Kruth Genrs no Musk, Lows at no Human Shrine, Seeks neither Place nor Spplanse: She only Isks a Henring.

CHICAGO, NOVEMBER 19, 1881.

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Is There a God?—Every-day Thoughts on Theism.

BY S. L. TYRRELL

Is there a God? This is unquestionably the greatest question presented to human reason. It has ever been the supreme problem in science and religion. It is truly humiliating to man's boasted logic that, after so many ages of his best thinking, this subject is yet thought a fair question for debate; and the anxious query constantly arises, is this problem really solvable? Does it lie beyond the range of human faculties? Must the discussion still go on from age to age, and mankind forever remain in doubt in regard to the foundation of all theology? It stimulates and encourages the inquirer after truth to feel that, such a thing as positive truth does exist; that the universe is not all a cheat—"an empty show for man's illusion given"-but is really a reservoir of eternal verities for man to discover. It is a relief to the reasoner to know that one side of every conceivable question is infallibly true, the other side as positively false; that there is no middle ground between, where truth and falsehood are compounded into probability.

There is absolutely a God, or there is not: man is immortal or he is not. Life and thought were evolved from dead matter or they were not; so much is unquestionable. Studies in Theism in our times have come to embrace so wide a range of investigation taking in the entire field of science and metaphysics, that the busy business world can never have time or patience to labor through the ponderous bewildering volumes of scientific and metaphysical discussion on the subject. In threading our way through a tangled forest, a small compass that can be carried in the vest is a convenient and invaluable guide; so in navigating the foggy seas of theistic controversy, a few simple proofs, and intuitive axioms are more satisfactory and convincing than the long bewildering speculations of "un-

knowable" philosophers. To the great common sense world, who have not yet found time to reason themselves out of their reasons, out of faith in their senses and belief in the existence of an external world about them, there seems plain, direct path out of the mazes of Atheistic philosophy, to a grand, steadfast faith in Deity. When Descartes set out in his search for absolute truth, he based his vast system of philosophy on one isolated fact; the self-evident fact of his own conscious existence; the only thing he could find of which it was impossible for him to doubt. Let us adopt his bold method in solving this problem of a God. Set-ting out, as did this reckless universal skepwith this one fact of our conscious existence for our basis of reasoning, we immediately become conscious of another fact equally self-evident, the astounding, incomprehensible truth, that something has existed, uncreated and uncaused from

There is no escape from this; conclusion: for we are as conscious, as we; are of our own existence, that from a perfect vacuum or nothingness no form of being, spiritual or material, could ever have arisen; empty unconscious and void space must have remained the eternal condition. It is childish and even bordering on imbecility, for the Materialist to suffer his reason to reel over the inconceivable idea of an uncreated eternal God, when the existence of eternal matter which he admits, involves every difficulty presented by the thought of uncreated intelligence. It is equally easy to conceive of eternal God as of eternal matter, it becomes simply a matter of observation and inquiry to ascertain by the facts and course of nature which was the actual order of the universe; to find out whether mind was an agent in producing the order, or whether mind and all other manifesta-tions of intelligence are evolved from dead

JOHN C. BUNDY, EDITOR AND

matter. There is but one vital point involved in all this wide theistic controversy: the one simple query, whether all the exquisite order of the physical world, and all the fine nerve and brain machinery for generating thought, instinct, moral sentiments, and tender loves and sympathies are the result of blind forces acting on unthinking ma-terials. All this is done without design by blind natural law, says Athelsm; impos-sible, says Theism! It is a favorite device of the materialistic wizards to remove the laboratory of their great wonder-worker-'natural law"-into the infinitely remote past; far away in the invisible realm of the metaphysical atom and the inscrutable molecule; in the unseen, unknowable land; hopelessly beyond the range of microscopes; and then, from his "inexhaustible bottle" behind the screen, to pour out before a wondering world all forms of life and all moral and mental manifestations. It is not well to let these atheistic jugglers deceive and bewilder us by their arrogant claims to vast scientific wisdom. It is wearisome and confusing to the thinker to delve in this intangible world of invisible gasses and imponderable ethers. Let us apply our mental microscope to these weird unseen atoms and bring them into full sunlight, that we may watch at our ease and leisure their evolutionary antics and creative processes. Let us, in thought, magnify the dead gaseous atoms of a nebula containing all the material elements of our planet in its primeval state, to visible proportions—the size of peas or marbles, and then let all the forces known to science, play upon them in all their potency; let heat expand and fuse; let cohesion and gravitation condense; let crystalline forces arrange in all geometrical forms; let chemical mechanism mingle and combine in all conceivable proportions; let the lightnings stir the chaos to its deepest deeps; and anarchy of these unthinking elements, try to imagine a Huxley or a Spencer emerging from the womb of this flery chaos, with no agency to produce his birth save some blind and unintelligent power inherent in the senseless mass itself. A vague impres-sion seems to befog many minds that there is in minute invisible atoms a mysterious magical power not possessed by larger and visible particles. No atheist ever thought that a watch was any nearer a living, thinking creature than a rude cart on account of its more complex construction. They see that no approximation is made toward life and thought by the more delicate organization of the watch, and yet in the invisible realm they claim the wonderful feat has been accomplished of life springing from the unliving and mind from thoughtless matter by some inscrutable arrangement of material molecules. The most befogged Atheist that ever wrote a book would regard it true as any mathematical axiom, that the types, capitals and punctuation marks necessary to print a volume of poems, would not, when promiscuously mixed, ever arrange themselves into sense, rhythm and rhyme, by any agency or law, without intelligence and design, in a thousand eternities. And yet, according to atheistic theories, more than this has been done by chance; for surely the skill and design required to arrange the molecules of a philosopher's or poet's brain, to enable them to produce a volume of metaphysics or a grand poem, must be far greater in a certain sense, than what is needed torightly select and set the type which only conveys their thoughts to other minds.

