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

#### VOL. XXXVI.

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No. 3

Beaders of the Journal, are especially requested to send in items of news. Don't say "I can't write for the 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 organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

FIRST PAGE.—"Bodies Celestial."—A Sermon Delivered by Rev. David Swing at Central Music Hall, Chicago, March 2nd 1884. Andrew Jackson Lavis Speaks Words Commendatory and Prophetic. Seven Years' Editorial Work -Testimony of G. B. Stebbins

SECOND PAGE.—Of Plenary Inspiration, and of Infallibility of Communication Between Minds. Knowledge Through the Senses. Jottings by the Wayside

TRIED PAGE. Worann and the Household. A Queer Caterpillar. Magazines for March, Books Received. Miscel-

FOURTH PAGE. Special Notices. Notice to Subscribers. "Celestial Bodies." J. G. J. on Spiritual Thinkers, etc. Suicide of a Spiritualist. Shea Wants His Outlit. General Notes

FIFTH PAGE.—A Remarkable Exhibition of Spirit Power. A Grand Surprise. A Communication to the Spiritualists of Michigan. Miscellaneous Advertisements

SIXTH PAGE.-To Victis. What is the Use of Joining a Church? Delusion of a Paterson Woman.—Applying to the Recorder for Relief for Her Soul. Letter from Mrs. Maud. E. Lord. Tests of Spirit Presence. The Clercy and their Greeds an Obstacle to Progress. Haverhill and Vicinity. Modern Notions in Judaism. Indian Jugglery. A Criticism on Public Mediumship - What Good is there in it?

SEVENTH PAGE. - Die Stuffenleiter (The Ladder). A "Falls Route" at Last. Miscellaneous Advertisements.

Eighth Page.-The Coming City. Jackson Files on Excep tion. Miscellancins Adverthements.

#### "BODIES CELESTIAL."

A Sermon Delivered by Rev. David Swing at Central Musi: Hall, Chicago, March 2nd. 1884.

There are also celestial bodies and bodies terrestrial.

The word "infinite" is simply a confession on the part of man that he can find no boundary. He is incapable of conceiving of a time when there was nothing and when there will be nothing, and looking backward and forward he utters the word "infinity." It is the final repose of mind and heart. It marks the place not where man apprehends but where he fails. It is the horizon of the mind. But powerless as we are to find out the Almighty to perfection we are permitted to make wonderful explorations among his works and to make inferences in harmony with the world's majestic scheme. Indeed not only are we permitted to study the universe but we are under the most solemn obligation to pursue such lines of thought, because we appear in this world with minds like a sheet of white paper and at once fall under the obligation of filling the blank with knowledge. Man was sent into this world as a student, and no truth of science or philosophy has come to him except so far as he has acted as an inquirer. Nature often seems too rigid and cold toward her children and makes us wonder how she could hide from the ancients her telegraph and steam-power and photographic potency. Our hearts would have melted and we should have taken Archimedes aside and have whispered to him how he could talk to friends beyond the sea, and we should have hinted to Pliny how he could have taken a picture of Vesuvius on fire and of the beautiful cities on its slopes. But Nature surpasses us all in the ability to wait. Man is exhausted by a few hours of delay, Nature can wait if need be a million years. God is efernal and can wait for man.

Man must study his way along through the world in which he lives and must die. He will blunder often and much but he must attack his foe anew each day and advance not mile upon mile but inch by inch. In great cities the universe is less studied than in the country in proportion to the difference of mental power in the two localities. In great cities the works of man and his pursuits and pleasures and cares absorb his soul from one end of the year to the other. And further-more the heavens of nature's God are not spread over a mart of trade. Smoke and chimneys and all conceivable objects destroy the grandeur of the blue canopy and the miles of walls make a sunrise and setting and a moonrise and setting impossible. Could the educated thousands who, having gained from a city intellectual activity, transfer that awakened life to the country one day in each week, the results would certainly be in favor of deeper thought about creation and of more faith in God. If an agent—a mind, is seen in its works we must go out to Nature if we would find the presence of God. The most stopendous works of man proclaim only man. In the palace, in the bridge, in the railway, in the steamship, in the fabrics and machines of the factory man is seen, but going out in-to the realm of nature and the daisies by your path and the songbird over head, say nothing of man but speak only of the Creator The human gives place to the divine.

It is thought by some that there was more religious faith in the world before science came with its exaltation of law and inherent potency; but such conclusions are only con-lectural. These are like all other rumors that have come from the remote past. If when man had no science he had more of

Deity, it was a poor, small Deity-a Deity Deity, it was a poor, small Deity—a Deity who could dwell on Mt. Olympus and could make war upon remote tribes and show partiality, could quarrel with lesser gods, could swear vengeance against Hittite and Amorite. It is not probable that science has lessened faith; it is certain it has exalted the chieft of faith for the Cod of the present in object of faith; for the God of the present is simply infinite, there are no limits to His person or power or wisdom or love. The discovery of universal law has overthrown the littleness of the old ideal and has made the Amorites as dear to the Heavenly Father as were the Hebrews who followed Moses, and has made woman and child as worthy as a king and has made a slave impossible except as a gross violation of right; this discovery of universal law has entered the department of religion and has overthrown the doctrine of an elect host and a limited atonement to make room for the infinite principle that whosoever will may come and take of the water of life freely. Salvation by faith is made into an endless principle so that the believing and loving Abraham and Isaac are made companions of Plato and Aurelius, and the wise men who came to see Christ are made full brothers of the Simeon whose eyes

had more clearly seen the salvation.

It is universality of law and this eternal uniformity of it. which has led many elergymen to announce the idea of eternal hope, for if sorrow for sin will wash away the stain in this world it will in any form of rational existence at any time or place. It may not remove the effect of sin but it will change the heart of the sinner and will leave quite white the soul of a Saul who once consented to the death of Stephen. Should such a shame and regret have come to Paul in eternity rather than in time, it would have set him free from hell, for such tears of regret and such new aspirations after justice and love would make the walls of hell seem those of a shining paradise. Thus the universality of law must lie at the basis of the doctrine of "eternal hope," the only thing unknown being hidden in the inquiry whether a pother life ever brings such a spirit of er another life ever brings such a spirit of deep penitence. The law of bad habits, of depraved taste, or fixed character is also universal, and hence the doctrine of "eternal is not a question in philosophy so much as a question of fact. But science has helped the modern period reach the profound feeling that God is vast, unchanging, infinite. It requires all the universe to be his home, He presses into all hights and depths and is as much in your soul as He is out of it, for being measureless there is no place where He

is not. In thus demonstrating the infinity of the Creator, science has befriended religion because what religion most needs is that some power would break down the walls between flesh and spirit and thus make death only a change of quality and thus make immo: tali ty easy. Modern research tends as much toward a world of spirit as toward one of matter, because it finds objects so delicate and refined that they satisfy the conditions of the word spiritual. The term "spiritual" like the term "infinite" indicates not a contradiction of the term physical but a place where all common qualities of the material disappear. The term spiritual is a signal of human weakness, as our term darkness is not a term indicating the utter absence of light but an absence of that amount of light which must exist to meet our forms of measurement. What we call darkness may be a field of light to other creatures. We know that there are animals who see best in what we call night. They will on foot or wing scour the air or fields and see it as we see them at noon. Thus the term spirit is a word which announces no actual war between mind and matter but which simply confesses that our day has become night; but to God and other beings our night may be day and our spirit, substance. All the words used in our theol-ogy and philosophy are relative measure-ments—the best things man can utter over

Electricity, whose effect is carried from New York to San Francisco in no perceptible time, is not a spirit according to the schoolmen's definition, but it seems a body sufficiently refined to assure us that God has many forms of material much finer than that in the body of man. Between the rays of light and the human framework there are more changes of raiment than can be found in the wardrobe of a queen, and yet a recent naturalist has shown that there are atoms and things in the universe for the making visible of which the grains of light are too coarse. Light will flow through a pane of glass as water through a fish-net and yet there are particles of matter too small to be seen in the coarse medium of light. The same writer alludes to a speck upon a piece of glass—the speck is compared to a needle-point but upon exposing that speck to the power of the microscope it expands into a complete page of the London Times, with the columns all legible. Thus all the columns and words and spaces and letters of that large page can take refuge within an invisi-ble point and there await a better vision and a stronger light. So in the world of mental action the insects wholly invisible to man possess an instinct and are capable of hope and fear and enjoyment. It is quite certain that the brain of the almost atomic spider can perceive the geometric lines of its web and can watch for its food and can fear the approach of man as a destroying monster.

The weight and flesh of man are incidental rather than necessary. He might be better off if he were as light as electricity and might have more intelligence if his brain did not outweigh a square yard of sunbeam. His spir-

itual body as spoken of by Paul might he so exquisitely wrought that it could pass to and fro in our air as upon solid ground and might, upon an earthly ounce of food, subsist in luxury for a hundred years. Nor is this any fanciful sketch since such a result is transcended by the facts of the universe. Some of you who are oldest remember events which affected your brain-nerves, or particles fifty years ago. Many of you recall with delight events over which twenty-five years have passed, but what is memory but an engraving upon the brain-tablets? It is a change in its particles, but how delicate indeed must be those touches when in fifty years or twenty-five years they are not covered up by the new records nor erased by the renewing processes of the flesh. In a half century the brain has been renewed several times but in such a manner as to leave in it the picture of the house where you were born, and of the first friend of your being and of the face of the mother perhaps now dead and hidden from your sight. When we fall into this pondering upon the physical basis of memory we become ready to believe in Paul's spiritual body and to feel that we are indeed surrounded by the infinite.

There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density and be tangible and visible to our sense. God Himself cannot be seen or touched by our sense. The fault is in our senses and not in the being of fault is in our senses and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not therefore an absurdity, but it is only a theory that awaits proof. This proof has so long been absent that many of us feel that in these years man is cut of from such communion and must wait for death to transfer him to the spiritual country, but we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds.

Uncertain as to the attitude of the noblest Spiritualists we are certain that the Materialists are in gross error in their estimates of the universe. The teachings of the Martineaus and Cliffords are too physical and rash. These children of annihilation do not attempt to comprehend the fact that we are in an infinite world where words may stand for little or much and that death need not be anything more than an unloading. Before man came it would have seemed impossible for him to become. And now should you ask the scientist if earth is producing a still higher creature than man, a creature who shall see in the dark, who shall speak in music, who shall eat little, who shall read all literature once through and then hold it all in memory, he will laugh you to scorn, because his world is an ironclad world. It is finished and limited and dead. But, alas for their theory! the universe did open once to get man in and it can open once more to let him out. Nothing is more unreasonable than a conclusion that what we see of man is all and the last. If we did not see man begin how can we see him end? The Agnostics and Atheists act upon the assumption that there are no unusual phenomena. Man is here and that is all there is in the matter; he dies and that is all there is in that event But nothing is further from the truth, because once man was not here, and hence his presence does not exhaust the problem; it only sets the problem in motion. Science tells us that once there were mammoths and immense reptiles on earth and no human being, once a hot zone which grew palm trees at the poles. Science did not find the laws of nature fixed, for they opened to admit an animal that could talk and write and read and laugh and progress and become more and more stupendous in thought and deed. The fact of man should assure science that we are in a flexible universe where great changes can come, and have come, and that man having dropped into this world from some unknown source so can he fall into some other form of existence, for heaven is

no more difficult than earth. Back of us and around us and before us lies the infinite with much more in it than has come out of it. From what we can see it is full of situations and possibilities. Man is injured by his steady gaze at what is. A few years of sameness will give him the idea of forever and forever. If the Ohio should not rise for a few years men will begin to lay out new homes and new towns on its banks. The slopes of Vesuvius once a river of fire are again crowned with beautiful villas. In Switzerland where a landslide crushed the third part of a village a few years ago new homes are being erected, because all has been peace for a time and oldsorrows are forgotten. Thus mankind is the easy victim of what has been. Thus we change a few years into a law and in harmony with this a natural body holds the field and the spiritual body falls into disrepute. But the phenomenon of death should excite suspicion that we have drawn too quiet a picture of that strange scene. Death may well come before us as one more day of change and wonder, one more landslide in the Swiss hills, one more awful overflow, one more convulsion of Vesuvius. As it was an amazing moment when man was sent into earth so it is an amazing moment when he dies. There is more years. But, although so personally fill-nothing ordinary in death. It is the coming footstep of God—the end of things common. The theory of "no God" is almost unworthy independent RELIGIO-PHILOSOPHICAL JOURN-him now.

of argument, for to assume that matter grew discontented and shook itself into a mollusk, and that the mollusk agitated itself into an oyster and that the oyster aspired to become something else and tossed itself about into a lion, and that some other ovster took the dinon, and that some other oyster took the direction of a nightingale and some other shell-fish rung the changes until it became a man, is the worst theory of the universe ever yet offered to our credulity. We seem compelled to turn from it with contempt to find a reason of life in the being of a God. He is at once a cause less difficult and more adequate. God therefore surrounds us and ig with us

God therefore surrounds us and is with us and of us perfectly measureless and able therefore to carry all his human children from these coarse bodies to celestial ones. The natural or weighty body comes first be-cause it will do for the earlier stages of the senses, but in our universe value is not de-termined by weight, for the sunlight makes all life, but its rays are gentle compared with rods of iron. A clod of earth an inch square will weigh more than a square mile of sunbeams or electricity. We must throw aside the common ideas of weight and must commit to the Infinite the new bodies of all who have left this tenement of clay. Identity and physical perfection will be preserved, for the celestial eye-sight will see a face that would in this world be invisible, and the angel-ear will hear voices which would not be audible to these fleshly nerves. All will be once more harmony and beauty, but all carried upward as the Being of God Himself rises above the coarse quality of human na-ture. These threescore and ten years suffice for the earthly round of labor and care and joy. If they were all, our case would be sad, but if God has better bodies and finer senses and better minds and more loving hearts for this strange race of smiling and weeping creatures, then are these years enough and the children of mortality need not dread to

God being infinite in time and space and power and love it is not probable that in three score and ten years He perfects His purposes with man. It is more probable that in that little field of time He leads man over steps are elsewhere. It must be remembered that man is no common creature. He is the greatest known to earth and is wonderful. matchless, measureless. He possesses the features intellectual and emotional of a deity. In him we are warranted in supposing the plans of the Creator rise to a great dignitv. It looks as though our earth was made for man; the sun for man, the season for man; for while flowers bloom in sight of all creatures, man only loves them; while the sky is spread over all life, man only admires it and studies it, and while all existence comes from God, man only pronounces the name of the Creator and sings a hymn or bows in prayer. In man thus our Creation rises up to a sublime fullness of meaning, and here we may well expect Jehovah to cherish his plans of education and love and happiness. If He loves you only three-score-years and then remands you back to dust, His love would not equal that of a common mother, for had a mother power she would hold her child for many ages in the realms of blessed life. No! seventy human years are not the arena of the Divine relation to each human soul. For God is infinite and the three-score and ten period is only the morning's dawn of His benevolence. Any other friendship would be too ephemeral to be in harmony with One who inhabits eternity. The days of this heavy body and these weak senses are the preface of the book of life and not the book itself. Times will come and go and the terrestrial body will fall away to make visible the celestial within. For aught we know that more delicate tenement may be within humanity here, and may be that inner tablet upon which memory keeps its record, and may be that invisible organism in which the mind plays and where the soul sits enthroned in life. Be all these things as they may, science the more it studies and weighs and measures and ponders and marks the ocean of the infinite rolling at its feet, the more willingly can it ex-claim with St. Paul: There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. It is sown a natural body it is raised a spiritual body. In a moment, in the twinkling of an eye we shall all be changed. For this corruption must put on incorruption, and this mortal immortality. And then shall come to pass the saying, "Death is swallowed up in victory." In the presence of such a vision science cannot utter a word of objection. Remembering the marvels and mysteries of the universe it may well join in a public joy that man is moving toward another life whose glories this eye cannot see, whose sound this ear cannot hear and whose blessedness prepared of God has not entered into the heart of man.

#### Andrew Jackson Davis Speaks Words Commendatory and Prophetic.

NEW YORK, Feb. 5th, 1884. TO JOHN C. BUNDY, EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL—My Dear Friend: . It is long since I wrote you a word. My environments have been full of important, absorbing interest. Affairs legal, medical, scientific, philosophical, etc., have occupied me thoroughly during the past three and

AL. I cannot honestly say that your ways with opponents are my ways. But I can say and I do say candidly, that by your uncompromising methods you have achieved a very widespread and permanent victory, while more gentle dealing might have ended in apparent defect.

parent defeat. Having said so much, I wish to add my unqualified admiration, to that of many minds on both sides of the Atlantic, regarding your manly defense of what has been demonstrated as true and reliable Spiritualism; while every one has accorded to you high praise for your prompt and unflinching exposure and denunciation of pretenders to mediumship, and for your unsparing punishment in your columns of the mountebanks who of late years have sailed under spiritualistic colors.

In fact, to be brief, I regard your RELIGIO-PHILOSOPHICAL JOURNAL as the only perfectly courageous and truly progressive organ now printed in America on the various phases of Spiritualism, and I trust that you will be fully sustained financially in a work for truth so arduous and indispensable to human advancement. And I believe you will be sustained. All souls who "fight for the right" are in accord with omnipotent principles; and all individuals who feel the inspiration of these principles, will naturally gravitate to your side; thus, as in years past, you will find support and sympathy in the thickest of the

support and sympathy in the thickest of the battle.

The movement in Spiritualism is toward more and more individual independence; hence the steady and accumulating opposition to what is called "organization." Nevertheless, to a certain limited extent, somewhat of constitutional Order is packed; and therefore constitutional Order is needed; and therefore a kind of internal national organism will be developed.

Of such a movement the RELIGIO-PHILOFO-PHICAL JOURNAL is the legitimate organ; be-cause your columns would guard the economy from the encroachment of irresponsible ad-

venturers. Brother Bundy! Let me urge you to stand, as you have stood during so many trying years, firmly by the superior phases of manifestations in our movement. You cannot halt in this long painful march to certain victory.
Fraternally I greet you, and with the angels
I bid you, "God speed." As ever,
A. J. DAVIS.

Box 126, Station A, New York City.

