## KELCIO S Jou PHILOSOPHLCL sulteris 

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VOL. XXXVII.





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 Hor tere sauk alst becemal



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cemansm,
In its Relations to Modern Thought.






 mot .
 ry to almost universal liberty; from bigotry




 jutiugated mattor to our whitiss auld dispor-

 Sean tor esese nathet. Thet me manote from tor-


 intyis not mattor of erifinity, but onfl











 tion baee on mar's tumporat and material




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CHICAGO, FEDRUARY 14, 1885

 ni cliention, gientifie pursuit aud liberty of
the indivinual
As to the existence of a Deity, reagon itsel

 tion. Motion implies passivity; athingmove
muat be under the infleence of something
distinct from itsalf causinc the movemen must be under the influence of something
distinet from itself causng the movement
Certain canses prodnce cortain effeets; nad Certain canses prodice certain effects; Ra,
wellm these causes existing in regiar or
der. Cusses are themselves the effect o
causes; the parent is the cause of his chil being, and he, himself, owes his being to hi
parente. It we prolong this serles to infini

 tions are hartful to others." reason for the however is not dependent on
made himself krown of a Deity. God ha his Chursh the mission to teach al how to
reach his king dom. We have historical pron
ret has communitated with us, , nd lefftachared
to which ho has been pleased to confide his mision. "Go y-teach all nations, and be
hold I am with you even to the consnmmation You cannot dony the existence of the holy
writ,
vidur of of easis Christon earth as an indi vidual. We know christ lived in a certain
conntry and age; that he founded a religion
that for his associates twelve poor, illiterate men the thoughts and sentiments of most en lightened nations of the world respecting re-
ligion. Within the fourth century, in spite rribute to this body, and recognizes it as th
tris fall of this same empire she was sumciently
strong to reconstruet a civilization out of it ruins. Every nation in Europe is tho day in
debteil to her tor its civilization. These faet none can deny. show a like state of facts,
and I will admit the Christian religion is no
The growth of Christianity igan evidence
of its divinity. Not a nation, not a creed, bu pays tribute to it, by auding to to ts meaper ber
and bearing testimony to its method of con The evidence that Christ fonnded a Chmrel
 as their head. Scriptural tradition घayy h
was treated as such. His sucessors have al Ways been con
Roman Church
The Catholic Church alone claims to be the
interpreter of scripture and divine revela-
tions tions. She does not pin hor faith to scrip
ture, but on living traditions handed down from one generition to another. In the in
terpetation of seripture she teaches the terpretation of seripture she teaches the
shall be considered only in 80 tar the re
late to taith and moralig. She claims to speal late to faith and morala, She claims to speak
for its inspliation and interpretation, making
the he chureh a living teacher. For
centuries none questioned this claim. The Reformation was not a religious move
ment whose object of beliet was a new God
but but simply an effort at reforming the old
Had not the State usurpet the prerogativ of the Charch, it would have ceased to be an
tagonistic to the Catholic Church The Eras tan theory of Chureh and State bas been it

 ations has continued on tho part of day. Enopeand go seat from hor Germany but a fow yeare
sine the instructors of Tho Catholie chareh has always taugh位. The Church does niot desire, nor do on is not over the State. The Chareh mis noral dinty po hisprity, cut to teach him his
is canse the church hab haring for man cause the Church has atways encouraged
nath hiphest soonal order and
abor for the prosperity of the state; for there nothing more conducive to the attainment
a stricty moral and religions life than a ithtul father, friend aut neighbore of good masistence here; must the ted, clothod and
uieated in the aftirs of life, otherwise the
jet of his creation will he destroved.

