No.

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.

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WHAT IS A MORAL ACTION?

A Lecture by W. M. Salter, before the Society for Ethical Culture, of Chicago, February 10th, 1884.

(Reported for the Religio-Philosophical Journal.)

This Society has an ideal aim. It wishes to enrich the moral life of the world, to add to the sum of moral actions, which make up the noblest wealth of man. Let us try to make clear to ourselves this morning, what we mean by a moral action. What is it that gives a moral quality to an action, what lends gives a moral quality to an action, what lends is to be counted moral which has good returned moral worth? For I have not in mind the opposition between morality and immorality, apart from motives. And it is perfectly true but rather the question what out of the mass. but rather the question, what out of the mass of our every-day actions, against which nothing can be said on the score of immorality, which are passable enough, according to ordinary standards of judgment, what deserve to be singled out and have this mark of honor attached to them, and called moral actions? Most of men's actions, I supp me, are simply unmoral. In them we obey the opinions and customs and usages of society about us. We think and act according to the pre-vailing fashion. We may not be hypocritical in this, not at all; for insensibly and by a kind of natural gravitation, we settle into the grooves that custom has marked out for us. There is nothing, speaking on the lower plane, wrong about this, there may be something good; society is perhaps only possible, on the basis of this instinct of imitation, which restrains lawless individuality and wild caprice; and probably there is a modicum of sense in any prevailing fashion. But for all this any mere following of custom and usage cannot be said to be moral.

A MORAL ACT MUST BE OUR OWN ACT. It must spring from conviction. A purely conventional life is without moral significance. We begin to really live, when we wake out of this unconscious instinctive following of popular opinion, and know that we are ourselves, and have minds to use, and use them. What we do, when we are awake, aroused, what expresses our individuality,that has moral worth and that alone. And this entirely apart from what particular thing we think or do, or even whether we join the popular current again or not; for though when one thinks and acts for himself, it is unlikely that he will not vary somewhat from the hitherto prevailing fashion, yet the trouble with the conventional life from the moral standpoint, is not as to its particular ideas and customs, but that it is lived conventionally. A moral action may even be in entire accord with the prevailing fashion, yet it will never be merely that. We cannot be born moral, we cannot be made moral by any set of external influences; we may live a perfectly stainless life according to ordinary standards, and yet never have risen to the height of genuine morality. The sources of this are all within; nothing has that high worth of which we are now speaking, that is mot born out of one's very self. Yes, there may be more morality in the struggles, even the unsuccessful struggles of some men, than in the calm, even and perfect virtue of others,—that is, if we may give the name of virtue to what may be but a happy flow of the blood, or the result of genial circumstance and surroundings. Morality is the assertion of ourselves. O, how sad is his plight who has no sacred self, who never falls back upon a conviction, as a believer on his gods, because he has none, who lives all out of doors, whose soul is the empty mirror of the world's pass-ing fashions and shows! Know, O friend, that the beginning of thy proper moral life is to believe something, it matters not half

so much what, as that thou believest it, that it is sacred to thee, that thou wilt hold to it, whether the world does or not. That man, who once defied a world, and yet lived to see the world come round to him and has now gone down to his grave, covered with the general reverence and blessings of men,-Wendell Phillips—said when addressing a mixed assembly in those early trying times, hefore 'twas prosperous to be just: "Till you judge men and things on different principles, I do not care much what you think of me; I have outgrown that interesting anxiety."

And no man rises into the dignity of moral individuality till he says the same. No other individuality till he says the same. No other anxiety can he have than to please the genius of his own bosom. The sense of all other harmony save that with his truer self, he must be willing to dispense with. "Whose would be a man must be a nonconformist," said Emerson. Man must act for himself, or he is lost. I look abroad and see men and women following blindly popular fashions in society, religion, politics, with never a serious lonely thought, as to what is truth, what is right and duty,—and they are all lost, and will be, till they come home to themselves and begin to live a real, inward, personal life. The only implety is to go after other gods than those which speak within. The only profanation is that, not against church or sacrament or Bible, but against the clearest, sanest thought of our own minds. I will not say the lesson, but the significance of morality is,—independence of public opinion, having the center and rule of our life, not in the world without, as most do. but in a world within, so that even if we harmonize with the world without, if we coincide with public opinion, it will not be as an echo, but as a living factor in it.

But if a moral act must be our own act and not one merely in accordance with conventional standards, it goes almost without saying that it must be one not merely followed by good results, but one in which those results are intended. We must not uo goou, out mean to do good. whole properly moral significance of an action is in its intention. Two actions might have exactly the same outward results, yet be separated by a heaven-wide distance in moral worth, according as they were prompted by one motive or another. And these motives are, of course, only really known, because alone experienced, by those doing the actions. The attempt is sometimes made to divest ethics of all these inward and, as it is said, mysterious elements, and to reduce it to a question simply of results. Any action that an action does not have good results simply because they are intended, just as a thought is not necessarily true because it aims at the truth. Hell, we have been told, is paved with good intentions, and at any rate, we know quite well, that many good intentions are on the earth, bringing forth little sound or lasting fruit. How many kind-hearted people, for example, give a kind of charity, which yet does more harm than good! But the trouble is after all not with the kindheartedness or the charity, which they show, but with their lack of intelligence; and the real remedy is not to depreciate charity, but to light it up with intelligence. An action really fails to have a moral quality, if it does not take advantage of all the light and knowledge by which it may be directed. And those who would turn ethics into a species of social mechanics do not realize that automatons would do as well and perhaps better for these merely outward effects, as men. Indeed Prof. Huxley says, that if some great Power would agree to make him always think what is true and do what is right, on condition of his allowing himself to be turned into a sort of clock and wound up every morning before he got out of bed, he should instantly close with the offer. What an infinite saving of pains and trouble such an arrangement would be! Yet I doubt if there is one in a hundred or a thousand who would share with the Professor in such a readiness, who would not say with Lessing, if God held one. "truth" in one hand and "seek after truth" in another, that in all humility he would take "seek after truth." And why? Because the other attitude would practically deny the significance of our intellectual being, and we feel that if the truth is grand, the learning, and so knowing, the truth is still grander. And so any giving of our action over into the hands of another Power is practically denying the significance of our moral being: while we, on the other hand, are sure that the glory of the moral universe is not alone in the good, but in the willing of the good, in the conscious, voluntary practice of it, and would count it better to struggle for and sometimes miss the good, than that it should never be learned by finite beings at all. But whether or no, any such goodness as Prof. Huxley supposes, would have no moral quality. No matter if the results were just the same as those from a properly moral action, if they were not intended, no praise or blame would attach to it any more than to an operation of nature. Alexander the Great, for example, took the Greek language and Grecian culture and art and manners, to the East, wherever he went in his military conquests. And what a benefit to the world was this spread of Greek civilization! Yet if, as is likely, the passion of

Alexander was solely for conquest and mili-

tary power and renown, if the benefit to the

world came simply as an unintended consequence, an incident of his victories, what moral credit has he in the matter? I have

heard it gravely argued that a man cannot do good to himself without benefiting others; that one, for example, cannot build up a business without giving employment and a livelihood to those who would perhaps otherwise be in need; yes, I have sometimes heard it urged in extenuation of the great monopolies of our time, that, in the nature of the case, they cannot exist and maintain themselves save as they bring themselves under the rule of service to others. All true enough as matter of fact, but all delusion, if the facts are supposed to answer to the requirements of morality. What is the business man or the monopolist intent on?—that is the question which decides whether there is any moral worth in what he does or not. Are the benefits which come to others an end or only the necessary incidents in the accomplishing of his own personal ends? I think, indeed, the introduction of higher motives into business must more or less affect the management and all the details of business; but can imagine two businesses externally almost exactly alike, yet the one of which would be dominated by a moral impulse, and the other, as I suppose most business is, simply unmoral. The difference would be all in the thought. Man may go astray many times in what he thinks to be good, but on the other hand no action which is without the prompting of the thought of what is good, no matter how extremely good and right it may be can be called a moral action and may be, can be called a moral action, and every time we sincerely, honestly mean to do what is right, no matter how inistaken we may turn out to be in our judgment, our action has a moral worth. What we mean to do, what we want to do—that is all, from a moral standpoint. Closely related with this.

IS ANOTHER MARK OF A MORAL ACTION, THAT

IT BE FREELY DONE. Whatever I do under compulsion, under constraint, has no moral worth. Suppose I rise early in the morning, to take a homely illustration, because I have got to, because if empiover certain time, I shall lose my situation, plainly there is no morality in this; but if I do so, under no constraint, and simply with the feeling that it is a good habit that I ought to acquire, I make a mastery of my laziness; that has some moral worth. Suppose I return a book to the library to escape a fine, or on the other hand simply because I know others want the book, and who have as good a right to it as myself, would any one hesitate to say, which action alone had any virtue about it? Suppose I live a simple, unpretentious life, because I havn't the means to live otherwise, and then again, that I live so, though with abundant means, because I have a sense of how man should live, when there is so much want and misery in the world about him-plainly you would not hesitate to say which manner of life. though they were so far as the eye could see exactly alike, had any moral worth. The economy, that when necessitated, has almost an air of meanness, becomes divine, when un-dertaken in the free service of an idea. Take again the case of an employer who yields to his striking employes, because he is forced to, because they have so arranged matters, that if he will not give them an advanced rate of wages, he cannot find any workmen: and then another, who does not wait for a strike and has no reason to fear any, and simply out of regard for his workmen and their needs and ends as human beings and as heads of families pays the higher rate, in a word, not because he has got to, but because he will,—and can there be any hesitancy as to which one rises to the dignity of moral conduct? Freedom, spontaneity is the note. the very mark of a moral action. Of course, I am not speaking of any debatable, meta-physical notion of freedom, but as we all understand and are every-day using that word, freedom from external constraint, from necessity in its popular sense. An action dictated by fear is not really a free action, as when King Richard II, of England, sought to quell the angry revolt of the peasants, by granting them the reforms which they wanted, and gave them letters sealed with his seal, with all their demands formally complied to; and yet later, when the danger was over, ordered under pains of death that all those who had the king's letters should deliver them up. A righteous act, do you say, succeeded by an unrighteous one? No, never a righteous act at all, but only the forms of righteousness complied to under a sense of fear. What we do when no pressure is upon us, but simply have with the sense of what

we ought to do, the free, willing expression of the soul within us, that alone is moral. And a moral action, further, must have no motive of self-interest behind it. This is not saying that many interested actions are not natural, proper and necessary, as the world now is, but only that they do not rise to the dignity of moral actions. How instantly does an action drop to a lower plane in our estimation, when we discover that some self-regarding motive lies behind it! Suppose a man is honest and refrains from imposing on the ignorant who come into his shop, because he knows that he will thereby build up a reputation for honesty and increase his chances of business success, do we do more than commend his sagacity, do we think of him as rising into the atmosphere of virtue? Suppose a son or daughter devote themselves to their parents, but with the thought of some return to them after a time, as for example, that a refuge will be provided for them at home in sickness, or assistance furnished them in business embarrassment. or remembrance will be made of them, when

their parents write their wills? Do not such unselfishly attached, seem a kind of profana-tion, and recall Lear's words:

"Love is not love, When it is mingled with respects, that stand Aloof from the entire point.

Suppose a man becomes a soldier not out of

unselfish attachment for a cause but for hire.

is not our estimate of him all changed? Who

that has seen that magnificent creation of Thorwaldsen, the lion carved in the solid rock at Lucerne, in commemoration of the Swiss Guard that fell defending the Tuilleries in 1792, but is pained, when the thought comes over him that these men after all had sold themselves for gold, and in aid of a cause against which every instinct and tradition of liberty in Switzerland would seem to have protested? Suppose a man marries, I will not say for money, but only because he is tired now and then, and wants a home, and the rest and comfort of it, what is he but a selfish man after all, and without a part in that experience, in which, it would seem, if ever, a man is taken out of himself and learns, if never before, the disinterestedness which is the soul of morality? A moral act is one in which we rise superior to personal considerations. There dare not be "mingled with it respects, that stand aloof from the entire point." Morality does not descend to the low plane on which we ordinarily live and seek to influence us by showing us we shall be better off by adhering to the low takes for granted that we have a high it; but takes for granted that we have a higher nature, and appeals to us on the higher, the highest ground. In the old anti-slavery times, calculating, prudent men used to seek to persuade the slave-holders that it would be cheaper to pay wages than to own slaves, that their property would be safer, that even those indispensable luxuries, their ice-cream and vanilla, would cost less, if the negroes were placed on a fair footing; and that those picturesque house servants, with their heavy Ethiopian manners, their silent obedience, would find it to their interest to remain on the master's estates, though they were freed. And I know not which to wonder at most, that such foolish appeals should be made with the slightest hope that they would be heeded, or on the other hand that the citadel and seat of the evil were not attacked, and it boldly said, not that the slave-holders were not as far-sighted and business-like as they might be, but that they were wrong. There are some matters, where it seems to me not only unmoral, but almost immoral to appeal to any but the highest motives. There are some things sacred in this world. We are told that Jesus made a scourge of small cords and drove the money-changers out of the temple, saying, make not my Father's house a house of merchandise. I have almost a similar indignation, when I hear the cause of human rights, the cause of charity treated from any other than the highest standpoint. These subjects ought to lift us immediately to their own level. When we treat with the claims of a human being, there is but one thing to do,—yield to those claims, without a thought of personal advantage. I heard a man advocate the other night more systematic and effective charity, because forsooth, if we thus took care of the poor, we could then rid ourselves of the fear of socialism. It is not man then, man in want, man in sore distress that we are to consider, but this, that our property is secure against dreaded confis-cation or robbery. O, sie on it, this making merchandise of charity! I stand here to witness for the fact that he who urges the cause of humanity on any other grounds than the highest, respects not the humanity of those who are in need, nor the humanity in us, and treats us as if we had no higher nature and could not transcend these low considerations. I am here to witness for the poet's words:

"Unless above himself He can erect himself, How mean a thing is man!"

And to say that he can rise above himself, and that in this higher life animated by more than personal considerations, is his home that he first knows himself there, that it is as it were, his native element, as the stainless azure is to the king of birds. And no more for considerations of comfort and personal happiness in another world than in this, does man need to be concerned. I hear it said that we must believe in a future world, whether there is one or not, to keep men straight in this. I reject the imputation or human nature. The fault I find indeed with many churches is not that they have too great, but too small, too irreligious a view of man; that they do not recognize the divine element in him, or appeal to it or pay it reverence. You do not add to the worth of man by prolange. do not add to the worth of man by prolong ing his existence, even to eternity, but only by adding to the quality of his existence, by increasing the heights and depths, over and through which he may wander now. And tell me, what were the gain, if men were made moral under the influence of the hopes and fears of another world? They would be no better, whatever decency and good behavior might be produced in this way; they would not be really moral, the first step towards which is only gained by renouncing of fears and hopes of any kind, and yielding without questioning or concern to the voice of present duty. They would, in truth, at heart, still be their old selfish selves, and immortality would only be a prolongation of such a type of existence. What claims could such people have on immortality, what good could be served, what higher purpose of the universe worked out by granting them a new lease of

life? How pitiable is the view of that great thoughts in connection with those to whom, Christian authority, Paley, that prudence if anywhere in this wide world, we should be and duty differ only, in that in the one case we consider what we shall gain or lose in the present world, and in the other, also what we shall gain or lose in the world to come! How fittingly does he, in proposing such a view, omit all moral declaration, as he calls it, about the dignity and capacity of our nature, the superiority of the soul to the body, of the rational to the the animal part of our of the rational to the the animal part of our constitution! Since in truth according to him and the style of speaking of many Christian preachers, there is no dignity or divine capacity in our nature, and no difference between animal and man, save that the latter has a spy-glass, and the animal only his eyes to see what is for his own personal interests. In how striking a contrast is the strain of another Christian, St. Zavier, who passionately exclaims:

"Thou, O my Jesus, thou didst me Upon the cross embrace; For me didst bear the nails and spear And manifold disgrace; And mamoid disgrace;
And griefs and torments numberless,
And sweat of agony,
E'en death itself—and all for me
Who was thine enemy!

"Then why, O blessed Jesus Christ, Shall I not love thee well, Not for the sake of winning heaven— Or of escaping hell— Not with the hope of gaining aught, Not seeking a reward, But as thyself has loved me, O ever loving Lord?"

And St. Theresa, it is said, wished to have a torch in her right hand and a vessel of water in her left, that with the one she might burn up the glories of heaven and with the other extinguish the flames of hell, that the might real same says feel from the same says fee that she might make men serve God from love alone. And if we subtitute the "true and the right" for God, what better expression of our own thought could we have than this? What a noble outburst, what a sublime impatience with the low views of man and religion that were current in her time, that are current, alas, still! What an assertion of the moral nature, as that in us by reason of which we can transcend all personal hopes and fears, and serve the highest from love alone! How near does it come to Emerson's bold summons, to "turn our back on heaven," and how is the spirit of it given back to us in Mathew

"Hath man no second life?" Pitch this one high! Sits there no judge in Heaven, our sin to see? More strictly, then, the inward judge obey! Was Christ a man like us? Ah! let us try If we then, too, can be such men as he!

The glow of moral health is in such sentinents as these; let us take them and be thankful for them from Christian or what-

A moral act must then be free from the motive of self-interest, whether for this or any other life. But further, and perhaps only bringing out clearly, what has been already stated,

A MORAL ACT MUST BE DONE ON PRINCIPLE. If I merely give way to a charitable impulse, and charity is no principle with me, my act is only an impulsive, not a moral one. If I am truthful toward a friend and deceitful toward another who is not, even my truthfulness with my friend has no moral value. To do according to my inclination, that is not morality. Morality is acting according to a rule, or what is the same, a principle. It is bringing all my chance inclinations, all my natural impulses that look in this way or that, into conformity with the rule, and so girding my life about with order and steadfastness and reliability. Of how many people is it not said, that if you find them at the proper moment, they will do the right thing. But the right thing is for always; as it does not depend on our moods for its rightness, so it ought not for its exe-cution in action. The truly moral man is simply he who says it shall not, to whom the right is a constant, an abiding rule of action. I see not any way of escape from a universal consecration to duty, I mean to all that is right. Most of us live such broken, fragmentary lives. We have our fits and starts of goodness; they do not stay. "Bursts of great heart and slips in sensual mire;" how true is that of many men! And when we do one thing that is good, we leave another undone. Henry Clay, one of the kindliest of men, as Wendell Phillips remarks, open on almost every side to the gentlest impulses, could yet sacrifice his convictions and the welfare of millions to his ambition. Daniel Webster, with not only a giant intellect, but a sense for the heroic and sublime, too, could yet make his seventh of March speech, and barter his soul in hope of a prize—which, thank, fortune, he never got! Yet as there is no reason why we should be just, which does not hold good at all times, or why we should be true, which does not hold in face of all temptations, or humane which does not hold in reference to all persons whom we may meet, so there is no reason why we should be just that is not equally good for being true, and none for being true which is not equally for being humane. There is no reason for one virtue which

does not hold for every virtue; not this or that or the other good, but all good is commanded to us. I suppose a person only does a genuinely, moral act, when he does it not because it happens to be justice or truth or any par-ticular form of duty, but because it is duty, and so with the implication that he would do all that is duty. A moral act has thus in strict truth, a universal or infinite significance, and he who performs it has a worth to which no limit can be assigned. It is as if there were some mysterious form of matter that could be crystal or plant or flower or

MORE RERESY.

Possibly the Baptist denomination in Chicago will have a full-fledged heresy trial on its hands before long. The Presb terians have had Prof. Swing, and the Methodists their Dr. Thomas. There were internal denominational thross of such violence that the outside world paused to witness the struggle, and soon felt as deep an interest in the result as if it formed a part of the disturbed or disturbing element. It begins to look as if the turn of the Baptists had come. The ministers of that denomination have been shaken out of the theological ruts in which they have been pertinaciously running, and the question with them now is, shall they slip back quietly and proceed as before, or shall they stop long enough to discipline the presumptuous offender? One of the Baptist wheels has been slipping its band, and the whole machinery of the denomination in Chicago is in danger of being thrown out of gear.