#### Seven Years of Editorial Work—Testimony of G. B. Stebbins.

To the Editor of the Religio-Philosophical Journal:

You have stood to your place, firm and true, for seven years. Just that time has passed, if my memory is right, since you became editor of the Journal. You were not then a novice. Years in the office with S.S. Jones had given you large experience in business and editorial work; yet your full responsibility came suddenly and unsought but inevitably, and you met it courageously and wisely. You have done a good work. You may say with Paul: "I have fought a good fight, I have kept the faith." The apostle speaks of "a crown of glory" in the future but keeping the faith with screme could be a speak of the faith with screme could be speaked. ture, but keeping the faith with serene soul and dauntless courage is more glorious than any royal diadem, and its glory lights the

spirit in the daily present. You have done much to commend Spiritualism to the attention of the best minds, and to present it in its noblest and most beautiful and inspiring and rational aspects. You have learned "to labor and to wait" for the poor world to understand its excellence, and feel how much its ideas and facts, its philosophy and science and natural religion are needed. Your conviction of its truth has been so clear, that its unpopularity has been like a passing cloud which the sun would melt away.

Your friendship for true mediums has been firm and unswerving, and this they realize more and more. Your courage in exposing fraud and vice has been dauntless, and every intelligent Spiritualist should be your firm friend and supporter in that fearless course. Sometimes you may make mistakes, as do all human and fallible beings, but fair and frank criticism you do not shun nor conceal, and the folly of thinking that a person is your enemy because he fails to see the correctness of all your methods is not in your nature. I never knew you to make a statement in regard to any one without abundant proof, and instead of overstating matters you have often left much of the worst untold.

The work of these seven years has been wide and effective. The Journal grows in value and could grow more, with still wider circulation and still more solid "material aid" from its enlarging list of readers. They have a plain duty, and a practical work, the neglect of which will "bring leanness to their souls." This work they will do and your work will go on.

May the end of another seven years find you in the fit place you now fill, with a spirit sweet and self-poised, an inner life deep and clear, with lofty courage, unswerving fidelity and abiding faith, and with steady nerves and renewed bodily vigor, is the wish and hope of your friend truly and hope of your friend, truly
Detroit, Mich. G. B. STEBBINS.

An Indiana man named Grimes, having a worthless dog, took him on a flatboat to New Orleans, and turned him adrift in the streets. Three months afterward the dog crawled into Grimes's yard, half starved, dusty, and with bleeding feet. Grimes would not part with

#### For the Beligie-Philosophical Journal Of Plenary Inspiration, and of Infallibility of Communication Between Minds.

BY HON, JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any giv-en subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence. Hence, it may be assumed as a fundamental principle, that there can be plenary inspiration only to the extent that infallibility of recipiency and responsiveness, are secured to those who become the subjects of such inspiration. To make inspiration the means of an infallible communication between the Infinite and Perfect on one hand, and the finite and imperfect on the other, becomes an impossibility, so long as the finite and imperfect are not infallible to receive, perceive and comprehend the subject matter of the communi-

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible percipiency of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status. When, through the attainment of state, one's spiritual eyes have been opened to perceive certain spiritual truths, he can no more communicate those truths to others whose spiritual eyes have not been opened, than others could communicate to him such truths while he remained in spiritual blindness. Thus it will be perceived that if inspiration, as a means of communicating spiritual truth, is a necessity in any case, it becomes a necessity in al cases; upon the same principle that the influx of light through the eye to produce the phenomena of vision, is as essential to all men, as it is to any one man. This important principle has been overlooked by the theologian, while getting up his theory of plenary inspiration, producing an infallible revstion of God's will to all men. Logically philosophically considered, the thing is an impossibility; and practically it is demonetrated to be untrue, and all deductions based upon such an hypothesis become erroneous. It has been demonstrated that all truth, to become a mental presence in the individual, must be communicated by some kind of influx extending to the personal con-sciousness; and that any other method of communicating truth, is an inevitable fail-ure; and proves itself to be such, whenever relied upon.

The Romanist discovered this and attempted to obviate the difficulty by substituting an 'inspired fletion" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men. To the rational mind, nothing can be plainer than the proposition, that such a communication, can, by no possible means, become, to the uninspired mind, anything other than his fallible perceptions and understanding determine it to signify. No matter how ignorant or how dull of comprehension one may be, his interpretation of the "inspired word" will be received by him as the inspired truth of God; and he will not hesitate to consider it as such; and to make use of it as such. He will thus substitute his falsehood for God's truth. And what one man does in this respect, all other Protest ants will do. And what must be the inevit able consequence resulting from putting verbal statements of truth, of principles and of destrines, into the hands of the multitude, each to ascertain for himself, their significance, which is to be received as the infallible truth of God? The inevitable consequence must be what it ever has been, That differently constituted and developed minds will arrive at different conclusions as to the real significance of such verbal statements; and each class will verily believe that their un-derstandings of the "inspired word," represent the exact truth of the infallible communication from God to man. And each will formulate a creed according to his understanding, and will promulgate it as the truth of God. In this way innumerable sects will arise among those who accept the dogma of plenary inspiration, and of infallibility of communication produced thereby, and the result will be, that such supposed revelation, so presented and accepted, will become the source of more falsehood than truth; of more division and contention, than of union and concord. Taking the numerous sects in Christendom, who accept the Bible, consisting of the canonical books of the Old and New Testament, as constituting the revealed word of God to man, and no one, acquainted with the diversity of sects, who agree in nothing except that the Bible is to be accepted as an infallible revelation of God's will to humanity, will doubt that there is more of error embraced in their creeds, drawn from a textual study of the Bible, than there is of truth; and taking their apparent spiritual status, there lis more of spiritual darkness than of spiritual light possessing their minds by reason of their sectarian creeds, based, as they suppose, upon the teachings of the Bible. Looking over the diverse sects professing the Christian faith, this remarkable fact appears. Among those, who are equally learned, equally honest, equally religious, equally sincere, are to be found sects, the members of which accept the Bible as the real word of God; and they conscientiously study it and prayerfully seek to ascertain its real significance; and they verily believe that they have been aided by 'the' holy spirit in their efforts, and that thus they have become acquainted with the divine purpose and the divine will respecting man and his destiny. But as the result of such investigation, they arrive at entirely different conclusions; so different, indeed, that what one affirms as an essential element of true faith and practice, another denies and denounces as false, wicked and particularly unscriptural. And it would not be an exaggeration to say, that the true Christian spirit is sacrificed in their effort to maintain these sectarian differences. Go into any of our large towns and cities and the first thing that meets the eye is the multitude of church spires, marking the diversity of religious opinions entertained by the people who have erected them. They so differ in their religious views that they cannot meet and worship

tegether, although they base their faiths

upon the same events; and they build their

creeds upon the same infallible revelation.

And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and sesi expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people. We have what are denominated Christian nations and Christian governments, but I think it would be very difficult for any one to point out a single principle distinctly Christian, which is recognized, much less put in practice, by any government claiming to be in character, Christian. If any one can do so, God speed the undertaking.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that every-thing pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner. The idea is, that God works differently or by different methods, in the material and in the spiritual of the universe. That in the natural, He has created all natural things and has established the laws by which they are to be governed, and that having thus provided for natural operations, he leaves nature pretty much to herself, except when, for some purpose, He wishes to astonish the people, and show His presence and power, He interposes to suspend some natural law; or to do some other supernatural thing. But in the spiritual He is supposed to be present in an especial manner; and that whatever He does in spiritual things, He acts without law; and, hence, always by special providences. If the theologian would look more deeply into the laws governing in the spiritual, and into the uniformity and omnipotency of their operations, he would soon be able to correct many and fatal errors, which now encumber his system; and find common and rational grounds upon which all could build for eternal life.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is a proceeding from this Presence, and is fashoned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation and sustentation. Now if anyone can change the relation of this Presence to any department of existence in the universe; or can alter the mode of its action therein, he can abolish or suspend the operation of natural law, either in the material or the spiritual of the universe, and not otherwise. If this dominating Presence in the universe is self-existent, self-sufficient, infinite, eternal and immutable, there can be no such thing in respect to its operations, as supernaturalism. Everything which takes place in any department of existence, takes place as the result of the potential presence. and according to the inevitable method incident to the condition and relation by which such method is determined; and the law of the operation is as omnipotent and as omniality, all operations under the divine govern ment are normal, from the union of the elements to form the earthy particle, to the crowning work of coming to the stature of perfect manhood in Christ, by means of which the immortal becomes filled with all the fullness of God in love, in wisdom and in

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness. It is manifest that aside from the attainment of proper status and the assuming of proper relations there are no other means at hand, by which man can truly seek completeness and find his true destiny. Therefore it will be of no avail to seek in any other way, to secure the good or to avoid the evil. The Divine injunction is, and it can be no less. Seek earnestly and honestly to know the right, and strive with all your power to do it, and the kingdom of heaven is yours.

> For the Religio Philosophical Journal. Knowledge through the Senses.

> > BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, touching, tasting, smelling and seeing. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals. Some persons have no ears for music; and others, although having a perfect sight in other respects, are color blind even to the extent that they cannot distinguish between red and blue. Ingersoll remarked in one of his lectures that it was not a very good world to raise a high grade of men and women; and that its capabilities in this direction were very limited He might comment further on the fact that the means at our command for becoming familiar with the world we live in, are very meager in range and acuteness. If we set to work by discipline to develop any one of the senses, its increased sensibility is generally attained at the expense of some one or all th others. Not only is this the case, but the kind of development that the special sense is subjected to appears to disqualify or weaken its operation in an opposite direction. Thus the man who accustoms his eye to scan minute objects becomes near-sighted; while the sailor who sees a ship so distant that ordinary sight can distinguish nothing, has his vision so prolonged that he is unable to command it on minor matters.

When we come to study the true nature of substances, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived. Our sense of smell is very inferior—far below that of many brute animals—and so narrow in its range that we fail to distinguish many poisonous gases that are fatal to life. Our sense of touch is so circumscribed that it is of little use, except to determine the external form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one. It has its origin in vibratory action, as seeing or hearing does, but its compass is so narrow that very few persons after long practice could be able to tell the kind of heat they felt, or the kind of substance from which it emanates; yet there is as much difference between the heat vibrations given off by copper and those of iron, as there is between the notes of a bugle and the scream of a locomotive. If this sense of temperature in us were as acute as hearing, we should be able to group differ-ent kinds of heat in different pitch, so that they would be productive of harmony, and would give as much pleasure as a piece of music. As it is, there is a wide field full of possibilities for enjoyment and instruction,

from which our duliness forever excludes us. Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human at tribute. There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered. Baron Von. Reichenbach in his investigations found a few persons who could locate a magnet in the dark by seeing the luminous light about its poles. Such people have a peculiar nervous organization, or what might be termed a northern-light temperament. They are af-fected—and not agreeably either—by every electrical or magnetic variation of weather and rarely possess good health. A spot on the sun may throw them into hysteria or melan-Sensitive as a telephone they quiver at the slightest disturbance of nature and respond as readily to discord as to harmony Such persons are always mediumistic and many of them stand on the dividing bounday between the two worlds. Happy for them if they are surrounded by auspicious circumstances, for they are as incapable as an eolian harp of selecting the kind of breeze that will awaken them into action.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If is a Presence which fills the universe, and they were more acute, we might make more which is manifest in the operation of all rapid progress, but our misery would also be proportionally enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties. The greatest pleasure is experienced when they are aroused in combination and the mind is filled with multiplex sensations. In the high-est emotions we seek to employ our whole be-ing simultaneously. Thus in love the mind is not satisfied by seeing, hearing and touch-ing the chiest of its along high large and touching the object of its adoration, but desires to also taste. Hence kissing is enlisted to enhance the delights of affection. It may be mentioned here that in Southern Asia among the Siamese and others, that kissing is not in vogue as a salute or mark of love, but that smelling is. The lover leans upon and smells the neck of his mistress. They think smelling is much more elegant than tasting. Although this may seem an odd custom, who has not seen a mother in her eestasy over her infant not only kiss but smell it, as if it were a fragrant blossom, and by so doing bring every sense to bear by which she may appreciate and enjoy it.

In the present condition of civilized society present as is that Presence which is manifest in such legal operation. Hence, in re- upon the senses that are directly opposite in eir emects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions. The steam pressure hurry, the rush after wealth, fashion and display, is converting every good sized town into a clamorous stock exchange, where every one is worked up by the tension of speculation, wild hopes and eager efforts. This strain worry and conflict are breeding men with a restless glare of the eyes bordering on insanity; in fact, is breeding insanity. It is serious matter that this malady has doubled in proportion to the population in all our large cities during the last ten years. Quiet reflection succumbs to delirious sensations, and the healthful pulse is lost in the fever throb engendered by the vain attempt to grasp the

world. The opposite influence is to be found in such vicious habits as tend to deaden the sen-sibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer. By a resort to these belogging remedies the acute-ness of existence is toned down nearer to the level of the brute creation, and life rendered endurable by canceling a part of its obligations. The number who are thus seeking relief by voluntarily curtailing their faculties, is largely on the increase. Many who would not commit suicide partially paralyze their consciousness and live through an interim of stupor produced by some potent drug. So we see this wonderful compound of materiality and immortal soul striving after all power, and prescience on the one hand, and seeking oblivion and rest on the other.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses. He might think and be self-conscious; but what could he think of, except something he had received a knowledge of through his enses and that he now revives by memory With this experience behind us it is difficult for the mind to project a Spirit-world and a spirit existence. Our knowledge has come from rough contact with matter in its dense and gross forms. We regard our own efficien cy as depending upon a certain amount of voirdupoise—what is facetiously termed our "fighting weight." To throw all this aside and think of being valuable as a shadow in a world of film, seems, to the grosser comprehension, kind of thin. Without the frequent and incontrovertible testimony of spirit intelligence, it would be incredible; and, I would be disposed to believe without such evidence, that the faith that we live after the body's decay,had its origin in man's egotism and selfvaluation. But the voices calling from the other shore tell of the soul's resurrection and the reality of another life, adjusted to satisfy all the aspirations of the mind toward what is pure, loving and wise.

Horsford's Acid Phosphate, FOR OVERWORKED FEMALES.

Dr. J. P. Cowan, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

For the Religio-Philosophical Journal. Jottings By The Wayside. BY GEO. F. A. ILLIDGE.

"Let's take this world as some wide scene,
Through which, in frail, but buoyant boat,
With skies now dark and now screne,
Together thou and I must float;
Beholding oft, on either shore,
Bright spots where we should love to stray;
But time flies swift his flying oar,

And away we speed, away, away."

The whirligig of time has at last brough me to Salt Lake City—the Mormon hierarchy It seems but yesterday I was in the far East now here I find myself transported, as if by magic, to the far, far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and ob servations during the last four months, would entail more time than I have at command more time than they would doubtlessly care to devote to its perusal, and more space than l could conscientiously ask the Journal to contribute. Suffice it, therefore, if I merely confine my article to what may be termed "Jot tings by the Wayside."

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country. This manifest indifference to the philosophical department of Spiritualism, is, it seems to me, even more apparent in the West than the East. I have noticed with regret that our lecture associations are. with few exceptions, poorly sustained; that societies, once prosperous and progressive, have either entirely ceased to exist or are in many instances reduced to the verge of disbandonment.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever; when the most crudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention.or as much: and this fact will doubt lessly prove that, instead of being retarded, it is triumphantly marching on to victory But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public. It may at first seem strange that the phenomena of Spiritualism should receive such general attention and absorb, as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words. slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a suc cessful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of ocular demonstration. It does not require the presence at a circle of an adept in science, a learned philosopher or a metaphysician, in order to have manifestations occur, therefore, the doors of spiritual phenomena are thrown wide open and whoever desires, can enter its Temple, and if possessed of latent medial powers, develop them. or commune through the instrumentality of others with the loved ones gone before.

Not so with its philosophy. It requires keen astute and master minds to clearly and effectually elucidate the gloribus truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism. Now it is a conceded and lamentable fact that the spiritual rostrum can boast of but few-very few-advanced thinkers or master minds. Its majority of speakers are to a marked extent lacking in the requisite qualifications, and it is to this fact primarily, the sluggish condition of Spiritualist associations and the lack of interest therein can be attributed. The inquiring mind failing to find sufficient food for thought, where above all places he expects to find it, either gets callous on the subject of Spiritualism, or devotes more time and attention to its phenomena, neglecting almost entirely its ros-

Now, I may ask, why should this be so, considering the vast number of highly cultured and intellectual minds more or less identified with Spiritualism? Why should Spiritualist rostrums suffer for want of competent expounders of its glorious truths, when it numbers among its avowed adherents men of scientific and literary attainments by the hundred? I can only base my reply on experience and observation, and it has been my privilege to observe the condition of many societies throughout the country. I believe that Spiritualists alone are to blame for this lamentable state of affairs. To fully elucidate would require much space; I will, therefore, briefly summarize.

1.. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scien-tific and philosophical.

2. The dearth of efficient platform advo-cates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many. 3. The inability of societies to hold out

sufficient inducements to men and women abundantly qualified for the work, is owing: (a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, pat-ronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of

which they are convinced. (b) The continued dissensions existing among those who do take an active part and who should strive to conduct the affairs of the respective societies harmoniously and efficiently instead of jarring with one another and creating discord, to the detriment of the cause.

4. The lack of financial aid and co-operation on the part of Spiritualists as a whole. .To me, these seem to be some of the principal causes which retard the progress of societies as a whole. Of course, I do not claim in vine.

fallibility on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is

what should be a large and prosperous socie-ty, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tilford (of Denver) I am indebt-

ed for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they ofttimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence. Mr. Hugo Preyer, publisher and editor of the Colorado Courier, a German weekly of much influence, is also one of the earnest workers connected with the spiritual movement. Through the columns of his paper, he assured me, he does not fail at times to give his many 'readers a good feast of the things pertaining to that which "we know to be true."!

A very remarkable case of what I term suirit interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the Rocky Mountains (the highest attained by the U. P. R. R. between Cheyenne and Ogden) had been reached and the ponderous locomo-tive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour. when suddenly the axle of the car, in which I was sitting conversing with a Presbyterian minister, broke and the car jumped the track. The train was stopped just in time to prevent its being ditched, and the locomotive was detached and sent forward to summon a wrecking car to repair the damage.

After a delay of three or four hours the pas-sengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance. He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, "but," said the brake-man, "this afternoon, while the train was going at its usual rate of speed, a something indefinable seemed to whisper to me, "Down brakes! there's an accident ahead!" At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to "down brakes!" Soon after the flagman from our train was seen by the engineer flag-ging, "Danger ahead!" but, if the brakes had not then been down, it would have been too late to stop the freight train, for with the impetus it had and its close proximity to our train the brakes could not have been applied in time and with sufficient success to prevent the untimely death of every passenger in the

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginery voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert what might have been a sad calamity.