 doubts this woll do well to read Guizot,
Ieaulay ad Hallam. Head in the aceonts missionaries in this new land. Go troday to
le Indian Territory, and on the midian Res-
orvations you will fand the same diseples paching the red men christ erueifed and
ten of the plough ana spate. If the Chureh is opposed to material pro
rest, hy laste thas burdened herself with
anh lahrs she delights in the enterpris
 the elevation or his church, the higher the
civization, the greater her progepititg gad
the more lasting and permanent her work. No cry is oftener heard than that the inflo
ence of the Catholic Chureh is to keep the
masses in ignorance. The (hureh claims to
 Without it she is doomed to perigh. She is
ontitedid the praise of having originally
establighed schools in the sirth eantury Hal
 schools preserved that smali portion of learn-
ing whitech continued to exist in the seventh
and eighth century". From the tenth to the add eighth century" From the tenth to the
hirteenth century is the Iron Agen or Age of
 fteenth, learning again became cativated
and took its place among men. In this new
a will he found not only knowledge of the ra will be found not only knowledge of the
logy but of ull kind of learning. Colleges
and unversities sprang np on every gide. Oxford, Cambridgy, the Uuiversities of Paris,
and others were founded and endowed ly the Charch. Hallam says she rescued ancient
manusripts from desirnction, creumanating
them in libraries, making translations from them in libraries, making translations from
the Grek, and by the pergan of the best an-
thors rendered their substance and language
 ance as Nicholas the Fitith, who became Pope
in 147 . Fivery ehol who neeted main.
enance found it gratuitous within the To her tho word is indebtel master-pieces of seupture and painting
Whtch are unsrpassed in ancinat or modiern
times in her homes and sanctuaries we find
 deavor to raise to the height of perteetion the lam sayse "On the contrary it is probable
the principles of the founder of the retoma. on to temadeney of so intens. al and por a time the progress of philologic says they destroyed literature, since the ref-
ormation the Church has struggled not for but for existence itsolf. Not a power but ha ried to crush her. How kindly the reforma
tion took to eforts at teaching, will bo seen from the ollowing: "Papists may not keep
or teach any selool, nder the pain of perpet al punishment. If a person yends anothe maintenauce there, both parties are disabled cels; I say, shame on the nation that conat continued her work undisturted, hhareh has kept
hace with the tendency of the age for educ tion.
If the Catholic Church is opposed to the
dncation ot the masses. why accept in Cathric beland the National school system. This
hascepted by the Catholit clergy in celand, not as the best, but the best under
che crrumstances. Ifid that in 1880 of the
 opposed to the education of the masses.
regret the feeling manifested by many






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SECULARJZATION．
1 Paper Read at the Convention of the
Free Relleqlons Association at Free R
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by frederic mix holland．
























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#### Abstract

    


































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Last
 expect much help from Unitarians，hut we
are aware that bome of them are unwiling
to aid us；and we are sure that the American
Unt Unitarian Afsociation will not consider this
any part of its legitimate work．WY are
nited in our desire to incrase relligions liberty，and io sweep away all laws which in－
fring apon it，whether by compelling un－
willing contribotions for sectarian purposes，
 ers from oftice，by panishing free speech as
blasphemy or hy setting np the Bible to be
worshiped in our publie sehools．All these
 statute－books mast be purified，not only of of
these relics of the Dark Ages，but of all
phrases requiring the observance of sunday and the taking of oaths．Expression of taith
in the divine existene amay be highly roper
olssenere，
Acial urterances of have no place in the of

 These great reforms lie before us．It may
take a century to carry them ount and when
they are accomplished our they are accomplished，our Association can
still ind work enough todo．An endlessand
glorious future lies before its members， rather let me say before all who believe in
linhert and morality，who lope treedom of
thonght and speech，who delight in reform
 been prepared by the Secularization Commit－
tee ot the Free Religiona Assciation，as an－
thorize at the annual meeting，in hope of
hastening on reforms for which some of us hastening on reforms for which some of us
have arreedy akked in vain，amd for which
we shall keep on asking nitil justice tri－ we shall keep on qasking until justice trii－
wmphs These petitions ass the taxation
churches and the crediting the testimony of unbelievers．I in－
vite all who believe in these reforms to thelp
me circulate the petitoos．Ibeg those who
really feal an interest in this work to assist