The Rev. Duncan McGregor is pastor of the

North Ashland Avenue Baptist Church. He is a Scotchman, as his name signifies, and has the characteristic of many of his country. men of doing some of his own thinking and speaking out his conclusions regardless of consequences. A short time ago he read a paper at the Baptist ministers' Monday meeting on the subject of "Readjustments." In this he held that modern theology sadly needed readjusting; that it, and those who stuck to it, were being left behind, and that it should be progressive as was the world generally. In his paper he attacked some of the cherished tenets of his denominational brethren. He held that the miracles of Christ were not performed to prove his spiritual origin and power, for the spiritual could not be proved by the material, but that they were done solely to emphasize the story of his character. The belief of the Baptists that eventually their denomination would swallow up all others he pronounced denominational conceit unworthy of fair-thinking men.

The paper provoked a great deal of discussion among the Baptist ministers. The spark has been fanned into a blaze by Mr. McGregor with another paper, which he read before his brother ministers last Monday. His subject was "Freedom of Faith," and the ideas he presented stirred up the opposition of all the eading Baptist ministers who were present. Not one ventured openly to indorse what Mr. McGregor had said, and it is doubtful if any will do so, although it is reported that several went to him privately and said that they thought he was right, but that they did not think it best for them to come out and say so openly. Several laymen have said that they thought nine-tenths of the laymen of the church, however, coincided with the views expressed. Mr. McGregor's paper will probably be a fruitful subject of discussion for some time to come among the Baptist clergy, and, as Mr. McGregor shows no signs of weakening in his position, which his brethren regard as extra-baptist, to say the least, it is difficult to say what the result will be. As little more than an allusion to the paper re-ferred to has been published, the following presentation of its chief points will be found interesting:

"We are entering on a new theological cli-mate," the paper begins. "Calvinistic theol-ogy thaws, and whether the thaw will bring an avalanche or a river remains to be seen. We prefer the river; but better an avalanche. if it foretells summer, than a glacier, mystic, cold, sterile. Some people do not love a thaw, but prefer to pound the orthodox ice-they call it expounding-because a thaw means treedom and summer.

Theology, like all other sciences, the paper continues, tends to bondage. Spirit alone has perfect freedom. Modern sects are often the demagogues of the human spirit. When a Christian ceases to be a son of man and becomes a son of Luther, Calvin, or any other ancient teacher, he is on the way to become a religious fossil. It was expedient that even Jesus should vanish that the reign of pure spirit might begin. The clank of the fetters is heard on every side. Each denomination has its own special kind, but among all sects they exist. The bondage is manifest sometimes in the doctrine, sometimes in the the-ology. The high Calvinist makes a fatalistic election, the strongest links of its chain. A well-known denomination makes the communion of saints the badge of its bondage. Public meetings ring with the eloquence of "I am a Presbyterian of the Presbyterians. I am a Baptist of the Baptists—a Baptist to the backbone." Clanking of chains Mr. McGregor calls this in his paper.

Our forefathers with grand earnestness did battle for vital truths. Their protest against error was needed, but when the special protest should give place to some other form of Protestantism, we go on protesting, as did our fathers, and call it soundness of faith. Theology is not a fixed science. Theology is neither inspired nor infallible in the same sense as the bible is regarded as being both. It is an organism which must grow or die. Theology and Christianity are not the same thing. Each can exist without the other. Each doctrine has a permanent essence and a shifting form. The essence is unquestioned; the form is ever under debate. Had the Savior given us a theology, his religion, instead of becoming universal, would have be-come a Jewish sect. The orthodox say they hold on to the good old doctrines as taught by Calvin and Augustine. Neither Calvin nor Augustine can give us the forms of truth needed for modern life. For many reasons they were not fitted to see truth more clearly than the average modern theologian. As they were not inspired, it is folly to be bound necessarily by their views of truth. There is an element of truth in the saying that a historic faith gathers in authority, but if it were entirely true, then those farthest from the fountain-head are the most likely to have the fuller, clearer views, and the folly of our prac-tice of quoting the early fathers, and the sanction of the primitive church would be all the more manifest.

Spiritual knowledge must ever come by revelation. There is as much revelation and inspiration, and there are as great miracles now as ever. Jesus said: "Greater works than these shall ye do because I go to my Father." God is ever revealing himself, and the day is not far distant when a page of nature's book will be regarded quite as sacred and authentic and inspired as the Genesis of Moses or the Revelation of John. In such a view we do not draw the bible down, but we raise God's other revelations out of the dust. where the tramp of modern faith has too often crushed them out of sight. Orthodoxy is as deeply tainted with agnosticism in this respect as in its opposition to the evolution

What if the next step in theological prog-ress, continues the paper, should be a com-plete revolution in our conception of the divine essence. Thus far God has been supposed to have no personal history. But if God incarnate was made perfect through suffering, was not God, the non-incarnate, made perfect in the same way? This line of thought world will hear them. The Baptists have

shows that we have yet vast fields of spiritual | been in the vanguard of freedom, but there research unexplored. There is at present no received theory of inspiration, and we are passing through that solemn period when the old forms of faith have ceased to satisfy and the new are seen only through a glass darkly, and not face to face. The old theology is preparing to be gathered to its fathers. It was once the new theology, and it has secured many valuable ends, nourished the finest intellects, and developed some of the sweetest

characters. The Calvinistic center was in Scotland, and the revolt there is becoming most pronounced Those who lead the revolt declare that Cal vinism has shown itself unable to beat back modern materialism. The natural science of Calvinism having been proved untrue, its authority in other domains suffers accordingly. The evolution theory being in some form or other received as at least a working hypothesis, if not, as Huxley asserts, a demonstrated truth, and Calvinism by its confession of faith having adopted the catastrophe theory of creation, the gulf between Calvinism and modern science gets wider every day. To meet the growing materialism we must make more spiritual all our theological conceptions, from the essence of God to the eternal judgment If John Calvin were to rise from the dead, the first thing he would do, would be to assail modern Calvinism, for its creed-cloak is cracking at every seam, besides being a coat of many colors, variegated by popish patches. To individual thinkers there is freedom and freshness, but what sounds do we hear at associations of churches? Not even a squeak of new thought, but blare of Calvinistic trumpets and the tinkling of orthodox cymbals. Our belief is understood to have been settled for us long ago, and any one who thinks he can add to it or dares to take from it stands a poor chance for a vacant pastorate and the religious periodicals will try to drive him out of his denomination. He will not be a rising man, but will be doomed to wander without sun or stars, having no one but God to keep him company. In fact the fresh breath of living air coming into the close communion of modern churches will be called a dangerous draught, and orthodoxy will shuffle unestly till the deer be alread and the shuffle uneasily till the door be closed and the saints be left to peace and foul air. A modern church muzzles a minister who brings to it the breath of life. If he seeks freedom he is told to march, and he generally marches.

Mr. McGregor then proceeds to point out some of the distinctions between the old and the new theology. Of the latter, and what it includes, he says it looks on God as love. The atonement was given for all eternity. The life of Jesus simply revealed God as suffering to save us-God, in fact, under the same laws of salvation that we are. The phrase "plan of salvation" is a misnomer. God has ever been saving his children. A propitiatory God in the popular sense is a relic of heathenism. The law of salvation by sacrifice was no scheme of redemption to put right an accident, but it was from all eternity. Substitution and imputed righteousness was no holy fiction, but an awful and eternal fact-a law of God's being. Revelation is not believed because it is written in the bible by those inspired, but because, men being children of God, the truth revealed by the Father of the child carries its own evidence, and has on it the Father's superscription. Physical phenomena do not prove spiritual laws. Jesus worked miracles to show forth the glory of his character, not to prove his identity. Revelation comes to men through conversion as much as through inspiration. It is as won-derful to convert a sinner as by prayer to get rain from heaven. God has never ceased to inspire, to reveal himself, or to work miracles. The age of miracles is now, or it never existed. The body that is buried will not be raised The resurrection will be of the spiritual body which is within the natural body, even as the unseen is within the seen universe. The eternal judgment has no time limitations. Judgment and resurrection go on now as they ever have gone and will go on. Jesus is now on the judgment seat. The judgment is not an event, but a crisis. It is not adjourned to a particular place or time. Its hour is not known to those to whom it comes in the crisis of human existence. It is not of one day or age alone. It is here and now. It is not limited to the present nor to the future, but is constant and continuous. Life is not strict ly a probation. That phrase darkens men's minds as to their true relation to God. We are not in a state of probation, but of education, directed by that eternal purpose of love which brought us into being. The events of life are not appointed as tests, whether we will choose God's will or not, but are lessons, training us to make the right choice. Sinners are not cast into hell-fire to vindicate God's justice, for it needs none. Lost sinners are not hated of God, and in the future, as now, he will endeavor to make the best of every human soul that can be made. The punishment of sin is eternal, but to identify this with an irrevocable doom is to set a finite limit to the divine redemption and to its perfect realization. It brings a section of the human race into an ultimate condition of fate and not of freedom. The sin is here, and the death of sin, and continues with the continuance of the sin and is the actual manifestation of the nature of sin. The new the clogy does not admit of any arbitrary punish ment of sin different from the punishment now going on. Judgment, resurrection, heav-

en, hell, are now in as full power as they will ever be. The central difference between the old and the new theology is that the former looks back to ancient inspiration, ancient miracles, the ancient calvary and the ancient pentecost The new recognizes no such distinctions of time and space in the matter of eternal principles. It brings to light modern inspiration, modern miracles, a modern calvary and a modern pentecost. The old looks forward to a future day of judgment, a future heaven, hell and resurrection. The new brings out the fact that Jesus sits now on the judgmentseat as much as he will ever do so; the resurrection goes on now, and heaven and hell are round us. The old looks for a pre-millenial coming of the Lord and then a post-millenial coming for judgment. The new dwells rather in the fact that the eyes of the church have but to be opened to see the Lord now on earth, now reigning, now judging. He has not to come. He is here.

In one portion of his paper Mr. McGregor expresses a doubt that such religious teachers as Moody and Spurgeon are the most effective, and ascribes the success they meet to other causes than that they preach the old theology. In another he declares that the best aspects of the new theology and the best aspects of the theory of evolution are in perfect agreement.

In the closing portion he says that he does not know of a living spiritual thinker, who does not feel that readjustments are needed on the old theology. Those who claim to be the wise leaders of the Baptist denomination

is an indication that others are stepping to the front.—Chicago Daily News.

> For the Religio-Philosophical Journal. Mediumship.

BY JOSEPH RODES BUCHANAN.

The introduction of a novel and mysterious subject, such as mediumship, to popular attention, without a proper exposition of its science and philosophy, derived from the physical and spiritual constitution of man from anatomy, physiology and psychologynecessarily generates a great amount of crude conjectures, visionary hypotheses and mischievous misconceptions.

The medical profession refusing to advance a step beyond the bounds of materialism, the

clerical profession refusing to look at any-thing but a misunderstood antiquity, and the literati refusing to recognize anything as valuable but the old volumes which are behind the progress of the enlightened,-mediumship becomes the theme of many who have neither science, philosophy nor education to enlighten their views, and who are saved from the most pernicious errors only by the wisdom of the Spirit-world expressed through the best mediums.

In consequence of the dependence upon spiritual instruction which has thus arisen, here has been developed a puerile and superstitious dependence on mediumship, the consequences of which have been very injurious. Many have been led into visionary and disastrous business enterprises, the results of which are pointed at by skeptics as a proof of the folly and danger of Spiritualism. Others are led to disregard public opinion, the usage of society and the obligations of marriage laws, and to assume an attitude of hostility to legal and religious institutions, or to sail with coarse interpretation against the religious principles, which have been sanctioned by the common approbation of mankind and are indeed a necessary accompaniment of true Spiritualism.

It is true, these follies have nothing to do with the legitimate cultivation of spiritual science, with enlightened mediumship, or with the true influences of the Spirit-world; nevertheless their prevalence casts a degree of discredit upon the whole spiritual move-ment, from which all Spiritualists must suf-

Many of these follies arise from ignorance and from the impulsiveness of unbalanced minds, which approximate so closely to the borders of insanity as to come under the popular appellation of cranks. Cranks are gen erally attracted to popular agitations, and themes which partake of the marvellous—the spiritual movement attracts a great variety, and they are not at all backward in obtruding their nebulous ignorance upon the publie. They fancy themselves inspired, and spoil many quires of paper with communications from the illustrious departed,—Confucius, Buddha, Christ, Plato, Solon, Seneca, Solomon, St. Paul, Paine, Franklin, Washington, Lincoln, Jackson, Bonaparte, Theodore Parker, Martha Washington, Josephine, Cæsar, Demosthenes, etc., etc., are made to figure as their spirit controls, and also to write enormous quantitles of verbose platitudes, filled with commonplace ideas, and frequently defaced by grammatical blunders, or the still greater blunders of scientific ignorance impelled by unbounded self-conceit. Too much alas, of such material gets into print. I might give many amusing illustrations of what I have seen, but I prefer to let such trash drop quietly into oblivion. One of the latest illustrations was that of a medium who wrote me the important announcement that she perceived Spiritualism to be in a chaotic state, because it had no head, but that she had been advancing higher and higher in her mediumship, until she had reached the most pure and exalted source of unmixed truth and wisdom. in the Spirit-world, and in consequence now, she said exultingly, "Spiritualism has a head!"-herself.

Aside from credulous ignorance and dog matic crankery, the chief source of spiritual follies has been the universal and reckless misconception of mediumship. The more credulous class of Spiritualists accept every thing coming from a medium as divine truth and lay aside their own intelligence to question the spirits upon the simplest things, as children question their mothers, and accept everything coming from the medium as nec essarily of spirit origin.

I have no sympathy with what is commonly called skepticism—a defiant resistance against evidence, to avoid learning anything new or marvellous; but a philosophic caution would teach us not to consider the utterance of any human being, spiritual, or derived from disembodied spirits, without convince ing evidence. The fact that his eyes are shut and that he speaks in an exalted or declama-

tory manner, is not sufficient evidence. There are two evidences upon which we may rely: first, the substitution of a distinct spiritual power for the spiritual power of the medium, shown by an essential change in voice, manner, language, style of thought and information—as when, for example, the medium with changed voice and manner speaks an unknown language correctly or expresses the true sentiments of the spirit, and gives information known to the spirit only. But on the other hand, when we have only the voice, the manner, the sentiments, the capac ities and the limited information of the melium, we may be sure that the spirits have little or nothing to do with it, however honest the medium may be in the belief that he is a mouth piece for spirits. Such messages may properly be called medium messages, and should be widely separated and distinguished from genuine spirit messages, in which the characteristics of the spirit appear, and those of the medium are absent. Medium messages have been the bane of Spiritualism, the source of follies innumerable. Spirit messages have been its life and progress; and yet the same individual may be at one time a channel for spirit messages, and at another a spouter of medium messages, of which we have had a superabundance—messages that have none of the characteristics of the spirit, and abundant characteristics of the medium-as in a certain message from Thomas Paine, which was the very antithesis of his style, but was apparently accepted without criticism, and published as the utterance of Paine. The bombastic verbosity of the style would have been as offensive to Paine as certain inane and crazy utterances attributed to Theodore Parker would have been to any enlightened

We have every possible variety and gradation between genuine spirit messages and the messages of mediums, and I have seen very little evidence of the wholesome vigilance and criticism necessary to discriminate among them and give each its proper estimate. In some circles an omnivorous appetite accepts everything as spiritualistic, and the feeble utterances of uninspired mediums, are accepted as oracular, or as the voice of the illustrious departed. And yet if the injoy the continual presence of a mediumship all that so potent, so wise and so all-pervading as to they might escape being deluded. If, for extra callize here the sentiment once uttered by

ample, George Washington, Solomon or Red Jacket appears to communicate through one of the mediums, let them talk with the same spirit through half a dozen other mediums and they would probably find that the spirits responded differently in each case; and that Weshington through number two had not Washington, through number two, had not the slightest recollection of anything which he had said or promised through number one, but that his sentiments and intelligence were those of the medium.

We may then rely upon these two tests: the distinct identity of the spirit, distinguished from the medium in knowledge, manner and character, and the unchanged identity of the spirit appearing through different mediums. If, however, we find that our spirit talks differently through each medium, and that he knows nothing of those personal incidents conspicuous in his life or the language and literature with which he was familiar, we

are wasting time with such mediumship.

There is another important test upon which we should rely—that of fatigue. If the spirit is really present in full control, the answers are made by his power, and not by that of the medium; consequently the medium is not fatigued but refreshed and invigorated by speaking, writing, singing, playing or even healing under positive spirit control. My friend, Joel Tiffany, years ago told me that when he wrote under spirit control, the discourse or essay cost him no effort whatever, and he had not the slightest fatigue from the performance. Such is the general experience of true mediums; they do wonderful things which would exhaust others, and are fresh and vigorous at the end. But when the medium only fancies a spirit control, which gives him the appearance of genuine mediumship, often deceiving both himself and his hearers. he may be stimulated and assisted by that be-lief, but it does not take away the fatigue of prolonged exertion.

Let it be remembered that good mediums may appear in every phase of mediumship, and that success at one time is no guarantee of uniform success. The gradations of mixed mediumship are infinite. In many cases the medium has a psychometric conception of the absent spirit, and endeavors to conform to that conception. In other cases he merely assumes the mood of the spirit through habit as Booth would assume the role of Hamlet; in other cases, his psychometric rapport brings him into such sympathy with the spirit as to make a good personation, though the spirit has no control or participation. To distinguish between such psychometric personations and genuine control, is often quite dif-

ficult. One of the earliest incidents of my spirit-ualistic inquiries would illustrate this sub-ject. A medical friend found a good subject or medium in a young German girl, whom he put into trance and through her consulted Hahnemann upon his case. She wrote Hahnemann's prescriptions, signing them with his name, all in German. It occurred to him to consult a living physician in the same manner, and through her he obtained in the same way a prescription from Prof. B. L. Hill, of Obio. Certainly, Dr. Hill was not a spirit controlling her; the advice obtained from him was a mere psychometric rapport with his mind, and yet it appeared like a spirit control.

Unconscious psychometric rapport is not control, but may give good communications; but messages from the medium alone, limit-ed by his own capacities and often controlled by his surroundings, have been the source of a vast amount of delusion which, if recorded. would make a sad but rather amusing record. Spirit messages, mixed messages and me-

dium messages abound-the latter a source of abundant follies and misfortunes. sometimes see men and women of apparent intelligence, given up to this folly to the neglect of their duties, accumulating volumes of platitudes and delusions-like a wealthy old gentleman in this region, who though repeatedly deluded, gives up his duties and obligations to spend his time in writing volumes of trash, at the dictation of a medium. which he fancies are important revelations.

Nevertheless mediumship is not all folly and delusion. A very large proportion of what is current is really of great value, but coin that is habitually alloyed and debased must lose its reputation and general currency. Thirty years ago I asked Judge Ed-monds how he distinguished between his own subjective conditions and his objective spiritual perceptions. He candidly confessed that he could not distinguish, and his publications contain sufficient evidence that he did not. The best illustration of his lack of discrimination in this matter (in which he laid aside all the caution of a lawyer) was his belief that the Federal Government was about to fall into the hands of Spiritualists. Tallmadge becoming President, and all the great offices parcelled out among the Spititualist coterie.

Seven years before the advent of the spiritual phenomena, I had laid the foundations of spiritual science by showing in constitution of man the nature and location of the spiritual faculties and the probable results which would occur from their exercise, and had begun that exploration of the Spirit world which would have revealed its full intercourse with mortality, when I was required to labor in another direction for the emancipation of the medical profession, and breaking the iron bonds which resisted with equal energy human benevolence and spirit co-operation, requiring every physician to war upon humanity with calomel and the lancet, and to persecute all who would not join in the bloody work.