At Salt Lake City are many Spiritualists but no society. The Mormon religion is of course in the ascendency and monopolizes both Church and State. Spiritualism is, however, gradually inocculating the Mormons, or rather spreading among them, and will I hope, in time make itself felt. At present the great 'Know alls" of the Church of Latter day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists. It was my pleasure to pass a very pleasant evening at his house and listen to an account of very remarkable phenomena witnessed by him. He is himself a fine sensitive, and is gradually developing the phase of clairvov-

In conversation with Mr. Geo. A. Cannon, ex-representative to Congress from Utah, and the virtual head of the Mormon Church, and a strong advocate of polygamy, having him-self three wives,—he informed me that the Mormons do not believe in spiritual phenomena, but believe in prophets and the laying on of hands.

Salt Lake City, Feb. 4.

Mr. S. N. Rhoads has given evidence which proves that turkey-vultures are directed to their prey from great distances by their sense of smell, and not by sight alone. He partly uncovered a spot where a horse and a cow had been buried some years before, and in a few hours buzzards were attracted to the spet in great numbers. They must have been guided by smell, and, as Mr. Rhoads could detect no odor when directly over the burialplace, it is shown that their smelling power is marvelously delicate. Gosse relates an instance in which vultures circled round a hou e in Jamaica where some spoiled meat was hidden.

Dr. Oliver Wendell Holmes, in a recent let-ter, said: "I have written many verses, but the best poems I have produced are the trees I planted on the hillside which overlooked the broad meadows, scalloped and rounded at their edges by loops of the sinuous Housaton-ic. Nature finds rhymes for them in the recurring measures of the seasons. Winter strips them of their ornaments and gives them, as it were, in prose translation, and summer reclothes them in all the splendid phrases of their leafy language. What are these maples and beeches and birches but odes and idyls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued rai-ment of their gay deciduous neighbors."

A truthful remark by an exchange: "The young man who tampers with alcohol is inviting a blight to settle upon his name and character, and a curse more bitter than death to take possession of his fond hopes and bright prospects." Boys, this is a nice thing to paste in your hat where you can be reminded of it when tempted.

St. Vitus Dance is a distressing malady. There is but one cure for it. Samaritan Nor-

#### Woman and the Household.

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

#### SPARROWS ON THE TELEGRAPH WIRES.

Little birds sit on the telegraph wires.

And chitter, and flitter, and fold their wings.

May be they think that for them and their sires Stretched always, on purpose, those wonderful

strings,
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines, And the news of the world runs under their feet; How value rises, and now declines,
How kings with their armies in battle meet;
And all the while, 'mid the soundless signs,
They chirp their small gossipings, foolish sweet.

Little things light on the lines of our lives— Hopes and joys and acts of to-day; And we think that for these the Lord contrives, Nor catch what the hidden lightnings say, Yet from end to end his meaning arrives, And his word runs underneath all the way.

Is life only wires and lightnings, then,
Apart of that which about it clings?
Are the thoughts and the works and the prayers of

Only sparrows that light on God's telegraph

strings,
Holding a moment, and gone again?
Nay, he planned for the birds with the larger things.

-Mrs. A. D. T. Whitney. Jennie McCowan, M. D., has been re-elected

president of the Scott county, Iowa, medical Anna J. Norris has taken the pastorate of the Unitarian Church at North Platte, Neb.

Miss Elizabeth Richards, who died last week at Wilmington, Delaware, had taught school for nearly eighty years, and in several instances had had among her pupils successively members of three generations of the same families.

Miss Ella Wheeler, the poetess, is to be married in early spring to a Mr. Yorke of New York City. Miss Wheeler is twenty-six years old, and with her pen has earned and paid for a lovely little home, in which she resides with her mother and a younger sister whom she has educated.

Mrs. Quinton of Philadelphia, secretary of the Women's National Indian Association, recently lectured in Providence, R. I., on the Indian problem. For our present Indian policy, Mrs. Quinton had nothing but warm praise. It is Secretary Teller's excellent educational policy, she said, that the national and local auxiliary societies are endeavoring to promote.

The best farmer at Snow Spring, Ga., is said to be a woman seventy-two years of age, who has been a widow for thirty-five years. and has managed her own business successfully. Last season she raised more cotton than any of her neighbors.

An enterprising young lady in San Francisco travels about the streets with a neat little kit. mending jewelry and fancy articles. She is said to be doing very well. Another occupation, that of commercial traveller, is open to women. Miss Ella Greene of St. Louis, receives a salary of \$1,500 yearly in that capa-

Mrs. E. T. Oakes Smith, who has been living in retirement for some years, has been lately root and completely turns the interior of the reading essays before parlor gatherings in creature into its own substance. Only the New York. The first took place late in Feb-shell is left intact, no smallest rootlet apruary, in the hospitable house of Mrs. E. Herenlfured andience lis tened with great delight to her "Reminiscences of Emerson," in which just those things were told of the daily life and habits of the sage of Concord which his admirers would like to hear. The narration never descended to gossip, but touched with a light and delicate grace uponhis juner life and the mode of its manifestation in the social circle.

Mrs. Oakes Smith afterward gave an interesting lecture on marriage, at Dr. E. P. Miller's in New York. The speaker was at one time one of the social and intellectual stars of the literary firmament with such persons of the Interary humanent with such persons as Poe, Drake, Halleck, Bryant, Frances S. Osgood and Mrs. Embury. Mrs. Oakes Smith is a distinguished looking person, now over seventy years of age, and is full of interest in all that concerns womanhood or the welfare of the race.

The Tribune contains the following summary of the opportunity for study in Harvard: "From the first, the most able professors of Harvard have given every aid to the Annex by cordial interest, by wise counsel and personal instruction. Professor Peirce says:

The courses most frequented are those of the most serious character. Among my pupils I have found some of marked excellence, and all have given evidence of ability and serious purpose." Professor Byerly adds: "The average has been invariably higher in

my Annex classes than in my college classes." Professor White says: "I have met. unies." Professor White says: "I have met, uniformly, great earnestness and ability of a high order." Professor Lane writes: I sincerely hope the Annex will be sustained in every possible way. Every one of these young women is a missionary; in training one you may be training hundreds." Some of the Annex students are training from love of study, and the desire of making the most of themselves; many are teachers taking special advanced work, or young women fitting for the teacher's life. Among the former students of the Annex are several teachers of classics and mathematics in schools of the East, two principals of classical schools in Kansas and Montana, a professor of astronomy in Carleton College, Minnesota, and teachers of Greek at Vassar and Wellesley Colleges. The Annex is not a rival of any woman's college, it fills a different plan; situated in a great university town, and possessing the privileges of the great Harvard library and the instructions of the Harvard professors, each of whom has given his life to his particular branch of learning, the Annex offers advantages beyond those of any woman's college. With an endowment fund of \$100,000 the Annex may have an official connection with Harvard University, and the successful beginning will have an assured continua-

#### WENDELL PHILLIPS ON WOMAN.

One of the most beautiful traits of character of Wendell Phillips, was his love of the invalid wife with whom he had lived happily for more than forty years. They first met at an anti-slavery convention and she was then debarred all hope of health. They married, expecting to be separated by death in a few months or years at the longest, yet she still survives. She always cheered and strengthened him for the work of reform to which he was devoted. His only regret in going was

that he must leave her.
In this connection it is well to recall the following extract from the address which Mr. Phillips gave at the funeral of the wife of his life-long friend and co-worker, Mrs. Wm. Lloyd Garrison. They show the strong, clear, spiritual perceptions of the man:

"How much we all owe her! She is not dead: She has gone before, but she has not gone away. Nearer than ever, this very hour she watches and ministers to those in whose lives she was so wrapped, to whose happiness she was so devoted. Who thinks that loving heart could be happy if it was not allowed to minister to those she loved?....How easy it is to fancy the welcome the old faces have given her! She has not left us; she has re-

And again, in his remarkable address in Cambridge before the Phi Beta Kappa Society, not yet three years ago, Wendell Phillips uttered these memorable words:

'Social science asserts that woman's place in society marks the level of civilization. 'From its twilight in Greece, through the Italian worship of the virgin—the dreams of chivalry—the justice of the civil law and the equality of French society—we trace her gradual recognition; while our common law, as Lord Brougham confessed, was, with relation to woman, the opprobrium of the age and of Christianity. For forty years, plain then and women working noiselessly, have washed away that opprobrium; the statute books of thirty States have been remodelled, and Woman stands to-day almost face to face with her last claim—the ballot. It has been a weary and thankless, though successful struggle. But if there be any refuge from that ghastly curse, the vice of great cities, before which social science stands palled and dumb, it is in this more equal recognition of Woman.'

THE VICTORY.

"If in this critical battle for universal Suffrage, our fathers' noblest legacy to us, and the greatest trust God leaves in our hands-if there be any weapon, which, once taken from the armory make victory certain, it will be as it has been in art, literature, and society, by summoning Woman into the political arena.

"The London Times proclaimed twenty years ago that intemperance produced more idleness, crime, disease, want and misery than all other causes put together; and the Westminster Review calls it a curse that far eclipses all other calamities under which we suffer, and if universal Suffrage ever fails here for a time, permanently it cannot fail, ....it will be through rum entrenched in great cities and commanding every vantage ground."

#### A Queer Caterpillar.

The queerest thing I have seen out here, says M. D. Conway in a letter from Australia, is the so-called bulrush caterpillar or vegetable eaterpillar. This also is found in New Zealand, where the natives name it "Aweto-Hotete," but I have two specimens found in Tasmania. The plant is a fungus, a sphæria, which grows seven or eight inches above the ground, generally in a single stem, round and curving at the end like a serpent. This end is thickly covered with brown seed for three or four inches. It grows near the root of a particular tree, the rata. When pulled the root is found to consist of a large got up its root is found to consist of a large caterpillar three inches long, which, when dissected, is found to be solid wood. Every detail of this grub is preserved. The speria grows out of the name of its neek. It is supposed that when this grub (that of a large moth) burrows in the ground one of the seeds gets between the scales of the neck, strikes root and completely turns the interior of the shell is left intact, no smallest rootlet ap-pearing anywhere. The aborigines also eat this pure white grub, and a friend tells that, taken raw, it is delicious. The New Zealanders also burn the caterpillar root and rub it into their tatoo wounds.

#### Magazines for March:

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. II.) Contains answers to queries and valuable notes which will be found of service to teachers and stud-

THE HERALD OF HEALTH. (M. L. Holbrook. M. D., New York.) Articles under the following heads will be found interesting, viz.: General; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Theodere Parker; The Territory of Alaska; The Poetess of Ancient Greece; Science a Little Mixed; Men of Ideas; Signor Mario; A Revised Classification: The Social Ideal: Some General Observations on Amativeness; Duncan's Motto; The Head as an Aid to Constitutional Diagnosis; Brain Work; How to Grow; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal; The Library.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number presents a full, varied and interesting table of contents, suited to the tastes and wants of the large and cultured class of thinkers and workers which looks to it for mental stimulus and instruction. We note a change in the subtitle of the work indicating a wider range of topics. The editorial departments are brimful of bright, condensed, suggestive thoughts on a great many subjects bearing on preaching and pastoral work.

Cupples, Upham & Co., Publishers, 283 Washington Street, Boston, issued March 1st, "Boating Trips on New England Rivers," by Henry Parker Fellows, illustrated with thirty illustrations from drawings by Willis H. Beals, and five route-maps. Mr. Beals is a promising young artist now studying in Europe, and son of Dr. Joseph Beals of Greenfield, Mass. The illustrations are very attractive, done with a few bold lines, with a marked poetic touch. Among others is a view of the old North Bridge at Concord, where the first battle of the Revolution was fought. There is, besides, a very fine view of The Wayside, Hawthorne's home in the same old historic village, and also a picture of his residence in the fashionable region of Lenox, and his writing-desk. The sketches are bright and breezy and add much to the interest of the narratives, while the route-maps readily enable the reader to trace the author's wanderings, and will no doubt be heartly appreciated by voyagers

#### Books Received.

THOMAS PAINE, THE APOSTLE OF LIBERTY. By John E. Remsburg. Boston: J. P. Mendum. SESAM AND LILLIES. By John Ruskin, M. A. New York: John B. Alden.

THE ETHICS OF THE DUST. By John Ruskin M. A. New York: John B. Alden.

THE CROWN OF WILD OLIVE. By John Ruskin, M. A. New York: John B. Alden. THE CHINESE CLASSICS. By James Legg, D. D. New York: John B. Alden.

LYCKUM LECTURES: Delivered at the Cavendish Rooms, London. By J. J. Morse. London: Progressive Literature Agency. Price, Nos. 1 to 4, bound in one vol., pp. 60, ten cents. No. 5, three

A Milwaukee mother boxed her son's ears, but couldn't send them off on account of the





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of New York, formerly Eurgeon-General of the U.S. Army, lately lectured upon this subject, and advised his medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

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#### CHICAGO, ILL., Saturday, March 15, 1884. NOTICE TO SUBSCRIBERS.

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#### "Celestial Bodies."

On the first page will be found a discourse on "Celestial Bodies." delivered at Central Music Hall on Sunday, the 2nd inst., by Prof. Swing. Evidently he has felt the slowly and surely changing thought of the times on these great spiritual realities,-felt it and shared it gladly, it is to be hoped. Some preachers submit to the inevitable, and yield when they cannot do otherwise; others look for new light and accept it as a blessing. Mr. Swing is usually held to be of the latter class -not large in numbers, but a glorious remnant in the clerical ranks.

A few years ago he said (as quoted by Epes Sargent in his "Scientific Basis of Spiritualism"): "In modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, artistic without itual powers in the universe, are in man, study or taste, clairvoyant without eyes." Mediums become "geographers without travels. readers of the strata of the earth without sinking a shaft." Hence he argues, Sniritualism is "a new effort to leap over the great mediatorial laws" by which individual effort, skill and labor, "must be used for the accomplishment of an object."

On this Sargent well said: "The facts persist notwithstanding your disapproval of them. Instead of taking the trouble to veri- the other. Intuition discovers, and experify them experimentally, the critic sits in his closet and evolves his objections from his own a priori speculations. So Melanethon, and other great men, instead of qualifying themselves by study to pass an opinion on the Copernican system, raised futile objections out of their limited knowledge..... When, as Richelieu relates, the French prevost of Pithiviers, while playing cards in his house, suddenly hesitated, mused deeply, and then solemnly said, 'The King has just been same hour, Henry IV. was assassinated. Was not the officer wise without study, clairvoy-

ant without eyes?" This is but one of hundreds of equally wellproven narrations of clairvoyance and seership. The words of Mr. Swing, in those past ualist. Now he says:

"There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density and be taugible and visible to our senses. God Himself cannot be seen or touched by our sense. The fault is in our senses and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation, but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not therefore an abit is only a proof that they have passed out of the hor zon of our sense. Spiritualism is not therefore an at surdity, but it is only a theory that awaits proof. Thi proof has so long been absent that many of us feel tha in these years man is cut off from such communion an must wait for death to transfer him to the spiritu country, but we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds. Uncertain as to the attitude of the noblest Spiritual-

The latest utterance shows a change of

mood, a new respect, an admission, indeed, that Spiritualists are "fortunate in having found a path between the two worlds." We give him due credit for this healthful change, -which is not only in his receptive soul but in the very air. But he says: "This proof (of Spiritualism) has long been absent." It may be absent from those who do not obey the Scripture, "Seek and ye shall find," but surely he must know that it is present to mil-

lions who have sought it carefully and dili-

gently, and that among these are some of

the noblest and most gifted men and women

of our day.

Spiritualism offers its abundant proofwith clairvoyance and our other interior spiritual faculties as its allies—of the continuous and unbroken personal life of man, here and beyond the grave; of the immanence and positive sway of mind over matter; of the glory and beauty and naturalness of large parts of the Bible, rationally viewed and interpreted in its light. It settles the question of a future life; its proof positive of continuity of life through the outward senses, meeting and confirming the soul's intuition, the voice within which says: "Thou shalt not die!" It shows, too, the shallow and fragment ary folly and false pride of inductive science which ignores the soul of man and the soul of things, leaving out mind, spirit, the ruling factor in a complete science, from its imperfect processes.

Mr. Swing is a ripe and broad student. What subject so important or so worthy of thought and investigation as this? He and others of a choice and goodly company have outgrown miracles and infallible bibles and like dogmas, and are afloat without a constructive and rational spiritual faith and knowledge; without a key to a true Bible exegesis; without a deep and strongly uplifting inspiration leading them to affirm great spiritual verities with conquering power, and are on the verge of such feeble conceptions of life and immortality as this gifted preacher expressed in a late discourse on Wendell Phillips.

"High Spiritualism" will give them a solid basis and a conquering inspiration, and their upward path must lead to it.

As a closing word we suggest that the two golden volumes by Dr. Eugene Crowelf, "Identity of Primitive Christianity and Modern Spiritualism," are of more value to meet the needs of to-day than a whole library of Bible commentaries and theological discussions.

#### J. G. J. on "Spiritual Thinkers."

Our friend, J. G. J., comments on an editorial in the Journal of February 23rd, in which it is suggested that an inductive thinker like Matthew Arnold cannot comprehend a spiritual thinker like Emerson. Our correspondent says, in another column:

"Is not the human being constituted as an individual ized, unitized and balanced organization, endowed with all the faculties, emotional, moral, intuitional rational and spiritual, that are essential to its true growth and expansion? These faculties are doubtless variously developed as respects individuals, but it requires them a veloped as respects individuals, but it requires them all to constitute a true generic specimen of humanity. It requires them all to completely endow the human spirit, and all, therefore, may be considered spiritual faculties; and hence all thinkers who bring to bear, in due measure, of each the unitized powers of the soul may be termed 'spiritual thinkers.' According to the language of your editorial, this can not be the definition of spiritual thinking that is meant, for it is declared 'impossible for an inductive thinker to weigh and measure the intuitions of a spiritual thinker.'"

His definition is into ours, contactions

His definition is just ours, as to spiritual thinking. His summing up of "emotional, moral, intuitional, rational and spiritual faculties" is correct, but the materialistic and inductive thinker ignores "intuitional and spiritual faculties," and of course cannot comprehend what he ignores. Emerson iys: "Man is an intelligence served by bodily organs," making the spirit supreme and active. Davis says, in substance, nearly in our words: "Something of all elements below man, something of all essences and spirwho is akin to all and intuitively seeks to know all."