## Fall Form Materializatione＂

 fortunate．That there is，or may be such a
thing as real，folf form materialization，
will not deny，in face of the cummlative evi． dence in support thereof：but most，if not all
attemptsin that direction，in this city，have
aturned out to be（and it is not uncharitable to say it，in view of the well－known fact sim－
pIB delusion and anare
risizizig sennces are now being helld onA－ St．，where the medium and spirit，so I am
erediby intored，are amalgamated，so to
speak，into one and the same person．The The

 pignally to find that knowledge of the proor
gig personalimmortality he is in sarch of
A personal frind of mine，recenty vising
one of these efances，in company with a




 hand cordially，yet so frnmy，that the spritit
winceed considerahy and was allowed by the
gentleman who did not wilh tomake acene，
to withdraw the hand from the kuwelcome pressure．
others besie this gentieman and his triend
have attended these seacees，and found them－ selves not sufficiently＂idvanced＂or＂de－
yeloped＂to discern spirital thinge，or at
least，such spiritual things as are in vogue



 the very proper precaution is taken not to al－
low them，as a general thing，to occupy the
frout seat9） I say the blame may rest with these inves
tagators．Perthaps the resuts are not eatige－
factory to them，becanse of their hitherto neglect of that special eelt－＂cuicher which
would shortly enable them to occupy the very
front rant front rank（they wonld then be welcome to
them）of the radilint and al－swallowing
gobemouches who will undonbtedly anathe－ gatize the writer of this well－meant article
Only let thees inveatigators cease their crim
inai attachment to cold facts，and beware o the unspiritual and benumbing influence of
the＂siopatific method＂and thes shall as－
guredy siredly rise to that aublime attitade wher
they will drink in with avidity the vite
ances of the porty gentleman atoresaid，wh
 tion，transabstantiation，transmogrification
nud all the rest of the tis tranily yavanced to
 I have folt moved to write and forward to
the Jounki，this reetitalof well－anthonticat．
ed factes In the interet of air dealing and
common honesty．Whatever may be thought and


rrs．Reynold＇s Writing．



















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## Premonition of Death．











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calling theangels in.





























 lont staing ofent.
"Ini eorid stoo mud will us
 ${ }^{4}{ }^{4}$ arrachirest aboet womer,"
 ilime ereaside abosprtion of women in narowen their notiongot ofmat is worthit
 ed always to diffise warmth mand brightiess8, We smiled at the though, of seeing them, and
were nnconsionsy gar best in thit pres-
ence. Life grew interesting, cares grew light, they were eo very charming Human bings
are like spheres that from some elective at-
fraction can touch each other only at one point. We meat some people only on their
dark and disagreeable ide, and are in trun conseions that an apparently dazzling orb is
drawing toward its If certain cloudy and uniappy quarter of her own natures. A
mother is the home center. To her all alaces
tarn. Ah, well for her, and well for all, if she has the sweet and sabtle charm that
vivifes and attracts toward herself the hest in each Sir Thamus Browne gays with ton-
der gravity. LIive nuto the dignatyon thy nature, and leave it not to he
whether thon hast been a man."
"If you can not stiny alone or join a soci-
ety got ap reading circle, as soven womon
dia with whom I am acquainted. They are housewives, all over fifty. They are weary
with much serving. and their hands are har with much serving, and their hands are hard
with labor. None of them hax the best cehol-
training, but they agreed with much trepidation to read Shakegpeare, One went without
a new bonnet, one made a ghabby cloak do. One who had several crab-apple trees made a
quantity of jelly yand sold it and one earaed enough moner by gtitccinge to buy the meed
ed book-for two dollars and a hal meent selt-denial to each one of them. A kindly
parson-there is always one sach in orery
town-lent Green's \& hoort History of the Engligh Poople?'A sympathtring friend sen
hem Whipple's 'Age of Elizabeth? It wa pathetic how interested those mothers grew and the pleasure they got out of the society, Irs apty yon old, grey-headed women can't,
ind any thing to o but read Shakespare, Hife supported him by taikng boardefes bat
the sray headed women sweetly peryever nd studied on. That sooveleety yet periste. It sading Shakespeare, but they have alro read of his time, and they will, I have no doubt,
persevere till they have mastered him.