The bonds to a great extent are broken and those spirit phenomena which I accepted and illustrated at once as the crowning glory of the human constitution, will find their clear exposition in the Science of Anthropology and the law of their development.

And now, turning from the contemplation of ignorance, credulity and folly, let me state emphatically that the true development of mediumship is the glory of this century, brightening its last quarter as with the splendor of a tropical sunset. Its wisdom is greater than that of our libraries, its practical skill surpasses that of the entire medical profession, its religion throws into dark shadow the sombre theology of church and cathedral, its prophetic wisdom should guide the nations, and its reign on earth is the full adult maturity of humanity. Is it beginning, or is it only a promise? It has begun—feebly and humbly—but truly. Thousands are bless ed by the wondrous spirit benevolence and wisdom which reveals the diagnosis of disease, points out the remedy for the hopeless sufferer, or fills him at once with the elixir of divine life in a sudden and miraculous cure. How entirely contemptible becomes the science and art of the old medical colleges in the contrast with the power of a spirit influx.

When the divine law of love, uttered and lived by the Nazarene and by all great religious teachers, shall be obeyed, mankind, lift-

BY HUDSON TUTTLE.

Our little one who vanished from our mortal sight, has she lost by the change, O Seer? Nay, she has gained. Earth-life has its advantages, but they are not to be compared to angel being. Look, weeping mother, into the vista of fifty years of your darling's life, were she to remain on earth. See the events which would crowd those years, such as befall other mortal: the partings, the sickness, pains, disappointments, loss of children and of friends, cares and burdens beyond the strength to bear. She has escaped to a land where these cannot enter. They may be useful for discipline, but better the soft hand of exalting love.

Are you sure, quite sure? A soft light came into the eyes of the Seer as he said dreamly: Listen! I will tell you what I have seen. When your child closed its mortal eyes, its spirit-vision fell on the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and her heart was brimming with the wealth of love. As the little one found your arms ready to receive it when it awoke to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last sickness.

I saw them often, as they came to the old home, for they were drawn by the powerful magnetism of love. As you sat weeping, your aunt would bring your child and place it on your lap. Then it would look wonderingly up in your face and put its little hand against your cheek or in your hair. It did not know what had occurred. It knew not that it had left its mortal body. When you did not notice its caress, it became grieved, and then its guardian would take it in her arms and in a manner I cannot explain, substitute herself in your place, and the darling

was again happy and entent. It was exquisitely dressed in gauze pale blue, and delicate in pattern, like that its guardian wore.

From time to time I observed her growth and advancement in knowledge. Both were more rapid than if she had remained. On her first birthday her guardian came with her late in the evening, and both were exceedingly happy. She was crowned with lovely flowers and bore a bouquet in her hand. Her guardian explained that she had taken her to a group of children whom she had under her care, and they had made her their queen and crowned her because of the event. They had all enjoyed the day and many more were in store. Harsh words, the stinging reproach, the jeer of selfishness, the biting winds of envy and jealousy to her would for-

ever be unknown. When three years had passed, I saw her as a child of five. She knew the relations of life and death, and that her guardian and mother were distinct. It was a singularly beautiful sight to see her float into the room where her mother sat, and throw her arms around her neck. She was not grieved be-cause she met no response, for she expected none. Her heart was overflowing with ten-derness, she had become exquisitely beautiful with an indescribable softness, transparency and purity, which no artist's pencil could represent, the embodiment of spiritual qualities. It was a joy to gaze on her perfection. Trained in th such companionship when a score of years had passed, you cannot in fancy idealize her

position or attainments. Love you still? With all the immeasurable depths of an

angel's love. Will you know her when you meet on that

Aye, she will be first to welcome you, as you were first to welcome her. Treasure the little shoes, but do not now think of the darling as a child. Those feet now tread the zones which span the spheres,

and the babe, full-grown, is peer to the tall and shining ones who dwell in light. You weep! O, that I might open your spiritual eyes, that you might see all this. Then would your sorrow be changed to joy. "The dreadful wound, the memory of which makes

you shudder and cry in anguish, would be

healed.

A letter from Mr. Edward Whymper to Prof. J. Norman Lockyer, the English astronomer, gives some interesting particulars concerning an eruption of the South American volcano of Cotopaxi which occurred in 1880. At the commencement of the eruption Mr. Whymper was making his famous ascent of Chimborazo, and was more than 16,000 feet above sea-level, and about sixty-five miles from Cotopaxi. A dense column of smoke was seen to rise suddenly from the volcano to a height of about 40,000 feet above the sea, when it was borne westward some twenty miles by a strong wind, and then gradually spread in all directions. In a few hours the cloud passed between the observers and the sun, and color effects surpassing in vivid in tensity those of the most gorgeous sunsets were then witnessed, the sun itself appearing green. As the cloud passed overhead and surrounded the mountain-climbers the brilliant colors ceased to be seen, while an exceedingly fine dust fell upon everything. This remarkable observation seems strongly confirmative of the view that late unusual sunsets and other atmospheric phenomena have been due to volcanic dust floating high in the air.

Of the fourteen scientific expeditions sent out by the leading governments of the world to make observations at different stations in the Arctic regions during the year ending August 31, 1883, eleven have safely returned, and three—including that of the United States at Lady Franklin Bay—will continue their observations for about another year.

It seems that the injurious effects some-times resulting from the use of canned foods are not always due to the presence of lead in cans. At a late inquest near London, medical evidence was given to the effect that death had been caused by eating salmon which had been poisoned through decomposition by ni-trate of tin formed by the action of the preserved fish on the tin of the can containing it.

A Bombay physician, W. G. Balfour, recently pointed out that the use of certain kinds of fish in some seasons of the year seemed to play a part in the production of cholera. He has since discovered in the blood of one of these fish, bacterial organisms resembling those found by Dr. Koch in the intestines of cholers patients in Egypt.

Horsford's Acid Phosphate, INVALUABLE AS A TONIC.

Dr. J. L. PRATT. Greenfield. Ill., savs: "It is all that it claims to be-invaluable as a tonic in any case where an acid tonic is indi-

Woman and the Household.

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

MORE LIFE.

This listless pulsing of our life is not enough. The daily strife, The dull, montoonous round Palls on our spirits, and we waste With eager passion to make haste— We wethen above ground.

We watch the opening of the flower That drinks the sunlight for an hour, Then hangs its head and dies; And Hope, in some half-shaped refrain, Goes sobbing through the restless brain Her dim analogies.

Like a fair soul you splendid star Glows in the darkening sky afar, Its garments flashing light; But when at morning the Divine Holds to its lips the sacred wine, Ghost-like, it fades from sight.

As the unloosened worlds go by, They hear, unheeding, many a cry, And swerve not from their way; Is there no answer in the air Unte the oft-repeated prayer For the more perfect day?

A longing after better things—
A spreading of the folded wmgs—
The breathing holier breath;
More life—more life! 'Tis this we crave.
More life—more life! When this we have "Tis this that we call death. -II. Gillman in the Century.

MISCELLANEOUS.

Miss Agnes Emery won the Howland prize at the Commencement of the University, Kansas, for the best essay on civil service reform, and in the State University of Iowa, the trained women fully equalled the trained men. Miss Mary Crowell won the literary essay prize at the Vanderbilt University over one handred and inventy male conference. Four hundred and twenty male contestants. Four women completed the regular four years' course at the Harvard "annex" under the tuition of professors of the college, successfully passed the examinations and received the degrees. One has been appointed director of the observatory of Carlton College, Minnesota; she will also have charge of the time service, and teach mathematics. A second has received the offer of a lucrative appointment in the Argentine Republic, but has resolved to go through another term of

HONOR TO MONTANA.

The Constitutional Convention of Montana Territory, now convened at the Capital. Helena, has adopted two important sections as part of its fundamental law. Section 9th declares that:

"Neither the Legislature nor any county, eity, town or school district or other public corporation shall ever make, directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or any property, in aid of any church, or for any sectarian purpose, or to aid in the support of any school, academy, seminary, college or university, or other literary or scientific institution, controlled in whole or part by any church sect or denomwhole or part by any church, sect or denomination whatever."

Section 10th is still more important, and Montana is to be congratulated:

No religious or partisan test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the State, either as teacher or student, nor shall attendance be required at any religious service whatever nor shall any sectarian tenets be taught in any public educational institute of the State. nor shall any person be debarred on account

A correspondent of the Boston. Herald says: "You notice that I refer to women physicians. Most emphatically I believe in giving any woman who has the divine inspiration, adequate education, ample opportunity for observation, and then a chance to practice on her fellow-women. An eminent surgeon here has as his assistant a girl of twenty-two, and he tells me that her nerve is superb, and that she is worth half a dozen ordinary male assistants. His practice is extensive, and he knows whereof he speaks. I have had occasion to test in my own family the experience and knowledge of a woman physician, with the greatest possible benefit. Does it not stand to reason that an intelligent woman. devoting herself to the practice of medicine, educated, skilled and experienced, starts with advantage over an equally intelligent, educated and experienced man when she comes to deal with woman? Can a man understand the thousand and one mysteries and miseries of the female organization? Can a woman explain to a man the feelings, sensations, pains, places, peculiarities, that need correction and attention? I do not see that it is possible. But you say we need a physician sometimes in the middle of the night. Ah, now you touch prejudices; now you fall prestrate before Sister Grundy. Mrs. Grundy would think it awful for a woman to go out at midnight. Why? Because she might be spoken to or insulted by some man! Precisely so. Then it is time for my second proposition to be considered, and for us, as men, having control of the laws, the police and the agencies of civilization, to see to it that our women can go out at midnight, or any other time, unmolested, uninsulted, to follow the necessities of

HOW WE SEEM TO THE SOCIETY ISLANDERS. Royalty has lately visited New York in the shape of Queen Pomare of Tahiti, one of the

Society Islands. An interviewer says of her: "She is tall, appears to be about thirty years old, and walks with a quick, springy step. Her complexion is a pretty bronze, her hair is a dead black and straight as an Indian's, the lips are full and red, and Her Majesty's nose has the true Grecian outline. The eyes are of unusual size and lustre, and attraci attention at once by their dreamy expression. From her ears hang a pair of plain gold earrings. A single rose adorned the lady's hair. She speaks English fairly well and French fluently.

Her Majesty admitted good-naturedly, that her tastes were "barbaric" and that she was not particularly charmed with what she had seen in her travels. She missed the comfortable freedom in dress, the balmy air, the everyday life of her Southern home.

One of the peculiarities that struck the Queen most forcibly was the apparent absence of enjoyment among the people. Every body seemed to be in a hurry and she had heard no one sing and had heard very few laugh. Now, at home the burden of life was contentment and the cares were few and easily shaken off. She thought part of this general gloom was attributable to the tight corsets worn by the American ladies. Now, in her own country the ladies wear a kind of loose gown of thin texture, which is changed every day and is never put on again until it has been washed. Most of the ladies have

fifty or sixty of these dresses. The men wear a "pareu" made of bright cotton cloth wrap-ped about the waist and falling below the knees. Above this they have a kind of loose shirt."

WOMEN IN CITIES.

A reporter of the New York World, lately interviewed a sewing woman in the top of a tenement house in that city. Those who wish to come to the city for work may take heed from the picture he draws. "The room was about ten feet square and had one window opening on a court, and though in the top of of the house the light was scarcely sufficient to permit her to see to sew on the buttons she was placing with a mechanical swiftness on a pile of shirts at her feet. A cot bed stood in one corner, which looked clean, but scanty as to clothes and devoid of a pillow. Two chairs, a board nailed against the wall for a shelf, a small old table and a tiny, broken stove completed the furniture. There was no carpet and the cold wind penetrated the

Here the poor soul was keeping herself in tis body by finishing off shirts at seven cents a dozen. This work consisted of putting on each four gussets, three buttons and a ticket. Or she made calico sacques at sixty cents a dozen, men's drawers at forty-five cents a dozen, linen dusters at eight cents a piece, or woollen shirts at thirty cents a dozen. By one way or another she earned \$2.40 per week. Out of this I pay seventy-five cents for rent and forty cents for coal and wood, which leaves me one dollar and fifty cents for food, clothes, medicine, car fare, theatre tickets and a box at the opera. Seriously, though, I buy a quarter of a pound of tea, a half pound of sugar, one pound oat meal, one pint of beans, two ten cent loaves of bread, one soupbone, and perhaps it costs a couple of cents a week for salt, pepper and herbs for my soup. I buy a quarter of a round of butter per week and someter of a pound of butter per week and sometimes I get a little milk for my tea. The things I have enumerated generally form my bill of fare for a week.... I spend about one dollar and twenty-five cents for food, and it costs me four cents a week for kerosene. I must save and pinch very closely to be able to buy shoes and clothes. Only that I had some I don't know what I should do. I don't know how the other women get along. Sometimes four and even six club together and pay room rent, and they say they find it costs less for food; but I am not sure about that."

A SERMON ON SPECIAL TRAINING.

The poor woman continued:
"It is indeed a hard life. You will find among those who do what is called 'slop work' more decayed gentlewomen than those work more decayed gentlewomen than those who have been born to poverty, for those who were born of poor parents are generally put to learn trades, which, though none too well paid, still afford a better living. Those who were never obliged to learn a trade in youth, when reverses came were only able to do such work as this. You may be sure that I tried to de better yet you see me here glad when to do better, yet you see me here, glad when I have health and work....One of the greatest trials of this kind of life is that one is almost obliged to live in dirt, for the woman who works for her very bread must not leave that work for a minute."

The reporter asked: "Did I ever try for any other work but this?"

For one year I tried to get a position as governess, housekeeper, copyist in a store, and received only insult for my advertisements. I then began answering advertisements, as my money was all gone. I still found no honest position. I don't say honorable, for I only asked for honest employment. I was too old for a 'saleslady,' too unattractive to draw custom, and too 'particular,' I was told on two occasions when I sought employment as housekeeper, and asked the men ERRING, YET NOBLE. By Isaac G. Reed, Jr. 12 mo, pp. 464. Philadelphia: T. B. Peterson & Robabout their families, and refused to go in the capacity they offered. I have been a book agent, and prefer this life. Oh, it was not without a long, hard fight against fate, that I drifted into this slave's life, and worse, for slaves at least had food and shelter and care when sick; but here I am, and I only form one out of an army who work as I do. I don't complain. I ought to be content, for I am a capitalist in a small way, as I own a sewing machine. A firm for whom I worked at making men's underwear, sold it to me on instalments to be paid for in work. It was a second-hand machine, and I worked for it and paid forty-five dollars. It kept me bound to them for three years, to earn my bread and pay for that.

"Now I must go on with my work and claim my princely salary. I shall be pleased to see you again.'

Startling Revelations.

Two girls in Lake Village, N. H., named Mary Nadeau and Mary Lizzart, visited Mrs. S. B. Craddock, a trance medium, at her rooms in this place, for the purpose of obtaining a sitting. In the course of her remarks while in a trance state, Mrs. Craddock turned to Mary Lizzart and said. "Your sister is dead." This was on Tues ay, and Emma Lizzart, sister of Mary, had been missing since the Saturday previous. Mrs. Craddock then proceeded to say that the body would be found in the water between two bridges, near the place where was a log, to which was at-tached a piece of rope. That the head, which appeared to be enveloped in some kind of a garment, was down and the feet uppermost.

The police were notified, and Mr. Whiting, in company with two other gentlemen, procured a boat and repaired to the spot indicated by Mrs. Craddock. A man-named Folsom was the first to discover the body, in the posi-tion described by Mrs. Craddock, between two bridges. The head was covered with a Nubia. Mr. Whitting subsequently visited Mrs. Craddock, to whom she gave a description of the finding of the body with surprising accuracy and entirely to that gentleman's satisfaction. Mrs. Craddock has never visited the place of drowning and was ignorant of the girl's existence up to this time.—The Morning (N.Y. City,) Journal.

Dr. J. J. Wild, F. R. G. S., sums up as folows the results of recent investigations into the causes of the color of the sea, and of the apparent discoloration of the sea-water in certain areas of the ocean: "The various tints of blue and green which constitute what may be called the proper color of sea-water are due to a greater or less proportion of salt held in solution, the color bein g an intense blue when the water is very salt, and changing by degrees to a green-blue or blue-green, and green color as the water becomes more fresh. On the other hand, the abnormally colored red, yellow, brown and inky seas owe their appearance to the accumulation of large masses of sea-weeds, from the gigantic Algee, which fringe the shores of oceanic islands, to the microscopic Diatoms; but almost as frequently the discoloration is caused by myrisds of animal organisms collected in shoals at the surface of the ocean."

Vertigo, Hysterics, Convulsions-all nervous disorders in fact-are cured by Samaritan Nervine.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, o can be ordered through, the office of the RELIGIO-PHILO PHISOCAL JOURNAL.]

THE AGNOSTIC ANNUAL. 61 Pages, 1881, London: H. Cattell & Co., 84, Fleet Street.

Prof. T. H. Huxley invented the word "Agnostic" to denote people who, like himself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of amusement to him to watch the gradual acceptance of the term and its correlate, "Agnosticism," until now Agnostics are assuming the position of a recognized sect, and Agnosticism is honored by especial obloquy on the part of the orthodox. Thus it will be seen that he has a sort of patent right in "Agnostic" (it is his trade mark); and he can state authentically what was originally meant by Agnosticism. What other people may understand by it, by this time, he does not know. If a General Council of the Church Agnostic were held, he thinks he would be condemned as a heretic. But he speaks only for Prof. T. H. Huxley invented the word "Agnostic" be condemned as a heretic. But he speaks only for

himself in endeavoring to answer these questions:
1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or be-

2. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole, the "bosh" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy

does not.

3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle the verdict of science is "Not proven." But true Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which, "are not dreamt of in our philosophy." The theological "gnosis" would have us believe that the world is a conjuror's house; the anti-theological "gnosis" talks as if it were a "dirt-pie," made by the two talks as if it were a "dirt-pie," made by the two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond

The following named persons besides Prof. Huxley, are among the contributors: P. A. Taylor, M. P., Prof. F. W. Newman, Eugene Macdonald, Prof. Ernst Hackel and George Chainey.

MORAL EDUCATION; ITS LAWS AND METH-ODS. By Joseph Rodes Buchanan, M. D. Price

This is indeed a radical work,—radical, we mean, not in the popular and bad, but in the true and proper sense of this word. It goes to the root of the subject it undertakes to discuss. It deals with fundamental principles and in an intelligent and management. damental principles, and in an intelligent and mas-terly manner, and points out with great clearness and rare philosophical, almost prophetic, insight, the normal and sure results both of their intelligent application and their careless or ignorant neglect. The title of the book gives one but a faint and imperfect idea of its intrinsic value, of its breadth, depth, com-prehensiveness, felicity of illustration, and abundance of carefully-collected facts bearing upon its lotty theme,—for no theme is more lofty than that of edu-cation, reconsided in its wide and true carees as the cation, regarded in its wide and true sense, as the author of this work regards and treats it. Nor is it possible to convey, in a brief notice of the work, any adequate idea of its high wisdom, and its immense practical value to all educators who are not so deep-ly wedded to old theories as to be unable to give to new ideas and new methods a candid consideration. The reviewer has read every line of it with closest attention and absorbing interest, and, although be has read many other works on education, he gives it as his unbiased judgment that this volume by Dr. Buchanan contains more, and higher, wisdom on this great subject than all the others combined. It should be in the library of every family and every teacher in the land, from the kindergartner to the college and university professor,—yes, and should be carefully read and studied by them, and by all who are interested in human culture and the true progress of our race.—Journal of Education.

erts, 306 Chestnut Street. Chicago: S. A. Maxwell & Co. Cloth, \$1.50; paper, 75 cents.