It is self-evident that a compound of two

or any other number of absolutely simple substances can contain nothing but what was in the constituents entering into the compound. cIf gold and silver are simple substances, an amalgam of those metals can never yield by the closest analysis, any thing but pure gold and silver. Life and thought being no part of dead matter, no conceivable combination of it can ever proconcervable combination of it can ever produce them. In order to feel the full force of this demonstration (for to a candid philosophical mind it has all the weight of an axiom), we must constantly bear in mind that in this argument we are dealing with old fashioned matter; the regular atheistic article; the dead, inert senseless thing; not the new kind of matter invented by Tyndal. the new kind of matter invented by Tyndal invested with mysterious living "potencies" and inscrutable "nnconscious cerebration," by which he seeks to bridge the "impassable chasm" his philosophical mind clearly saw between consciousness and the mechanical

The magic and mystery of chemistry, according to recent science, seems to lie in the mechanical arrangement of ultimate atoms, but no sane mind can believe that simple mechanism can originate thought.

The most refined organism of unthinking matter can never think. The watch can reason no better than the windmill; and the principle is not changed when we reason about invisible brain machinery. Few scientists who have much reputation at stake, dare commit themselves unequivo-cally to the doctrine that thought and life can originate without the agency of pre-existing life. Even the bold Tyndal could not bridge the chasm between consciousness and the material brain, until he had infused into matter new qualities and attributes unknown to former scientific defi-

action of a material brain.

When Materialists invest their "unknow."

able" matter with intellectual powers they virtually concede the vital point in the controversy. They admit the theistic principle and there remains no ground of dispute except in regard to the nature and character of the "unknown God" they acknowledge. While Huxley frankly admits that, as yet, no reliable evidence exists of spontaneous generation, he plainly inti-mates that could the primitive condition of the world return, he should expect to see life spring from inorganic matter. It seems strangely inconsistent to common sense minds, to see philosophers who beast of their "scientific methods" of reasoning inductively from facts to conclusions, tenaciously contending that the evident adaptations and contrivances of nature have been brought about by unintelligent causes, when their own observation, history, or tradition do not furnish one example where evident contrivance cannot be traced to mind as its cause, and yet this they call inductive science; reasoning from facts and observation. They seem dazed and infatuated by an egotistical ambition to exceed their own principles of reasoning, and to be more philosophical than philosophy it-

When Huxley had heated his infusion to the supposed death point of all organic life, and excluded all living atmospheric germs from his retort by cotton wool stoppers, he watched the magic "witch broth" for weeks, but no evolutionary wizard wand could raise the dead protoplasm to life. The only legitimate conclusion to be drawn from his experiment was altogether adverse to his theory, and yet he clings to it regardless of his facts. As a competent scientist he knows that there was a time in geological history when the earth, its atmosphere and all pertaining to it, were infinitely hotter than he made his life annihilating crucible, and must have afforded a far more perfect experiment than his own, but he still expresses the opinion that from that primeval furnace life might spontaneously arise. Materialists claim that true science has nothing to do with theories of a first cause; they rest in visible phenomena for causa-tion, and this they esteem the deepest philosophy. Hume, the prince of skeptics, held that it was as reasonable to believe that the present order of the universe was eternal, as to believe that the ideal and attern of such a universe could be eternal in the divine mind. It is true that one view, to a finite mind, is just as conceivable as the other, but then all material phenomena are seen to be but a succession of effects depending on a chain of causes that find no logical stopping place, until they rest in a first uncaused cause. As science advances the chain of second causes lengthens, and there are doubtless many undiscovered links between material phenomena and the first link that binds them all to the primal energy in the uncaused, but science s tending more and more to refer the

course of nature to an intelligent first It may be esteemed sound philosophy and deep science to limit inquiry wholly to the visible world and to wholly ignore all metaphysical research into final spiritual causes; but this sort of science, which would teach us that the cause of music is to be found in the deft mechanism of the organ, and the expert fingers that are seen touching the keys, should not surely be thought profound. It is certainly a short and easy way to account for chickens to say the heat of the mother hen is the cause. but must we trace causation no farther back? All true science and calm, unbiased philosophy lead us backward and upward to the source of all force and life; to a being sufficiently personal to think and plan; "a

being whom we call God," Fox Lake, Wis., Sept. 7th, 1881.

Voltaire-Extract from a Letter to a Friend.

We have been reading Parton's Life of Voltaire. You can hardly think how full of interest it is, giving a view of French political and social history, the inconsist-encies of the religious rulers, the oppression of scholars—Voltaire foremost among them—and in some provinces and courts, the intensity of bigotry. Voltaire had in-creased the interest in letters, educated the people (those who could read), and feasted and amused them by dramas, works on science, essays, satires, histories, letters, poems, biographies. He was virtually banished from his country for many of the best years of his life, but he enjoyed personal freedom so keenly, that he could not fetter his speech; and that of universal man so devotedly, that he frequently came near losing his own for want of prudence, which was irksome, and which, in some cases, he de-