## father's clerk. He had only a common adu- cation, the viliage in which he lived was the dullest place I ever saw, and the little shop  Fow women have less lisure or lesace en couraling survundings than he. But $h$ quietly persevered, got no end of fun out of thority on all the plants growing in his State. The out.ot.toor exercise and the interst The out-0t.doer exercise and the interest in the earth flich this study exeites makes it very refreshing, and one of the best for womell.  spend oues brief life on this shining mote that travel abont the sun, and among the stars, knowing nothing atout it more than stars, knowing nothing atout it more than to the earth worme busily and blindy wrig. gling in and ont the mondi. LLife is very like old boston. often when you are upan a narow and ingy sreet which yon think is a cul-de-she, if your courage holds out, and yon keep on, yon find ont tiat what seemed to be the end of everthing is only a corner around which you pass into is only a corner around which you pass into a broad fair raad Atter all, the world for ench one of ns starts from ourselves. When  beautiful is within us? When circumstances the trath yet stands that thamen are ehildiolh, ingorat and pett, and broken town before ineir prime becuy the oppornitities for krowledge, intellectinal growth, and higher living that are within their reach, <br> Book Reviews.













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This number can ho considered a epecial
valentine sant to children verymphere for it
is tilee with the most delighttul pietare
and pretty stoties.
The Jomanal of Specelative Phiosophy
(i. Appeton \& Co. New York City). Con



 German Socianisint: Samuel Lohason; Seareh
 Canada; M. Taine on the Fronch Revolation;
Profssor Fawett; Corporations.- Their Uses and Abuyes; Science Notes, Ete.
 ian Refigion; Face-types and Impressions
 The Season. (The International Nows Co New York.) An ilustrated monthy contain-
ing the latest Paris fathing and elgant do-
signs in Fancy-work, Needle-work, Embroidsigns in Fancy-w.
ery and Grochet.
The Homiertic Review. (Funk \& Wag
nalls. New York.) This number contains iil teresting articles under the following heads
Reviews: Sermons. Feitorials

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 by johin o. bundy
TERMS of SUBSCRIPTION II ADVANGE. one copy, $\frac{1}{6}$ yearith





 spechal notices.
 an Ironclad Cotemporary.









 man natuer huat it weild ynstify every yim-
 cannot, or will not, peasosonan angininst tist prefiureppats hiot eonvicition tiat ment who see



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Hiss remark appies onsy to dlaircoyants




 rall, in elofatace or the fatet that they eonsilier

 | natura, an |
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The man who refases to investigate any or ridieales their positive knowledge, place himself exaetly in the position of our colored brother Jasper of Richmond, who maintains
that "the sun do move," and ought to be ashamed to discuss the question until he has by making a careful inventigation of the by ma
facts.
Dr. M. acenses us of never publishing a
word in refuation of Spiritaalime, implying that we are very unfair. it is true we hav not been able to find much that was worth reading on that side of the question, but we which was not too dull or stnpid for the patience of our readers, and we have not failed to gather up the arguments on the other side;
but the trouble is, there are not two sides to but the trouble is, there are not two sides to the question that can be maintained in a
logical and scientifice manner. The contest logical and scienthic mar as any contest exists, is between those Whon, and those who know ittle or nothing zbont it, It is much like the contests between
goologists who understand their sefience, end geologists who understand their sclence, and
the lguorant priests who, fifty yeara ago were accustomed to assail it. It Dr. Monro in reference to a scleuce at least as positive as demonstrable and as usfful as geology,
the reason if the same in both cases-the sin the reasen in the ame in both cases-thesin-
eere belief that they arf capable of deliding