The Materialist makes the outer shell we call matter king, and spirit its dependent subject, with a transient life, ending in the case of man with that of the body. Pure induction is the materialistic method; induction and deduction combined make the perfeet method, as our correspondent clearly sees and says; and each must test and verify ment verifies and maps out the path. Emerson was an intuitive thinker, Arnold is not, and, of course, he cannot comprehend the American philosopher. Emerson would fully endorse our correspondent's clear statement of the varied faculties of man; by Arnold's inductive method the intuitive and spiritual faculties are nil,—impossible to be appreciated by him and his like.

Arnold may be less materialistic than we make him, but that does not affect the argumurdered, and it proved true that at that ment at all. We take him as a type of a class. Aside from all this, however, Emerson is far the greater man. Without wish for discussion, this brief explanation is due our valued correspondent.

Since the foxes established their burrow years, only reveal a contempt based on an in Ottumwa. Iowa, it seems a favorite resort ignorance pitiful to every intelligent Spirit- | for others with characters more or less questionable. One W. F. Peck, an ex-manufacturer of bogus spirit phenomena, is now located there, engaged on Sundays in teaching children matters spiritual. This is the fellow whom the Journal exposed some years ago while he was engaged in the "dark circle" trade in Iowa. Formerly he did the "exposing" role in California, but that; together with his wife and helpless children, became uncongenial, and he took up his old trade and a new companion, known to the public as Mrs. H. S. Lake. After the Journal had spoilt his business, he became enamored of the Bennett-Wakeman League, and travelled about the country entertaining these motley gatherings by singing "Paddy and the Pig," and low travesties on Christian hymns. His life has, it will readily be seen, made him eminently qualified to instruct children.

> Madame Blavatsky, the ex-circus rider, who has of late years so increased in avoirdupois as to render it more comfortable-like to ride theosophy, is suffering from ill health and has left India for France. Where, O! where are the Himalayan Brothers? Where is Koot the Captain? This all-powerful gang of wonder workers should come down from their secret retreat in the mountains and cure the old lady who has served them so well.

#### Suicide of a Spiritualist.

A New Orleans correspondent sends us articles from the San Antonio (Texas) Express and the City Item of New Orleans on the late suicide of Thomas H. Howard, at San Antonio. He was from New York, an able lawyer in New Orleans for some years, and literary editor of the Express when his earthly career ended; a man of warm affections, intense feeling, brilliant talents and a tinge of eccentricity in his-character. These journals speak of him with great kindness, and of his surviving wife and family in like humane spirit. The Express describes him as "an old man bowed down with the weight of many years and disease," and tells of his taking a fatal dose of morphine in his lonely room,his family not being with him. It gives also his views of suicide, written in 1882 for the Evening Light, and found marked in his room. They are as follows:

SELF-MURDER. т. н. н.

"The man who commits suicide loses everything but what he proposes to get rid of, and acquires nothing except what he does not seek. The change he brings upon himself affects only situation and effects only deprivation. He multiplies the troubles from which he expects relief ten thousand fold, and runs upon ten thousand new, far worse. He can not live any other life, and takes away from himself the means of living this. Living this life is the only way to the next and it must be lived. There is no cutting across fields, no jumping the passage, no changing what is to be done—no escape from a tittle of it. If there were the creature might cheat his Maker—as indeed the unfortunate thinks he is doing. The suicide considers the Author of Life an infinite Fool. There are worlds above us, worlds without end, throughout the infinite space, but no one enters any until invited, no one will be invited till fit. Fitness for the next is to be acquired only here. The suicide throws away his natural body, and will have to get along in the natural world without it. The boat given him for his voyage he destroys, and he will have to make it as he can. This, to be sure, is true of others, but they have sympathy and ald from each other and from all about and above them, the suicide none, for what a man feels, in any world he is. The sense of his intrusion drives him everywhere, and he is nowhere welcome. Not that he is repelled, but repellant. The mental troubles he sought to escape are burned in his brain. His whole mental condition remains otherwise unchanged by death, which is but the passing of the interior or spiritual body out of the natural body. Man is mind. The thoughts, affections, hopes, desires are the man. These are not changed. His relations with the natural world are not changed. His relations with the natural world are not changed; he has multiplied and intensified all his lils and thrown away all his blessings, of which the world was full for him. could he have discovered them and separated himself from the stalki Our correspondent gives his views of the

matter in the following communication. THOMAS H. HOWARD, SPIRITUALIST AND SUICIDE To the Editor of the Religio-Philosophical Journal:

So rare a thing is it for such an intelligent Spiritualist to commit speedy suicide, that one can readily believe it was involuntary with Mr. Howard, even had he not so protested and portrayed its evil consequences; and whilst it may be pronounced an act of insanity where precipitated by obsession or from surcease of mental or physical agony, it seems unreasonable to declare it such always. If suicide be only self-destruction, all viola-tions of laws that lead up to death are but slower steps to it; and when there can be found any sane human adult that has not some time acted against his or her convictions, and in defiance of consequences, it will be time enough to pronounce as a rule those insane who lay violent hands upon their bodi es. While we should regret the lack of force or nerve required to bear any of the ills of this life. let us not go to the extreme of pronouncing such arbitrary, fearful consequences of suicide as Mr. Howard portrays. The act voluntary suicide is but the last of the many steps that led up to it; but one of the legions that will have to be regretted or retraced, here or there, by each of us, before we assume that firm standing that essays to

higher ones. We are all suicides in the degree that we do violence to the physical and spiritual laws of our organizations-no more, no less; just as much so, as those were sinners above al others, upon whom the tower of Siloame fell in Christ's time.

The well-balanced and much enduring man bears his ills and bides his time. This gifted but unfortunate man was overborne by disappointment, acting on his sensitive but unbalanced temperament. The healthful man, in his earthly body, is not obsessed or wholly psychologized by any mortal or any spirit. Obsession or such psychological control as makes one person habitually the tool and creature of another's will, does not come to the healthful and self-reliant. The self-poised soul is its own master. It may be occas ionally swayed and influenced, but it is not for any length of time the blind subject of another will, driven to acts it knows and feels to be evil and unwise. We commend to especial attention our correspondent's suggestions on self-destructive habits.

He is an ex-priest, ex-Universalist preacher and a late accession, if not addition, to Spir itualism. He still prefixes "Reverend" to his name, apparently for business reasons. He is popularly supposed to be a lineal descendent of one of the survivors of the old unpleasantness at Donnybrook Fair and to inherit his ancestor's pugnacity. He is noticeable in public assemblies, owing to his rich brogne, unusual abdominal and cerebellar development and persistent previousness Not having had as much free advertising as his ambition craves, he lately sought to secure a supply through the JOURNAL. He hit upon the scheme of adding to his importance by making his communication appear to be an official document with his name attached as corresponding secretary. Mailing duplicate copies to the JOURNAL and the o-s-p-o-e he evidently anticipated wide and cheap no toriety. Alas for his hopes, he got it cheap but not wide; the JOURNAL in accordance with its long established rule of treating such duplicates as advertisements, declined to insert. But if the gentleman of the variegated religious record and bellicose nature, thinks his abdominal brain will be better nourished through the results of an advertisement in the JOURNAL, his letter will be published on receipt of a dollar a line therefor.

Correspondents of the o-s-p-o-e are hastening to correct the statements of J. L. O'Sullivan, lately published in that paper. This is hardly worth while; the story was as correct as any other he has written for that paper and more correct than those illustrated with pictures of spirit molds, published some time

#### Shea Wants His Outfit.

The Journal's readers will recall the"persecution" of one Dr. J. Mathew Shea, better known in various parts of the country by the alias "Dr. Mathew:" It will be recalled that on last Thanksgiving eve when this Hazard lamb was giving a materializing scance, he was seized by the police; and that this seizure was planned and successfully accomplished by the aid of a Spiritualist, with the knowledge and approval of the Journal. It was the evening for the White Prince, a most powerful and radiant spirit, to materialize. At the appointed time W. P. appeared in all his gorgeous gear; but alas, his career was brought to a disastrous close and the ancient but muscular spirit was found after a severe tussle to be none other than the Irish patriot himself. Now this was, according to the theory of Cross & Co., no evidence of fraud on the part of the O'Shea; it was only a case of transfiguration; the medial power being depleted the spirit was obliged to use the form of his medium, "disfigured" (!); or, according to the astute Italian, Damiani: (see his account of the late Bastian exposé in Light) "It is the old, old story conveying the often repeated lesson that you cannot take hold of the spirit without causing an instantaneous rushing of the medium into it" (?!). At the time of the aforesaid expose the man Shea or Mathew, or whatever his name is, declared that the toggery exhibited as taken from him was not his, but had been brought there by the bad men who caused "the instantaneous rushing of the medium into" the spirit White Prince. Now, however, finding Chicago an uncongenial place and "conditions" bad, he has made a demand upon the police Captain for the paraphernalia, claiming it as his property. Spiritualists of the Journal school will undoubtedly say this demand is a superfluous corroboration of the fellow's guilt; but they will be told by the Banner of Light faction, that spirits often take clothing, masks and other paraphernalia into the cabinet with which to "make up," as it saves "drawing" so on the poor medium; and by the same token the captured goods belong to Shea or Mathew, whichever his name may be, as the only earthly representative of the returning spirits. The following is a partial catalogue of the spirit outfit: One long white robe.

One white wig.

One set whiskers, of long white hair. One crown, studded with precious stones

and ornamented with four long white plumes. One pink sash, made of mosquito netting. One pair eye glasses.

(The above is a list of White Prince's

One small mask for Snow Drop, an Indian

One black vail for a colored woman. One white robe and false heard used to

personate President Garfield. One dark vail, generally used to represent

whiskers. Three canary whistles.

It is surmised that "the persecuted" is discouraged, as it were, and intends leaving town, but the Journal assures him he need not be downhearted. Formerly some of the leading lights of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond's meeting acted as "steerers" to Shea's den, and now that the often re-incarnated and much married individual has returned to Chicago for a brief stay, Shea should linger yet a while, at least until "Water Lily" and "Sapphire" wend their way elsewhere.

#### GENERAL NOTES.

Lyman C. Howe will lecture at Grand Rapids. Mich., until the first of April.

Mrs. A. L. Davis wants a good lecturer to visit Walla Walla. Washington Territory. A. B. French has lately been very busy in filling engagements to lecture in Indiana

Father Mon, an eloquent Jesuit, is banished from Spain for a sermon offensive to roy-

and Ohio.

In Mr. Salter's lecture published last week. the word "extremely" in third column, thirty-third line, should have been "externally." Dr. Mary Wolfe, of Cincinnati, O., is visiting Jacksonville, Fla., with her father, Dr. N. B. Wolfe.

Poor Sinnett, as the JOURNAL is credibly informed, lost his government appointment in India through his connection with theosophy. Mrs. F. E. Johnston will be in St. Louis from March 6th until April 1st; from April

1st to May 1st at Dallas, Texas. Her post office address is Troy, Ohio. We are requested to state that Mrs. S. E

Bromwell, the medium, still resides at 435 West Madison street, where those wishing to consult her, can do so. From E. G. Granville, M. D., we have re-

ceived an invitation to attend the Commencement Exercises of the Kansas City, Mo., Hospital College of Medicine, March 14th. Dr. Warren White, the magnetic healer, of

Richmond, Ind., called at the Journal office, last week. He is at present stopping at 568 West Lake street.

O. P. Kellogg is engaged to speak for the First Society of Spiritualists of Philadelphia. during the month of March. All communications for him should be sent to 1,114 Spring Garden street, Philadelphia, Pa.

J. H. Tompkins of Grand Rapids, Michigan. writes: "We shall celebrate the Anniversary of Modern Spiritualism, on March 29th and 30th, at Science Hall in this city. Speakers: Lyman C. Howe, Mrs. Sarah Graves, J. P. Whiting, and we hope, Dr. A. B. Spinney and yourself. Mrs. A. E. N. Rich of Jackson, will recite several inspirational poems."

The consumption of intoxicating liquors in Belgium has increased sixty-six per cent. in thirty years. Insane cases have increased one hundred per cent. in the same time.

The eminent Bible scholar, Rev. Dr. Philip Schauff, is to contribute to the April number of the North American Review, an article on the Development of Religious Liberty.

We are glad to learn from Dr. E. G. Granville of Kansas City, Mo., that Miss Susie Johnson's lectures are giving excellent satisfaction there, her audiences having steadily increased.

J. Frank Baxter lectured March 2nd and 9th at Haverhill, Mass. The last three Sundays of March he lectures in Troy, N. Y. On the afternoon of March 31st he delivers an Anniversary address in Boston.

Owing to the crowded condition of our advertising columns, we are unable to publish a list of mediums regularly, but persons desiring can always get a list by calling at this

B. F. Underwood has been lecturing at Kansas City, and St. Joseph, Mo., and Columbus City, Danville and Muscatine, Iowa. He is announced to speak at Jeffersonville Ind , Louisville, Ky., Alliance, Ohio, and other points farther east.

Slavery still exists in China. The female slaves are by far the most numerous. The average price is from thirty dollars to fifty dollars per head. Young and healthy girls of twelve sometimes bring as high as one hundred dollars.

Henry George told a sympathetic audience of Skye Crofters that they had as much right to the land as to the air, and said he was surprised that a religious people who knew the Bible should tolerate the existing ar-

rangements between landlords and tenants. Col. Olcott is about to Barnumize London in person, as he finds it difficult to raise wind enough from his base of operations in India, It looks very much as though Blavatsky and Olcott had squeezed the Indian lemon dry and are now prospecting for a new orchard.

Mr. William and Mrs. Emma Hardinge-Britten will sail for America on the 12th prox., having secured passage on the Oregon. Mrs. Britten will lecture for the First Society of New York City during May. Correspondents desiring her services may address her in care of the JOURNAL.

Lately two gentlemen, one of them a thorough skeptic and the other very critical. called upon Mrs. R. C. Simpson of 45 North Sheldon St., and succeeded, to the astonishment of the one and the pleasure of the other, in securing writing on their own slates under conditions equal to those had by Rev. M. J. Savage a year ago with the same medium.

Having succeeded with aid of the accommodating courts in getting rid of two wives. the Fact (?) man, L. L. Whitlock, took to himself a third on the 26th ult., in the person of Mrs. Ida P. A. Smith, known last summer at the camps as Ida Andrews. It might be well for his lawyer to fill up the blanks for divorce number three, so as to save time in case they are needed.

Frederic Harrison, one of the ablest of Comté's disciples in England, in an article in the March number of the Nincteenth Century, undertakes to show that agnosticism is not and cannot be a religion, and the attempt to introduce positivist services with hymns and addresses is mere folly. He says it is not a religion or the shadow thereof, and that it would be better to bury religion at once than let its ghost walk about to disturb our dreams.

Mrs. Elizabeth Reynolds West passed to the higher life February 5th. Mrs. West is a sister of Mrs. David Jones of Utica, New York. She was married to Dr. Jos. E. West, December. 1883. Her health being quite delicate. they went south on their wedding trip, where she was taken with pneumonia, and not having the strength to fight the dread disease. she succumbed thereto. Her remains were brought back to Utica, and followed to the last resting place, February 8th, 1884.

The Dunedin Herald of New Zealand, for a time contained many explanatory communications with reference to The Free Thought Association there, and the withdrawal therefrom of its vice-president, Joseph Breithwaite. The communications of the members merely show a misapprehension of the position of each other, and the casual reader is left in the dark even after perusing their prolific explanations. Charles Bright of Australia, is now lecturing there for the society.

The agitation of the suppression of convict labor in prisons has met with its first suc-. cess in New Jersey. The legislature of that State has passed a law prohibiting contracts for prison labor. The New York legislature has also in a measure yielded to the demands of agitators by agreeing to appoint a commission to investigate the subject and to report a remedial bill. The problem now confronts the people in both States, What work shall the convicts be put to?

The Trustees of the Presbyterian Hospital in Philadelphia have finally refused to accept the \$2,500 sent to them by the managers of the recent charity ball as the hospital's share of the proceeds of the ball. "It is our conviction," they say in their letter declining the gift, "that it would be inconsistent in us to accept means for the support of the work which the church has given us to do, in its name and under its direction, which the church itself could not accept-which you would neither ask nor expect the church to accept." At the same time they thank the donors for their offer, and express the hope that their motives in declining and the convictions that have constrained them will be so regarded that it shall not be thought that they are uncharitable or unfriendly in their action.

#### A Remarkable Exhibition of Spirit Power.

A Spirit Voice Heard Protesting-Medicine Destroyed-Spirit-Paintings on the Ceiling -Remarkable Restoration to Health.

EARLY SPIRITUALISM IN GREAT BRITAIN.

(An extract from Mrs. Emma Hardinge-Britten's new work, "Nineteenth Century Miracles," or Spirits and their Work in Every Country of the World.)

The circumstances of the following narrative, although they have been frequently referred to in other publications, are too nearly related to the early history of Spiritualism in Great Britain to be omitted. They bear, moreover, so closely upon the hypothesis that wise spirits have been experimenting during this century in many directions, with a view of establishing telegraphic communications between the two worlds, that our present recital seems peculiarly apposite to this portion of

It seems that a young girl of about 13 years of age, the daughter of Mr. John Jobson, a resident of Bishop Wearmouth, near Sunderland, sometime during the year 1839 became the subject of a severe but inexplicable ill-

Mary Jobson had been a strong healthy girl up to the period named, when she suddenly seemed to collapse under an attack which confined her to her bed for over seven months, during which she became blind, deaf and dumb. From time to time numerous physicians were called in, by whose directions the poor patient was subjected to all the penal-ties of the "heroic" system of treatment.

Her case was described as "an abscess on the brain," but whatever the malady might have been, it was obviously increased by the applications resorted to by her medical at-

Soon after the most serious features of this case became developed, it was remarked that the whole house, and especially the sick girl's chamber, resounded with unaccountable sounds, consisting of heavy poundings, pat-tering of feet, the ringing of bells, and the clashing of metallic substances.