This book was written for an object and that is a good reason for its existence. The aim of the author is to teach a sensible moral lesson, and if he is flor-dly sensational in his method, he is entirely successful in impressing it vividly and irrevistibly on the

ful in impressing it vividly and irregisting on the mind of the reader.

The work seems to have been inspired by Dumas's drama, Camille, but, says the author, "Dumas seems to think that the only way a woman who errs can atone is by love and death. We believe that a better way to atone is by a life of repentance and practical goodness." This is emphatically sound sentiment. The book as a whole is healthy, and will benefit instead of harm, although while reading the first few stead of harm, although while reading the first few chapters one feels impatient with the heroine and her lax philosophy. She appears as a gay Parisian, but her talk makes us think of home sophistries. Her first practical application of her principles was an eye-opener which made her an angel of purity, and of mercy, blessing and reforming her wayward sisters ever after. Our judgment is "erring, yet

LIVING IN FLORIDA. By Mrs. L. B. Robinson. Louisville, Ky.: Home and Farm. Price, paper,

25 cents We have received from Home and Farm a neat pamphlet containing the letters of its Florida correspondent, Mrs. L. B. Robinson. These letters are valuable because they truthfully describe all the difficulties new settlers in that State must expect to encounter and they give just the information about every-day life which cannot be obtained from official reports or pamphlets published by land agents. Everyone interested in Florida ought to have this

Books Received.

TEA AND COFFEE: Their Physical, Intellectual and Moral Effects on the Human System. By Dr. Wm. A. Alcott. New York: Fowler & Wells. 16 mo., 118 pages; price 25 cents.

WENDELL PHILLIPS: A Commemorative Dis-course. By Henry Ward Beecher. New York: Fords, Howard & Hulbert. Price 10 cents. OMPULSORY VACCINATION IN ENGLAND

With incidental References to Foreign States. By William Tebb. London: E. W. Allen. Price one shilling, (25 cents).

Magazines for March not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: From Moner to Man, by Frances Emily White, M. D.; College Athletics, by Prof. E. L. Richards; Green Suns and Red Sunsets, by W. H. Larrabee; The Ancestry of Birds, by Prof. Grant Allen; Mexico and its Antiquities; The Remedies of Nature, by Felix L. Oswald, M. D.; Study-Physiologically Considered, by Dr. P. J. Higgins; Fashion and Deformity in the Feet, by Ada H. Kepley; On Rainbows, by John Tyndall, F. R. S.; Science versus the Classics, by Prof. C. A. Eggert; The Jury System, by Henry H. Wilson; The Chemistry of Cooking, by W. Mattieu Williams; Science and Sefety at Sea by Pichard A. Prostor. and Safety at Sea, by Richard A. Proctor; Sketch of Ormsby McKnight Mitchell; Cor-respondence; Editor's Table; Literary Notices;

Popular Miscellany; Notes.
St. Nicholas. (The Century Co., New York.)
Contents: Frontispiece, "A Stampede;" Among
the Mustangs; Eli's Education; The Little Girl who wouldn't say "O;" Blown out to Sea; Doctor Sophia Edith's Office Girl; The Weary Page; Whose Scissom did it? The Coast-Guard; The Land of Fire; An Alphabet Menagerie; Girl-Noblesse; Her Name: The Browniee' Balloon: Winter Fun: Historic Boys: The Wind-Flower; Wong Ning's Ideas; For Very Little Folk; The St. Nicholas Almanac; Jackin-the-Pulpit: The Letter Box.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece—The Sweetest Face bent close; Her Angel; The Ballad of a Sad, Bad Girl; The Stampede in the second Dormitory; The Carlisle School for Indian Pupils; The Baby's Revery; A Brave Girl; Bertie's Ride; In a Roman Street; The Weaver of Bruges; A Double Masquerade; Æsop's Fables Versified; Queen Elizabeth's Schoolmaster; An East Indian Wizard; The Procession of the Zodiae; In No-Man's Land; A Fairy's Bonnet; Why he was Whipped; Unsatisfied; A Squall; Tangles; Music; Tales of the Path-finders; In Case of Accident; Little Biographies; Ways to do Things; Anna Maria's House-keeping; Days and Nights in the Tropics; What to do about it.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Religion—A Retrospect and Prospect; A Florentine Tradesman's Diary; Post Mortem; Earthquake Weather; Old Lady Mary; Tragedy in Japan; The Soudan and its Future; Personal Recollections of Gambetta; Old Writers and Modern Readers; Scraps from the Chronicles of Venice; A Visit to Philistia; The Tedium of Truthfulness; Helen's Tower; The Possible Suspension of Old Age; Senilia; Prose Poems by Ivan Turgenief; The Old and New Cynics; Liszt; Literary Notices: Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Von Moltke; The New Washington; Henry Irving; The Ideal; The Next Presidency; Old Public Buildings in America; Song; Count Von Moltke; The Voyager; The Suppression of Pauperism; Byron at the Cell of Tasso; An Average Man; The Cruise of the Alice May; In Primeval Wood; How Love Looked for Hell; Notes on the Exile of Dante; Visions; Dr. Sevier; Mrs. Finlay's Elizabethan Chair; A Hunt for the Nightingale; Topics of the Time; Open Letters; Bric-Brac.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: St. Paul's Cathedral; The Fate of the Nep-tune; Apart; The One Fair Woman; The Lost Art; Answered; Home and Society; Editorial; Marginals; Publisher's Department.

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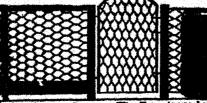
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Dr. Smyth and Elizabeth Stuart Phelps's New Book.

For many years it has been a curious spectaelo to the enlightened, unprejudiced thinker to see theologians using their reasoning powers to belittle and stifle the reason of others; doctors and laymen alike in the church have considered it a duty to preach against the use of unsided and uninspired reason. Recause it was used often to expose false systems of religion, and was opposed to so-called rovelation, and because it was held to be irreverent and impious, therefore it was always feared that this thinking principle, if allowed to show unreason and unsoundness in the church, would let in so much light that the foundations might be put in jeopardy; and also that many would follow and think themselves out of the old doctrines, in regard to God and his government of man. So wedded have men become to false doctrines and institutions that have been baptized "sacred," that they have come through inherited formalism to undervalue the real divinity in human nature.

A late instance of the decrial of discussion on these questions, is that of the Rev. Anson Smyth, D. D., in the New York Evangelist. He says: "Debates upon these subjects give me no satisfaction," and yet he discusses them freely in a full column and a half of that paper. His article is entitled "Heaven," and is called out by Elizabeth Stuart Phelps's new book, "Beyond the Gates." He declares it contains things he cannot approve, still it is "apparent," he continues, "that none but a soul permeated with love to Christ, and with a desire to do good, could have written it."

He gives a picture or two, in the outset, of the New Jerusalem, as described by "our blessed Lord in his Gospels," thinks them singularly beautiful and impressive of a hereafter of happiness awaiting those on earth who have served God; and notes that Jesus repeats the idea with emphasis in the closing chapters of the Bible. These descriptions of paradise, he is in doubt whether to receive in a literal or figurative sense: and questions if heaven is indeed a locality or only a spiritual condition. There is a view can be no doubt, but the struggle is unmistakable between this hunger and the dogmas in which he has been educated, and which have so long ruled both reason and aspiraand cares to know nothing of the employments or the character of the enjoyments "of the saved".... "more definitely than we are taught in the Word of God," and yet acknowledges that within the week he has been "deeply interested" in reading Miss Phelps's book. "It is a work of fiction," he says, "but most cultured people hold her writings in high regard." The readers of the Evangelist need not be told what she has written during the last twenty years. He says she is not regarded as sound in her theology: "Things which orthodox people fully believe as God's unerring truth, she treats here and there. now and then, with a degree of lightness and disrespect almost sufficient to call the spirit of Moses Stuart back to Andover, to teach her better theology and better manners." What | ily, verily, I say unto thee, we speak that we if the instructed and enlightened spirit of | do know and testify that, we have seen." Why this ancestor were really inspiring Miss "receive not our witness?"

Phelps to teach this new faith which confers so much joy and comfort on the human race at this time? How surprising it would be to Dr. Smyth to be convinced of it! And yet it is in perfect consonance with the utterances and workings of "the spirit" and of the illumination of individuals here, by the persuasive and intelligent influence of friends in the world of spirits. And if we are ignorant of it, or, if we do not desire it, it may be so nevertheless. The JOURNAL does not urge this point in this case, but Dr. Smyth's statement suggests the thought and it is not impossible, nor at variance with rational law.

The Doctor refers to "The Gates Ajar." and

says it "was read with intense interest by thousands, though by many not with entire approval." Why? Only because it conflicted with preconceived opinions; probably with regard to endless happiness and misery. He "takes no interest in many speculations of many people concerning heaven, which are not clearly warranted by words which have come to us from heaven." Oh! how many messages "from heaven" are disregarded, ignored, scoffed at! Like Rhœcus, men are lured by pleasure or controlled by fear (either of future punishment, or of the ridicule of their fellows) and are swallowed up with material pursuits, so that there is no time to listen to the Voice! No time to receive the blessings!

The Doctor says in regard to "The Gates." "her materialistic views of heaven met the sharp criticism of the most serious-minded of her readers." Yet he has been impressed with the grandeur of the "city with walls of precious stones, with gates of pearl and streets of gold." With the "trees of life that border the beautiful river which flows through this city;" and "the impressions left in all serious minds, by the words of Jesus, are of joy, holiness and glory." It is true he does not know whether to receive these literally or figuratively; but when he doubts "whether material objects exist there," one is reminded of an old "infidel" theory, once frequently, and sometimes now brought out, that when we leave this world, "we are all merged in the great ocean of mind." So with no material objects, we could not cognize or see presence; and hence, as far as recognition of friends is concerned, we should not exist; for thought has an embodiment here, and the spiritual philosophy teaches it has, in the unseen world.

The Doctor relates some of the experiences given in the book (which each can read for himself) and does so with fairness as well. as with evident admiration; but throughout his article, one can see and feel first the attraction of the truth, and then the repulsion induced by the rooted error of a false religion. In the beginning the free-thinking reader will be amused by his assumed indifference to the conditions of the future world as considered by those outside the church, and in the end saddened by his denials of real good received from the book. "except the duicken ing of our impressions concerning the world to which we go;" and "the helps to appreciate the terrible character of sin;" and "that it makes all worldly ambitions appear infinitely unworthy of the care of an immortal soul;" and "it stimulates to Christian activities." Well, it may be asked, what could be nobler? Are not these the serious aims and needs of serious and thoughtful men and women everywhere? "Those who love the Lord will be greatly assisted by reading it," says Smyth. "though there are parts of it that had better been left out."

He gives at some length the story of a Magdalen whom the heroine met "Beyond the Gates," and whom she was unprepared to meet in heaven; but the wanderer tells how "the Master" met her, how he taught her, and never reminded her of the sinful life she had led; and that "he never by word or look let her feel ashamed in heaven." But the Journal should say here, that the heroine had met and persuaded this Magdalen when on earth, and while it did not change her at the time, the words left a memory and an impress which had their effect at last.

Dr. Smyth relates the circumstances of fever under which the heroine falls into the trance when she leaves her body, and cautiously makes comparison between them and those under which Tennant of New Jersey. had similar experiences. He says, "Those who have read and believed the account of William Tennant of New Jersey, the friend of Whitefield, who for days lay in a condition to these questionings which shows an earn- of apparent death, and which time his spirit est hunger, not only for insight, but for was in heaven, cannot deny the possibility of knowledge. That his heart is importunate, such things." Why does not the Doctor tell like the hearts of many around him, there | the readers of the Evangelist what he "believes" in regard to William Tennant's visit to the Spirit-world? What holds him back from frank speaking? And why, if such things are to him true and attractive, and if tion; for he tells us that he knows nothing | they answer the seeking of men's minds and hearts, does he not admit and make reference to like experiences of men at this hour. and of women; aye, of children, for "out of the mouths of babes and sucklings" also, "has He perfected praise;" and more, has not this preacher who is many times in a year called to the sick and the dying, some testimony of his own or testimony of those departing from earth, that angel friends come to meet and convoy them to the new scenes and activities; and to soothe, tenderly soothe. those they were leaving behind?

It would seem to be far better for all of this fellowship, and their kindred in the orthodox churches, to come boldly up to the Spiritualist's "anxious seat," and listen openly to the voice of Truth saying, "Veri-

Value of the Bible.

No question is receiving more attention to-day in the orthodox churches (so-called) than this; for it is a vital question. All theology depends upon it. Every doctrine appeals to the Bible for support, which is probably the chief reason for so many conflicting doctrines being held and taught. There are those who hold that the words (though in a translation) are sacred words, God's words, infallibly true, no matter if wrongly copied from original MSS., or falsely translated; that the punctuation is divine, though only three hundred years old; that every promise made to the Jews belongs in a different sense to all Christians: that its science, its geography, its system of medicine, everything but its condemnation of usury, is divinely perfect, meant for all time.

There are others who attack just as absurdly as the preceding class praise. They talk of its indecency. So it is, in the sense that a medical book may be kept from the young, because it details physiological facts not necessary for them to know then; they say its science is false, that the book abounds in contradictions of itself; that it is filled with all evil things. So the two armies stand opposed, engaged in slinging epithets at each other, while each persistently refuses to examine such proofs as the other side proffers in support of their cherished opinions; and thus the armies have stood for years.

But another class, who cannot join in the unreasoning worship of one class nor the foolish abuse of the other (testing the Bible by all the light of to-day, in spite of the cry that testing implies doubt and he that doubts is damned), find much that is valuable in it, also much that is valueless; a great body of divine truth, a large quantity that they doubt, and some things that they positively refuse to accept. Most of the prosecutions for heresy in the church have come from new views of the authority of the Bible. In the beginning of doubting, it is the doctrine that is doubted, but only because one doubts that on which it rests.

In different parts of the country, preachers are defining their position in regard to the Bible, and conversations with ministers, generally reveal a much deeper doubt than is suffered to appear in public utterance. The Bible is on trial before the community. It is no longer a finality. Men are coming to the conclusion, that either the Bible is not inspired, or that inspiration does not insure absolute truth; though few theologians have advanced far enough to perceive this last truth, that the Bible is inspired, but not, therefore, of necessity, true. To this they will come in time. Rev. Dr. Thomas, of this city, preaching lately on "The Bible-its Place and Value." after a close analysis of the general virtues of the Bible, says:

"And now, further, through all the long period covered by the Old and New Testaments, there is a clearly marked development of doctrine. The idea of a living God, anlounced in the deximility and commitmed i the patriarchs, was largely lost during the 400 years of bondage in Egypt. The legisla-tion and ceremonial worship under Moses, sought by object-lessons to restore this knowl edge, and to throw into the minds of the people the thought of purity. There is a clear advance in this knowledge and worship in the teachings of the prophets, where the emphasis of all is carried beyond the offerings of sacrifices upon altars to the offering of the life in the service of God, and the inward purity of the worshiper. And then in Christ God is manifest in the flesh, and the King dom of God becomes a kingdom of principle of truth, and love within. The Jehovah who dwelt in the 'Holy of Holies' in the Tabernacle is revealed in a divine life; revealed as a spirit and declared to be the "Father of the spirits of all flesh.' And when this special form of manifestation has prepared the way, the Day of Pentecost the Holy Spirit is sen forth, and God becomes imminent in all things and all places are temples of worship And with this progress of doctrine and this transition from the outer forms to the inner substance and life of religion the veil is lifted from the future—eternal life is seen as a present fact, the life of God with men and in their hearts; and thus immortality becomes fact; men are in eternity here—their lives take hold on eternal principles, and hence death ceases to be death in the old sense, and is only a 'sleep' or 'change' by which the 'mortal puts on immortality.' And along with this the whole scene of earth, its laws of righteousness, of rewards and penalties, its training, its education, is carried over into the world to come.

"And now what shall we say of such a Book? Is it all inspired? Is it all the liter d word of God? No; we cannot say this. The Bible itself makes no such claims. Our text says: 'All Scripture is given by inspiration of God'-referring, of course, to the Old Testament, for the New was not yet compiled. But the revised version says: 'Every Scripture inspired of God,' and this is the true transla-

"Development"-who develops. God or man? Does God reveal an imperfect or incomplete truth, which is consequently a falsehood? Or does he reveal a great truth, which could be uttered only so far as men were able to grasp it? Did a better conception of God grow because of fuller revelation of the divine, or of greater capacity to receive the divine? Dr. Thomas well says: "It was not the book that was inspired, but the men." But a man inspired is only a man intensified, and he must of necessity speak or write according to the laws of his being. If he know nothing of grammar, God through him must speak ungrammatically; if he speak of science, it must be the science of his day; he is quite likely to speak of the whole world, and mean only the provinces he knows of and to utter. only with intense emphasis, the theology he has been trained in. Spiritualists get illustrations and proof of this every day. "Scripture is profitable for reproof," etc. Yes; so is every record of man's act, opinion or emotion relating to spiritual things. All sacred books, that is all books so considered, help in the progress of the world. All books that deal | zation of a "World's Peace Society."

with spiritual experiences of men are valuable, and no book is so rich in these as the Bible. Its "place" is in all our homes-its "value" just what we can get out of it, and we get out of it always what we put into it.

The Religion of the Comn.

This heading of a sketch of one of Dr. Taimage's sermons rather startles one at first. A religion with death for its inspiration, that belittles life to exalt death—is there such a religion? Yes, it is true that such a religion is taught, for Sabbath after Sabbath the declaration is made that death ends all progress: that a life may be filled full of sin, but if, at the last, one does but "look to Jesus," he is saved, and death prevents his ever falling from grace thereafter. The good men of earth, the only ones who really perceive how very far they are from even such approach to perfection as is possible for them, are taught that death shall suddenly make them fit for a heaven into which nothing "that defileth or maketh a lie" can enter. To such teachers the short life of Jesus, so filled with love of humanity, so marked with self-sacrifice, so divine in its love for the poor and suffering, is of vastly less account than his death, his resurrection-not his birth, the real basis for the sinner's hope, the church's existence. The awful nature of death, not the grand problem of life is the pet theme, the thought to which all other themes are forced into relation-a veritable Religion of the Coffin. Nay, some even oppose cremation, because they say the Bible demands a coffin for the body. Some sprinkle holy water on the coffin, and consecrate the ground in which it is placed. Holy coffins, in a holy place, it is supposed will give special distinction to the dead bodies they contain, when the body shall be raised again, perhaps some thousands of years from now. Who teaches this religion of the coffin? Thousands of ministers in this country alone, and there is due care taken that the supply shall not fall short. Every young man in the theological seminaries is taught to continually present only to prepare for death. If one demurs and death is but what Job calls a "change" while It seems to a heathen, therefore, quite probathe life goes on forever, he is suspected of rationalism, or of some other heresy. So the work goes on year after year. If a

bad man dies, peacefully and calmly, they "dies in hope," it is a "victory over death:" and this same victory over death they are never sure of achieving; at the best, they only hope for it. The chief use of a man's life is that he may die. Some of our millionaires, who build massive tembs to render it certain that their bodies shall be preservof the Cossin has upon them. Sometimes it King, has altogether the best of the affair. is the only sign of religion they display. But the heretic, who should hint that the bodies they are so careful of, were made up from particles of many other bodies, and that as each must have his own, despite the massive tombs, in the only resurrection taught to and believed by them, they may be so despoiled as to have literally, "not a leg to stand

Spiritualists know this Religion of the Coffin to be a false one. They preach eternal life, deny the possibility of eternal death; know that it is the life here that determines the character of the life that shall eternally be. To make this section of our life noble and pure, so that the beyond shall be bright and glorious, is surely wiser than to accept of death as a Savior, or to suppose that a heaven we have not won is possible, or would be endurable if possible. And the friends who have passed through death, as they come back to us, preach ever, along with the glad tidings of immortality, not a Religion of the Coffin, but one of life reaching on through eternity-life, which means doing, loving, serving, growing, forever.