 Buchanan, Wallace and Sargent, and their
witness of examples of spirit slate-writing witness of examples of spirit slate-wrining
and spirit materialization, and follow this up
by patient personal investigation he would then (as thousands have before) acknowledge his error like an honest man and lend his help
to the noblest and most demonstrable ot to the noblest
modern sciences

Evolution-a Tennessee Clergyman. Rev. N. M, Long, of Memphis, Temn, i preaching a series of sormons on scienting
guestions at "The Strangers Chureh," i that city. The second of the series, on
"Evolution-The Misunderstood Science," kindly sent us by onr valued friend, Rev.
Samuel Watson. Its length forbids full publieation, yet it is of such interest and valu. that we are glad to extract and
some of its leading paragraphs. some of its leading paragra, not antagonize science, and does not fea even injure, religioa. Years ago theolog fought geology stoutly, held on to the litera of thys of creation, the six thousand year cosmology after the old interpretation. Bu
geology won; and old theology fond new Bible intergretations to conform to the new light of science. Evolution has been dread-
eif, aud is still, by the same class of creeded, and is still, by the same class of creed
bound thinkere, but there is a large number orthodox pulpits to day who accept evolution arthod ally and aid to religion, holding it a
but a new and better conception of the crea ive, or rather formative, process. Mr. Long is of this growing number. H
opons by quoting from King Solomon's word
in Eecelesiastes, which gives the idea, as he thinks, that the Hebrew monarch was an
ovolutionitt yet not a materialist, and soon
Mustrates illustrates his own view in this beautiful and
striking paragraph:
If a man stould go into a garden in which hai




This methol of illustration is continued in the animal kingdom, and the conclusion
reathed that "scarce an existing species of Mant or animal on the globe is exactly like laws of selection of the fittestand of differentiation, which he holds as nuiversal, having
wrought these changes and being the contant means and wisely beautiffl
In the farther treatment Wil
we are led to infer that he holds man to have
been nan from the first-nat a devoloped but a human being from first to last. Ho is
not full on this point, but seems to take this not full on this point, but seems to take thi
view. Alfred Russell Wallace of Londonniginat se mostife eminent of sciedticerer of the Darwin-
an theory, which Darwin illustrated and ian theory, whith Darwin illustrated and
verified by long years of patient experiment -suggests that man was probably man from
the start. Wallace is a Spiritualist from scientifie study or phenomena, and if we
judge the Memphis preachor correctly in the matter, he is ceriainly in good company Though we do not assert thoy are correct in
their conclasions. The supromacy
The supromacy of natural law-universal in its operations, and as the means bv which maintains with force and clearness. This in
natural theology. At the close he speaks of the plan of redenption and faith in Jesus Christ, , ,ing back or dogmatic theology, as to do. But a strong and noble emphasis ts laid on the moral nature of man, and his high responsibility, which is worthy of commendation.
In due time men like Mr. Long may take in the iden of the spiritual evolution of man, as a being made for an immortal career of realize that ministering angels are our friends who come back to us trom the life
beyond. Of Spiritualism he says: "It is beyond. Of Spiritualism he says: "It is Who claim to know that man has an immorIl educated Spiritualists are evolutionists. There is no rational incompatibility between evolution and human immortality.
The closing paragraph of the digcourse is
followa:






- The Cholera and the Mervous System." Prof. Swing, in a leading article in the to the doctrine of the new medical school, if so it may be called, of "Metaphysicians", He
has evidently read apon the subject, but has evidently read upon the subject, sien-
treats it much more in a literary than seien