As the girl's disease progressed in violence. these disturbances grew more marked; there were times however when they changed to soft and delightful music which centred in the invalid's chamber, yet resounded through every part of the dwelling. Sometimes it would seem as if a vast crowd of people were ascending the stairs and thronging into the room. Even the wind that might be occasioned by passing bodies was felt when no one but the ordinary attendants were visible. During the progress of these phenomena, the tones of a human voice were frequently heard protesting against the application of leeches and blisters, and recommending mild herb drinks, which, when tried, invariably alleviated the poor patient's sufferings. On one occasion when several members of the family, together with Drs. Clanny and Embleton, were present this voice spoke clearly and said: "Your appliances will never benefit, but materially injure the girl. She will recover, but by no human means." On several occasions the glasses containing medicines, together with blisters and leeches, were snatched out of the attendant's hands, and thrown to distant parts of the room. Not unfrequently a crooning tone was heard, as of a mother soothing a sick child, and the poor girl's hair was put back and smoothed by tender invisible hands. Dr. Beattle who witnessed many of these scenes. affirms, that it would be impossible either to describe or forget, the angelic expression of the invalid's face at the time when the manitestations of invisible presence were most evident.

About the sixth month of this strange drama, the ceiling of the room in which Mary Jobson lay, was suddenly found adorned with a beautifully painted representation of the sun, moon and stars.

The father of the patient—who from the first had been determinedly hostile to the in visible actors, alleging that they were "demous," and the cause of his child's sicknessno sooner perceived this fresh proof of spiritual agency, than he proceeded to obliterate the paintings with a thick coat of whitewash. His work was in vain however, for the obnoxious paintings re-appeared as soon as the whitewash was dry, only fading out when the child's recovery was established.

On June 22nd, 1840. Mary Johson regained her speech, hearing and sight, as suddenly as she had lost them. Her strength too returned and in a few days, without any apparent cause for the change, she was entirely restored to her usual health and spirits. For several weeks the occasional sounds of music, voices, knockings, and the movement of bodies continued, but these phenomena ultimately ceased, and have never since returned.

The chief witnesses to this wonderful history were the girl's parents, numerous friends and neighbors; Doctors Embleton and Beattie; also Dr. Drury, Messrs. Torboth and Ward, eminent surgeons, and Dr. Reid Clanny, F. R. S., physician in ordinary to the Duke of Sussex, and at the time of these occurrences. senior physician of the Suderland Infirmary.

Dr. Reid Clanny, who was not professionally called in to attend the child, became informed of her case through the reports that were in circulation concerning it. Like a true and candid scientist, this gentleman heedless of all wild rumors that reached him, called on the parents, and subsequently fol-lowed up the case with the closest scruting often witnessing the phenomena described, and satisfying himself according to his own published statement, "that the power—come from whence it ma —was not only kind and beneficent, but that it manifested all the tokens of human intelligence, and was better able to prescribe remedies and delineate the course of the disease than any of the attendaut physicians."

These admissions were made in an account of the case which Dr. Clanny published in pamphlet form, and though he staked his reputation upon the truth of his statements, and cited the testimony of numerous respectable witnesses, including Doctors Drury, Embleton. Ward and Torboch, his fearless and timely publication was met by the scoff of the press, the ridicule of those scientists who had not witnessed the phenomena described, and the special denunciation of the learned and

The pamphlet, nevertheless, was eagerly bought up, and a second edition soon called for. In this Dr. Clanny bravely maintained his position, adding the following earnest words from Mr. Torboch, one of the surgeons

who followed the case throughout:-"I have had lengthened and serious conversations at different times with nearly all the persons who have borne testimony to this miraculous case, and I am well assured they are religious and trustworthy, and, moreover, that they have faithfully discharged their duty in this important affair between God and

Since the above account was written, the Clanny's pamphlet, from which the following few additional details are gathered. After J. P. Whiting, President; Dr. J. A. Marvin, J. David, President; W. J. Cushing, Secretary and Treasurer. author has been favored with a perusal of Dr.

heard speaking in Mary's chamber, Dr. Clanny

says;—
"The phenomena of human voices speaking, did not seem to be special to the sick girl's chamber. Mrs. Elizabeth Gauntlett, a schoolmistress, was suddenly startled by hearing a voice crying to her, Mary Jobson, one of your scholars, is ill; go and see her, it will be good for you.' This person, the child's school-teacher, did not know where she lived, but finding the address, she went as directed, and was

being sustained by guardian spirits. These voices told many things of distant persons and scenes which came true."

"Before the girl lost her speech she affirmed that she was often visited by 'a divine being who looked like a man, only exceedingly heavenly and beautiful. Mr. Joseph Slagg, and Mrs. Margaret Watson, friends of the family, who often visited the sick girl, alleged that each of them had at different times beheld the same divine apparition, and had been assured by it that the girl would recover. On several occasions 'the voice' desired that water should be sprinkled on the floor, and when the skeptical father refused compliance, water from some unknown source fell in showers around the witnesses.'

"On the 22nd of June, when the poor child seemed to be in the last extremity, the family assembled round her bed united in prayer that God would be pleased to take her and terminate her sufferings. At five o'clock in the afternoon the voice cried out, 'Prepare the girl's clothes, and let every one leave the room except the baby. This was a little child of two years and a half old, who was playing about near the window. When the family at length most reluctantly obeyed, they remained outside the closed door for fifteen minutes; they then heard a voice calling out, "Come in," and when they entered they found Mary quite well, sitting in a chair with the baby on her knee, smiling and happy."

#### A Grand Surprise.

To the Editor of the Religio Philosophical Journal: J. Frank Baxter, the well known lecturer, was the recipient of a grand surprise, on Thursday evening, March 6th. A large number of ladies and gentlemen, mostly connected with The First Spiritualists' Ladies' Aid Society of Boston, Mass., made their way to Mr. Baxter's residence, and there found him busily engaged at the organ, rehearsing music for the approaching Anniversary, with Mr. Chas. W. Sullivan, who had previously appointed this time estensibly for this purpose, but really as a plan to assure Mr. Baxter's presence at his home. A very fine informal programme of recitations, speeches and songs was given, wherein one of Boston's finest clocutionists, Mrs. Lucette Webster, rendered a very spirited yet touching reading. Mrs. Baxter, who was in the secret of the surprise party, with the others, was most jubilant at the complete success; but even she was not aware of all in store, as she supposed, and exceedingly great was her astonishment and pleasure, as well as her husband's, when attention was called to a most finely executed life-size ist rostrum, who in turn, in an unusually effective and well-constructed poem, entitled "Substance and Shadow," presented the portrait to Mr. and Mrs. Baxter, addressing in her rhyme, appropriate portions to, not only each of the recipients, but to their daughter and to the company. There was also infor-mally presented from an artist present, Prof. J. E. Warren, whose skillful work it was, an oil painting representing a floral scene in the tropies. The crayon bust was the work of Blaney, a Boston artist. Mr. Baxter responded as he accepted these gifts, and all felt assured that their efforts were successfully crowned, and certainly most thoroughly appreciated.

While these exercises were proceeding, to the occupation of an hour or more of time, certain ones of the company had taken pos-session of the dining-room and kitchen, and at the close of the presentation speeches and literary programme, the doors were thrown open, when the aroma of delicious coffee, the fragrance of fruits and flowers, an over-laden long-spread table of "every thing nice" to eat as effectively as the voices of friends who called, invited all to refreshments and a jolly good time. "Eat. drink and be merry!" was the motto of this hour, and the viands were of such a nature that no one needed to hesitate, and each did do good justice to "the spread." Then followed conversation, joking and general conviviality, till the parting hour, neared, when "Auld Lang Syne" was sung and "good byes" were said, and every one, individually, declared as hands were shaken in departing, "I have had a pleasant evening! a jolly good time!" and expressed to Mr. Baxter most unmistakable confi-

dence and true friendship. ONE WHO WAS THERE. Chelsea, Mass.

#### A Communication to the Spiritualists of Michigan.

TO THE SPIRITUALISTS OF MICHIGAN:-The Michigan Association of Spiritualists at their late convention adopted a plan for dividing the State into twelve districts, and the organization in each of a District Association, the same to hold quarterly meetings at convenient points therein. This seems to be the most feasible plan for thorough and efficient State work in the cause of Spiritualism, provided the same is practically carried out. To do this, it will require a moderate amount of money to pay the expenses of bringing about a proper organization in each district. This first expense should be borne by the State Association. We have no right to call and send out laborers without paying their expenses and something besides. After the first organization each district association will day its own way. To meet this expense the State Association must have money. We therefore appeal to the Spiritualists of Michigan to come to the front at the present time and contribute to a fund to be used for this purpose and for general missionary work in the State. There are many who can afford to be liberal in this matter. There are but

few who cannot afford to do something. We who realize that every act of our earth life will either add to, or detract from, our happiness in the life to come, should be earnest and liberal in promoting a good work. Every dollar contributed shall be used for the advancement of the cause under the direction of the Executive Board. Memberships are solicited; membership fee one dollar. Send subscriptions and memberships to the Secretary. Receipts will be returned signed by

commenting on the peculiarity of the voice | Secretary, 210 Woodward Avenue. Detroit. Mich.; Mrs. F. C. Spinney, Vice-President; Mrs. R. A. Sheffer, Treasurer. Trustees: David doss, J. H. Tompkins, Dr. A. W. Edson, Mrs. L. E. N. Rich and H. M. Cankin. Detroit, Mich., March 5th, 1884.

D. F. Trefry writes: "The Light and Truth Seekers' meeting at Lester's Academy, 619 West Lake Street, last Sunday was very interesting, and the same subject discussed called by a voice in a loud tone, audible to all | then will be continued next Sunday, 'The those in the house, to come upstairs. On her second visit, delightful music filled the room, The avaring Mediums' meetings are reade The evening Mediums' meetings are made and was heard by sixteen persons."

The evening Mediums meetings are made very interesting by Mrs. Isa Wilson-Porter; suffer, her spirit being away, and her body her spirit tests and psychometric readings are increasing in interest, with startling facts. Mrs. Porter gives readings and tests at the hall every Sunday evening, and holds scances at her residence, 433 Lake Street. every Thursday evening."

According to an English lady now traveling in Japan, every one, rich and poor, in that country takes a dip at least once a day in a caldron of hot water. The rich bathe before dinner and at bed time. Their whole household dip in the same hot water. A bath, except at a thermal spring, is only an immersion. Precedence is given to the elders when there are no visitors, then to the young people according to their age, next to the maid servants, and lastly to the women. Prefatory ablutions of feet and hands are performed in basins, and on getting out of the caldron, each bather gargles his mouth and throat with cold aromatized water. In very hot weather they all fan each other's bodies to dry them. Modesty does not begin in Japan where beauty ends. Human beings, who are as fat and shapeless as too prosperous quails, do not mind being fanned. The nobility never go naked in the streets. But in their eastles or shiros and their parks they did and do-formerly to be cool in hot weather. and now to economize their European and other garments. Hunchbacks and deformed persons are almost unknown. In a Japanese Eden the law of natural selection prevails.

#### Officeholders.

The office held by the Kidneys is one of importance. They act as natures sluice-way to carry off the extra liquids from the system and with them the impurities both those that are taken into the stomach and those that are formed in the blood. Any clogging or inaction of these organs is therefore important. Kidney-Wort is Nature's efficient assistant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take Kidney-Wort.

The CHICAGO & NORTH-WESTERN RAILWAY CO. has not been slow to discover the future importance of Central Dakota, and has extended its Minnesota Line through the heart of Dakota to Fort Pierre on the east bank of the Missouri river, opening up to settlers over 300 miles of new country, and alfording railway facilities for the people. This line, with its verious branches affords an advantage not head by various branches, affords an advantage not had by the early settlers.

STANDARD TIME. Messis. Lord & Thomvery appropriately matted and framed in a fine gold-gilt setting. Dr. A. H. Richardson, in a few well fitting remarks, presented the picture to view, and introduced Miss Jennie

B. Hagan, an improvisation of the Chinal and Sun Time in all the Institute of the Chinal and Sun Time in the picture to view, and introduced Miss Jennie
B. Hagan, an improvisatrice of the Spiritualist restrum, who in turn in an unusually of

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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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#### Lussed to Spirit-Life.

Passed to a higher life from Greenspring, Ohio, Mrs. Matilda Bartlett, March 1st, aged 82 years, 7 months and ten days.

Her maiden name was Spalding. She was born in Thomaston, Maine, July 21st, 1801; married December 14th, 1820, to Epriam Bartiett, who died some twelve years ago, since which Mrs. B. has lived with her daughter, Miss L. M. Bartiett, Postnistress of Greensprings. They came to Ohlo in 1838; were old time Abolitionists, and for many years Spiritnalists. She was upright and consistent and highly respected by all who knew her. She will be greatly missed. A. B. French delivered the funeral discourse to a large audience in the M. E. Church, which was kindly offered by the minister in charge, the M. E. choir singing.

MRS. F. A. TUTTLE.

Spiritual Meetings in Brooklyn and New

MRS. F. A. TUTTLE.

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. K.\* Public services every Sunday at 3 and 7:50 p. M.
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Church Social every second and fourth Wednesday, in each Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:80. 8. B. Nichols, President. Brooklyn, Sept. 24, 1888. (P. O. address 16 Court St.)

At Stock Hail, No. 11 East 14th Stract, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Dayls, 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 in-termission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 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, Secretary and Treasurer.

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Io Victis.

(A valued correspondent from New Orleans suggests that this admirable poem is so fine a pendant to Mrs. Helen Campbell's, published in the Journal of the 23rd ult., it should be reproduced.—ED. JOURNAL.]

I sing the song of the Conquered, who fell in the battle of Life—
The hyun of the wounded, the beaten, who died overwhelmed in the strife; Not the jubilant song of the victors, for whom the

resounding acciain Of nations was lifted in chorus, whose brows were

the chaplet of fame—
But the hymn of the low and the humble, the weary
the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;

and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in askes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day,
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their fallures, and all but their faith overthrown,
While the voice of the world shouts its chorus, its

paeon for those who have won,
While the trumpet is sounding triumphant, and high
to the breeze and the sun,

Gay banners are waving, hands clapping and hurrying feet

Thronging after the laurel-crowned Victors—I stand on the field of defeat In the shadow, 'monget those who are fallen, and wounded and dying—and there
Chaunt a requium low, place my hand on their pain
knotted brows, breathe a prayer,
Hold the hand that is helpless and whisper, They

only the victory win, Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize
that the world holds on high:

Who have dared for a high cause to suffer, resist, fight—if need be to die.

Speak, History! Who are Life's Victors, Unroll thy

long annals and say— Are they those whom the world calls the Victors, who won the success of a day? The Martyrs, or Nero? The Spartans who won at

Thermopylae's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

—W. W. Story in Blackwood's Magazine.

For the Religio Philosophical Journal.

What is the Use of Joining a Church?

Rev. Henry Ward Beecher, Dr. Deems, Dr. Thomas, in fact all the great teachers who are daily growing in influence and lifting great multitudes up, are outside of churches, creeds and formulas. While the churches are struck with dry-rot, many of them have gone to seed and church up, others are handlesly in churches are struck with dry-rot, many of them have gone to seed and shut up; others are hopelessly in debt, with half-starved pastors calling vainly for new members to help them out. What a change forty years has brought. In 1838 the annual Eric Conference of the M. E. Church sitting at Paines-ville, Ohio, suspended nine of the best preachers for help the start of the best preachers for being Abolitionists. Oh! how many of us felt keenly that our friends were disgraced by being out of the church. The church now feels the want of new recruits, and thousands are advancing in Christianity faster outside than in. Forty years ago, Beaverdam, in this county, was a religious center of the town, and led the public sentiment. It is now next door to Jerusalem; four church buildings, all looking seedy, none of them of as much consequence to the people as Nasby's Cross Roads. Surely, religion never was so powerful as new;

never so much sympathy for the poor, the sick, the

unfortunate and the ignorant; never such a feeling of universal brotherhood as now. Noble men and women are not content with dry creeds that few believe and none like, and with a system that has largely changed churches from Christianity, a gos-pel for the poor, into temples of show and fashion and places where rings are as common and heartless as in ward politics. Nobody is feelish enough to think the churches of the present day are for the poor in any other sense than sheep shears are for The Woman's Christian Temperance Union, the Young Men's Christian Association and the Spiritualists, all without creeds, are daily growing stronger, and exerting powerful influences in lifting men out of their degrading appetites. The best men and women in the churches are with them, and are generally treated as fanatics or disturbers of the peace of the church. In some churches the deadbeat members are in a majority, counting by numbers, but never in influence. The old deadbeats are usually filled with tobacco, selfishness, and many of them with appetite for whiskey. Here an excellent spiritual minister, Rev. Mr. Townsend, formerly from Jamestown, N. Y., has been sent to the Methodists, and an earnest effort made to revive spiritual religion, but it was soon found that a large portion of the church was more in love with self, tobacco and appetite than Spiritualism. After an excellent spiritual exhortation, calling upon outsiders to come into the church and help carry on the religion of Christ, one asked, "What is the use of going in for that? Those already in are in their practices and lives farther from Christ's teachings than outsiders. No power can make a pure, spiritual, clean-souled man while his controlling love is mammon, whiskey, tobacco or any fleshly appetite; yea, cannot serve God and the appetites at the same time." During a short visit here, I find very many Spiritualists, nearly all of whom are above the average of their neigh-bors in intelligence and purity of life; many are nominally in the churches. There is a growing feeling favoring more religious culture and feeding of the religious wants. They meet more frequently, take more spiritual papers, and call for spiritual hymns. "The Melodies of Life" and "Golden Melodies" both contain excellent inspirational hymns com-piled by Brother Tucker. The spiritual needs of man are thus being fed on much better food than formerly, at far less cost. Corry, Pa.

#### Delusion of a Paterson Woman.

Applying to the Recorder for Relief for Her Soul.

A woman, giving her name as Mrs. O'Brien Lutrell living at Stony Road, Paterson, N. J., was before the Recorder of that city yeeterday to invoke his assistance in relieving her from a peculiar affliction. She says there is a society of men who have the power of taking away the souls of people and subjecting these souls to all sorts of unpleasant treatment, returning them to their owners when through with them. Her soul has been thus taken away at times, and she wants this sort of thing stopped. About two years ago her spirit was taken away from Paterson to India one night, and there was dragged into a chapel and united in marriage to a British Colonel. She is now the mother of a spiritual boy, 1 year old, who is a fine, healthy little fellow, but she is not permitted to bring him into the realistic world, much as she desires to do so, to show him to her friends. The woman, who is represented as in other respects perfectly sane and kind and affectionate, thus lives a strange double existence, one phase of which is to her as real as the other. It is inconvenient at times, for some days ago she sent for a physician, to whom she related how she had been cruelly assaulted and beaten, so that she was sore all over her person. He found her bandaged from head to foot, and on maka careful examination found not a sign of injury. It then occurred to her that the assault had been com-mitted by the spirits, and that, of course, he could not find on her natural body, any signs of their bad treatment on her spiritual body, but she felt much pain nevertheless. She is a single woman, but uses on all occasions the name of the British Colonel to whom she believes herself united spiritually. The Recorder told her that he could not issue warrants for the arrest of the ringleaders of the society who interfered with her soul, and he did not believe any power short of the Supreme Court of the United states could afford her relief in the premises. She deferentially agreed with him, and says she will bring the matter to the attention of that august tribunal.—New York Times.