Short! Shorter!!

Again attention is called to the imperative necessity of making contributions to the Journal's columns less wordy. More than half the matter published in the eleven thou sand newspapers of the United States could be suppressed without destroying a sentence needed to preserve the completeness of the text. Those who write for the press will, if they try the experiment, soon learn that a short article of a column or less, from which all superfluous verbiage has been eliminated. meets with an earlier publication and a far wider reading than if longer. Unprofessional writers often furnish matter of intense interest and great value; such writers are to be encouraged; but the JOURNAL asks that they will for their own good, re-write their communications before offering them for publication. The success of some of the most influential writers for the press lies in the self-imposed discipline herein indicated. Again, an article two columns in length may be shorter than another not half as long. This we say because sometimes when kindly hinting to a correspondent the need of greater brevity, we are reminded that some other contributor has occupied far more space. We invite most cordially, all our readers to furnish short, compact contributions. A quarter of scolumn giving one fact or making clear a single thought, is as much credit to the writer as a whole page, and far more apt to be read and remembered. Don't forget this!

The National View of Washington, D. C. takes strong grounds in favor of the organi-

Mr. Leonard Howard, who passed serenely to spirit-life at St. Charles, Ill., February 21st, was born in Sharon, Windsor County. Vermont, August 13th, 1805. In November, 1812, his parents removed to the town of Scipio, Cayuga County, N.Y., where his father died in 1818. Soon after this event he was apprenticed to Enoch Coburn, a mason and bricklayer, with whom he remained until he at mined his majority. In January, 1828, he married Caroline E. Smith of Buffalo. In 1836 he emigrated to Illinois, where he has resided up to the time of his death. He leaves a wife and six children, three sisters and one

brother, and a large circle of friends. Mr. Howard was a devoted Spiritualist, and his wife and one daughter (Mrs. Bishop, of this city) being excellent mediums, he had ample opportunity to become familiar with. the teachings of exalted spirits, and therefore he learned to regard death as a natural change-simply consisting of casting off the material body and assuming one specially adapted to life in the Spirit-world. He passed away, fully realizing the sublime fact that several of his own children who had preceded him, would stand ready in spiritlife to extend to him a cordial and affectionate greeting. The funeral was largely attended by the friends of the deceased and the public generally, all of whom could attest to his many sterling qualities.

On the 6th page of this issue will be found a brief extract of the funeral address delivered by Hon. Joel Tiffany, who while speaking, saw the spirit form of the deceased standing forth radiant, happy and cheerful, apparently rejoicing in the great change that had taken place.

Brother Curry's remarks at the late minis ter's meeting, as reported by Dr. Adam Miller, the stenographer, and commented upon by Brother Thomas, seem to have stirred the Methodist bile most dreadfully; indeed, quite universally so to speak. To weaken the effect of the stenographic report, it is claimed by the veracious editor of the N. W. Christian Advocate, that Dr. Miller is a bungler the importance of death. Life! oh, that is and not an expert. We have seen the testi... mony of Dr. Miller's pupils to the effect that shows a sense of the importance of life, of in an incredibly short time they had become the need of doing well, of living rightly, that | able to report one hundred words per minute. ble that one who can advance a student at such a rate, ought to be able to follow a Methodist minister, even when the reverend gentleman is going at so unusual a pace as call it "brutal indifference;" if a believer to rattle the end-board out of the Methodist wagon and run beyond orthodox limits, into the track of liberty of thought and spirit of

The Saratoga Eagle has given up consider. able space to the Curry controversy, quotations being made from the Religio-Philos-OPHICAL JOURNAL and Christian Advocate: at ed without mixture till the resurrection-day, the present stage of the discussion the Spirit give good evidence of the hold this Religion | ualist correspondent of the Eagle, Dr. G. W.

GENERAL NOTES.

Dr. Henry Slade, the slate writing mediun, is at Jacksonville, Florida.

Mrs. L. A. Pearsall of Disco, Mich., will lecture in the M.E. Church at Ottokee, O., March 23rd, at 10:30 A.M., and also in the evening. We have received a fine cabinet photograph of Dr. J. K. Bailey, which we place with our collection and return thanks.

Anna Eva Fay, the notorious, itinerating swindler, has lately been beguiling the people of Texas.

St. Joseph Missouri papers give glowing accounts of B. F. Underwood's lectures in that city, and say he spoke to crowded houses.

The scaffold on which John Brown suffered death has been found at Charlestown, Va. It had been converted into the back porch of a house.

Mrs. C. Fannie Allyn has again entered the lecture field, and is engaged for March and April. Her permanent address is Stoneham. Mass.

Hudson Tuttle's brief contribution on the second page will give new hope and comfort to many a sorrowing heart. We recognize in the touching lines, the record of a family most dear to Spiritualists.

On Friday, February 8th, Emil H. Neymann of Boston, passed to spirit life. His energies were always enlisted in the cause of reform. Thaddeus B. Wakeman officiated at the funeral.

Samuel Watson writes that Spiritualists are active in Memphis; they have rented a good scance room and a comfortable hall which is being fitted up. He says genuine mediums and lecturers will be welcomed.

Foote, the editor of the London Free-Thinker, lately completed a year's imprisonment for the crime of blasphemy. Bradlaugh and 2,000 sympathizers met Foote at the gate of the jail.

Mrs. E. S. Silverston requests the JOURNAL to announce that she is now located at No. 190 So. Peoria street. She holds public circles every Sunday evening for tests, and gives private sittings daily; also exercises her healing gifts when desired by the sick.

At their meeting lately the Presbyterian ministers resolved that a great many Sunday institutions—some of no use, some of doubtful benefit, and others of very generally conceded necessity—should be abolished.

H. B. Willcox, of Boston, Mass., (connected with the Mrs. C. M. Morrison's spirit band) writes: "Your article under heading, 'The Burdens of Spiritualism,' in late JOURNAL, is A 1. These barnacles must be scraped off from the body of Spiritualism, that the world may behold the beauties underlying the great laws of life here and hereafter. I personally know pretended clairvoyant healers who prescribe mandrake in the same quantity that they do wild cherry bark."

Sir Samuel Baker pronounces Soudan "the granary of the world," and urges that as a reason why England should take possession of it. He says "If the Soudan were in English hands in a very few years you would be en- present address is Fort Scott, Kan. tirely independent of the United States both for cotton and corn."

The Democratic Republican of Hamilton, N. Y., says that "James G. Clark, the poetballadist, and author of some of the finest lyrical poems ever published, retires from active concert life next month, to take a responsible editorial position on the Minneapolis, Minn., Spectator."

A singular phenomenon has occurred several times this winter; especially when the thermometer reaches zero do we notice it. We receive letters from Los Angeles in Southern California, that land of perpetual spring, so laden with the perfume of violets that it is perceptible all over the room, and yet not a violet is inclosed in the letter, and it has been at least five days upon the road. One received from Mr. W. L. Clark the past week, was especially noticeable.

Prof. Buchanan contributes an able article on mediumship, which will be found on the second page. We wish the readers of some other Spiritualist papers could see and study the advice the Professor offers; the Journal's subscribers, the most of them, are already well disciplined in these matters, and will be doing good missionary work by calling the attention of their friends who are so unforfunate as not to be subscribers.

Rev. Duncan McGregor, like many another brave Scot in the past, is making things warm for some folks. He has the nerve to make a good heretic, and we give place on the second page, to an excellent condensation of his views, which, while not as radical in some respects as those held by most of the JOURNAL'S readers, are most significant, originating, as they do, within the Baptist fold.

W. J. Atkin of Moniteau, Mo., writes: "I am well pleased with Sidartha's articles; they are the best I have ever seen on that subject. I may think so, though, because I have had an idea in that channel for a long time. The whole law of religion is to be found in man. In every other branch of science we go to the organism to learn the truth and the laws governing it. Why should it be otherwise when we come to man in his entirety. Glad to see the subject written up through the JOURNAL"

II. S. Holcomb of Shenandoah, Iowa, has an article on "Free Agency," in a late number of The Republican of that place, in which he is evidently criticising the position of some minister. He takes the position that there is no such thing as "free agency" or "liberty of choice." He says: "If Infinite attributes don't imply absolute sovereignty, then I will give up all claims for logic; and she could not bring herself for a long time if absolute sovereignty don't preclude the to believe in the existence of the Deity, and idea of free agency on the part of the creat- was only led to do so at last by the efforts ed, then I give it up again." Thousands of of a Scotch divine. tons of good paper has been spoiled in discussion of this vexed question.

Capt. H. H. Brown occupied the platforms at Newburyport and Haverhill, Mass., the Sundays of February, and gave week day lectures at Putney, Vt., and Salisbury, Salisbury Centre, and Franklin, N. H. He was at Freeville, N. Y., March 2nd, and will be in that section till March 10th. March 16th he will be at Amesbury, Mass.; the 23rd probably at Newburyport, and in Boston March 30th. He is ready for week day work any evening and also for an engagement in forenoons and afternoons of the 30th and 31st. He will be at Lake Pleasant from August 9th to 15th, at Queen City Park, from Aug. 15th to 22nd; dates at Onset and Sunapee camps are not determined. Open to engagements from May 1st to July 31st. Address 512 Quincy street. Brooklyn, N. Y.

The Quakers of Logan County, Ohio, do not worship with the quietude usual to their denomination, but are holding revival meetings of an exceedingly demonstrative character. Noah McClain, the evangelist, who has brought them into such a state of excitement, is a negro. He is described as a wonderfully magnetic orator. The daily exercises last with brief intermissions, from 10 o'clock in the morning till past midnight. The wildest of camp-meeting scenes are here exaggerated. Peculiar attacks of coma are common among the converts. One young man, an atheist, deflant and shockingly profane, fell suddenly insensible, and lay so for two days.

The Saratoga, N. Y., Eagle, says that nearly three years ago, Mrs. B. J. Barber of Ballston, met with a fall and broke some of the smaller bones of her ankle, which prostrated and prevented her from walking. Physicians failed to relieve her. She was in great pain. Outward applications were made with liniments, but they did not reduce the inflammation or swelling. This condition continued without relief until the 16th of last September, when she called Dr. W. B. Mills of Saratoga, to treat her. He operates by the laying on of hands, and after five applications she laid her crutches aside and walked with a cane all about the house, and after twelve treatments she was able to get up out of her chair and walk all over the house without a staff, doing considerable work. Now she can walk without assistance.

The 21st of October, 1875, Victoria attended the funeral of John Brown's father at Aberlgeldie. This is how she refers to it in her book: "When the coffin was being taken away she (Mrs. Brown) sobbed bitterly. We took some whiskey and water and cheese according to the universal Highland custom, and then left, begging the dear old lady to bear up." She also tried to comfort "my good Brown," who was not inconsolable. Her Majesty seems to have a weakness for Scotch whisky.

The Pope has congratulated King Humbert upon his escape from assassination.

G. H. Brooks lectured at Mound City and Pleasanton, Kan., to good audiences. His

A friend sends us \$1.25 for the poor fund. for which we thank him. It is a worthy cause and should be sustained.

Dr. N. B. Wolfe, of Cincinnati, is making his annual visit to that delightful winter resort, Jacksonville, Fla., where he owns a fine hotel, the Windsor.

Mrs. Maud E. Lord is to spend a month in Congressmen who need to know of a hereafter and that they can't escape.

Woman's Suffrage Association is the name of a new incorporated company in Nebraska. It will publish the Woman's Tribune, edited by Mrs. C. B. Colby, at Beatrice, Nebraska. Terms, \$1.00 per year. We have on file for publication interesting

contributions from Gerald Massey, Wm. E. Coleman, W. I. Gill, Alexander Wilder, Dr. R. B. Westbrook, Charles Dawbarn, and others, that will appear in the Journal in due Fred Douglass has married a red-headed

white girl. 33 years old. We have no further use for him as a leader. His picture hangs in our parlor; we will hang it in the stable. Pittsburg Weekly News, (colored people's pa-

If there was, as Mr. John de Morgan asserts, a secret marriage between Victoria and Brown, it must have been an illegal and therefore invalid one. Her Majesty could not have married a subject without the consent of Parliament.

Many Christians have been massacred in Annam since the beginning of January. The Annamite Minister of War is implicated, The Chinese Viceroy, prior to the capture of Sontay, ordered the Black Flags to murder every Christian in the city.

Feb. 24th, at Haverhill, Mass., Capt. H. H. Brown officiated at the funeral of Maude Estelle Kimball, child of Mr. and Mrs. Warren A. Kimball. The exercises harmonized with the theory and sentiments of the harmonial philosophy.

Mr. Salter's lecture, published on another page, is worthy of careful reading. Our city readers will do well to go and listen to this earnest speaker occasionally; he lectures every Sunday morning at Weber Hall, Southwest corner of Wabash Avenue and Jackson

Mr. Bradlaugh's parliamentary colleague Mr. Labouchere, thinks it strange that the British Commons should refuse to permit an atheist to be a member, considering that it voted a good-sized annuity to the late Princess Alice while, as she explains in her book,

Mr. Labouchére once came across an aged physician at New London, Conn., and asked him why he lived there. He said that he had visited grave vards in all parts of the world, and noted the average age at death. Having found that the average was highest in New London, and being desirous of inhabiting this planet as long as possible, he had taken up his abode there. The only real test of the salubrity of a district is its death-rate; all else is mere interested theory.

A Mr. Warren, who died recently at Bernardstown, Va., left all his property "to oppose that horrid old monster of kingcraft called religion." He was strictly orthodox in early life, but one of his daughters stole a considerable quantity of his goods and run away with a young man who boasted of his piety. This changed his feelings completely. He planted a butternut tree, and expressed a wish to be buried under it, as he was averse to so-called Christian burial.

W. L. Pettit of Alliance, Ohio, writes: "We are sorry to say that Sunday, the 24th ult., closed our engagement with Mr. and Mrs. J. T. Lillie. There is no other speaker that comes among us, that does us so much good or draws so good houses as Mrs. Lillie. We gave two entertainments while they were here—one with the children and young people, which was a decided success, and one by the choir and young people, a Concert and Comic Operetta. The Operetta was under the management of Mr. Lillie, who makes everything a success that he has a hand in."

It is claimed that a new motor has been invented in this city which is expected to work a complete revolution in the method of generating force to propel machinery. It is said that the engine is of ordinary construction, having its cylinder and steam chest jacketed and so arranged that the aqueous vapor in the jacket and the bisulphide of carbon steam in the cylinder do not come in contact with each other. The cylinder of the engine and the boiler are connected by a steam-pipe, which is inclosed in a pipe which connects the casing of the boiler and jacket of the cylinder. The condenser is the same as that of an ordinary steam-engine, with the exception that it does not have one-fourth of the condensing surface.

A magple has seriously interfered with telegraphic communication between Kapunga and Freeling, in South Australia, not far from Adelaide. For some time the line worked badly, and at last a telegraph operator was sent to examine the wires. After searching for a few miles the clerk found at the top of one of the telegraph posts a magpie's nest most ingeniously constructed. The bird has wrenched away with its beak the wire which bound the line to the insulator, and after twisting the wire in a suitable position | MRS. FRANK LESLIE, Publisher, built its nest there.

.... "Comstock is a pious pup, and yet while receiving a large salary for his scoundrelly services, he leaves his poor old father to live in rags and beggary."—Will H. Kernan in Sunday Free-Lance, Leavenworth.

Will Kernan is not pious, leastwise he don't appear to be: and our imperfect knowledge of zo-ology makes us doubtful where to assign him in the animal kingdom; but we distinctly remember that the aforesaid fire-eating W. K., once borrowed two dollars of us to keep him from going hungry while he rode on a free pass to Iowa. The loan has not yet Washington. Good! There are plenty of been paid, and we will cancel the claim on receipt of an acknowledgment from Comstock's father, that the gentle W. K. has donated two dollars to relieve the wants of a poor old man.

> Owing to the manner in which the advertisement has heretofore appeared, readers have been misled as to Mr. Massey's literary work. Mr. Massey advertises a list of very attractive lectures, but they are not printed; he has come to America expressly to deliver them in person, and hopes to meet audiences in all parts of the country.

> Mrs. Ross of Providence, R. I., whose wonderful powers as a materializing medium. have been vouched for by T. R. Hazard and many others, turns out to be an unmitigated humbug. Next week the Journal may give more particulars.

> > When Doctors Disagree

it will be time enough to doubt the reliability of Kidney-Wort. Doctors all agree that it is a most valuable medicine in all disorders of the Liver, Kidneys and Bowels, and frequently prescribe it. Dr. P. C. Ballou of Monkton says: "The past year I have used it more than ever, and with the best results. It is the most successful remedy I have ever used." Such a recommendation speaks for itself. Sold by all druggists. See advt.

A Beautiful Gitt.

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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, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of Religio-Philosophical Journal, Chicago, Ill.

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Spiritual Meetings in Brooklyn and New York.

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

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinton Avenue, Brooklyn, N. V. Public services every Sunday at 8 and 7:80 P. M.
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Psychic Fraternity for development of mediums, ever Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryke President.

Brooklyn Spiritual Fraternity every Friday evening at 7:30 3. B. Nichols, President. A. H. DAILEY, President. Brooklyn, Sept. 24, 1888. (P. O. address 16 Court St. S. B. Nichols, President. Brooklyn, Sept. 24, 1883.

At Steck Hall, No. 11 East 14th Street, near Fifth 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.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert, President; Dr. Patch,

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. Capt J. David, President: W. J. Cushing. Secretary and Treasurer.

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 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville. President; A. J Colby. First Society of Spiritualists at Saratoga

Springs, N. Y. Will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate. E. HENLING, Sec. H. J. HORN, Pres.

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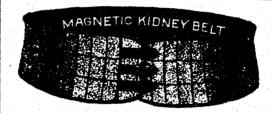
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BY HANNAH TUTTLE.

Just to know our Father's will

Clear and plain; All our duties to fulfil— Blind to gain;

Just to know our lives are true Here below; Never thorns but lilies strew—

Banish woe;
Just to let the sunlight in
Through the gateway of the soul; Free from wrong from crime and sin, Struggle on to reach the goal.

Just to help each other up,

Dare and do; Take away the fatal cup,

Hope renew;
Just to make each shining robe
White and fair

That we meet the loved ones gone Over there.
Just to cause all hearts to thrill

With a love that's all divine, Just to make our lives fulfil God's beneficent design.

Just to have our dross set free As by fire;

Just to raise humanity, Our desire; Just to soothe each breaking heart,

Sorrow riven;
Just to choose the better part,
Freely given,
Weaving in the web of life
Shining threads of golden thought;
Then when ends the battle strife
We shall not have lived for naught.

Resolutions Adopted in Opposition to the Proposed Monopoly in the Healing Art.

At a regular meeting of the Spiritualist society of this city on Thursday, February 21st, the following resolutions were adopted and directed to be publish-

ed in the daily papers of this city:

Resolved, That the proposed law to preventall persons from practicing medicine or the healing art in Iowa, excepting those who have diplomas from some medical college, demands the attention of all lovers of liberty, because such a law, would be a step back-ward toward the antique system of unequal privilege and private monopoly which was supposed to have been overthrown in the French revolution. Resolved, That doctors are born, and not made, and

we regard the old schools of medicine as being monuments of folly, destitute of science or regular sys-tem, being a vast batch of experiments; and in the language of a modern author, the American people expend hundreds of millions of dollars yearly on

doctors, only to break down millions of constitutions.

Resolved, That the American Indian doctor, with his intimate knowledge of wildwood herbs and prairie flowers, is more honorable than the man with a diploma who doctors out of books and depends on drugs which he has no hand in preparing, and which are not only adulterated, but in many cases vitiated

by their stale condition. Resolved, That Jesus Christ united the healing art with religion, and also bade his representatives to heal the sick; the great healers of our own country have been destitute of college-titles or degrees; and we know that the nurses and mediums are not only healers, but instrumentalities in neutralizing to some degree the drug poison which curdles in the veins of civilization.

