inner one to the planet...

Mineral Water. From experiments upon dogs, Lewaschew and Kikowitch have concluded that the effect of ordinary mineral waters is to increase the quantity of bile and to make it more fluid and watery...

A Timely Apparition. At Huntington, Pa., a lady dreamed the other night that her mother, who died thirteen years ago, came to her bedside, caught her by the arm, and told her to get up at once and open the door...

Liability. Under Mississippi law a woman is liable to indictment for assault if she strikes her husband; but the statute is not applicable if she uses a switch no larger than his little finger in doing so...

A Dream. A farmer at Sedalia, Mo., who frequently missed small sums of money, dreamed that one of his servants, a young woman, took the money and hid it in the mattress of her bed...

Old Man de France who fought with Jackson at New Orleans, died at Marshfield, Wis., at the ripe old age of 106. He says that for over fifty years he did not sleep under a roof. He smokes, drinks, swears, chews tobacco, plays poker, and for the last few years has taken kindly to a night-cap.

I was troubled with Catarrh for 15 years—Ely's Cream Balm has opened my nostrils, and reduced the inflammation—my eyes can now stand strong light.—N. Pegay, Wilkesbarre, Pa.

A mother said to her little girl one day, "What a large forehead you have got! It is just like your father's; you could drive a pony carriage round it." To which her brother, five years old, said, "Yes, mamma; but on pa's you can see the marks of the wheels."

Brown's Bronchial Troches for Coughs and Colds: "There is nothing to be compared with them."—Ret. O. D. Watkins, Walton, Ind.

A medical student says he has never been able to find the "bone of contention," and wonders if it isn't the jaw-bone. We suspect he knows the location of the "funny-bone."

Mrs. P. Rucker, of Davis Mills, Va., says: "Dr. Richmond's Samaritan Nervine cured my daughter's fits." Call for it at your Druggist.

An old lady down in Maine says her daughter has just bought an elegant "cabin organ," and she thinks the "nux vomica" stop is just lovely.

Good and clean fatherhood is as essential to the highest development of the race as great and clean motherhood.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR...

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 49, his hair and whiskers were entirely white. So they continued until he reached 60 years of age...

Mrs. O. DAVENPORT, Williamstown, Vt., became entirely bald at the age of 20 and remained so 28 years, during which time she tried many hair-restorers without success. Eventually she used AYER'S HAIR VIGOR...

Mrs. O. O. FRIESCOTT, Charlestown, Mass., had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

Mrs. D. N. PARRIS, Ohio, Michigan, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

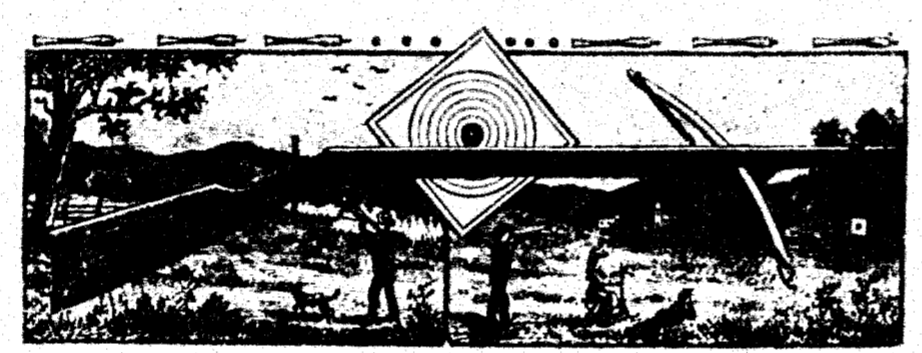
VENICE JONES, Richmond, Ind., lost all her hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it speedily grew long and thick.

Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily restores it pliant, soft, glossy, and stimulates it to a rich and luxuriant growth...

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from Miss KATE ROSE, Ingersoll, Ohio, who writes: "While keeping my head clear of Dandruff, and preventing Slight Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing a head of hair longer, and as thick as any one could wish it."