While Voltaire always intended to be just in every particular, and was humanely generous, while he was discriminating and deep down really loved the truth, he conformed from education and habit to some of the vicious customs of the time. He pursued (with his sharp pen) individuals, because he was logical and witty, and because he loved revenge of this kind, and he lied, as did all Frenchmen it would seem, to get out, literally, of a tight place; and to preserve a home in his native land. He lied and he defended it; but, contradictory as it is, the main desire and pursuit of his life was to tell the truth and defend #. He showed, to be sure, the weaknesses and the unwise manners of the times, but he spent his days in the most vigilant industry, and

in scientific, literary and historical studies for the benefit and pleasure of his friends and his country; and particularly, late in life, to induce men to free themselves from dogma and the rule of illiterate and ambi-tious priests, and from the reign of despot-

Seeing the bishops and archbishops frequently ignorant, bringing all the power of the church and monarchy to obstruct and to punish free thought, and the liberty of the press, his battle-cry became "Ecrasez L'Infamel" (Crush the Infamy) applied to Catholic and Calvinist. It was, as the author says, "religion claiming supernatural authority, and enforcing that claim by pains and penalties," against which he re-belled and which he called his friends to crush out. When the Encyclopedists were bringing out annually their volumes, he not only wrote up certain topics, but in his notes and letters, constantly plicathem with "Ecrasez L'Infame!"—"E breviated—if only on the con ters; to keep the pure min membrance. Stirred for the Tepeople, as the waters of old were stirred. In a thousand ways, in early and in later life, he proved his clear-sightedness, his love of freedom, his desire for the correct education of youth and for the freedom of philosophy to teach her many lessons.

While he was an earnest thinker and wrought steadfastly for progress, he ever found time for genial good nature, for witty social letters, for wholesome popular amusements and for abundant personal charities. But as long as he lived, he retained this fondness for letters, for the drama, for the play of wit; this work and these recreations were as needful to him as his breath, and only ceased with it when he

had lived over eighty-three years. Chicago, Nov., 1881. C. C. A. F. S.

The Atlantic Monthly and Spiritualism.

BY HUDSON TUTTLE.

The Atlantic Monthly, at one time under able editorship, opened its pages for writers on Spiritualism, and gave great promise of presenting that subject fairly to its readers. Unfortunately Robert Dale Owen occupied this vantage ground and furnished a highly colored laudatory article on "Katte King at the precise time that shameful fraud was exposed. He attempted to suppress its publication, but was too late, and the going forth of his article was almost identical in time with the exposure which made it a mockery and disgrace. Since then the Atlantic has been silent, or has attempted to regain its lost ground by sneering at Spiritualism. This is more apparent since Howells came to the editorial chair. He has written a novel founded on Spiritualism, "The Undiscovered Country," in which he travesties that subject, and shows how narrow his comprehension and how utterly gnorant he is of its claims. Of course the Atlantic is wise enough to grapple with any question, and the recent attention called to Spiritualism by the works of eminent Ger-

man scientists, needs reply.

Prof. Zollner's "Transcendental Physics" is the present target. It confesses that "Spiritualists have taken heart to a great degree by the accession to their ranks of several men of considerable scientific repute. Among these are Profs. William Crookes, Zollner, Weber, Schriber, Fechner. and Lord Lindsay; yet what of it?" cries this sapient critic. Zollner's book has only a "scientific gloss, very thin." The recorded facts are of no account. It says:

"It is not logical to call in the aid of spirits to account for phenomena, which may be peculiar states of mental action, or the impression of the nerve centres of one person by those of another ... Our ignorance of the functions of our brains alone, should make us reject Spiritualism for the present. We have got no bridge across this chasm of mystery, and we need no piers at present in the Spirit-land."

Certainly, a medal should be given the Atlantic for the discovery that "ignorance" on one subject should make us reject another. Because we are "ignorant of the functions of our brains," is a singular reason why we should reject Spiritualism! Then it says: "Why do the lucubrations of Spiritualists have such a strange likeness to each other, an unhealthy thinness, a night-mare atmosphere born of indigestion?"

It might be retorted. Why do the lucubrations of such men as the editor of the Atlantic, have such a strange thinness, and pretention to knowledge, when he is ignorant of the first principle of the subject on which he is writing?

which he is writing?

It has been repeatedly said that if scientific men would investigate Spiritualism, it could at once be explained, and they have been urged on all hands to come to the task of destruction. Now some of the most eminent scientific men have taken on themselves the task of investigation, and so far from demolishing the subject, have become believers; not one who has honestly inves-tigated, but has been convinced of its

The Atlantic is disgusted with this result,

and now cries: "The accession of scientific men to Spiritualism counts for nothing, since scientific men can be deluded as well as other men. ... Is a physicist or a chemist necessarily a student of mental phenomena?"

Oh! no, but men like the critic in the Atlantic have so claimed, and argued that they were the proper cribunal before which the claims of Spiritualism should be tried. and it is a weak subterfuge now, to complain that Spiritualists contradict themselves in this, that they have claimed "scientific men" as "unfit" to investigate the subject, and now accept them in evidence. Had their decision been different, they would have been the proper judges.

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What constitutes a proper training in the eyes of this critic, for the study of Spiritualism? His conclusions are remarkable; ualism? His conclusions are remarkable; "certainly nothing but a trained skepticism." Then the way to learn is to disbelieve; true education consists in "trained" unbelief, whatever that may be. Will the Atlantic tell us what "trained skepticism" is? "Trained skepticism" never added a new idea to the knowledge of the world; never made any improvement, or achieved any new thing. It is the dead weight of conservative doubt.