Resolved. That these resolutions be tendered to the daily papers of this city for publication, and that our senator and two representatives are requested to have them read in each chamber of the Iowa legislature,—Daily Nonpareil, Council Bluffs, Iowa.

Mysterious Occurrences in the Presence of a Corpse.

One night last week while friends were sitting up with the corpse of a lady at a residence a few miles south of this city, some very singular and mysterious occurrences took place. During the night, and while the room was in full lamp light where the corpse lay, the drawers in the bureau began to shake and make a noise, the doors rattled, and the mirror suspended between the upright columns on the bureau began to tilt back and forth. The door opened, and as often as it was closed, until it performed this feat as many as seven times, it would open again. On a table in the room was a plate on which several piece had been placed which were cut through the centre and a case knife left between the separated pieces. This knife began to move and acted as though it possessed the power of locomotion. After watching its anties for some time, it was placed on top of the pies, but refused to be still, and continued for quite time to hop about. Some ladies came into the room to remain while the gentlemen walked out for fresh air, and on their return found the ladies in a terrible state of excitement over the queer movements they had witnessed in the room, and declaring they would not stay in it by themselves. After a time the gentlemen lay down on a bed. Just as sleep began to creep over tired nature the covering was stript off. This was repeated twice by some in isible power. After some minutes had elapsed and the room was wrapped in sepulchral silence, the watchers heard a soft step pacing back and forth in the room, and, although a bright light illumined the room, no object could be seen. Our informant is as truthful and reliable a gentleman as resides in this community, and does not believe in the phenomena of Spiritualism. As the parties do not desire notori-ety, their names are withheld, but if the curious desire to interview them they can get their names by calling at this office.—Riverside (Mo.) Press.

Funeral of Mrs. G. J. Holyoake.

Mrs. Holyoake, of Sudbury, Harrow, whose death occurred at Brighton, was interred at Highgate Cem-etery. Rev. Stopford A. Brooke would have officiat-ed at the chapel—the views of the deceased being mostly in accord with those which characterize his ministry—but he was prevented being present by an unavoidable engagement. As Mr. Holyoake had often spoken at the graves of others, his wife had a wish—the only public one she ever expressed—that a few words should be said at her own. That this might be, Mr. Holyoake himself spoke in the chapel, first reading a letter sent by Mr. Stopford Brooke which, from its beautiful sympathy, was of the na ture of a service. After that, he read from the Second Book of Esdras the remarkable dialogue between the Prophet and the Angel Uriel upon the knowledge and duties of this world, following the words by a short oration upon the three qualities which dis-tinguished Mrs. Holyoake—that of service of others, in which she never thought of herself; that of truth not of speech only, but of conduct, of which she had so clear a sense that the absence of it in others was not concealable from her; that of pride, which was more than self-respect—it was indebtlessness—an independence of obligation which was not a second nature—it was her first, and she had no other. Though called upon early in life to confront alone the death of her first child, to be the sole watcher, the sole sympathizer, and sole mourner at an unattended grave she brought away no murmur. During more than forty years, she never forgot it, and never complain-

ed. It was written of her The martyr's cross without the martyr's cause. The grief, the wrong, without the self-applause; A round of homely duties nobly done,— These were her life, who sleeps beneath this stone.

The service in the chapel being ended, relatives, sons and daughters, and early friends proceeded to the grave, where Mr. C. D. Collet sang the fine hymn of Harriet Martineau, beginning

Beneath this starry arch,

Nought resteth or is still;
But all things have their march:
As if by one great Will

Moves one, moves all,—hark to the footfall! On, on, forever. -London Daily News.

Wms. H. Rielmes writes: At seventy I can scarcely read over the papers and periodicals taken in the family, but I began with the first number of the RELIGIO-PHILOSOPHICAL JOURNAL, and I won't

let go yet.

The Strange Georgia Girl.

Again Coaxing Things Across the Floor in Spite of the Resistance of Strong Men.

Barnesville, Ga., Feb. 16.—Miss Lula Hurst of Cedartown, Ga., has given one of her remarkable en-tertainments in our town. It was a performance that she had previously given in public on several occasions, and that has everywhere been witnessed with the greatest astonishment.

She first held the handle of an umbrella, while four citizens held cords that were tied to the umbrel-la, suspending it in the air. In about two minutes the umbrella began to squirm and twist, and soon the staff was wrenched into two parts, and the umbrella was broken to pieces. Then Mr. Middle-brooks, weighing over 200 pounds, sat down in a chair on the stage. She placed her open hands upon the back of the chair, and presently the chair began to move, and soon Mr. Middlebrooks was thrown upon the floor. Another chair was then placed on the stage, and Col. Murphey of our town attempted to hold it still. She placed the palms of her hands on the seat of the chair and soon it began moving across the stage, and finally escaped from Col. Murphey's grasp and fell on the floor. The same feat was repeated with two men, then with three, and

A rod about six feet long was placed in the hands of a strong man, who was skeptical as to the powers of Miss Hurst. Soon the rod began to move in spite of all his efforts to keep it still. It hustled him across the color in a ludierous manuar. After several sine the stage in a ludicrous manner. After several similar performances with different men, who tried in vain to hold the chairs and rods still, the exercises closed. About five hundred of our best citizens witnessed the performance, and they were convinced that there was no sleight of hand in what Miss

Hurst did.

Miss Hurst was born in 1868 in McMinn county, Tenn. When she was a year old her parents removed to Cedar Valley, Polk county, Ga., where they have since resided. She has gone to school but ten months in her life, but was a remarkably apt scholar while in school. She united with the Missionary Baptist Church when she was 12 years old, and is a devout Christian. She succeeds best in her performances when everything around her is quiet. She cannot bear unkind treatment on the stage, and her strange nowers desert her when the speciators and strange powers desert her when the spectators appear to be unfriendly. When exerting her peculiar gifts she does not know what is happening around ier, and blindly follows the object moving from her. She often has to be caught to prevent her from running off at the front of the stage or against a wall. She is a brunette with long black hair and brown eyes, weighs 125 pounds, and is a modest girl of retiring disposition

tiring disposition.

Her unnatural powers were developed last August. One day she heard a peculiar rattling noise about the head of her hed and told her mother about it. Mrs. Hurst went to the room, heard the noise, and concluded that there were rats inside the bed. She ripped open the bed, but found nothing in it. Miss Hurst became so frightened one night at the noise in her apartment, that she left her room. the noise in her apartment that she left her room and slept elsewhere. A few nights later a young friend of Miss Hurst was spending the night with her, and both became considerably frightened. Mr. Hurst and his wife concluded that the cause of the phenomena must inhere in their daughter.

Lulu was asked on one occasion to sit down on a trunk at one end of the room, and soon the noise was heard about the trunk. Soon after pebbles and specimens of iron ore on the mantel began to move about, and some of them would fall off on the floor about, and some of them would fail off on the floor when she entered the room. Articles of clothing would disappear for two or three days, and then suddenly be found hanging on a nail or picture in the family room. The dishes and cutlery were greatly disturbed when she went into the dining room. She would lie down on a bed, and soon it would move about the room as she willed. Or she could think of some turns oring ever the nates mentally, and the some tune, going over the notes mentally, and the music would be heard from the head of her bed, as

if from some musical instrument. These and other wonderful performances were noised abroad, and people began to assemble in crowds to witness the strange phenomena. The Atlanta Constitution sent a reporter to her home to learn if the reports were true. The reporter was convinced, wrote an account of the affair, and after much persuasion prevailed on Mr. Hurst to take his daughter to Atlanta and give a public exhibition of her powers. Three successful exhibitions were given in Atlanta

Luia Hurst and her parents are plain country peoand they are as much astonished as any one else. They do not believe that it is the result of spiritualistic influences. Spiritualists have written to Miss Hurst, insisting that her strange powers are the re-sults of Spiritualism, but she treats their letters with contempt. The phenomena, it was said at first, were produced by her muscular powers, but physicians at Atlanta and elsewhere have placed their hands beween hers and the chair to be moved, so that only the tips of her fingers touched the chair, but the results were not changed. Others have held her arm tightly above the elbow to ascertain if there was

muscular action, but not one was perceptible. Some people believe she is strongly magnetic, and that the objects she touches become magnetized by her touch, and are then repelled from her on the principle that "like electricity repels like." But a stick placed in a glass bottle, which is non-conduc-tor, will writhe and twist in the bottle when she holds it. The physicians of Cedartown sent this certificate to Mr. Hurst without his solicitation:

CEDARTOWN, Feb. 4, 1884.
Concerning Miss Hurst it gives us pleasure to state
that she is a pure, simple child of nature, the embodiment of truth and honesty, without guile or deception. Of her wonderful performances, we assert that she has done, and is capable of doing, without physical or muscular power, all that her father, who

is an honorable gentleman, claims.
M. F. Liddell, M. D. C. H. Harris, M. D.
E. H. Richardson, M. D. H. Pryor, M. D. W. G. ENGLAND, M. D.

For the Religio-Philosophical Journal. A World's Convention of Spiritualists and Spiritists.

The honorary member, F. Guerin, of the Federation Spirite Belgium, has taken initiative steps for a world's convention of delegates of the spiritistic and spiritualistic societies of all countries, to be held during the present or next year, in a suitable city (for instance, Rome, Italy).

As the successfully carrying through of this protect will require some means, the Belgian societies have already furnished five thousand france, and the Revue Spirite has opened a bank account for deposits of such contributions with the Bank of France.

Dr. B. Cyriax, the editor of a German spiritualistic weekly, thinks that Mr. Guerin's project is a "very timely one, and really a necessary demand of the present age," and as the essential interests of the Spiritist and Spiritualist is identical, delegates of the ocieties all over the world, may convene together. At present it can plainly be seen and observed that the dogmas of the past have more or less lost all their commanding and binding power. The development and results of the study of the natural sciences and the effort of the critical philosophy, have fully pre-pared the way for something of a positive, convinc-ing nature to be used as fundamental basis for anpropological and psychological studies, and for all

kinds of religious societies, congregations and sects.

Let us establish and furnish the proof of a selfconscious life in the hereafter and the morals and eneral happiness of the people will wonderfully

The "eternal" city of Rome would be for several easons probably the most proper or desirable place for the coming convention

From 400 years after Christ till the reformation of "Martin Luther," it was the city of Rome from whence nearly all Christian people of the world were ruled with an iron sceptre; and even from Luther's time till the establishment of the kingdom of Italy, have the Roman Catholics been taught and managed in ways that are often dark and by means that are

often degrading.

It would be a grand event to see the great liberat-ing doctrines of the spiritual philosophy published and disseminated in all languages of the globe from

the seat of the Pope.

In case the Italian government should not grant the privilege of holding the coming convention at Rome, Brussels, the capital of Belgium; the cities of Geneva and Bern in Switzerland; the free city of Hamburg in Germany, would be suitable places. J. A. HEINSOHN.

David Y. Lyttle writes: I knew nothing about Spiritualism till your paper fell into my hands by the merest accident. . I feel a deep interest on the

Remarks of Mr. Tiffany at the Funeral of Mr. Loomard Howard of St. Charles, III., Sunday, February 24, 1884.

(Reported for the Religio Philosophical Journal.

He took for his text the statement of Jesus, "In my Father's house are many mansions." He premised that this need of many mansions arose from the fact, mankind differed very widely from each other, in their social, intellectual, moral and spiritual status; and what seemed suited to one was not always suited to the other, while yet provision must be made for all. He illustrated this diversity of status by reference to the diverse sects in Christendom. He reference to the diverse sects in Christendom. He said that one would suppose, that professed Christians, who were agreed as to the being and existence of a heavenly Father, replete with every perfection, or with perfect spiritual attributes, and were likewise agreed that Jesus, in life and teachings, was a perfect revelator of the means by which one was to find the way to reconciliation and atonement with that Father might be so far agreed, as to need but that Father, might be so far agreed as to need but one mansion to be jointly occupied by all. But ob-servation and experience had taught that this was not so. Protestant Christendom especially, divided itself up into numerous sects because of such differ-ences of status and opinion. Men and women, equalences of status and opinion. Men and women, equally earnest, sincere and prayerful in their search, arrived at conclusions so different, that they could not conscientiously walk together here, in faith, doctrine and service, and found it necessary to build up separate denominations; to erect separate houses of worship and instruction; and, thus, to seek separate mannions in society to maintain and defend such remansions in society, to maintain and defend such religious and theological differences. Thus, the Presbyterian translates the teachings of the Bible in such a manner, as to summarize the same into a set of doctrines constituting the creed of the Presbyterian; and is known as their confession of faith. This creed becomes very obnoxious to another class of men calling themselves Methodists, who have summarized the teachings of the Bible into a Methodist confession of faith, which contains doctrines entirely opposite to the doctrines of the Presbyterian. Therefore, the Methodist and the Presbyterian believers are obliged to build for themselves here separate mansions; and so long as, religiously and theo-logically, they remain Methodists and Presbyterians, they will require different mansions, and if the time ever came when they can occupy the same mansion, it will be when all became Presbyterians or all be-came Methodists; or both denominations cease as such, and become in spirit and in truth, Christians. But there are also Baptist Christians, making the mode of baptism so essential a feature of faith and practice, that they require a separate mansion here; and will continue to require it until either all become Baptists or none are so. So likewise there are Episcopalian Christians who can recognize no spirit-ual authority to teach and administer in the Church, unless it can be traced in a direct line to St. Peter; therefore, the Episcopalian requires a separate man-sion and will continue to require such mausion un-til these differences cease. He illustrated the effect of these differences by an anecdote of the presence of an Episcopal minister at a Baptist communion, where the Baptist minister apologized for not being able to invite the Episcopalian to the communion table. The Episcopal minister replied, that it was of no consequence; because he, as an Episcopalian, could not take the elements from the hands of one not authorized to administer them. You see, a separate mansion becomes indispensable for those who entertain these sectarian differences. Therefore, there must be as many mansions for these theologi-cal Christians, as there are these conflicting differ-ences between them. Now if these differences are earnestly and honestly entertained, and in spirit, those who entertain them, are Christians, these many mansions must be continued until these differences

are outgrown.

But what is true of Protestant Christians, is equally applicable to others. There are in community a very numerous body of men and women who are known as Spiritualists. Their peculiar faith giving them that name, is, that all men are immortal, and that, at physical death, their spirits enter upon a state of the spirits of the state of active, conscious existence in continuation of the present life; and that such spirits, as a part of a spiritual universe, are potentially in communication with spirits in the body; and that these are means by which such communications are made, and the fact of a future existence beyond the grave thus becomes assured. One whose faith embraces these items is called a Spiritualist. He may, in his faith embrace other items making him a Christian, or a Jew, or a Mohammedan, Agnostic, or an Atheist.

There are among us, a large number of religiously minded people, who, in faith and character, are es-sentially Christian. Who accept the teachings of Jesus as worthy of all confidence; who, through obedience of his doctrines, seek completeness of life and character. And there are others, constituting a very numerous class, who have no faith in, or patience with, those who are religiously inclined. They differ from the common Atheist, Materialist or Agnostic, only in the fact that man has a spiritual life which survives the shock of physical death; and which lives on in a future world of spirits. class take great delight in marvelous manifestations of power and of results highly miraculous in charac-To such, spirit manifestations have a charm so far they appeal to the curious, the wonderful, the seemingly impossible—provided they do not summon them to seek a higher, purer, holier and better life than is agreeable to those who delight in self-indulgence. This class make themselves more conspicuous in and before the world, than the class first named, and they are the ones who cast reproach upon the name of Spiritualism, and make it a steuch in the nostrils of all who desire the success of the good and the true. He said that there is as great a variety in faith and character among those denomchristians; and that they differed as widely on questions of faith and practice, and that they, too, required separate mansions in their associations. He said that the deceased, whose remains were before us, was a Spiritualist in faith; and that he belonged to that class which sought to become true, and pure and holy, and just and faithful in all their relations to individuals and to society. He had been a long, trusted and esteemed citizen in their midst; and his commendation was in the mouths of all who knew him; and what is very remarkable, every class, of whatever faith or belief, pronounced him to be worthy of the respect and esteem of everybody. And in the family, and in the circle of his immediate relatives, there is manifest that love, affection, reverence and grief which nothing but an exalted, pure and noble life could command and secure. He departed this life full of faith and confidence in its continuance; and he did not feel that he was to be separated from the dear ones he left behind in the flesh. He has become to them an angel and has entered upon the work of influencing, inspiring, leading and guiding them in the way of eternal life. The remembrance of him is to all an incentive to a true and virtuous life, and to his family, most tenderly blessed and holy; and while they rejoice in his gain, they cannot but feel their apparent loss.

Letter from Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

Our Saratoga society is getting on finely. Mrs. Fanny D. Smith, of Vermont, spoke for us last Sunday and notwithstanding the stormy weather, she had a full house. I had the pleasure of attending a reception given to her by Mrs. Dr. Mills, and was exceedingly pleased with her gentle, sympathetic man-

Our president is very popular and the lady managers are very energetic. We cannot but succeed with such persons at our head as Mrs. Mills, whose whole soul is in the cause; Mrs. Hurd, who to quote from one of our local papers "is the daughter of a millionaire and the wife of one almost a millionaire," and is in herself a host, and Mr. and Mrs. Bates, who own that popular hotel in Saratoga known as The Bates House; the most wealthy and respectable New Yorkers make it their home in summer and many have received their first knowledge of spiritual truth while drinking the waters of this famous resort.

The antagonism that formerly existed between spiritualism and the churches is vanishing. I attended recently a full-dress reception given by the first ladies of Saratoga in aid of the Episcopal church, and was pleasantly surprised at meeting so many of our spiritualistic believers present. A number of our most prominent ladies were elected to solicit sub-scriptions for the relief of the Western sufferers by flood, and I am happy to say that we spiritualistic ladies were elected with the church members and recognized as a religious body, and filled our part as actively as the others. This is as it should be, for are we not all striving for the same end, to develop our higher faculties and live good, beautiful and true lives, to all our fellow men and reach the "Beautiful Translation". Land" at last? - ASUBAN G. HORN.

A Visit to an Interesting Family.

To the Editor of the Religio-Philosophical Journal

You sek for items. I have one which I think will interest you. Hearing that a child lived in Somerville with a head measuring over thirty-two inches in circumference, I had a curiosity to see it. Accordingly with a friend to pilot me, I found the house where the babe, with its parents, resided. It is situated at 44 Broadway, and is known as the old Frothingham house, which was moved to this place from Charlestown over twenty years ago. Until the present family occupied it no one could live in it for any creet length of time on account of sight with religious ent family occupied it no one could live in it for any great length of time on account of sights witnessed there and noises heard, which could not be accounted for, the house being considered by all as really and truly haunted. But Mr. and Mrs. F. S. Dickinson are Spiritualists, the latter being an excellent trance medium, and she caused the disturbing elements to disappear. But to my visit last Sunday evening: Mrs. Dickinson received me at the door with a warm smile of welcome, which made me feel at ease and perfectly at home. She is a compactly built little woman, with a clear complexion, black eyes, which have a peculiarly piercing expression, a nose acquiling have a peculiarly piercing expression, a nose aquiline indicating a force of character I so love to see, and which it is a good thing for its possessor to have, and which it is a good thing for its possessor to have, and a general expression of good nature, drawing one to her whether he will or not. She took me at once to her darling, who will be one year old the 22nd of this month, who laid in its little crib, its head as large as an ordinary water-melop, with a face of the ordinary size, but which, of course, looked small in comparison to the huge globe above and behind it. It takes a string thirty-two and one-half inches in length to encompass it, the same being drawn horizontally around it just above the ears. It measures twenty-nine inches, vertically measured just back of twenty-nine inches, vertically measured just back of the ears. The features are small and regular, and the child is as observing as any one of that age; will laugh and play, and seems to have a propensity for imitating sounds it hears. When it was about five weeks old the mother with a hairpin removed from

its eyes a membrane which completely covered the ball of each, thus giving the child its sight, which operation many surgeons would have hesitated be fore attempting.