E. A. Carpenter writes: I take ten papers. I think the Journal, the best of any. Go on fighting those fraudulent mediums. The time will come when it will be said of you: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many."

Letter from Mrs. Maud E. Lord.

To the Editor of the Heligio-Philosophical Journal:

I have promised myself—yes, and many friends here and there—that I would send the JOURNAL a letter; but a constant demand upon my time has prevented me until now, when sheltered from the busy world and its endiese round of duties and trials,

husy world and its endless round of duties and trials, I feel that I may steal a moment and devote it exclusively to you. After my recent visit to the West and my gratifying success through the instrumentality of my efficient guides, I feel like expressing my genuine pleasure to the JOURNAL for the kind letter published therein in regard to my work, that so far as any other Spiritualist papers were con-cerned, would have gone unnoticed, although ap-proving letters had been sent to the different papers as well as the JOURNAL.

Every honest medium and Spiritualist thanks a merciful God that the Journal. exists, carrying its unquestioning truths to many souls that have lost loved ones, but have ceased to mourn like those with-

out comfort.
In St. Louis I met many warm friends of the Jour-In St. Louis I met many warm friends of the Journal. One incident I recall, as it caused me much amusement at the time. A party of three gentlemen called on me one afternoon, and after a very polite introduction, one of the party said abruptly: "Do you like the Journal." I looked up surprised somewhat at the severe tone and expression of the questioner, and said. "Oh! yes, indeed, I do," and thinking I had met one of the Journal's enemies, (as it has many because feared by some and not understood by others) I hastily said: "So would you if you knew its editors and its mission as well as I do." derstood by others) I hastily said: "So would you it you knew its editors and its mission as well as I do." Then, instead of a rebuke, he thrust forth a strong hand and grasped mine cordially saying, "How do you do again," and remarking, "that is the teet I put to all mediums, and if they answer to the contrary, I have no use for them." This gentleman is a noted clergyman, whose name I do not feel at liberty to mention. The others, both physicians, were true and staught friends of the Journal, also.

and staunch friends of the Journal also.

I wish I might be divinely gifted with the power of writing, so that I could tell you of the great and or whing, so that I could ten yand the great and growing interest there is everywhere manifested in Spiritualism. There seems to be a feverish excitement that never leaves, and which never permits the investigator to rest until the facts desired are developed convincingly. Thousands are seeking, through private and public mediums, after the truths of this angel-born philosophy. The seekers are not the ig-norant, nor the superstitious and uncultured, but those who are the best educated, and who are from the learned professions. It is very pleasant to watch the zeal and earnestness with which people seek to learn of spirit manifestations; for truly Spiritualism is freighted with more importance to the world than all the orthodox creeds combined. In its great hight, depth and breadth it transcends all other subjects of investigation, therefore how carefully and zealously we should discriminate when seek-ing its ennobling truths; for Spiritualism in its purity means sweet rest and peace to those fearing death or the transition of the spirit to their future home where there is rest from toiling in the shadows of earth-life; rest from the cares, trials and tumults which beset our onward way; rest for many anxious and weary hearts, heavy laden with anxiety as to what the future is, and what it may hold in store for them. As a subject of interest and sacredness every honest soul reaching out earnestly for its light and comfort, can readily recognize how careful we should be in its investigation; how humble and honest we should be as teachers of so grand and beautiful a truth, giving all possible chance for investigation to the skeptic. Though the tests are critical and severe, I am glad and grateful that the JOURNAL has applied crucial tests to all mediums, myself included, who have come under its observation. If honest, mediums will not resist the testing of their powers, though it may toriure their pride and wound their sensibilities. I am sorry that there is a narrow sectarian prejudice on the part of some Spiritualists against critical investigation of this most worthy sufficet.

There are, of course, in Baston as in all other places where Spiritualism has a factuoid, differing factions, and their leaders represent many types of human nature. My pen fairly aches to describe some of the many, but I forbear for the present.

The day draws near when you and your great work will be more widely and fully appreciated. If discouraged (of which I never saw indications), take heart! If weary, rest and refresh yourself, for your harvest time will come surely, if slowly. May angels continue to direct you in the right, uplift and strengthen vou in vour noble-endeavoir and in vou earnest and fearless search after these truths so dear and precious to the great hungry heart of humanity. I would that I had the power to send a blessing to all your readers. But as I am only a mortal, I send best greetings to my friends and the readers of the JOURNAL. May the ministering ones, spirit friends, watch over you, leading you, after life's weary battles, safe within their happy abodes. Thus I leave you to their all-loving care and protection. MAUD E. LORD.

#### Pantucket, R. I. Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

A young lady was visiting some friends in San Jose. One evening she accompanied them to the home of a relative lately arrived from the East, who had never met the young lady before; yet, without going into a trance she accurately described a young man standing by her to whom she said she had been affianced, but it was well for her the engagement was broken on account of his health. All this was true; the young man is still living. Did his spirit leave

It was midnight, all the inmates of the "House of Refuge" had gone to rest, save one lone watcher, who sat by the side of a frail child of seven summers, that ought to have had a more genial home She had faded way uncomplainingly, and to-night she seemed too weak to speak; her lips moved; the watcher bent over her and heard the whispered words: "Yes, Alice, I will go with you. Wait for me." A faint smile, a few short breaths, and the lit-tle one went and with the angel child that passed over six months before. Little Frank had spent only five years in earth life, but his little mission was filled. His mother, true to her faith, prayed for him to the "blessed Virgin;" his father, uncertain of his child's future, sat by his side, ready to gratify his It was a summer afternoon in New Orleans: the little sufferer asked for ice cream. His father gave him a spoonful as he lay on his pillow, when he cried, "Oh! papa, don't push that little gir

away."
"There is no one here, Frank!" "Oh! yes, there is a beautiful little girl. Don't you see? Lay me over on the pillow and make room for her. Please give her some ice cream. I want her to stay with me."

Then turning his head he appeared to talk with his, to us, invisible companion, till he fell asleep. Rocky Ranche, Cal. SARAH H. MYER SARAH H. MYERS.

#### A Test of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: The following well authenticated facts were made

known to me many years ago, by Albert Lull, a practicing dentist in Nashua, N. H. He said: "While in the tailoring business, several years ago at Nashua, having eleven sewing girls in my employ, and being busy at my bench, we were startled, one evening about six o'clock, by the strange actions of one of the girls, named Sabra Watson. Her right hand suddenly began to shake violently and continued to do so to the surprise and terror of those around

"The young lady, quite as much surprised as the rest of us, tried to resist this unknown force, but could not. Soon she walked to the writing desk,

her hand grasped a pencil and wrote:

"Albert Luil, your mother is very sick. Neighbors are there and think she is dying, but she will

not die.'
"Her hand then dropped the pencil and became quiet. This strange affair caused no little wonderment to us all. My mother was then living at Haverhill, Mass., twenty-two miles distant, and I had no knowledge of her being in ill health. The next morning I received a telegram from Haverhill informing me that my mother was sick, and requesting my immediate presence. Arriving there I found that she had pricked her hand with a thorn, causing lock-jaw, which, it was feared, would prove fatal but contrary to our expectations she recovered her health and lived several years."

Miss Watson, who had in so mysterious a manner wrote the warning, afterwards became the wife of Mr. Edgar B. Burke, of the firm of Burke & Taylor. grocers, Main St., Nashus, N. H. I conversed with Mrs. Burke about the strange affair, and she confirmed Mr. Lull's statement in full.

The Clergy and their Creeds an Obstacle to Progress.

B. F. Underwood lately delivered an excellent address on the above subject at Denver, Col. He said: The orthodox ministers are fossils; they represent past thought—that thought which has no active power to-day, but which influences men through forms, institutions, customs, etc., which it has helped forms, institutions, customs, etc., which it has helped to make. The heterodox theologian represents a transition period. He is unable to reject the old or to accept the new. He tries to unite portions of each and to adjust himself to the demands of the times. But he finds himself in a tight place, so to speak. His teaching is full of inconsistencies. His spirit may be liberal and his tendencies progressive; but the thraildom of the old faith is so strong that often he gives us but glimpses of the new science. Like the Jackdaw he often steals the thought and argument of others to enrich his own nest.

ence. Like the Jackdaw he often steats the thought and argument of others to enrich his own nest. But what is the business of all these ministers? To preach theology. And what is theology? "The art of teaching," as Brougham said, "what nobody knows anything about." They declare that there is a personal, intelligent Being who made the world and governs it; that is a Being in whose image many made that this Being has made known His will was made; that this Being has made known His will and wishes in a book called the Bible, which He in-spired men to write some thousands of years ago. spired men to write some thousands of years ago. How these men knew they were inspired, or how to distinguish between an inspired and an uninspired truth, we are not informed. The proof of the inspiration of the book are alleged miracles, and the proof of the miracles is the book. The internal evidence is also appealed to, although the Bible is made up of scrape of history, tradition, legend, myth, proverbs, love some prayers curses and saems to the unrelove-songs, prayers, curses, and seems to the unre-

generate mind to be a very human production, or rather the literature of an ancient people.

The spread of Christianity is made the basis of an argument, although Mohamedanism starting six hun-dred years later than Christianity, spread more rapidly, and numbers to-day more than 200,000,000 adherents, while Buddhism has over 400,000,000—more than Christianity ever had or is likely to have. The clergy are not as a class accustomed to severe logic, and we must not expect their reasoning to be

very profound or conclusive.

Their revelation, they tell us, declare these facts:
The creation of the world, the fall of man, and salvation through Christ. Formation and dissolution are seen to be natural processes, but creation is an act of which we have no proof. The fall of man is a foolish doctrine that implies the original imperfec-tion of both God and man. If a perfect Adam or a perfect angel could fall, why not God himself fall and become a demon? This is a superficial and the-ological way of accounting for evil, which science shows to be the result of an inability to adjust ourselves to our environments, and which disappears with advancing knowledge. The orthodox devil is a moral monstrosity in the universe, but is just as necessary as the theological Christ to the orthodox system. A perfect God, capable of making only a perfect universe needed an imperfect devil to introduce disorder into his work.

Theology is opposed to all progress. It opposed the astronomical discoveries of Copernicus and Galileo. It denied the antiquity of the earth. It ridi culed Darwin, and thousands of representatives in Europe and America threw the entire weight of their influence against him; but the old man, patient, lathorious, truth-loving, candid, without the grace of eloquence or rhetoric, unable to compete before a crowd with a Spurgeon, or even an inferior preacher, by the power of his thought made his influence felt and mortified theology more-than the combined la bors of all other men of this generation. In Italy the Pope and his servile dupes are trying to undo the good brave work Victor Emmanuel did. In this country the clergy as a class oppose the complete secularization of the State. The use of the Protest-ant Dible in our public schools has already threatenal the perpetuity of our public school system. Ye the orthodox clergy are opposed to putting our schools on a secular basis. They are opposed to taxing church property, which amounts to \$500,000,000, therey compelling those who do not believe in churches to cupped them; they leave this reform to free thinkers. Persecution, witcheraft, polygamy are all encouraged by theological beliefs. And the clergy denonnce free thought and encourage all free thinkers who are willing to accept their bribes, to support the churches, to assert the creeds in which they do not believe. The priancy of such people is not to be defended, much less the action of the clergy who deport of their theology from those who prefer popularity and preferment to loyalty to conviction.

#### Haverhill and Vicinity.

To the Editor of the Relinio-Philosophical Journal:

Edgar W. Emerson, of Manchester, N. H., occupied he platform at Brittan Hall the 3rd and 10th of February, in his usual and very satisfactory work of presenting phenomena as a test of spirit presence. The two last Sundays of February, Capt. H. H. Brown was with us, and presented some of his good work on the facts and philosophy of Spiritualism. Yesterday, March 2nd, J. Frank Baxter, of Chelsea, Mass, commenced an engagement of two Sundays. In his triple work—song, lecture and phenomena. I nclose Mr. Baxter's programme as presented by him to large and appreciative audiences, both afternoon and evening, that the readers of the JOURNAL in distant parts of the country may see something of the amount of different work this medium is prepared to

carry on successfully:
DAY. 1. Song, "Our Home beyond the Stars."
2. Poem, "Fraternity." 3. Song, "Love makes the world go round." 4. Lecture, Spiritualism and Morality. 5. Song, "In Heaven we'll know our own."
EVENING. 1. Song, "I rise to seek the Light." 2. Poem, Building and Being. 3. Song, "The Land of Light." 4. Lecture, "Spiritualism and the practical good it has accomplished." 5. Song, "Our beautiful Home above." 6. An exercise in Mediumship, if possible and desirable. 7. Song, "Happy be thy

Mr. Baxter is usually about two hours in each sesion, the lecture taking nearly one and a half hours of the time. In his phenomenal delineations on the evening of March 2nd, it was my good fortune to receive two very clear communications from spirit friends: one from Robert Sherman, who was for many years an overseer in the James Mill at Newburyport, Mass., and an active, earnest Spiritualist, whose name will be recognized by his many friends in that city; also one from Oliver Garrish, formerly a compositor on the Haverhill Gazette of this city. take pleasure in saying that I believe the above communications were just what they purported to be.

W. W. CUBRIER.

Haverhill, Mass., March 3rd, 1884.

#### Modern Notions in Judaism.

Serious differences have arisen among the Jews of this country in regard to their ancient faith, which seems in danger of being superseded by modern no-tions. This state of things is attributed largely to the Rev. Dr. Wise, of Cincinnati, who is one of the oldest and most widely-known rabbis of the country. He is President of the Hebrew Union College, editor of the American Israelite and Die Deborah (religious journals), pastor of the wealthiest and most in-fluential congregation of the Hebrew faith in the West, and a voluminous writer of books, pamphlets, and essays. He is acknowledged by his brother rabbis as the most influential exponent of Judalem in the United States. In his recent teachings he has shocked the sensibilities of the more orthodox Jews by saying that Christians may be received into Judaism by a simple acknowledgment of the binding character of the Ten Commandments; that there is no Biblical probibition against Jews intermarrying with Christians, or with Mohammedans for that matter; that the rules attending the preparation of animal food for Jews can be abandoned at pleasure: and that, as God has not created any unclean animal Jews may eat anything they please. These expressions have given rise to heated controversy in Hebrew circles.

Mrs. B. H. Hickock of Eldon, Mo., writes: During a residence of many years in Chicago we were members of the Methodist church, but shortly after coming here, a little over a year ago, we lost our only daughter, and through the efforts of friends in Chicago to help us, we were led to investigate Spiritualism. We have left no means untried (within our reach) by which we could gain any help. We have succeeded within our own little family circle, in proving the truth of "spirit return" beyond all doubt or question; still, the influence is not yet able to communicate. We have been, however, receiving through Miss Ada Turk, West Madison Street, Chicago, frequent communications.

#### Indian Jugglery.

Dr. Stockwell, in the Independent, has a length; article on this subject, wherein he from long personal experience, accredits the "medicine men" with far more power than is usually assigned them. His narrative of a combat which happened twenty-five years ago, between Black Snake, a famous Assineboine, dwelling on a far northern branch of the

Saskatchewan, and a rival, is of thrilling interest: "Black Snake despised the ordinary methods of conjuration, while the medicine bag and ordinary frippery of his profession was never worn, content-ing himself merely with a small bean-shaped amulet or 'medicine' of polished black stone, which was suspended from his neck by a thong of moose sinew. that passed through an opening in its center. It was in 1853, or thereabouts, that he performed the feat that caused his name, already famous, to be so

widely known.

"A medicine man of a neighboring tribe, himself illustrious, becoming jealous of the Black Snake's rising reputation and influence, challenged him to a trial of 'medicine,' which was eagerly accepted. At the time appointed the rivals met in the midst of a great plain and in the presence of a great concourse made up of whites, half-breeds, and members of their respective tribes. More than two thousand people were present, many of whom, both whites and Indians, and whose testimony is above criticism or reproach, are living witnesses to-day of the truth of all that is narrated.

"Both conjurers had prepared for the ordeal by long fasting and repeated conjurations with a view of strengthening their respective 'medicine,' and both appeared equally certain of the result. Following the grand council and smoking of the pipe, without which no savage ceremony of note can take place, the rivals walked out into the open ground, seating themselves face to face upon the earth, half a dozen or more feet apart. Now began a strange and silent struggle for supremacy. Minutes and hours passed without a movement on the part of either; not so much as the twitching of an eyelid was apparent; but each glared at the face of the other with a savage intensity and concentration of energy that was absolutely appalling to all that be-held. And even the multitude were motionless and appeared to hold their very breaths in awe. "At last the Black Snake sprang abruptly to his feet, his right arm outstretched to its utmost length,

the right hand grasping his amulet and pointing at his rival; and then after momentary delay and contemplation of the motionless conjurer, he drew his powerful form to its full hight, and in a thundering voice commanded him to 'DIE!' For a few seconds the latter visibly shook and trembled; then, after a brief struggle, toppled over on the earth, where without a spasm, he lay stretched a corpse; or, as the Indians expressed it, 'His spirit had fied beyond the Sand Buttes.'"

For the readers of a religious paper the following must furnish pleasing suggestions as showing the utter futility of forcing the ethics of Christianity on the red man:

"Great expectations have been held out by those 'Great expectations have been held out by those ignorant of the true savage life, in the rearing Indian youth, and returning them as missionaries and teachers to their people. Such are even greater objects of suspicion than white teachers, and never secure any real foothold; never so much as obtain a glimpse behind the curtain of 'medicine,' where the white man may sometimes peep and occasionally penetrate. Au Indian gentleman of my acquaint-ance, bred and educated in England, and holder of a Cambridge fellowship, opened his eyes in astonishment, shocked beyond measure, when I lifted a corner of this veil for his inspection, and exhibited some of the workings of 'medicine' among those with whom he was daily associated, and who had listened to his voice from the pulpit for more than a dozen years. Even among the laity there are high degrees in 'medicine' that are reached only by a favored few. The sun dance of the Dacotahs or flow has a significance in this connection which few outside of the pale can understand. Masonry is not more complete in its workings than 'medicine,' or Nibilism more subfile. It must be remembered, too, that deceit with the Indian is a cardinal virtue where aught is to be general. Hundreds of medicines. where aught is to be gained. Hundreds of professed worshipers at the cross, gather in chapels and schools; but their presence there is only too often a mockery and merely for the superstitious purpose of strengthening their own 'medicine' as individuals with that of the white man; and the children are even taught this as an object for thus assembling."