The process of cure then simply resolves

A very pleasant method of cure, traly, and
probably applicable to diseases of a nervous type and origin. this system," "all diseases lave their seat in the nerves." This is apparently endorsed by
Prof. Swing. He thinks ice on the spine"
 There is not the least evidence that Asiatic that it is a disease of the nerves. There is result of microbes taken into the system and
living in and destroying the vital fuids Hing in and destroying the vital hudid
How can the metaphysieal treatent affect the countless swarms of these parasites?
To show the utter absurdity of the meth-
physical method, sumpose a man takes the physical method, sumose a man takes the
gorms of the trichiua into his stomaeh, and
from thence they are diffasa through his rom thence they are diffaged through his
blood antil the muscular tissue swargs with millions of them. The nerves are torture
with agony, yet this in not a nervors dizens
The parastes feed ia the muscular tisst presing its ibree apathe and thowing the
ffteto waste of their own vitality as poison
"A well mind projected inte" suah a "sick-
ly sytem," would no more destroy the parasite than it would hold back the sun in its Suppose, again, a man takes arsenic, whic would be preferable, the chemical antidote, The varieties of intermittent fevers are cause by germs, at trot swing admits, and
he finally aceepts the same for cholera in

If such be the cause of these diseases, th would be about as effectionous as Mrs. Parting ton's mop against the Atlantic ocean.
We must understand that there are least two great elasses of diseases. The first,
involving the nerves, is susceptible to mes" ond, distinct and beyond the nervecontro Within narrow limits the "metaphysical",
treatmentis legitimateand useful, but pressed beyond,by forestalling the assistanco demand to meet the coming of the cholera, is the obscience has shown to be egsential to destro the mierobes or cholera germs, reducing the virulonce of thair character, and preserving the health of the community at the highes posible pint. The enemy is weakener, an
the resistance increased at the same time.

The Jovanal, in strict accordance with its space to a defender of Romanism by publish ing the lecture of Mr. Cahill, together with a portion of the criticisms thereon. We should
be pleased to publish the name of a Roman Cathoine newspaper which will give equa space to as
or heretic:
The briet extompore criticisms on Mr. Ca hill's lecture necessarily fall short of thor ough exposition of the opposition, and consist mostly of general charges; but the well fications needed to sustaln the indictments Mr, Russell goes more nearly to the root of
things when, against the Romish Chutrch, he says: Church or religious organization bas been just precisely the same way and in just the just precisely he same way and in jost the this (the Romish) Charch has been". Underlying this statement are the potencies which have inspired devotees of different faiths to murder, rapine, and nameless crimes. It 1 that the Protestant clergy of Amorica by a very large majority sustained slavery as a divine right and a thing pleasing in the sight of God. Accordith to both Romish and Prot-
estant dogua, Lincoln and a hoet of heroes

Whose lives were given that millions of hu
man beings might no longer be chattols and man beinga might no longer be ehattols, are
now writhing in everlasting torment; whil sleek preachers and fat priesta who constant ly opposed the abolition agitation and quote are now playing their harps and singing The women of America in their effort to obtain suffrage, have to thank the clergy, a a body, for the most virulent oppooition the have had to contend againgt. From that venthese words fresh and hot, provoked by the onslaught of a Congregational preacher: " have been trying for years to make wome are in the pulpit, and now you, Mr. Patton course there are many notable exception among the clergy, and as a body they are in finitely better than their creeds, which they
constantly streteh to the limit of flexibility.

First Society of New Fork City.
The anmual election of Trustees of the book place immediately after the service on sunday morning, Fer. ist. The board con hree ladies, three of whom are elected each year to serve for three years. Henry J. New-
ton, Henry Van Gelder and Mre. M. E. Wallace were
elected.
At a meeting of the Board on Weluesday chosen for the term of one year: President Henty J. Newton; Vice-President, Geo. W. on; Corresponding Seretary, John Franklin Clark. The present Board of Trustees
are: Henry J. Newton, Henry Van Gelder, Geo Chureh, Erastus Benn, Mrin. E. Hawking, Mrs M. E. Wallace, Mrs. M. A. Newton.
aused by the death of Mr. Charles Part idge, and Mr. Church was appointed to fil
the vacancy caused by the death of underson. Both of these gentlemen died last nonth within a week of each other.