Ayer's Hair Vigor, PREPARED BY DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists.

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Bullets almost as straight as a rifle. Loads from magazine. Entire length, 35 inches. Accuracy and range are surprising. Make no report and does not alarm the game. Has no recoil. Will empty 500 feet. Thousands of them are in use and never fail to give satisfaction...

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

BUY NORTHERN CROWN SEEDS.

Advertisement for '1870-THE IOWA FARMER-1884' featuring 'THE OLDEST, LARGEST AND BEST Stock & Agricultural Journal' with details on subscription and content.

FOR A SUCCESSION THE ENTIRE SEASON

Advertisement for 'PLANT SEEDS' by B. K. BLISS & SONS, featuring various vegetable and flower seeds with detailed descriptions and prices.

SEEDS

PAYSON'S INDELIBLE INK advertisement with a small illustration of a bottle.

BARNES' SEEDS advertisement, 'Warranted the CHEAPEST and best in the world. Buy direct from the Grower. Export or Postpaid, add 10c. 20000 Gardeners buy and plant my seeds. My new beautiful illustration Garden Guides cost me \$2000. FREE! to every body. Seeds at 2c. per pt. Cheap as dirt by 02 & Co. send your address for FREE BOOK printed. R. H. SHUMWAY, Rockford, Ill.'

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Table with columns for departure and arrival times for various routes.

Advertisement for 'A MAN' featuring a detailed illustration of a man in a suit and a map of the Chicago area.

Advertisement for 'ALBERT LEA ROUTE' by Chicago, Rock Island & Pacific R.R., highlighting the scenic route between Chicago and St. Paul.

Advertisement for 'FREE GIFT!' offering a copy of 'The Great Rock Island Route' with a coupon for requesting the gift.

Table listing 'NEWSPAPERS AND MAGAZINES' for sale, including titles like 'Banner of Light', 'Medium and Daybreak', and their respective prices.

Advertisement for 'PETER HENDERSON & CO. SEEDS PLANTS' featuring a 'NEW VEGETABLES' catalog and a 'SEEDS' catalog.

Farmers' Call. The BEST PAPERS for the Farmer and his Family. One Dollar a Year. 3 Months Trial 25 Cents. Full, Medical formulae and Workshop new features. 32 pages. Cash terms to agents. FARMERS' CALL, Quincy, Ill.

FERRY'S SEED ANNUAL FOR 1884. Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. Invaluable to all. D. M. FERRY & CO., Mich.

Sedgwick Steel Wire Fence. The only general purpose Wire Fence in use, being a Strong Net-Work Without Barbs. It will turn dogs, pigs, sheep, and poultry, as well as the most vicious stock, without injury to either fence or stock. It is just the fence for farms, gardens, stock ranges and railroads, and very neat for lawns, parks, school lots and cemeteries. Covered with protective paint or galvanized it will last a lifetime. It is Superior to Boards or Barbed Wire in every respect. We see it in a fair trial, knowing it will wear itself into favor. The Sedgwick Fence, made of wrought-iron pipe and steel wire, defy all competition in neatness, strength and durability. It also makes the best and cheapest All Iron Automatic or Self-Opening Gate, also Chaps and Netting. All Iron Fence. Best Wire Strainers and Flower Angles. Also manufacture Russell's excellent Wind Engines for pumping water, or power engines for grinding and other mill work. See prices and particulars on hardware dealers, or address, Sedgwick Paper, SEDGWICK BROS. 317 1/2, Richmond, Ind.

Forty Years Old! Almost coincident with CHICAGO, THE Wonderful City of the Great Northwest.

Advertisement for 'CHICAGO WEEKLY JOURNAL' with the tagline 'IS THE GREAT \$1 WEEKLY!'.

Advertisement for 'Farmer and his Family' with the offer of a 'SAMPLE COPY, FREE!'.

Advertisement for 'JOHN R. WILSON, PUBLISHER' of 'Chicago Evening Journal' at 159 and 161 Dearborn St., Chicago, Ill.