If a student would enter on the study, say of geology, this critic would say to him, You do not want to learn the facts and principles of the science. They will mislead you. The way to become a proficient geologist is to become a "trained skeptic," and disbelieve in every fact or principle of geology. "Spiritualism starts with assump-tion," it is a sham and delusion; its facts even as observed by a Zollner, or a Crookes are baseless fabrications of fancy. To investigate Spiritualism, therefore, do not observe facts; "train" your skepticism, turn away your eyes, and simply cry stuff! There is no use of argument or observation; a word from the editorial chair of the Atlantic settles the question, and the wonder is some one has not thought of referring to that authority before. To it the very thought of table tipping is disgusting. It attempts to be witty, but like all attempts at wit by the Atlantic coterie, it fails. Atlantic wit is peculiar. It compares to true wit as the pale, cold light of fox fire does to the electric light. It is so thin, fee-ble and fine, it cannot be seen or appreciated. "Certainly." it says, "none of us desire to be set at table tipping, or to be at the beck of ignorant mediums" in an after

Certainly, we do not wish to be "set" at any task in the after state, but if we could as spirits by moving a table or making raps convince our friends of our continued existence and presence, we think it very probable we should do so, and we should rejoice at the opportunity of doing so even if the medium was "ignorant."

"Ignorance" being the unpardonable sin from the Atlantic standpoint, it seems unpardonable that its editor should himself be so ignorant of the subject on which he writes so glibly. Usually it is thought expedient for writers to know something of their subject; but he is proud of his ignorance. He cannot boast of even "trained skepticism," for his skepticism is simply coarse unbelief. Certainly the training of a novel writer, and bad novels at that, is not conducive to profound spiritual insight, nor to the proper study of the problems which lie at the very foundation of exist-

Spiritual Resurrection—A New Zealand View.

When the body is no longer capable of performing its functions in the natural world, then man is said to die. This is when the respiratory motion of the lungs and systolic action of the heart cease. But the man does not die, he is only separated from the corporeal part which had served him in the world; he lives on, and sometimes is not conscious of any great change for a while, for he only passes from one state to another, as we continually do in sleep, and think no wonder of it, great

wonder though it be. The awakening into higher life from death, according to innumerable relations of spirit-experience, is just as natural as our or spirit-experience, is just as natural as our awaking out of sleep, and it takes place in orderly process, just step by step, as death creeps on. The remembrance of our earth-life vanishes, as in dreams there is great forgetfulness of our immediate physical surroundings, when we are in a world oftimes strangely different from this, yet with no wonder in our minds at the strange circumstances we appear to be so familiar circumstances we appear to be so familiar with and to the manner born; so in the resurrection of the soul from the body immediately on death, and not the body from the grave—goodness knows when—the dawn of the new life upon our spirits is as a dream. There is nothing sudden; it is no leap in the dark; nothing violent,no, not in instant destruction and sudden death. All is orderly, gradational, easy, and we glide into life. No awaiting for us in the narrow, damp, dark grave, the horrible, stifling, choking pit, as it would be, if we went down into it with our body. No imprisonment there with the worms and the rotting grave attire, bursting coffins and mouldering bones and contagious corruption; for a foul thing were it for the soul to be chained to the putrescent corpse. No awaiting there in the ruins of the mortal of our immortal part, listening for the voice of the archangel and the trump of God, and the advent of the last great day—the Judg-ment day. All this refers to judgment upon the spirit in its own world, and not in this lower earth, the temporary state of our probation; for resurrection is immediately consequent upon death, nay, 'tis but death's spiritual equivalent.

The pulpits have been tuned to teach doctrines very different from this; made to per-

Continued on Eighth Page.

THE NEWSPAPER PRESS.

A Sermen by the Rev. T. De Witt Talmage.

The Rev. T. De Witt Talmage preached the following sermon in Brooklyn, October 30th, taking for his texts;

And the wheels were full of eyes,-Eze-

For all the Athenians and strangers

which were there spent their time in nothing else, but either to tell or to hear some

new thing.—Acts xvii:21.

What is a preacher to do when he finds two texts equally good and suggestive? In that perplexity I take both. Wheels full of eyes? What but the wheels of the news-paper printing-press? Other wheels are blind. They roll on, pulling or crushing. The manufacturer's wheel—how it grinds the operator with fatigues, and rolls over nerve and muscle and bone and heart, not knowing what it does. The sewing machine wheel sees not the aches and pains fastened to it tighter than the band that moves it, sharper than the needle which it plies. Every moment of every hour, of every day, of every month, of every year, there are hundreds of thousands of wheels of mechanism, wheels of enterprise, wheels of hard work in motion, but they are eyeless. Not so the wheels of the printing press. Their entire business is to look out and report. They are full of optic nerves from the axle to periphery. They are like those spoken of by Ezekiel as full of eyes—sharp eyes, near-sighted, far sighted. They look up. They look down. They look far away. They take in the next street and the next hemisphere. Eyes of criticism, eyes of investigation, eyes that twinkle with mirth, eyes glowering with indignation, eyes tender with love, eyes of suspicion, eyes of hope, blue eyes, black eyes, green eyes, holy eyes evil eyes, sore eyes, political eyes, literary eyes, historical eyes, religious eyes, eyes that see everything, "and the wheels were full of eyes." Part full of eyes." But in my second text is the world's cry for the newspaper. Paul describes a class of people in Athens who spent their time either in gathering the news or in felling it. Why especially in Athens? Because the more intelligent people become, the more inquisitive they are. not about small things, but great things. The question then most frequently, as