#### Tests of Spirit Presence.

Fo the Editor of the Religio-Philosophical Journal:

While at the Lake Pleasant camp meeting last summer I took two slates that I had bought at a stand, to Mr. A. H. Phillips, the independent slatewriting medium. I had never seen Mr. Phillips be-fore I entered his office. I found him sitting at a common table, writing. He did not ask me any questions, but simply told me to hold one of the slates under the table leaf, which I did, without any pencil being used. Mr. Phillips sat on the opposite side of the table. Almost instantly I heard writing on the slate. When it ceased I took the slate from under the table leaf, and to my astonishment I found a communication written to me with my spirit wife's name signed in full at the bottom. The next day following I attended one of Mrs. Maud E. Lord's séances, and my wife came and talked with me for several minutes, caressing me in a most loving manner. She spoke of things that I am certain no one in the room knew anything about, I being an entire stranger to each one there. I will mention one thing that my wife referred to while communicating, which proves beyond a shadow of a doubt that she was talking to me. She said: "Frank, you remember that scar I had on my face," at the same time running her hand across the left side of my face. I told her I did. She then said: "That scar is not there now. We don't have any scars in the Spirit-world." Now, dear readers, when my wife was a child, she fell on a stove and burned her face, which left a scar from the tips of her left ear to the corner of her mouth. The next day I went to Mr. Phillips again, and received a second communication. This time it was written between the slates held in my own hand, Mr. Phillips merely touching the slates with the tips of his fingers. In this communication my wife refers to what took place the day before, which proves that she wrote

talk to me in Mrs. Lord's séauce. What is there that will comfort and lessen the burdens of this life, like a knowledge that our loved ones are not dead, but are alive, and can communi-cate to us under favorable conditions.

F. D. HABNED.

Brooklyn, N. Y.

the communications on the slate and that she did

Wm. S. Clark writes: The Journal is all we could wish. We heartily approve its course of exosing impostors and fraud. It is the only course that will subserve the vital interests of pure Spiritualism. Truth is truth and must and will prevailthen why eek to cover up the false and plaster it over, as is the way of some? It is an imposition on the public, disgusting to investigators and all sensi-ble men, and an injury to honest mediums. Let the truth be made known; let the people be told who the impostors are; let credulous dupes be put on their guard! I believe there are better men in the penitentiary than many of these swindling tricksters. We rejoice that there is one spiritual paper, the RELIGIO-PHILOSOPHICAL JOURNAL, that will not truckle to fraud, nor cover up and smooth over the hadows and barnacles that adhere to Spiritualism. Persistently it fought free-love to the bitter end, and as nobly now it is dealing well-merited blows against

angels will sustain you. Sarah H. Myers writes: I want to thank you for publishing and Mr. Tiffany for writing those interesting articles, commencing Nov. Srd. My head has not grasped them fully; but they ring with a certain sound to my woman's heart. May I ask, is it not possible for the moral and intellectual nature to be largely developed, while we see through a glass darkly and cannot discern spiritual things? My husband has taken your paper for several years and de-sires to express his high appreciation of it.

imposture and trickery, and in defense of pure, re-liable Spiritualism. Go on, Bro. Bundy, and the good sense of honest men and the fostering care of

P. S. Goodwin writes: The JOURNAL is the best investment for the money that I know of. The stand you take suits me. If the other Spiritualist papers would take the same, the ranks of progress would soon become purified.

H. N. Hamilton writes: The Journal is doing missionary work. Every one that comes for a sitting receives a paper. I hope in time that it will make people think and then subscribe for it.

#### A Criticism on Public Mediumship What Good is there in it?

To the Editor of the Religio-Philosophical Journal: Having given the study of Spiritualism some attention during the past five years, and during part of that time been an interested reader of both your paper and that of your Boston contemporary, I am at times quite amused in trying to establish something like a harmony in a chain of links that are entired. tirely different in both design and material—a con-glomeration of all sorts purporting to attain one grand climax of truth. I have carefully read our best authors on the subject, and glory in the fact, that I have by them and personal investigation, been transformed from a radical Materialist into an honest believer in the sublime philosophy and truth of Spiritualism. The great stumbling block in my way s precisely the same you and your paper are vainly endeavoring to remove from the pathway of rational progress, viz.: Mediumship, fraudulent and legiti-mate as well. I have almost made up my mind that both are a curse to our cause.

Where it is fraudulent it entails upon us the derision, contempt and scorn of our skeptic neighbor who puts us down for a fool for allowing our brain to be urned by humbugs; where it is genuine it breeds contempt and disgust in us for the whole thing, when we see the devil in the garb of mammon standing behind the bleesed medium asking quack-doctor fees for the heavenly gift. If there is nothing more in public mediumship, than the art of making money, let it go to the dogs, and every in-vestigator confine himself to the resources of his own mind and his own family circle. Public mediumship, fraudulent or not, as carried on professionally to-day, is enough to "make cowards of us all." It is not to be wondered at that a thinker and student is ashamed to proclaim his belief in a truth or give the result of his labors and research to the public, when of necessity he must come down from the pedestal of his own self-respect and mingle with rascals and dollar-hungry hucksters. The work of one honest laborer is as nothing in the midst of such control of the pedestal of such control of the pedestal gangs. Spiritualists must make up their minds to set down upon this thing taken up as a money-mak-ing profession. If it is not done, and Spiritualism progresses in this country as rapidly assomehope and predict it will, we may in the course of time be rid-den by professional frauds and genuines, as Spain, Italy and Ireland are to-day ridden by the priest, and all for the love of the almighty dollar, in the name of God. The advertising columns of the JOURNAL are com-

mendably clean of the quack-medium business for fleecing the simple-minded, but the Banner of Light is as full of it as a stuffed goose. The damage done the cause by this remunerative business is beyond all calculation. These lines for your paper were suggested by the communication of N. B. Wolfe trotting out Mrs. Jennie L. Webb in a new phase of development. To a casual observer it seems strange that spirits should at so late a day, resort to such treaks in order to add one more treak-lines. freaks in order to add one more two dollars a head to the many already plying that avocation. Assum-ing this branch of the spiritual business to be honest, and exactly what it purports to be, don't you think two dollars for the medium (and not a cent for the spirit), for six lines of glittering generalities, a little too much? Compare this fee with that of a laundress for a whole day's hard labor, with that of the poor sewing girl who toils far into the night, with the shop girl who returns home late at night? Compare the fee with your own labor, if you please, and bear in mind that you one accurate the and bear in mind that you or any one accustomed to the use of the pen can write fifty such communica-tions per day, and make one hundred dollars. With such inducements held out, need Spiritualists be sur-prised if spirits are assisted in their labors of dis-seminating God's truth through these channels? I have examined into this branch of divine industry and a friend of mine gave me a hand in getting at the bottom of some conclusions that may be of value to some of your readers. My friend wrote a letter to his dead sister without giving her name, and sent it to a medium for this phase, Fint. New York City. It was returned unopened, with a line from the control that names must be given. Names were given and an answer returned in due time, saying—noth and an answer returned in due time, saying—nothing—words—words—words—all begging for more and better opportunities, which we define to mean more dollars for the medium. In our private sitings this sister manifests to inform us she knows nothing of the transaction at all. The sealed letter was not tampered with and came back as it was sent.

If curious people, before sending their two dellars to some far off medium, take into consideration that a clairvoyant can read any sealed letter without opening the same and answer it in a few lines, as they may deem best to coax up more dollars, they can readily see where they can be bamboozled and a letter answering medium make a gorgeous living out of the sweat of other people's brows.

Can't we have a little more light on this subject from the experience of some of your other many FRED. HEINEMAN. Manitowoc, Wis.

Dr. S. F. Denne writes: In remitting for renewal of my subscription to the Journal, I would extend to you my cordial approval of the course you have generally pursued in its conduct. I like your method of allowing all sides an opportunity to be heard in statement, attack or defense; but an more particularly pleased with your earnest endeavors to so purify mediumship that we shall no longer have the heavy load to carry, the charge that all so-called mediums are mere tricksters, possessed of a greater or less degree of skill. If there is any fraud that is more destructive of confidence than another, there seems to be none that is worse than the cruel trifling with the yearning of the soul that goes down into the grave with the body of a friend, and in passionate, tearful earnestness, asks" Is there a life beyond?" to be met by an apparent affirmative of unspeakably joyful confirmation of the hope, only to learn at last that one has been made the victim of a cruel deception that an unprincipled wretch may eat the bread of nameless scoundrelism. The twaddle of the Kiddle school may be turned aside on the ground of the almost idiocy of those who give such slush to the world, although it is a real hindrance to the full, thorough, scientific investigation of Spiritualism.

Peter Hatfield writes: I consider Joel Tiffany one of the most refined spiritual writers of this age-clear, logical and conclusive. Encourage such writ-ers; they are needed at the present time to cleanse and purify Spiritualism from those foul excresences that has made its fair name a by-word and reproach. The greatest enemies she has to contend with are those of her own household. No cause can gain permanence and stability without purity of life as a firm moral basis.

Gilbert Crowell writes: I am more than pleased with the JOURNAL; its spirit and tone I admire, and I hope to live many years to peruse its pages; but at seventy-one I begin to realize that I am an old man so far as the body is concerned; but that is only the house I live in. As a spiritual being I am young and as such shell prove he ded. I then I am young, and as such shall never be old. I often wonder why it is that the great mass of people prefer to remain in the dark in regard to the spiritual philosophy.

W. R. Rightor writes: In your late article, "Burdens of Spiritualism," you have sounded a key-note that will meet responsive echoes from the ends of the earth. There should be no rest for the wicked. As a faithful sentinel on the watch-tower, you have given the alarm. Let the empiries and freebooters be driven from the household of Spiritual-

W. J. Atkinson writes: I believe the grand old Journal, is growing better and better every week. Success to you. When the frauds are sup-pressed, and we have the genuine and true, then the higher and better manifestations will appear.

Mrs. C. M. Gale writes: God bless the Jour-NAL and its able contributors. The discords of this life seem to vanish, and ofttimes we are raised into a new sphere of thought and consciousness by its Dure teachings.

W. H. Bertley writes: The JOURNAL is an ever welcome visitor to me, and I shall ever be a subscriber as long as you stand for truth and right,

and expose fraud and corruption. Peter Hatfield writes: The articles by Joel Tiffany, together with the editorial department, is richly worth the price of your paper.

Christian Chimamem. Quite recently three Christian Chinamen presented the King of Corea with a copy of the New Testament. The King was in great perplexity. To refuse it would offend the Chinese. To accept and keep it would make trouble among his own people. The difficulty was all the greater, as in Corea presents made to the King can-not be concealed, and it is the custom to put them on exhibition. The case, it is understood, still en-gages the attention of his Ministers, to whom it was submitted. Die Stuffenleiter-(The Ladder.) FROM THE GERMAN OF PHEFFEL.

(Translated by Wm. I. Gill.) A sparrow caught upon the tree A fatted fly. Nor struggled he, Nor moaned he, but, collected quite, He cried, give me my life my right! No! spake the murderer; you belong, Because you'r weak, to me, the strong!

A hawk espied him at his meal. And quickly seized in claws of steel, As 'twere a flea. Oh! let me free, Cries he, for I ne'er injured thee! No! spake the murderer; you belong, Because you'r weak, to me, the strong!

An eagle saw the hawk, and shot From heaven and tore him on the spot. Great king, he cried, oh! leave me free, For what have you to do with me? No! spake the murderer; you belong, Because you'r weak, to me, the strong!

He banquets now; and now is pressed A deadly arrow through his breast. Tyrant, cries he, why sport you so? Why murders me, your cruel bow? Replied the murderer, you belong, Because your weak, to me, the strong!

A gentleman of the Western Union Telegraph office, New York, was sitting in the cable room, when a telegram from Philadelphia, destined for Paris, came over the wires. This message, like all others for France, was to go over the cable via Duxbury, Mass. The operator called Duxbury a few times, and then said: "That fellow is asleep evidently, but the cable men are always awake. I'll have to get one of them to go in and wake him up." So he stepped to another desk, called Plaisted Cove, in Newfoundland, and sent the following message: "To cable operator, Duxbury. Please go in, and wake up my own true love." This message Plaisted Cove hastened to send across the ocean to Valencia, Ireland, who in turn "rushed" it to London. Thence, it was hurried to Paris, and still on to the European end of the French cable at St. Pierre. The operator there flashed it back to Duxbury. In less than two minutes by the clock, the message had accomplished A gentleman of the Western Union Telegraph minutes by the clock, the message had accomplished its journey of some eight thousand miles by land and sea, as was evidenced by the clicking of the instrument on the Duxbury desk, which ticked out in a manner a little more petulaut: "That is a nice way to do. Go ahead. Your own true love!"—The Watchteren.

The Champion Snake Story. In North Carolina there is a reptile known as the joint snake. When attacked it flies in pieces, each piece taking care of itself. A darky attacked one of them the other day, and to his utter amazement it broke all up, each section jumping off in a different direction. In the course of an hour he returned that way and was not rely award again to see it all forether ex-In the course of an hour he returned that way and was utterly amazed again to see it all together except the tail-piece. After waiting a few minutes he saw the tail coming up to join the body, taking sharp, quick little jerks. It came nearer and nearer until within a few inches of the three-quarter snake, when it gave a sudden jump and hitched on in its proper place with a fuss resembling the popping of a cap. The darky knocked it to pieces several times, and each time it came together again. He carried his amusement too far, however, in throwing the tail part across the creek, just to see, he said, "how long it would take it to catch up." but it never caught up. it would take it to catch up," but it never caught up. The snake, with its three joints, was carried to the house, where a new tall is beginning to grow to replace the lost one. A gentleman who knows much about this singular species, says a head will grow on a detached trunk, and there will be two snakes instead of one.—Charleston News and Courier.

#### A "Falls Route" at Last.

There never yet has been, accurately speaking, a Niagara Falls Route between the East and the West. There never yet has been a route by which the man from Kalamazoo, going back to see the folks "down in Malue," could get a fair look at Niagara Falls from his train. We select the man from Kalamazoo for the strain. an illustration, not because we have any ill-will for the Gem City of Michigan, but because that cupho-niously-named cross-roads happens to be situated on the Michigan Central Railroad. The Michigan Cen-tral is not the only road that has advertised all these years—ever since the Suspension Bridge was opened-to be the great and only Niagara Falls route. The public—up-around Kalamazoo and Oshkosh, and thereabouts, is a confiding public. It buys its tickets for its annual Eastern trip "by the great Niagara Falls route," and starts for the East in happy anticipation of a view of the Falls that shall equal the pictures and descriptions which adorn the schedules of "the great Niagara Falls route." But when it goes to Niagara Piver and finds that the only view of to be the great and iy Niagara 📭 gets to Niagara River and finds that the only view of the Falls it has is a most unsatisfactory glimpse from a point a mile and a half down stream, little wonder that it feels its confidence has been abused, and that it comes to a unanimous verdict that Niagara

Falls ain't no great shakes anyhow.

But at last—this very day—the Michigan Central Railroad Company opens a through East and West route which is honestly a Niagara Falls route, and which gives the tourist such full and leisurely opportunities to see Niagara Falls—without once leaving his seat—that a generous public may wall account the new provisions as amule atonement. well accept the new provisions as ample atonement for all previous shortcomings. By the new route the for all previous shortcomings. By the new folice the traveler is not simply given a distant and obscure view of the Falls. He is taken down the river on the New York side. From Buffalo to Tonawanda he rides, much of the way, along the river bank, and can study the force and sweep of the great current. Then, as he rides along, he has a full view of the two great arms of the river that encompass Grand Island. Just before he reaches Niagara Falls village be can see the first break of the river into the upper he can see the first break of the river into the upper rapids. He crosses the stream by the new cantilever bridge, and has a general view of the Falls which is better than that heretofore obtained from the old bridge, because it is a nearer view. Then he skirts along above the Canadian bank until "Falls View" is reached. This point of observation has heretofore been reached only by the Niagara City branch of the Canada Southern. It has not been on the East and West route at all. Now all through trains stop at "Falls View," which is really one of the finest views of the Falls anywhere to be had.

Certainly such a route may be honestly called a "Niagara Falls route," and the traveling public cannot be long in finding out the genuineness of its attractions. It only emains to add that by the new route, opened to-day, no through Michigan Central trains go directly East from the Falls, but come to Buffalo, thus securing the advantage of all the city connections, and at the same time making fast schedule time on the through route—Buffalo Express, Sunday, Feb. 17, 1884.

We have received from the old Travelers Insurance Company, of Hartford, a copy of the official engrav-ing of the Bartholdi Statue to be placed in New York harbor. It is the only correct picture of that noble gift, and faithfully represents to the eye the enorm-ous statue, completed and in the midst of its magnificent surroundings.

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The Rev. Henry Ward Beecher was one of the pall-bearers at the funeral of Thomas Kinsella. The presence of the great preacher in that capacity in a Roman Catholic church was gratifying to many who call him a "heretic." It marks an era of progress in Christian charity, and that brotherly love which is superior to creeds and sects.

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Cal. Punchentine Resear, Change.

#### For the Meligio-Philosophical Journal The Coming City.

Science has come to teach a new system of human life; its chief work is to build, not to destroy. The critics of our day have mistaken their calling. They are trying to read the book of nature upside down, and with inverted types. These critics are themselves the real myth-makers. All the brilliant promises of the Hebrew seers reach their focal point of intensity in the New Jerusalem. But our astute critics think that they have resolved the great city itself into the glittering dust of au astrological myth. .It is my purpose to show in this article that the Bible description of the New Jerusalem is not only verified and explained by the greatest discoveries of modern science, but that it is the warm and radiant center of all the forces which are to achieve the earthly redemption of man.