What is the matter with the child's head? No two physicians agree, and although many have visited it, all seem to avoid attending it, it being such a marvel. The head was unusually large at birth, but no larger The head was unusually large at birth, but no larger than is seen many times in other cases. The rest of the body is perfect in form and normal in size. The child is perfectly healthy, and nurses and sleeps well. There is an older son in the family, a handsome boy of twelve, a child of Mr. Dickinson's former wife. This child is endowed with the spirit sight to a marked degree and has none of the common timidity of this degree, by reason of its being an averaging output. children by reason of its being an every-day occur rence with him to see and converse with those who have left the form. I had the pleasure of sitting with Mrs. D. in the evening in company with two other visitors and her husband, the grandmother of the babe looking after the little one. I was highly pleased with her phase of mediumship, and am glad to be able to say that I consider her in the front row of the class, and cheerfully recommend others to her who are in search for the truth. The constant care which her babe requires prevents her giving the attention to spiritual matters, which she would be glad to do for the love of it as well as for the pecuniary profit which would accrue. Without any doubt the child, which is now such an object of curiosity, will soon join its little brother, who passed away at two years of age, a year ago last September. The rapidly increasing size of the head of this child precludes its remaining long with its parents, who love it with all the more fondness on account of its misortune. D. N. FORD.

Seance with J. II. Mott.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journat:

Thinking perhaps some of your readers might be interested in what myself and others witnessed at the residence of J. H. Mott, the noted materializing medium of Memphis, Mo., I send you the following: I and my daughter (Mrs. Foster), and Mrs. M. A. Sisson, wife of Assistant Train Master and Dispatcher of Atlantic, Iowa, visited Mr. Mott about the 5th of December last. We found, on our arrival at Memphis, Mr. Van Horn and wife of Kansas City, who were there for the same purpose, and stayed a day or two after our arrival. As they were there two or three days before our arrival, they seemed to get more communications the first evening than ourselves; communications the first evening than ourselves; talked with their son and numerous others whom they said they fully recognized. In regard to the materializations, they were not as distinct as I hoped to see, and had it not been for the conversation I could not have been positive I was talking with those who were near and dear to us. My wife, who died with a cancer nearly two years ago, came and talked regarding the manner in which she was taken away, gave a complete description of the cancer, said it was in her left breast, and stated that she had quick consumption also, which was a fact, she being thrown into that condition by the severe treatment she received at the hospital at Rome, N. Y., where I took her, as I hoped, to be cured; but she returned in her coffin. As a test, she asked me if I remembered getting off the train at Buffalo, N. Y., and getting her a cup of coffee and a sandwich, a cir-cumstance which had entirely passed from my mind till mentioned by her. She talked with our daughter about her things which remained, told her to keep the "Log Cabin quilt," a quilt which she had pieced herself; gave the color and kinds of dresses

which she left, etc. My son Elmer, who was killed in 1872 by the running away of team when in his eleventh year, seemed much stronger than my wife (whom I should have stated appeared very weak), talked freely all about the accident, told how the blood gushed from his mouth, said his grandmother and myself were the only ones at home when the accident occurred, and that his mother was at a neighbor's visiting a sick lady at the time, which was all correct. I asked him if he remembered the last time his picture was taken. He instantly replied, "When I was sitting bolstered up in a chair with my eyes closed, after I was dead." (The last picture we had of him was taken when he was five years old.) Hoping one taken at that time would look more natural than the one taken so young, we had an artist come to the house and take his picture as above stated.

My nephew, who died a short time after he was married, came and talked about his widow, calling her by name, also giving the name of her present husband. He spoke of several incidents of which we were well acquainted. He said he loved her still, and made my daughter promise to write to her, and tell her that she had seen him and what he said. My mother materialized, but said little that could be understood. She seemed too much affected to talk. I did not see my father, but Mott's control, Hivens, who talks through him at the close of each sitting, and explains what was not well understood and tells many things, said that my father was there and described him accurately, which was no easy thing to do. He said he was badly bent, and to use his own words, "He shake um like the tevel," that the shaking was caused by a heavy timber fall-ing on his shoulder. A part of the machinery for extracting stumps fell on his shoulder many years ago in the State of New York, crushing him to the earth. Shortly afterward trembling commenced in his right hand and arm, gradually extended over his whole body, and his shaking never stopped when awake while he lived. If it were a guees, it was a good one. Mrs. Sisson saw and talked with her little girl. She came several times. An uncle of hers who strayed away from home many years since, and from whom they never heard anything satisfactory, also put in appearance, and gave his name correctly. ABNER SISSON.

H. Augir, of Palouse City, W. T., writes: In December last I had a two days' debate with Elder Clapp, at Moscow, I. T., on "Civilizing Tendency of Spiritualism and the Bible." There was a large atendance, and the result was favorable to our cause At Palouse City I gave three lectures, following the Methodist's and Campbellite's protracted meetings. They were well attended. At the close of the last one, a lady (not a Spiritualist) came to me and said, "You better have more meetings; you can make converts as well as Elder Wright, the great champion and revivalist."

Lyman C. Howe writes as follows from Grand Rapids, Mich., under date of Feb. 18th.: Dr. Spinney has done a grand work here. He closes his course of lectures this evening. He is very earnest and de-voted, and strikes to the heart of things and while he s brimming with kindness and charity for all, he does not spare vice or wrongs when they come in his way. His lecture Sunday morning was masterly and thrillingly impressive, and created a profound sensation. He is genial, companionable and a grand worker, au bonor to our cause. I like him,—yea, love him as a brother.

For the Religio-Philosophical Journal, Mormonism.

"That foul stain, polygamy, the fungus growth of a transplanted (riental idea, held up to the view of the world, emblazoned as it were on America's fair escutcheon, in a degree overshadows and bedims it.
...Mormonism still lives; polygamy pollutes the very soll where it exists; bids defiance to the laws of very soil where it exists; bids denance to the laws of the United States;...polygamy is stronger to-day and more deeply rooted than it was fifteen years ago and Mormon missionaries are in almost every habitable part of the globe, laboring zealously in behalf of Joe Smith's theology...thus the work goes marching bravely on from conquering to conquest."—Jeff. W. Waynick, in Religio-Philosophical Journal, John 1994.

All very true, Mr. Waynick; and why not? Who and what is most responsible for this state of facts? It is only one of the "transplanted Oriental ideas," among the many others that come to us through the Bible which Christianity has stamped "infallible" and the "inspired word of God." It is the sacred religion the "inspired word of God." It is the sacred religion of the Mormon church, founded upon the Bible. All the old Patriarchs of the Bible, who figured as the prophets and ambassadors of God, upheld and practiced polygamy with his sanction and without the least rebuke. Not a word between the lids of the Bible—Old and New Testament—can be found forbidding or condemning it. I presume Mr. Waynick is a Christian and accepts the popular view regarding the Bible. Other sects found their church and religion upon the "fungus growth's of transplanted Oriental ideas," in the Bible, such as baptism, the Lord's Supper, circumcision, repentance, belief, forcerding Supper, circumcision, repentance, belief, foreordina-tion and election, etc., without making polygamy a special feature. The Mormons, adhering more closely to the text and the precepts and practice of the old leaders, make a specialty of polygamy as a means of salvation. The practice has never been wholly extinct among members of nearly all the other Christian sects. The early fathers of the church practiced it to some extent, and the New Testament commands that a Bishop should have at least "one wife," implying that they might have more, which some of them did. A vow of "celibacy" has ostensibly changed it since then. Now since the Bible is held to be the "Inspired and infallible word of God," is it the province of any one sect to say that another one shall not draw in-spiration and comfort from its plain teachings, sup-plemented by the practices of the old Patriarchs who were prophets and mouthpleces of God—who were his chosen instruments through whom he gave the "inspired word" or book to the world? The Mormons like others, plant their faith and practice on the Bible, "Inspired word" or book to the world? The mormons like others, plant their faith and practice on the Bible, and no other sect can unhorse them in the argument by quoting from the infallible book. The constitution guarantees the equal right of all sects and creeds to enjoy their belief and mode of worship, and cannot interfere against the conscience of any. The others, like the Mormons, have "their missionaries in almost every habitable part of the globe laboring zealously in behalf of" their theology, thus "marching bravely on from conquering to conquer," and why not the Mormons the same right "in behalf of Joe Smith's theology," more especially as it is founded on the same Bible and worships the same God!

It will be a fatal day for the civil and religious liberties of the American people when the State steps in to suppress the religious rights of any sect at the dictation of some others, upon any pretense whatever. But this is what Mr. Waynick wants done as to the Mormons; a sect that differs from his own in religious faith and practice. No one can detect the Mormon result of a "fungus growth of Oriental ideas"

Mormon result of a fungus growth of Oriental ideas transplanted upon our soil, more than I do, but no other Bible sects must have right, with government backing to decide that the Mormons are not just as honest and sincere in their faith and worship as they are themselves. This festering fungus like some others from the same soit, must be got rid of by other than forcible, arbitrary means, for reasons based wholly upon a difference of opinion in the interpretation of an inspired and infallibly correct book that probably no two persons in the whole world ever did or ever will agree upon as a whole. So long as the seeds of "fungus" are planted and the growth carefully and zealously cultivated, we must expect to reap the crop.

N. S. Wood.

reap the crop. Shawano, Wis.

Underwood's Ideas.

After his lecture at the City Hall last evening, Mr. B. F. Underwood, editor of the Boston *Index* and lecturer on modern heterodoxy, expressed his views of some leading orators and preachers.

"What do you think of Ingersoll?"
"Ingersoll is a large-brained and large-hearted man, a man of genius, a man of a wonderfully emotional nature, full of human sympathy; a prose-poet a wit and a magnetic, eloquent orator. His manner of treating his subject is not mine, and it exposes him to disadvantage when his lectures are subjected to close criticism, but his manner is the only one by which the multitude can be reached from the platform. The clergy, by their dogmatism and abuse, by their shallow sophistry and clerical pretensions have invited the sort of doses Ingersoll administers to them. Who but Ingersoll could answer effectivey the ravings of such a superficial, egotistic, sensational ranter as Talmage?"

BEECHER AND SWING. "How do you regard the position of men like Beecher and Swing?"

"They are in a transitional stage of thought. They have positively outgrown the old, and have but im-perfectly assimilated the new. Hence while they are progressive in spirit they are full of inconsisten-cies and contradictions. But their faces are toward the East and they are doing good."

"What do you believe will be the ultimate result of the present religious agitation?"
"Modified and more rational creeds first; broader sympathies between men and the prevalence of sci-

entific modes of thinking. The influence of selectific modes of thinking. The influence of the clergy and their theology will grow less, and larger numbers will appreciate those who contribute to human knowledge—the Humboldts and Huxleys. The masses will grow more intelligent and independent, less subject to priests, and will not think so much in herds as now."

FROTHINGHAM'S FAILURE. "What is your opinion of Frothingham's statement that, after years of work in the cause of free religion he has accomplished nothing?"

"Frothingham never made that statement. It is true, however, that after years of overwork his health failed; he became melanchely and took rather a less favorable view than formerly. He said he had accomplished less than he had expected. The fact is, Mr. Frothingham had been full of enthusiasm; was a literary man, imaginative and poetic, without solid scientific acquirements, and he expected too much expected to see such changes that are not possible among intelligent thinking men. He never had the qualities of a great leader. He is a refined, elegant, astidious gentleman and an accomplished scholar, but he lacks the warmth and magnetic power neces-sary for a popular leader, and the originality and ro-bustness of thought to influence deeply the more in-tellectual classes. I attach no importance to any of his expressions of disappointment. He declares that his views are substantially unchanged."

"What are you driving at? What is your racket? What do you want done?"
"Well, sir, as nearly as I can understand your Rocky Mountain phraseology, I am driving at the nonsense called theology, which takes men's time and money, misdirects their moral efforts, makes them unfriendly to national views and reforms. But I devote my time are a lecturer and editor chiefly in devote my time as a lecturer and editor chiefly in diffusing scientific knowledge. The racket, that generally begins after my lectures are given, and while I am preparing for a similar racket in some other city. It is the preachers who make the racket. I

am a very quiet sort of a man." "Do you talk as a man who knows, or as a man who thinks he knows?" "I talk as a man who knows,I know what I know:

when I don't know, I don't think I know. I dis-tinguish between what I know and what I simply believe. I am no theologian."—Denver (Col.) Tri-

Spiritualism at Lincoln, Ill.

To the Editor of the Religio-Philosophical Journal:

Two weeks ago I gave two lectures and organized the "First Spiritual Society" at Lincoln, Ill. The following are the permanent officers, elected on the 20th inst.: President, C. M. Cossitt; Vice-President, Mrs. E. D. Davis; Secretary, Jas. F. Hyde; Treasurer, D. L. Brancher; Committee on Constitution and By Laws: C. M. Cossitt, Mrs. H. L. Hyde and D. L. Braucher.

The work goes rightly and surely on. The brave old JOURNAL leads the van, and is bringing the real Spiritualists out of darkness into light.

Elmwood, III. Dr. E. W. Stevens.

Heaven and Hell.

T was night, and busy to and fro On earth God's angels ran; Life entered this low door—and there Death cut life's little span. 'T was night; I dreamed with opened eyes, I saw what spirits can.

I saw two souls set free shoot up Into the awful blue,— Nowhere in that strange flight they paused, No lingering glance they throw; But as some arrow to its goal, To the Far Gates they drew.

Not then they paused, but entered in, And I, too, entered there, And straightway heard upon the wind, Whose very breath was prayer, A voice that called those new-born souls Across the quiet air.

"Go thou and serve!" the sentence came, "The name of Jesu tell Preserve from death some dying soul!"
Athwart one face there fell

A lengthening shadow, and I heard Amuttered groan of "Hell!"

"Go thou and serve!" the soft voice said,
"Make noon of life's dark even;
Guide frail ones through Earth's storms and

Again the souls God-given.

I saw a rapturous, upturned face,
Too blessed to answer—"Heaven!"
—C. C. Freser-Tytler.

El Mahdi.

El Mahdi is by birth-name Mahommed Ahmed, of Bongola. He is about forty years old, tall, of extremely powerful build, and reddish black in color. For a long time he and his two brothers were in the employ of a Khartum ship-builder; then he began the life of a dervish, and found a dried-up cistern a convent abode for many years. One day he got convenient abode for many years. One day he got out of the cistern to announce his divine mission to out of the cistern to announce his divine inission to the district. "Follow me, O people!" he exclaimed. "I am the Mahdi so long promised, who will lead you into the Kingdom prepared for the Faithful." An enormous throng gathered about him almost immediately. Thus began the revolt. Where it will end it is hard to tell.—New York Independent.

Legend of the Beautiful Hand. There was a dispute among three ladies as to which had the most beautiful hands. One sat by a stream and dipped her hand into the water, and held it up; another plucked strawberries until the ends of her fingers were pink, another gathered violets until her hands were fragrant. An old haggard woman passing by asked, "Who will give me a gift? for I am poor." All three denied her; but another who sat poor." An three denied her; but another who say near, unwashed in the stream, unstained with fruit and unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute, and they told her and lifted up before her their beautiful hands. "Beautiful, indeed," said she, when she saw them. But when they asked her which was the most beautiful, she said: "Fig pot the hand that is weeked clean in the said: "It is not the hand that is washed clean in the brook; it is not the hand that is washed clean in the brook; it is not the hand that is tipped with red; it is not the hand that is garlanded with fragrant flowers; but the hand that gives to the poor is the most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood that test of all times. the test of all times.

The Drama. The London correspondent of the Liverpool Mercury says: "Recently I was present at a discussion on the drama where several clergymen spoke. They all said the same thing. They began life with a prejudice against the drama. They had been obliged to champion it. A clergyman who had worked a great deal among the lowest classes of London as chaplain of the metropolitan asylums declared that he found the theatre' implanting the first ideas of a higher life in the hearts of men who never attended church, and one costermonger came to him because he had been convinced by a play that a course of reckless vice led to misery. There is no longer any need for a church and stage guild. In fact, I know a very earnest London parson who regards the best scholars in his Sunday-school by wards the best scholars in his Sunday-school by taking them occasionally to the pit of a theatre to see a good play."

Wendell Phillips. M. J. Savage, of Boston, in his sermon on Wendell Phillips said: "Now that Phillips is dead the newspapers are all saying that all the orators of the world have passed away, and that we have tumbled down to a flat, dead level, and that we have tumbled down to a flat, dead level, forgetting that the grandest pulpit orator that has lived for a hundred years, himself a great co-laborer with Phillips, is still alive; forgetting the lesson taught by the history of the War. At the opening of the War we had no officers. The whole Nation went in mourning because Gen. Scott was so old and because it thought there would be no military chilling to lead up out of our trouble. But when the ability to lead us out of our trouble. But when the call came there stood up the grandest group of martial men that the century has seen. They forget that whatever humanity has produced is a part of human nature. When a great want is felt then comes the response to meet that want."

Chinese Benevolence. One of the public institutions of the City of Lin-Ning, Province of Khon-Ting, China, is a Home for the Aged and Infirm. Not long ago some benevolent (native) merchants of Lin-Ning made up their minds that ampler accommodations were needed. A public meeting was called, and it was decided to ask for subscriptions from Chinamen all over the world. Another vote, as we would say, of this town-meeting was that the name of each giver should be inscribed on a stone of the home—the size of the stone to vary with the size of the gift. Subscription-books are now open in all our own principal cities. In the first fortnight the Pacific Coast Chinamen subscribed \$40,000, the bulk of it being given in San Francisco. The Boston Herald reports that very few of the Chinamen in that city are giving less than \$5.

Faithful to its Dead Master. An unknown man, apparently about 35 or 40 years of age, attired in common and much worn clothing, while walking on the Harlem Railroad track near William's Bridge at 8 o'clock yesterday morning was struck by a down train and instantly killed. The dead man was accompanied by a small white dog, which, after his master had been run over by the train fastened his teath in his coat collegened on the state of the st train, fastened his teeth in his coat collar and en-deavored to drag him off the track. A bundle car-ried by the dead man contained a change of clothing, which was well worn and much patched.-New

Clergymen. The Christian Advocate says: "The census of 1880 represents the increase of all the elergymen in the last ten years as 6 per cent., but in the Protestant Episcopal Church in nine years there has been an increase of 21 per cent. And now will some one tell us what proportion of that 21 per cent. came from other denominations? The Bishop men are coming forward from their own church, and that all the ministers he has ordained in a considerable period of time have come from other denominanations." of Missouri is reported as having stated that no young

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Hev. Dr. Fulton of Brooklyn, speaks of our own Miln, the actor, as "a tumer on the church," when it is well known that Miln is now on the

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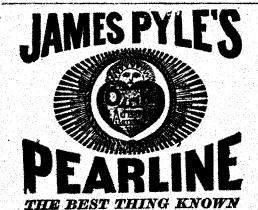
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sun or star, anything in the whole material universe; for it is my proud faith in man, that hardened, stiffened, settled as he may often seem to be in this or that type or habit of life, he can become anything that is good, that he is at heart plastic and not cast in any inevitable mould, that there are no unapproachable heights outside of and beyond him, that hero, martyr, if need be, saint, God, are but ideals which in turn he may realize.

It is no light or trifling or petty thing, then, to perform a moral action. The dignity of man is in his capacity for such action, that he need not follow the crowd, that his thoughts can determine him, that he can be used to b freely will the good, that he can be unselfish in so doing, that he can take captive all his wandering desires and impulses and make his life reflect the pure heaven of principle. This were it seems to me, to be a man. This were to be lifted above anxieties, to be no longer the slave of fears or hopes; the only hope could be, to be more truly this, the only fear to fall from such a thought and such an aim, and become caught and entangled in

any of the lower concerns that are so easy, so natural and tempting to men.