the question now most frequently, asked is, what is the news? To answer that cry in the text, for the newspaper the centuries have put their wits to work. China first succeeded, and has at Pekin a newspaper that has been printed on silk every week for one thousand years. Rome succeeded by publishing the Acta Diurna, putting fires, murders, marriages, and tempests in the same column. France succeeded by a physician writing out the news of the day for his patients. England succeeded under Queen Elizabeth in first publishing the news of the Spanish armada and going on until she had enough enterprise when the battle of Waterloo was fought, deciding the destiny of Europe, to give it one third of a column in the London Morning Chronicle, about as much as the newspaper of our day gives to a small fire. America succeeded by Benjamin Harris's first weekly paper, called Public Occurrences, published in Boston in 1690, and by the first daily, The American Advertiser, published in Philadelphia in 1784. The newspaper did not suddenly spring upon the world, but came gradually. The genealogical line of the newspaper is this: The Adam of the race was a circular or news-letter creat human nature: and the circular begat the pamphlet, and the pamphlet begat the quarterly, and the quarterly begat the weekly, and the weekly begat the semi-weekly, and the semi-weekly begat the daily. But alas by what a struggle it came to its present development. No sooner had its power been demonstrated than tyranny and super stition shackled it. There is nothing that despotism so fears and hates as a printingpress. It has too many eyes in its wheels Che Russian empire, which is, considering all things, the most cruel despotism on earth to day, keeps it under the most jealous espionage. A great writer declared that the king of Naples made it unsafe for him to write of anything but natural history. Austria could not endure Kossuth's journalistic pen pleading for the redemption of Hungary. Napoleon I., trying to keep his iron heel on the neck of nations, said: "Editors are the regents of sovereigns and the tutors; of nations, and are only fit for polson." But the battle for the freedom of the press was fought in the court-rooms of ngland and America, and decided before this century began by Hamilton's elequent plea for J. Peter Zenger's Gazette, in America, and Erskine's advocacy of the freedom to publish Paine's "Rights of Man" in England. These were the Marathon and Thermopylæ in which the freedom of the press was established in the United States and Great Britain, and all the powers of earth and hell will never again be able to put on the handouffs and hopples of literary and political despotism. It is notable that Thomas Jefferson, who wrote the Declaration of American Independence, wrote also: "If I had to choose between a government without newspapers, or newspapers with out a government, I should prefer the lat-Stung by some base fabrication coming to us in print, we come to write or speak of the unbridled printing-press; or, our new book ground up of an unjust critic, we come to write or speak of the unfairness of the printing-press; or, perhaps through our own indistinctness of utterance, we are reported as saying just the opposite of what we did say, and there is a small riot of semi colons, hyphens; and commas, and we come to speak or write of the blundering printing-press; or, seeing a paper filled with divorce cases or social scandal, we speak or write of the filthy printing-press; or, seeing a journal, through bribery, whee around from one political side to the other in one night, we speak of a corrupt printing press; and many talk about the lam-poonery, the empiricism, and the sans culotteism of the printing-press.

But I discourse to day on a subject you have never heard—the immeasurable and everlasting blessing of a good newspaper. Thank God for the wheel full of eyes. Thank God that we do not have, like the Athenians, to go about to gather up and relate the tidings of the day, since the omnivorous newspaper does both for us. One overwhelming statistic I give you. In the year 1870 the number of copies of literary and political papers was one billion five hundred million. The grandest temporal blessing that God has given to the nineteenth century is the newspaper. We would have better appreciation of this blessing if we knew the money, the brain, the losses, the exasperations, the anxieties, the wear and tear of heartstrings, involved in the production of a good newspaper. Under the impression that almost anybody can

make a newspaper, scores of inexperienced

capitalists every year enter the list, and, consequently, during the last few years a newspaper has died almost every day. The disease is epidemic. The larger papers swallow the smaller ones, the whale taking down fifty minnows at one swallow. With more than six thousand dailies and weeklies in the United States and Canada, there are but thirty-six half a century old. Newspapers do not average more than five years of existence. The most of them die with cholera infantum. It is high time that the people found out that the most successful way to sink money and to keep it sunk is to start a newspaper. There comes a time when almost everyone is smit ten with the newspaper mania, and start one, or have stock in one he must, or die. The course of procedure is about this: A literary man has an agricultural, or scientific, or political, or religious idea which he wants to ventilate. He has no money of his own—literary men seldom have—but he talks of his ideas among confidential friends until they become influenced with the idea, and forthwith they buy type and press and rent composing rooms, and gather a corps of editors, and, with a prospectus that pro-poses to cure everything, the first copy is flung on the attention of an admiring world, After a while one of the plain stockholders finds that no great revolution has been effected by this daily or weekly publication; that neither sun nor moon stands still; that the world goes on lying and cheating and stealing just as it did before the first issue. The aforesaid matter of fact stockholder wants to sell out his stock, but nobody wants to buy, and other stockholders get infected and sick of newspaperdom, and an enormous bill at the paper factory rolls into an avalanche, and the printers refuse to work until back wages are paid up, and the type setters bow a good by to the compositor, and the compositor bows to the managing editor, and the managing editor bows to the editor-in-chief, and the editor-in-chief bows to the directors, and the directors bow to the world at large, and all the subscribers wonder why their paper doesn't come. The world will have to learn that a newspaper is as much of an institution as the Bank of England or Yale college, and is not an enterprise. If you have the aforesaid agricultural, or scientific, or religious, or political idea to ventilate, you had better charge upon the world through the columns already established. It is folly for one who can not succeed at anything else to try newspaperdom. If you cannot climb the hill at the back of your house, it is folly to for you to try the sides of the Matterhorn. To publish a newspaper requires the skill the precision, the boldness, the vigilance the strategy of a commander-in-chief. To edit a newspaper requires that one be a statesman, an essayist, a geographer, a sta-tistician, and in acquisition encyclopediac. To man, to govern, to propel a newspaper until it shall be a fixed institution and a national fact demands more qualities than any business on earth. If you feel like starting any newspaper, secular or religious, understand that you are being threatened with softening of the brain or lunacy and throwing your pocket-book into your wife's lap, start for Bloomingdale insane asylum before you do something desperate. Meanwhile, as the dead newspapers week by week are carried out to burial, let all the living newspapers give respectful obitua-ries, telling when they were born and when they died. In best printer's ink give at least one stickful of epitaph. If it was a good paper, say: "Peace to its ashes." If it was a bad paper, I suggest the epitaph written for Francis Chartreuse: "Here continueth to rot the body of Francis Chartreuse, who with an inflexible constancy and uniformity of life, persisted in the practice of every human vice, excepting prodigality and by pocrisy; his insatiable avarice exempted him from the first, his matchless impudence from the second." I say this because I want you to know that a good, healthy long-lived, entertaining newspaper is not an easy blessing, but one that comes to us through the fire.