The Bible contains seven leading ideas or doctrines. These are represented by the Tree of Life and the garden of Eden; the chosen People in twelve Tribes; the promised Messiah and his reign; the Atonement and Judgment; the Resurrection; the Throne in Heaven with twenty-four rulers; and the New Jerusalem as the capital of the Messianic dominions. I shall prove that each one of these truthfully represents a great and vitally important truth in the nature and the collective life of man. I shall show that in the laws of his mental and physical constitution is the clear and solid scientific proof of each one of these inspired ideas. The Christian preachers have never professed to understand a single one of them. Not one dogma which the Christian church has taught is true. They are as far from the truth as it was possible to go. The newly-found truth is not Christianity and it is not Judaism. And it will not take the name of either. It is not simply the teachings of Jesus, for he explained nothing. It is not merely a synthesis of all past religions and philosophies. But it does reveal the underlying laws in all these synthesis. pression in all these systems. In the article on the Tree of Life, Feb. 16th,

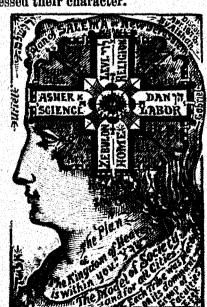
it was proved by scientific facts that the Bib lical description of this tree is a real and vital truth, the basic law on which is constructed every living object on this earth. The whole world is challenged to disprove the arguments advanced in that article. My limits oblige me to condense. The life of man is complex. It has many parts and many laws. It is not possible to state clearly a great system of truth and life in two or three newspaper articles.

In a perfect form of society there must be twelve departments, with a male and a female leader in each one, and two central officers for the whole. For the object of all institutions is to supply the collective wants of man. And his twelve groups of faculties produce twelve classes of wants, as illustrated and proved in the article on the Collective Man. A natural law of harmony governs the group-ing of the members. They arrange themselves according to their characters, their tastes and their attractions. For example, the group of science is composed of members who have large reasoning faculties, for they would naturally be attracted to scientific pursuits. The religious group is formed of those with dominant religious organs, for here they would large ambitious faculties would be drawn to the group of Rulership, and there find their

true sphere of action.

The law of mental Responses tells us just The law of mental Responses tells us just how these groups of members should respond and co-operate with others. The single faculties respond in thirds, fifths, and octaves. The alternate groups respond. For example, the group of Art produces, and that of Commerce distributes. Both of these pivot upon the domestic or home group, which leads us to build houses where the products of art and commerce may be stored. Without material Wealth the group of Letters would not lead men to accumulate the records of knowledge. men to accumulate the records of knowledge, and without the group of familism between them, men would not perpetuate these records in families and communities. The group of Science discovers and invents, and then that of Labor applies these inventions in practical life. These mental and social chords of harmony are more fully stated in the fifth chapter of the Book of Life.

The ancient nation of Israel was a "chosen people," because they were a type of the true organization of society. They were an undeveloped type, just as a child, is an undeveloped man. Each of the twelve tribes of Israel was distinguished from the rest by having a dominant group of mental faculties. These different traits of character are strongly pictured in the blessings pronounced by Jacob on his twelve sons, and they are confirmed by the whole subsequent history of the separate tribes, as given in the Bible and by both Jew-ish and Christian historians. See the 49th chapter of Genesis; the 33rd of Deuteronomy; Judges 5th-14; Kitto's history of the Bible, pp. 157 to 159; and Ewald's History of Israel, pp. 362 to 370. The very names of the tribes expressed their character.



THE NEW JERUSALEM.

Let us now draw the plan of the New Jeru salem on the human head, as shown in this engraving. We will lay our man down with the head to the north, because this will polarize him with the earth, and he must face the west, because this is the fath of the sunshine around our earth, and is the direction in which civilization has advanced. Having done this, we shall discover a most wonderful

For each one of these twelve tribes is placed exactly on that group of mental faculties which formed its ruling traits of character. The place of these tribes in the city is given in the 48th chapter of Ezekiel.

The groups of Art, Home and Commerce, form the base line, on the south side. Simeen is placed in the group of art, and the people of this tribe became the scribes and musicians of Israel. They represented literature and of Israel. They represented literature and music, the only branches of art which were developed among the Israelites. The word Simeon means "hearing or perception," thus exactly describing this group. The name Zebulon means "dwelling," and he is placed on the group of home. Issaehar is placed in a position corresponding with the group of commerce in the brain. He is said to be a strong assecrately down between two burstrong ass, crouching down between two bur-dens. This animal was the beast of commerce in Palestine. The name Issachar signifies, 'hire" or one who is hired.

Located on the east side of the city we shall find three tribes. Joseph is exactly where the group of Rulership is located, and he was made ruler over all his brethren. The half tribe of his son Ephriam stood at the head of the house of Israel when the ten tribes separated from Judah. "They pushed with the horns of the unicorn." Dan is in the group of labor, in which justice is the leading masculine faculty. Dan means a judge, and it is said that Dan shall judge his people. Of Ben-jamin it is said that he shall raven as a wolf, in the morning he shall devour the prey and at night he shall divide the spoil. Benjamin is placed on the group of wealth, where the defensive and acquiring faculties are, and they were the most warlike and acquisitive of all the tribes.

On the west side of the city, the tribe of Gad is on the group of letters or philosophy. It is the central regions of truths, and he is said to be seated in a portion with the law-givers. Asher is in the group of science, and the Asherites, mixing with the Phenicians, became the most scientific of all the tribes. From them came the builders of Solomon's Temple. "Asher shall have shoes of iron and brass, he shall dip his foot in oil, and as his days are, so shall his strength be." This prophecy has a most striking fulfillment in the modern triumphs of science. Its iron railways and brass-fitted machines of locomotion are the shoes used in its swift line of travel. These must be constantly dipped in oil, and through these "he brings royal dainties" from foreign lands and makes them common in every household. Naphtali is in the group of culture, and his "goodly words" and bland manners come from the faculties of this group. 'He is swift of foot, a hind let loose,' and the group of culture occupies the exact line of movement in walking and running, as we see in the plan of the brain.

On the north side the tribe of Levi occupies

the religious group, and the Levites had the priesthood, the religious care of Israel. The twelve stones of the highpriest's breast-plate represented in their number, color and arrangement, all the faculties of the human and of the divine mind. These were the Urim and of the divine mind. These were the brint and Thummim, the sum of all light and beau ty. When these attributes are all balanced and complete, like their symbol in the breastplate, then the spiritual light of the mind is perfect. In order to leave a place for the temple in the center of the city, the two groups of marriage and familism had to be turned upward, on each side of religion, with which they are still in line. We see this change on



comparing the engraving of the New Jerusa-lem with this one of the twelve groups. These two groups of familism and marriage project to the side and on laying our man down flat, to correspond with the level city, they would naturally fall down into the places here given them. The change is governed by a strict law of the brain. Reuben's place is now in the group of familism, and being the first-born, he represented the family by the law of inheritance. The name Reuben means "see a son." "Let not his men be few." The tribe of Judah is in the group of Marriage and the Lion of the tribe of Judah is to claim the redeemed Israel as his bride. The modern Jews are composed of the ancient tribe of Judah, mixed with part of Levi, from whom they get their strong religious feelings, and with part of Benjamin, from whom comes their love of wealth.

How shall we explain this marvellous relation between the human brain and the New Jerusalem? It could not be the result of either accident or of coincidence. For let it be announced that in a certain place, unnamed, there are twelve things, having some certain but undescribed arrangement, and let all the world, twelve hundred millions of people, set themselves to guessing what the twelve things are, and how they are arranged. The well known doctrine of mathematical chances proves that they might all guess for a hundred years without solving the problem. Let 000,000,000,000,000,000,000,000,000 times. The proof is absolute, then, that the parts and plan of the New Jerusalem, and the mental faculties of man, as located in his brain and body, were both formed from one model.

The proof does not end here, but we cannot introduce the rest. In the last article it was shown that the city was measured by a scale of twelve, the same as the human form, and that a scale of straight lines to measure the head must have three angles or parts on each of the four sides, the same as the city. The angel told John that the measure of the city was the measure of a man. And he told the

We are logically forced to admit that some person, calling himself Yehovah, knew just how the twelve groups of faculties are located in the brain. He selected the impressible Jacob, controlled the forming character of his twelve sons, so that each one had a different set of faculties dominant, and would transmit these characteristics to his descendants. This person directed that the camp of the Israelites in the wilderness, the twelve stones in the highpriest's breast-plate, and the twelve oxen universe. There is a specific relation between

under the brasen sea in Solomon's Temple, should all be arranged like the groups in the brain and like the parts of the city. Teaching the same thing through many symbols during their national history, he at length gave to Ezekiel and to John the sublime visions of the New Jarressler. The city was both a symplement. the New Jerusalem. The city was both a symbol and a reality. It was a perfect symbol of the brain and of the true social organism, and it was the most perfect model for building all

the cities of the new and redeemed earth.

In 1859 I had classified the faculties in twelve groups, and had elaborated and published the plan for the reconstruction of society on these as a basis. It was not until nineteen years afterward, in 1878, that I discovered that the tribes were placed on their deminant groups of faculties in the plan of dominant groups of faculties in the plan of the city. My classification was therefore not and human. It concerns the welfare and harmade to fit the description in the Bible. It mony of man here on this earth. It declares was discovered and worked out independent-

And now I have a word to the myth-makers. The Frenchman Dupuis, and following him the English Robert Taylor, in his Astronomico-theological Sermons, from page 294, (1831,) with many imitators since, like Dr. Woolley, Gerald Massey and others, have give us their mythical explanations. They say that the twelve tribes of Israel had no real existence. That they only represented the twelve con-stellations and signs of the Zodiac. That they were astronomical and not human. In order to show my readers how nicely these wise critics can count and measure. I will first give the arrangement of the tribes and constallations stellations as presented by Taylor. After this is placed the tribes as arranged in the wilderness. Taylor has put only three tribes, Ephraim, Reuben and Naphtali, in the same places as in the camp. On comparing Taylor's arrangement with that of the New Jerusalem. we find only two tribes in the right place, that is, Simeon and Dan. Ah Gentlemen! you are skillful workmen, truly. You can fit the mark two times out of twelve. No doubt we can trust such as you to frame a new religion.

Issachar Judah Naphtali. Cancer. Leo. Virgo. June. July. August.		
Asher. Germini. May.		Benjamin. Libra. September.
Ephrai Taurus APRIL	L TEVER VOARPELL	Dan. Scorpic. OUTOBER.
Gad. Aries. Marcii.		Joseph. Sagittarius. November.

NORTH SIDE.

Eimeon & Levi—Reuben—Zebulon.

Places.
Aquarius. Capricornus.
FEBRUARY. JANUARY. DECEMBER. ASTRO-THEOLOGY, (Robert Taylor, Dupuis, Massey, etc.)

Compare the above with the camp of the Israelites in the wilderness, under Moses, given in Numbers, 2nd chapter.

Asher-Dan-Naphtali.

Issachar. Benjamin. (TABERNACLE) Judah. Ephraim. Zebulen. Manaeson.

Gad-Rouben-Simeon.

CAMP OF ISRAELITES IN THE WILDERNESS. Below is given the final arrangement of the twelve tribes in the New Jerusalem. See Ezekiel 48th chap, and Rev. 21st.

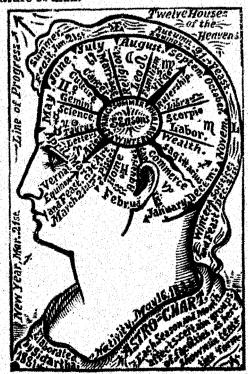
Judah-Levi-Reuben.

Naphtali. Joseph. TEMPLE. Dan. Asher.

Gad. Benjamin.

Simeon-Zebulon-Issachar. THE TRIBES IN THE NEW JERUSALEM.

The constellations apparently move in the precession of the equinoxes, but they must preserve their relative order. But our mythmakers have to make these vast groups of star-suns leap over each other both backward and forward. It is impossible that Moses, just out of Egypt, could make such astonishing blunders in copying the Zodiac. It is still more impossible that the educated priest Ezekiel, after twenty-five years spent in Babylon, could play such silly havoc with the constellations. If the twelve tribes had been primarily intended to represent the signs of the Zodiac, then they would have both been presented with the same order of arrangement. But if the tribes were groups of actual human beings, representing a social organism, then their arrangement in the wilderness aptly corresponded with their discordant relations after settling in Canaan under Joshua. In the New Jerusalem these tribes had a widely different order of arrangement from that in the wilderness. For the great city typified a state of society in perfect harmony with the nature of man.



the constitution of man and that of the external world. Each month of the year has a special induence upon one of the twelve groups of faculties. In this way the groups are related to the signs of the Zodiac, through which the sun seems to travel during the course of each year. But because this relation exists, it does not follow that the faculties have no existence. Because a man's coat fits his body in shape, it does not follow that his body has no existence. The myth-makers insist that there is a top to their structure but no bottom. They have de-vitalized and de-humanized religion. And they have done this by a most wretched and ignorant perversion of language, history and common experience. But the religion of the Bible is not a set of stellar abstractions. It is warm vital set of stellar abstractions. It is warm, vital that the covenant which is to save our race "is written in the inner nature of man." And we know that its interpretation can only be found, through the methods of science, in the majestic and eternal laws of his nature.

#### Jackson Files an Exception.

To the Editor of the Religio-Philosophical Journal: I wish, in legal phraseology, to file an exception to some expressions in an editorial issued on the 23rd of Feb. In speaking of Matthew Arnold, it is said: "His measure of Emerson was an effort of the less to comprehend the greater; an effort of an inductive thinker to weigh and measure the intuitions of a spiritual thinker, which is impossible in the nature of things, since the spiritual thinker takes in induction and deduction and inspiration, also, while the inductive thinker cannot see beyond his fragmentary and external mood and method."

There seems to me so much of essential radical and overwhelming importance contained in these extracted remarks, that they should be neither lightly uttered nor passed over without earnest question or further explanation. The first objection that strongly pre sents itself is the indefiniteness of the terms, "spiritual thinker" and "inspiration." These may mean little or they may mean much.

Induction and deduction are rational powers of the mind already well defined. The physical sciences are studied mainly by induc-tion; while J. Stuart Mill says "Mathemat-ics will ever remain the most perfect type of the deductive method." But who shall define what is meant by the term, "spiritual think-er," or who shall tell us of all the sources of inspiration, or give us a rule for determining the relative reliability of each and every source? Is not the human being constituted as an individualized, unitized and balanced organization, endowed with all the faculties, emotional, moral, intuitional, rational and spiritual, that are essential to its true growth and expansion? These faculties are doubtless variously developed as respects individuals, but it requires them all to constitute a true generic specimen of humanity. It requires them all to completely endow the human spirit, and all, therefore, may be con-sidered spiritual faculties; and hence all thinkers who bring to bear, in due measure, of each the unitized powers of the soul may be termed "spiritual thinkers." According to the language of your editorial, this can not be the definition of spiritual thinking that is meant, for it is declared "impossible for an inductive thinker to weigh and measure the intuitions of a spiritual thinker."
The human house must, then, become divided against itself or otherwise be subject in its acquiring of truth, to some outside dictum "thus saith the Lord," that admits of no question by the rational powers.

This dilemma is inevitable unless the truth of my position heretofore taken be admitted: that the rational powers of the soul, being themselves a spiritual endowment of the highest, are the wearers of the ermine before whom all inspirations and intuitions, even, must come to be attested and adjudged."

Highly vitalized and quickened intuitions and inspirations may reach out nobly in their efforts to grasp new thoughts; or theretofore undiscovered truth, but unless such newly announced results bear the tests of the rational powers, when brought side by side with the facts of experience and positive knowledge, the reachings forth—the inspirations are in vain.

These views, which are and ever have been

of most radical importance to the growth of our race, we are compelled to hold, until some clearer thinker than we have yet observed as appearing in the Journal, shall show the possibility and consistency of its being otherwise; and this, not by vague assumptions, voluminous words and terms indefinite; but by clear and logical statement of premises and legitimate, fair demonstra-

The safety of the position just re-stated has been abundantly illustrated, especially in the fields of scientific investigation, and, if true in one line of thought, I see no reason why it should not be true in all others.

The editorial refers specially to Bro. A. J. Davis as a sample of the intuitional and spiritual thinker, and it is well and proper to do so. I would by no means wish to detract from the good which his many excellent sayings and writings have produced; but I am compelled to declare that not one single person of the several inspirational or intuitional writers that I have read, have failed, when entering upon scientific fields of research, to enunciate, oracularly, the most gross and palpable errors.

What would be your opinion, friend editor, of the "spiritual thinker" who should announce-not modestly as one ought to when differing with long demonstrated truth-but arrogantly—"that the 47th proposition of the first book of Euclid's Elements of Geome-try is false—that the square of the hypoth-enuse of a right angle triangle is not equal to the sum of the squares of the other two sides? Would you not admit at once that the "inductive and deductive thinker" not only had the power, but the right to weigh and measure the erroneous "intuitions of such spiritual thinker" and to appeal not only to the legitimacy of his long established de-ductions; but to the fact that the squaring of every building since the days of Euclid (2300 years ago) affords a confirmatory illustration of the practical truth of the proposition?

This is no impossible or unsupposable case for several of our "inspirational or spiritual thinkers" have attempted to oracularly contradict scientific truths as well assured as the forty-seventh proposition of Euclid. For example, more than one of them has presumed to deny the existence of the Newtonian law of universal gravitation, upon which the beautiful, harmonious and accurate science of medern astronomy almost wholly rests: and of the truth of which law every accurately predicted astronomical phenomenon is a clear illustration and powerful

It is useless to occupy room in stating further examples of plainly erroneous "spiritual thinking." They are painfully numerous

and can be profitted at any time. Our point is made. We must say: "Beloved, believe not every spiritual thinker, but try his inspirations in the crucible of rationality, and this you cannot do without the legitimate exercise of induction and deduction.

Permit me to close by adding that these extended remarks are not intended as taking any part in the discussion of the value of Matthew Arnold's views concerning Emerson, nor as having any personal bearing whatever; but are in consideration of a very radical and important question which has been and will be constantly looming up in the face of this inquiring age until it is definitely settled, and I fear our philosophy will make comparatively small progress amongst solid scientific truth lovers, until

this takes place.

The broad and positive editorial assertion in negation of this important proposition (the power and right, rationally, to test inspiration) which has been more than once illustrated in the Journal, and not alone by me, seems to require the attention here given J. G. J.

Hockessin, Delaware.



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