And we are introduced by these considerations into another world than that of which we ordinarily take account. If you do not agree with the world and go along with it, the world becomes indifferent to you. Well, we are to say, let it be indifferent, and let us be equally indifferent to it. - I mean of course to its opinion, to its praise or blame; for after a while its opinion and all its standards of judg-ment may change. The world counts on your performance and cares not for your thought; to us a man's worth is wholly determined by his thought; we care not from the moral standpoint what a man's services are to the public, if he does not mean those services; yes, our standards of judgment are so different, that we may respect many a one who can do nothing for the public, who cannot lift a finger in aid of any cause, and yet whose soul glows and whose face now and then lights up with a strange radiance, at the thought of the good. Loyality to the good, give me that in a man, and one of his dying moments will be worth more than the life-time of many a so-called successful man,or than a whole succession of merely splendid princes or kings. What matters it to the outside world, whether your choice of the right is necessitated or free, whether you are selfish or unselfish in the work it wants you to do, so you do it? But iree-dom and unselfishness, these though no eye but our own can see or know them, are just the inestimable things, and all else is a passing incident, in the scheme of our existence. Attachment to principle, the inner safety and and health of the spirit,—what does the busy bustling world care for that? And yet it is the only thing worth caring supremely about; and the mad haste and unrest of the world might almost be laughed at, were not the mistake about the end of life so serious a one, and were not the rightful aim of every member of the hurrying crowd just the same as that we know we should set before ourselves.

For there is an ideal aim for every son of man. It is not anything outside of ourselves. It is not to please any funcied supernatural being or to follow any far-away historical figure in the past. It is closer to us than this, it is in our own heart, it is given to us in our very nature as moral beings. There is nothing higher than to perform a moral action, there is nothing in which the full idea and significance of our being comes so to expression as in that. It is the victory of the divine in us, of something belonging to the com-pany of those elemental forces, which in the wide ages of the past have been turning chaos into order, and covering darkness with light. Proud may we be to add to the sum of moral actions in the world. Every time we rise to that height, we set a new star in the inner firmament, and I sometimes think that once gathered out of the unformed nebulæ of our wishes and aspirations, it must somehow shine forever. I sometimes even dare to think that if the stars of heaven should fall, these would not, since the stars of heaven would only fall, if something more perfect were to take their place, and anything more perfect than a moral action there cannot be. A higher perfection could come only in its own enlargement, in its becoming clearer, fuller, ampler, more divinely radiant, not by any process that would resolve it and change it into something else. For a moral action is not any outward deed or any single partial act of the will within; all so-called moral actions are really after all part expressions of one action, and that is the total purpose of the soul, the action of the life. Notwithstanding all trifling variations, we are moving in one direction or another. No single good thing we do counts save as it is part of a purpose which sweeps on beyond it. And no purpose is adequate, which does not cover the whole life and all its possible future. The star which we are to set in the firmament, is the total act of our life. After a time, we may cease to see it. but if there is any worth, any foreshadowings of a perfect beauty in it, it will shine on. Nothing is so treacherous as memory, nothing hanging by so light a thread as personality, the consciousness that I am the same, as I was twenty-five years ago, the consciousness which many suppose they will have in another life, that they are the same persons as they were here. It is all an uncertain prop. Death ought to bar and teach us the vanity of these personal cravings. But, heedless creatures that we are, we fill up those endless horizons of the future with the images of our personal selves, and deem the goodness we have won, the purity we have gained and the unselfishness that has mastered us too shadowy to stand of themselves, without the "I" to support them. Yet which; O man, is shadowy, the I or the good? Only the good is worthy to survive, and that will.

Remarkable Tests to Mrs. Thomson at Kalamazoo.

To the Editor of the Religio-Philosophical Journal:

Last week, at the Kalamazoo meeting of the State Association of Spiritualists, I met Mrs. Harriet E. Thomson, of Grand Rapids, lately of Sturgis, an intelligent and reliable woman, highly respected by all who know her. I have been acquainted with her for over twenty years. Her former husband was Samuel B. Jackson, and Twitchell was her maiden name. She gave me the following remarkable facts which, to her, are clear proofs and tests of spirit presence. Mr. Jackson was a merchant in Quincy, Michigan, doing a large business. In 1856 he left home for New York to buy goods, taking an early morning train. The ticket agent said that hat two persons took that train, Mr. Jackson and Aaron Brownell, a resident of Quincy. Mr. Jackson was last seen at Toledo, not far from the depot, but was never again seen or heard of, and it was thought to be a case of murder for money.

Twenty years after Brownell was tried for the murder of a man at Quincy, and Mrs. I may provoke a smile, but I can only tell you Trustees, two of whom are at first election to hold for one year, and three for two years; after his disappearance, and that Mrs. Brown-than by simply stating that I felt a conscious-

ell wore Mrs. Jackson's gold watch, which her husband carried away for repair in New York. Brownell was sent to State Prison for the last murder, with suspicions as to his guilt in the first hanging over him. His health was very poor, and in about two years he was pardoned and disappeared. It should be mentioned also that Mr. Jackson's store in Quincy was broken open and plundered soon after he left, and facts pointed toward were his professed friends, and Brownell was held to be their tool. the action of a band of men, some of whom

Thus much for opening explanation. Mrs. Thomson was quite ill, but was urged to go to the meeting at Kalamazoo. On Saturday morning she was so ill that she nearly decided to take first train home. She was stopping at the same private house with Mr. Mansfield, a slate-writing medium, and he came to her in the morning and said, "You are wanted in my room." She went. and Mansfield wrote on the slate with his own hand:

"DEAR WIFE:—Don't get discouraged and go home. Your cold will not make you sick. Go to the meeting and I will go with you. S. B. JACKSON."

This unexpected and welcome message inspired her to stay, as Mansfield had no knowledge of this husband, long since passed away. She was at the meeting day and evening. In the evening, Mr. Watkins, another slatewriting medium, gave tests in public on the platform, and said that he had a special message to give. In the morning, at his room at the Kalamazoo House, a spirit came and a message was written on his slate, independ-ently and without his touching it, as follows: "I killed Sam. Jackson. Tell this at the hall to-night and it will be recognized. AARON BROWNELL."

After giving the above message, he said: "Sam. Jackson is here and says he was murdered by his best friends."

Mrs. Thomson heard all this, and was too much overcome to speak then, but the next day, in a clear and plain way, told the audi-ence her experience with Mansfield, her be-ing guided to the hall by her husband's message, and kept there to recognize the messages through Watkins, and stated her belief in the correctness of all, and their agreement with facts of long years ago of which these young men could know nothing. Thus I give the facts, as given me by Mrs. Thomson, and they so clearly tell their own

story as to make comment superfluous.

G. B. STEBBINS. Detroit. Mich., Feb. 27th, 1884.

For the Religio-Philosophical Journal. A Singular Vision that Appeared to a Doctor.

Late on the night of Friday, December 28th, Dr. Walter Bruce, of Micanopy, Fla., was awakened from a sound sleep at his house, by so strong a feeling that there was some mysterious presence in his room, that he got up, lighted a lamp and looked all over the house, but finding nothing unusual, he returned to bed and apparently fell into a light sleep, in which there appeared to him a vision of his wife's brother, R. M. Stribling, in a deadly conflict, in which he had his throat cut in a most horrible manner, and was removed to a store near by, where he was placed on a counter, and after the apparent lapse of time he died from the effects of the wound. The vision was so real that Dr. Bruce could sleep no more, and when mysterious presence in his room, that he got Dr. Bruce could sleep no more, and when morning dawned, he went out but could not rid himself of the very strong impression it had made upon him. He related the dream, as he called it, to several of his friends. The next mail from Virginia brought Dr. Bruce a letter announcing the death of his brother in-law in the exact manner he had seen and at the very hour that it had appeared to him in his vision. A sister of the murdered man, visiting relatives in Kentucky at the time of his death, had a similar dream, and while relating it at the breakfast table, was handed a dispatch announcing its fulfillment.— New York Commercial Advertiser, February

LETTER OF INQUIRY IN REFERENCE TO THE ABOVE VISION.

DR. WALTER BRUCE, Micanopy, Fla. DEAR SIR,-Enclosed you will find a copy of an article which appeared in this evening's (N.Y.) Commercial Advertiser, in regard to the truth of which I am very anxious to learn, therefore, I take the liberty of asking you in reference thereto, desiring all the information which you think would be of interest to a stranger searching for the truth. Had you any suspicion that your brother-inlaw was in any danger? I would also like to know all about the sister's dream, her religious belief as well as that of your own, and all particulars connected with the dreams and visions. Your explanations and accountings of them will be thankfully received by GEO. H. JONES. New York, Feb. 9, 1884. 561 Madison Ave.

THE ANSWER TO THE INQUIRIES OF GEO. H. JONES. MR. GEO. H. JONES-Dear Sir: Your letter of the 9th inst. has been received, and I take pleasure in replying. I was very much surprised to see the extract from the New York Commercial Advertiser, and at first I was at a loss to imagine how in the world it ever got into that paper. I suppose now, however, that a newspaper correspondent, who was present when I was relating the dream to a friend, furnished the statement. It is not, however, correctly reported, and for your benefit I will give you, as far as I can, a cor rect account of it. On Thursday, the 27th of December last, I returned from Gainesville (twelve miles from here) to my orange grove near Micanopy. I have only a small plank house of three rooms at my grove, where I spend most of my time when the grove is being cultivated. There was no one in the house but myself at the time, and being somewhat fatigued with my ride, I retired to my bed very early; probably six o'clock; and as I am frequently in the habit of doing I lit my lamp on a stand by the bed for the purpose of reading. After reading a short time, I began to feel a little drowsy, put out the light and soon fell asleep. Quite early in the night I was awakened. I could not have been asleep very long, I am sure. I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. I looked from where I lay into the other two rooms (the doors of both being open) and at once recognized where I was, and that there was no ground for the burglar theory; there being nothing in the house to make it worth a burg-

lar's time to come after. I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and singular to state, it was not the consciousness of a live person, but of a spiritual presence. This

ness of a spiritual presence. This may have been a part of the dream, for I felt as if I was dozing off again to sleep; but it was unlike any dream I ever had. I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful was about to happen. I was soon asleep again or unconscious, at any rate, to my surroundings. Then I saw two men engaged in a slight scuffle; one fell fatally wounded—the other immediately disappeared. I did not see the gash in the wounded man's throat, but knew that his throat was cut. I did not recknew that his throat was cut. I did not recognize him either as my brother-in-law. I saw him lying with his hands under him, his head turned slightly to the left, his feet close together. I could not from the position in which I stood, see but a small portion of his face; his coat collar, hair or some thing partly obscured it. I looked at him the second time a little closer to see if I could make out who it was a ware it was some one I who it was. I was aware it was some one I knew, but still could not recognize him. turned, and then saw my wife sitting not far from him. She told me she could not leave until he was attended to. (I had got a letter a few days previously from my wife, telling me she would leave in a day or two, and was expecting every day a letter or telegram, telling me when to meet her at the depot.) My attention was struck by the surroundings of the dead man. He appeared to be lying on an elevated platform of some kind surrounded by chairs, benches and desks, reminding me somewhat of a schoolroom. Outside of the room in which he was lying was a crowd of people, mostly females, some of whom I thought, I knew. Here my dream terminated. I awoke again about midnight; got up and went to the door to see if there was any prospect of rain; returned to my bed again and lay there until nearly daylight before falling asless again. I thought of my fore falling asleep again. I thought of my dream and was strongly impressed by it. All strange, superstitious feelings had passed off. It was not until a week or ten days after

this that I got a letter from my wife, giving me an account of her brother's death. Her letter, which was written the day after his death, was missent. The account she gave me of his death tallies most remarkably with my dream. Her brother was with a wedding party at the depot at Markham station, Fauquier Co., Va. He went into a store near by to see a young man who kept a barroom near the depot, and with whom he had some words. He turned and left the man and walked out of the store. The barroom keeper followed him out and without further words deliberately cut his throat. It was a most brutal and unprovoked murder. My brother-in-law had on his overcoat with the collar turned up. The knife went through the collar and clear to the bone. He was carried into the store and laid on the counter near a desk and show case. He swooned from loss of blood soon after being cut. The cutting occurred early Thursday night, Dec. 27th. He did not die, however, until almost day light, Satur-

day morning.

I have not had a complete account of my sister-in-law's dream. She was visiting a young

which science does not at present take cognizance. I am a believer in the Christian religion and a member of the Protestant Episcopal church. As you are a searcher for truth, let me point out to you where you wil find all of the truth that it is most needful for you to have; namely, in the New Testament of our Lord and Savior, Jesus Christ It you will look for the truth there in the proper spirit, be assured that you will most certainly find it, and I wish you God speed in WALTER BRUCE. your search.

Micanopy, Fla., Feb. 17th, 1884.

Proceedings of the Michigan State Convention of Spiritualists.

The first annual meeting of the Michigan Association of Spiritualists convened at Good Templars' Hall, Kalamazoo, Friday the 22nd inst., at 2:30 P. M. President, J. P. Whiting in the chair. As many were known to be on the way, who would not arrive until later the afternoon was given up mainly to con-ference, only such incidental business being taken up as required immediate attention. Subject under consideration: "Our Spiritual Work." This was considered practically with reference to our State work as an organization and especially the organizations of District Associations, which should hold quarterly meetings in such districts. This was followed later in the Convention by the adoption of a plan for the division of the State into twelve districts as follows:

1. The counties of Oakland, Lapeer. St. Clair, Macomb and Sanilac.

Wayne and Monroe. Jackson, Washtenaw, Lenawee, Hillsdale and Branch.

4. Kalamazoo, Calhonn, St. Joseph and

5. Allegan, Ottawa, Berrien and Van Bur-

Kent and Barry.

Ionia, Montcalm and Gratiot. Ingham, Eaton and Livingston. Clinton, Shiawassee and Genesee. 10. Saginaw, Bay, Midland, Tuscola and Huron.

11. Muskegon, Oceann, Newaygo, Mecosta and Isabella. 12. The other northern counties of the Lower Peninsula.

It being reported to the Convention that several members of the Unitarian church were opposed to the use of their house by this Association for Saturday evening and Sunday services, it was thought unwise to accept of same and, therefore, arrangements were at once made for the use of Chase's Opera House for said time.

Friday evening, short addresses were de-livered by President J. P. Whiting, Chas. A. Andrus, Giles B. Stebbins, Mrs. Sarah Graves and recitation of original poem by Mrs. A. E. N. Rich of Jackson.

On Saturday the Convention assembled at 10 A. M., with a good attendance of the representative Spiritualists of the State, many of them old and stanneh workers in the cause This being properly the business day of the Convention, both foreneon and afternoon were devoted to work. Dr. J. A. Marvin and J. H. Tompkins of the committee to draft constitution, reported the same, which was, with slight amendments, adopted. The same is in the usual form, and provides for the election annually of a President, Vice-President, Secretary and Treasurer, and for five

at Grand Rapids, on the last Saturday in February in each year hereafter.

The Declaration of Principles of the American Association of Spiritualists having been adopted by this Association at its August meeting, on motion, Chas. A. Andrus, Giles B. Stebbins and Wm. McCarty were appointed a committee to consider and report upon any proposition relative to the amendment of the same that might be offered, and also any resolution germain thereto. At the afternoon meeting this committee reported the following which were unanimously adopted:

following, which were unanimously adopted: Resolved, That while the moral teachings of Christianity are in many respects wise, beautiful and truthful, the doctrinal teach-ings or creeds are full of error and wrong, and only tend to fetter and belittle human-

ity.

Resolved, That the exemption of church property from taxation is a violation of constitutional right, which must be abrogated, and costly church edifices instead of standing idle six days out of seven should be constantly used for educational, social, reformatory and religious purposes.

Resolved, That in the coming irrepressible conflict between blank materialism on the one hand, which affirms that death ends all, and the affirmations of Christians and pagans alike of a conscious, never-ending existence beyond the grave, on the other hand, Spirit-ualists are the true and proper allies of all believers in immortal life. In this regard Spiritualism in Michigan is to be congratulated upon its separation from the materialistic element, and its assumption of an independent existence upon truthful princi-

No change was recommended in the print-

ed Declaration of Principles.

The State Medical Law being under consideration the following was adopted:

Resolved, That in the opinion of this convention the present Medical Law of this State is unjust and unconstitutional, and that the officers of this society be requested to adopt such means as may tend to avert and remove any legislation that bears directly or indirectly against the clairvoyant and magnetic practice of healing the sick.

The points made against the constitution-

ality of the law were: First, the object of the law is not properly set forth in the title. Second, it combines both criminal and civil legislation in the same act.

A peculiarity of the law was shown to be. that, while it provides who shall be legally qualified to practice as a physician, it provides no penalty except for representatives as to having qualified as therein provided, when not so qualified.

The election of officers resulted as follows: President, J. P. Whiting, Milford; Vice-President, Mrs. Francis E. Spinney, Detroit; Secretary, Dr. J. A. Marvin, Detroit; Treasurer, Mrs. R. A. Sheffer, South Haven. Directors, David Sloss, Dearborn; J. H. Tompkins, Grand Rapids; H. M. Caukin, Greenville; Dr. A. M. Edson, Lansing, and Mrs. A. E. N. Rich, Jackson. Giles B. Stebbins, Levi Wood and Anthony Chapman were appointed a Finance Committee. Messrs. Whiting, Marvin and Buck were appointed a committee to confer with a like committee from the Nemoka Spiritualist Association, with a view to secure harmony of feeling and action between the two societies.

The meetings Saturday evening, Sunday morning, afternoon and evening were held in Chase's Opera Hou-e, and were in the main devoted to addresses, interspersed with reci-tations of original poems by Mrs. Rich, and singing by the truly inspirational Mrs. Olie Childs Denslow of South Bend, Ind. Addresses were made by Lyman C. Howe, Giles B. Stebbins, Chas. A. Andrus, Mrs. Sarah Graves, Mrs. E. C. Woodruff and Mrs. L. A. Pearsall. Short addresses were made by the President, Secretary and Dr. A. B. Spinney.

Saturday and Sunday evenings most wonderful independent slate-writing manifestations, under strict test conditions, were given from the rostrum through the mediumship of Mr. Chas. E. Watkins. The singing by Mrs. Denslow added much to the interest of the meetings and was always enthusiastically applauded by the entire audience.

At a meeting of the Executive Board, held Sunday evening, the president, vice-president and secretary were authorized to grant to worthy applicants, certificates of authority as ministers or missionaries, when thus engaged in this State.

We are happy to say that there was marked harmony and good feeling throughout the Convention, and that it was considered by all present as a decided success.
DR. J. A. MARVIN, Secretary.

Detroit, Mich., Feb. 27, 1884.

The Spiritual Light and Truth Seekers.

The Spiritual Light and Truth Seekers ield their regular conference at 3 P.M., last Sunday in Lester's Academy, 619 West Lake St., and mediums' meeting at 7:30. These meetings are becoming more interesting and more instructive. The subject for the afternoon was the Spiritualism of the Bible: "King Saul and the medium of Endor, Peter Liberated from his Prison Cell by Spirits," etc. Speakers: Mr. S. M. Strick, Mr. J. Simmons, Mr. Arnold, Mr. Swartz, Mr. L. H. Sawyer and Mr. A. H. Williams. Subject for considera-tion next Sunday: "The Truth or Falsity of Spiritual phenomena." Mr. Sawyer will make the opening remarks in the affirmative. The Thirty-sixth Anniversary of Modern Spiritualism will be celebrated by appropriate exercises on Sunday the 30th.

D. F. TREFRY. Chicago, Ill.

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