First of all, newspapers make knowledge democratic and for the multitude. The public library is a haymow, so high up that few can reach it, while the newspaper throws down the forage to our feet. Public libraries are the reservoir where the great floods are, stored high up and away off. The newspaper is the tunnel that brings them down to the pitchers of all the people. The chief use of great libraries is to make newspapers out of. Great libraries make a few men and women very wise; newspapers lift whole nations into the sun light. Better have 50 000,000 people moderately intelligent than 1,000,000 Solons. A false impression is abroad that newspaper knowledge is ephemeral, because periodicals are thrown aside and not one out of ten thousand people files them for future reference. Such knowledge, so far from being ephemeral, goes into the very struc ture of the world's heart and brain and decides the destiny of churches and nations. Knowledge on the shelf is of but little worth. It is knowledge afoot, knowledge harnessed, knowledge in revolution knowledge winged, knowledge projected, knowledge thunder-bolted. So far from being ephemeral, nearly all the best minds and hearts have their hands on the print ing press to day, and have had since it got emancipated. Adams, and Hancock, and Otis used to go to The Boston Gazette and compose articles on the rights of the peo-Benjamin Franklin, De Witt Clinton Hamilton, Jefferson, Quincy, were strong in newspaperdom. Many of the immortal things that have been published in book form first appeared in what you may call the ephemeral periodical. All Macaulay's essays first appeared in a review; all Car-lyle's, all Ruskin's, all McIntosh's, all Sid-Smith's, all Hazlett's, all Thackeray's all the elevated works of tiction in our day are reprints from periodicals in which they appeared as serials. Tennyson's poems Burns's poems, Longfellow's poems, Emer son's poems, Lowell's poems, Whittier's poems, were once fugitive pieces. You cannot find ten literary men in Christendom with strong minds and great hearts but are or have been somehow connected with the newspaper printing press. While the book will always have its place, the newspaper is more potent. Because the latter is multitudinous, do not conclude it is necessarily superficial. If a man should from childhood to old age see only his Bible, Webster's dictionary, and his newspaper, he could be prepared for all the luties of this life and all the happiness of

Again, a good newspaper is a useful mirror of life as it is. It is sometimes complained that newspapers report the evil when they ought only to report the good. They must report the evil as well as the good, or how shall we know what is to be reformed, what guarded against, what fought down? A newspaper that pictures

ing the evil is taught to select the good. Keep children under the impression that all is fair and right in the world, and when they go out in it they will be as poorly pre-pared to struggle with it as a child who is thrown out in the middle of the Atlantic and told to learn how to swim. Our only complaint is when sin is made attractive and morality dull; when vice is painted with great headings and good deeds are put in obscure corners; iniquity set up in great primer and righteousness in nonpa-Sin is loathsome; make it loath-Virtue is beautiful; make it beau-It would work vast improvement if all our papers, religious, political, literary, should for the most part drop their impersonality. This would do better justice to newspaper writers. Many of the strongest and best writers of the country live and die unknown, and are denied their just fame. The yast public never learns who they are. Most of them are on comparatively small incomes, and after a while their hand forgets its cunning, and they are, without resources, left to die. Why not at least have his initial attached to his most important work?

It always gave additional force to an article when you occasionally saw added to some significant article in the old New York Courier and Enquirer, "J. W. W.," or in The Tribune, "H. G.," or in The Herald, "J. G. B.," or in The Times, "H. J. R.," or in The Evening Post, "W. C. B.," or in The Evening Express. "E. B." While this arrangement would be a fair and just thing for newspaper writers, it would be a defense for the public. It is sometimes true that things damaging to private character are said. Who is responsible? Is it the "we" of the editorial or reportorial columns. Every man in every profession or occupation ought to be responsible for what he does. No honorable man will ever write that which he would be afraid to sign. But thousands of people have suffered from the impersonality of newspapers. What can one private citizen, wronged in his reputa-tion, do in a contest with misrepresentation multiplied into twenty thousand or fifty thousand copies? An injustice done in print is illimitably worse than an injustice done in private life. During loss of temper a man may say that for which he will be sorry in ten minutes. But a newspaper injustice has first to be written, then set up in type, then the proof taken off and read and corrected, and then for six or ten hours the presses are busy running off the issue. Plenty of time to correct, plenty of time to cool off, plenty of time to re, ent. But all that is hidden by the impersonality of a newspaper. It will be a long step forward when all is changed, and newspaper writers get credit for the good-and are held responsible for the evil.