GENEALL ITEMS.
Mr. andirse H.J. Ifornot Saratoga springe, G. II. Brooks speaks in high terms of tho No. 11717 ta street, Milwankee, Wis. Mre. Le s. Anderson has gone to California
ith her son Wellin, whose heath is said to be tailing.
more to the front witha petition to the legis ature of that State to have the practice of Dr. J. Thorne, Kansas City, Mo., writes: thinking element of the city to hear him. He a power for good."
Dr. Henry Slade is located at No. 11 East 13th street, New York City, and wili bo pleas-
ed to see his old friends and all those interested in the continuity of life.
Dr. Honghton, who is alluded to under the
head of "Poiling down the Bible," was at one time Pastor of the Chureh of Messiah (Universalist), at
how a Spiritualist.
Prof. Townsend, the mesmerist, commenced a series of lectures and experiments t Grenior's Garden, on West Madison Street,
last Monday evening. His experiments ar, very interesting.
We have received a supply of "Lillington" Weather Forecasts," for 1885 , deduced from
data left by the late Prot. Tice, with explanations and how to understand them and ap-
aly them to any locality. Only five cents ply them to any locality. Only
J. E. Remsburg, free thenght lecturer, who with a card in the Daily Amervicam of on that city, denying that he ever styled himself the Ingersoll of the South." He lectured there
in the Olymic Theatre. The court honse in the Olympic Theatr.
was closed against him.
When "Tokology" by Alice B. Stockham, was published last year, we predicted for it a
large sale. Every woman should know the large sale. Every woman should know the lessen for her, pain and enffering. We are now informed that the sales have reached the
anprecedented number of 20,000 in lithle more nuprecedented number of 20,000 in little more ive of great merit.
A gentleman present at Mrs. De Wolfe's lec tare Sunday, during the course of some re ne occasion writing a letter to a lady friend whom he had not heard from for some time when feeling as if some person was present, no looked up, and there stood her spirit. He did not write the letter as he intended, but instituting inquiries, he lea
Victorien Sardon is a firm believer in Spir tualism, and declares that he is otten under pernataral guidanee. He shows a plate of exactness and marvelous skin, a picture of Moliere's house. "Seated one day by my tae," he says, "I fell into a reverie. Unconeiously I took up the graver, and, impelled wn direction over that plate. The engrayIng you see is the resuit of several hours of $\begin{aligned} & \text { own } \\ & \text { Hite." }\end{aligned}$