Another step forward for newspaperdom will be when, in our colleges and universities, we open opportunities for preparing candidates for the editorial chair. We have in such institutions medical departments, law departments-why not editorial departments? Do the legal and healing professions demand more culture and careful training than the editorial and reportorial profession? I know men may tumble by what seems accident into a newspaper office, as they may tumble into other occupations; but it would be an incalculable advantage if those proposing a newspaper life had an institution to which they might go to learn the qualifications, the responsibilities, the trials, the temptations, the dangers, the magnificent opportunities of newspaper life. Let there be a lectureship in which there shall appear the the story of their struggles, their victories their mistakes, how they worked, and what they found out to be the best way of working. There will be strong men who will climb up without such aid into editorial power and efficiency. So do men climb up to success in other branches by sheer grit. But if we want learned institutions to make lawyers and artists and doctors and ministers, we much more need learned institutions to make editors, who occupy a position of influence a hundred fold higher. I do not put the truth too strongly when I say the most potent influence for good on earth is a good editor and the most potent influence for evil is bad one. The best way to reinforce and improve the newspapers is to endow editorial professorates. When will Princeton, or Harvard, or Yale, or Rochester lead the

Another blessing of the newspaper is the foundation it lays for accurate history of the time in which we live. We for the most part blindly guess about the ages that antedate the newspaper, and are dependent upon the prejudices of this or that historian. But after two or three hundred years, what splendid opportunities the historian wil have to teach the people the lesson of this day. Our Bancrofts got from the early newspapers of this country, from The Boston News Letter, The New York Gazette, and The American Rag-Bag and Royal Gazetteer, and Independent Chronicle, and Massachusetts Spy, and The Philadelphia Aurora accounts of Perry's victory, and Hamilton's duel, and Washington's death, and the Boston massacre, and the oppressive foreign tax on luxuries which turned Boston harbor into a teapot, and Paul Revere's midnight ride, and Rhode Island rebellion, and South Carolina nullification. But what a field for the chronicler of the great future when he opens the files of a hundred standard American newspapers, giving the minutiæ of all things occurring under the social, political, ecclesiastical, international, hemispherical. Five hundred years from now, if the world lasts so long, the student looking for stirring and decisive history will pass by the misty corridors of other centuries and say to the librarian: "Find me the volume that gives the century in which the American presidents were assassinated, the civil war enacted, and the cotton gin, the steam locomotive, and tele-graph, and electric pen, and telephone, and Hoe's cylinder presses were invented." It is not more what newspapers do for to-day than the fact that they make a storehouse of history.

More than all, the blessing of a good newspaper is in its evangelistic influence. The secular press of this country discusses all religious questions, scatters abroad religious intelligence, and multiplies sermons until the gospel comes every week within the reach of every intelligent man and woman in America. The good newspaper is to be the right wing of the apocalyptic angel On the Sabbath a minister preaches to a few hundred or thousand people, and on Monday morning and evening the printing press preaches to millions. May God speed it! The telegraph gathers up for it matter on one side, and the express rail train waits to be loaded with tons of folded sheets on the other. I set it down as the mightiest force for the world's evangelization. An aged woman earning her living by knitting only the honesty and virtue of society is a misrepresentation. That family is best prepared for the duties of life which, knowcame to the end or her worsted ball and

paper, which she opened and read, and to her amazement found in it an advertise-ment announcing herself as helress to a large property. And after the thread of time shall have run further out, who knows but that through the silent yet speaking newspaper is to be found the vast inheritance of the world's redemption?

Letter from Mrs. E. L. Saxon.

To the Editor of the Religio-Philosophical Journal:

Very lately one of your readers wrote me: Do break the silence, wherever you are."

"Cold be my heart, and deaf my ear, When Bruce shall call, nor Douglass hear." So, once again, after a long silence, and the dust and heat of life's battle, have for a little time subsided, I sit down to say some things; -not that they amount to much, only they hold me to those I love, and keep me from drifting altogether from their memory, in my outside work that seems so far away from them. It is one thing after all, for all reform work is developing and opening up better conditions for the spiritual influx.

Since last I wrote to you, I have gone from the summer greenness of Texas prairies, to the green hills of New England, lecturing through the State of Texas in April, May, and then in June and part of May through all the New England States, in the Woman's Suffrage cause; since then in New York, in interest of the National Prohibition Alliance. Everywhere I have found in many homes our sweet and comforting philosophy—sometimes wearing its church robes, and its believers timidly ask: "Do I sin in this belief" [and then follow greedily: I 'as I expound the scriptures as they shine to me with the light of the dayspring from on high!" Many times the night is far spent ere our converse closes, when I tell of the blessings "of angel ministry." Just such convictions and manifestations came to the old apostles, and how hard they labored to convince the believers of the doctrine of Saduceeism of the risen spirit, and its wondrous power

When at Lake Pleasant, a woman came to me after my lecture and said:

"Do you think Jesus was only a common man? I thought you did not talk as if you cared nothing for him; but a woman told me could not be a Spiritualist, and keep my belief in the divine personality of Jesus, and I want to be a Spiritualist."

Her eyes filled with tears, her lips trembled, and a child's pathetic look of pain was manifested in her eager face, as she waited my reply. "Give up Jesus." I cried, "why no, love him, believe on him, pray to him, hope for his coming with all your soul. If it has comforted you in the past, your open spiritual communion will only enhance your happiness.