Resolations of respect to the memory of yr. Charles Partridge, adopted by the New
York Conference, will be found on the fifth rage. We hepe to receive the stenographie day, in time for next week's paper
paper
With the progress of science, many believe as to reproduce every object on the surface of the moon, thus enabling the inhabitants this world to form a correct estimate of 40,000 conditions existing on our satetile教
A swindler travelling nader the name of
Dr. J. E. Hitz" is flling opera houses and alls in Colorado with tdiots who houses and will falfill promises, mado in flaming advertisements, to "expose "Spiritualism. These
fellows are ever ready to exposis or confirm ust as it will hay to exper or comm jast as it will pay be.
People interested in the Mind Cure will be ive Mind Cure," is justout. This is the most practical of Evans's books, and is written in his usallyy plain, forcible style. Every inalid by this can cure himself. For sale in
this city, by Sanitary Publishing Co., 150 Salle street
A rolgions rovival has been in progress in resnit is the hopeless insanity of Deacon Luther W. Wilcox, the richest man in the town. vilcox left home lately and walked to Now-
port, a distance of twelve miles. He said he ad received a divine inspiration from the
King of kings, for Rev. Henry Wari Beet King of kings," for Rev. Henry Ward BeechJ.F. Babcoek of Bangor, Me.,since the pub-
ceation of his article on Hand vs. Mind, in he Jovrnal of December 27th, has received 0 many letters from all parts of the country complimenting him on the facts he so cogento
ypesented, that le can not possibly reply presented, that he ean not possibly reply
o each one. He wishes, however, throngh high appreciation manifested
In another column is the call for the anon of Spiritualists at Grand Rapids, to bein Friday, Feb. 2th, and close Sunday night and the ample home talent of Michigan hip to interest all, will make this an excellent and valuable gathering like the precelhg meetings of tho Association. The Michis be there.
Recenty a young lady at borest City, Sier-
County, Gal, while fast alleep got out of arted pay dressed, peked up a lantern and started for her hoop at Minnesta. She pass.
eif some terribly bad and steep roads, and finally arrived at Kanaka Creek, two and a
half miles from her starting point. in safety, but just before stepping upon the foot bridge ap. She comprehended the situation very quickly and proceelled on to Minnesota.reach-
ing home some time before daylight. For some days previous to the above event the girl The Harbinger of Light, Australia, states died at Adelaide on the with of medium,
diter 1884. She had been suffering from nearalgia, indicating a debilitated state of the blood,
but no idea was then entertained of any thing serions, but typhoid fever set in, and the patient had to be removed to the special ward The fever rapidly assumed a malignant form, a fen days the thysical body becoming untenable, was abandoned by the epirit.
Miss Wood attained conuiderable fame at New Castio some ten yearz since, where ins
conjunction with conjunction with Miss Fairlamb she gave materializing scances, under strict test con-
ditions, to the satisfaction of Mr. T. B. Barkas and other experienced investigators.
Dr. Guernsey, in an article on faith enre will-power appears to have snceessfully sel plied the place of faith. Among the parish ioners of the Rev. Dr. Taylor of New Haven,
was an invalid lady, who finally toot was an invalid lady, who finally tok to her
bed, where she continued to receive her pas bet, where she continued to receive her pas-
tor's visits. One bitter cold night she sent for him to console her dying moments, and It it "I it is His will," she said, "that I shall go
to hell, I can still say, "Thy will be done?" The physician who was present became a lit God's will, and both you and your family are reconclled to it, I do not know that I ought to object.' In a moment the woman was on her togt shouting: "I won't die and I won't go health for years.
Mrs. DeWolf lectured last Sunday at Mar hne's Hall, on Ada St., near Madison, in an There was quite a large andience present and all seemed deeply intereated in her romarks. She was followed by Prof. Townsend, the Mesmerist, who presented his views with reference to the universality of thought,


Criticisy By MR. ERNST PrUSSING.
Mr. Presment.-I would call attention to
one point mentioned by the lecturer, where
he comomared those following anthoritien in one point mentioned by the lecturer, where
he compared those following anhorities in
matters of science with those following the he compared those following anthorities in
materer of ciecece with those following the
authority of the Pope. He thought they were
 say, or perhaps to think, that those who are
followiga guthority in science did so beeaune
they had made utheir minds by thinking they had made up their minds by thinking
for themsiles that such anthorities were
right. They followed their awn reason, while those following the commands of the Pope
are entirely forbilden tothink, but are fol
lowing blindly. That is one great point of

 might be wrong. True. But scieutists al-
ways follow deductions based upon known
truth.

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## Parson Houghton rubs out the Garden of

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 anind of the authorethe time for a
mand energetic protest has arrived. and energetie protest has arriven,
So Some people ask me, Whis the devil
He is the personification of all that in fal He is the personification of all that in false
in this life. Look over the history of New
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Tho soul', Farowill to the Boils.



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 Their Name is Legion.



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## Important Discoveries

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