"Oh! I am so glad," she said, "I thought you all hated Jesus, and I am a Christian. I want to see, feel and realize, as I do the presence of my loved ones, but I tremble when I hear some of the Spiritualists talk of Jesus."
"Ah! but see," I said, "how many different views are held by Protestants, so it is among us; but read your Bible understandingly, and see how nearly we come to Apostolic times. Watson, Buchanan, Kiddle and Wallace; aye, and hundreds of others, come very near Christian worship. They pray, trust, and love Jesus, as much as any church communicant can. The Hindoo preacher, Baboo Chunder Mittra, says:

"There is as much science in prayer, as in the locomotive engine; as much science in inspiration, as in the microscope or telegraph

We separated never to meet again, and when I hear the cold and hard materialism I have fought so ardently against myself, enunciated by others, I think of that woman's tearful eyes and pleading words. Somewhere it is said: "Misfortune is a good breast for great souls to draw from. As the eye dilates in darkness,

and at last finds light in it, so the soul dilates in misfortune, and at last finds God in it." I find this sperit shown by church members everywhere, and the very glory of spiritual beauty is blossoming on the barren bough of the spiritually dead faith they held so long. I dare not give names, but of one I know too brave to be cowardly, a church communicant who is the happiest Spiritualist I know. Dr. Clemence Lozier takes here into her daily life: literally filled to overflowing with a divine spirit of love, she fulfills the commandment "Love ye one another," her very presence a blessing, her voice and smile a benediction. God's benison be on her, for the souls she has

fed, and the bleeding hearts she has bound up. For three months past, I have been speaking in the interest of the National Prohibition Alliance, and am thus thrown among many earnest, Christian people. Nothing has ever so impressed me or filled me with such vague terror and dread, as the prayers of women heard in the temperance prayer meetings. One must see and hear them to understand what I mean. They do not pray to some far off imaginary God, pervading space, but as if they clung to the foot of the cross, and the red blood of the crucified Jesus, was dripping down on their own hearts convulsed with agony. They cry aloud in their impassioned agony, as if his ear heard, and his intercession with God was immediate and certain-its result if slow, certain and infallible. My flesh creeps as I listen, and my tears fall with them, tor I know as by keen instinct, these cries for vengeance and for help come from some wife or mother, whose beloved are staggering on to sure destruction. One comes irresistibly to the conclusion, that either God is a myth, and does not hear or answer prayer, or else he is a prayer answering God, and will not be mocked, and by his own law of surest vengeance, lets them reel in their Bachanalian dance, to destruction swift and certain as that of Babylon of old. The men in high places, gambling away the vested rights of the pecole, cause those in lower places to emulate the wickedness, that by its very excess seems to reach successful triumph.

The very air is full of fine spiritual inspiration, and it is poured out on high and low alike, while all the powers of darkness are holding high carnival, something of the stir and storm that agitated the pulses prior to the war, when one wrote:

Mine eyes have seen the coming of the giory of the He is trampling out the vintage, where his grapes of wrath are stored. He is reaping in the harvest with his terrible swift And the Lord is marching on."

We are in what is called in the Bible, "A time of open vision." When Samuel was called as a little child, he fancied Eli called him, for it is stated: "And there was no open visions in those days;" as if there were times, when open vision was withdrawn. Everything seems to me as if we were entering in the brightness of the promised millennial dawn. The best illustration is given in the fact that at these union meetings, there are three denominations represented frequently three pastors in the pulpit, and a woman standing on the same platform, lifts up her voice in pleading for better conditions for the human to grow higher toward his angelic brotherhood. Recalling the bitter spirit of hate shown by the churches toward each other in the past, and especially toward a woman who desired to use her efforts in public, warrants me in saying what I do. We are nearing the end of the dispensation of force, and science will strip the world of its misery, by the very power she confers for inflicting it.

Looking recently at the engines of war in the government arsenal, I viewed with the keenest admiration, the beautiful mechanism of the Gathing gun. From a hopper over the central tube, ten revolving cylinders are fed with balls, that are thrown into place by the turning of a crank. One human hand can send ten deaths every two seconds. Only think of the carnage! "Oh! the wonderful, beautiful friend," I cried; "I wish there were warriors ranged in a column six feet wide and a mile long, and then have millions of balls sent to kill as they flew "

The young soldier accompanying me looked in questioning astonishment at such an un-womanly wish. "Understand me," I said, "I hate the very letters that spell the word ,war'; and guns like this will eventually destroy the brutal business. Men will at length refuse to go out to certain slaughter. Force and skill avail little against them, and when science nerfects her machines of carnage, men must arbitrate their difficulties. Statesmen's quarrels will not end as now in the destruction of millions of men, and the broken hearts of women, and children orphaned and home-less." The soldier lifted his cap, and said solemnly: "God speed the time."

"The old time goes like a sunset,
With imperial splendor on:
The new time comes like the holy child,
Wearing no sword, no crown."

So I say that the old dispensation of mascu-

line force, power, blobdshed and carnage, is fast yielding to the spiritual feminine dispensation of love, peace, unity and wisdom.

Victor Hugo says that "the 19th is woman's century.'' Ah! truly, her century of toil and heart ache; her St. John to usher in the coming Christ. The 20th is woman's century, when she shall enter her kingdom; robed and crowned, man no longer holding her subject, made to minister to his baser desires; but his helpm eet indeed.

I am constrained to notice the action of the Church Congress, held in England, in which the claims of Spiritualism are discussed in a manner more temperate than one would expect. The second coming of Christ for which the churchmen look—do they faintly discern it in this thing? The Jews looked also for him, and when he came, they despised and rejected him, because he came not as they expected, robed and crowned, a sceptred monarch. Our modern churchmen look for him to "come with the risen saints, and with a shout in the air." Oh! fools and blind, can ye discern the face of the aky, and read not the signs of the times."

Our Lord has indeed come, has led death captive, conquered the grave, sent the Comforter so long promised and bridged the two worlds by the ever blessed medium's wondrous power. Oh! surely, "the day spring from on high" hath visited us."

I go again in a few brief days from my rest here, out into the field of labor, to speak six nights in a week, patiently doing the work I find to do, fully certain that it will lead into other fields of usefulness, in the future. We are in the "storm and stress" period, when old conditions are changing fast, and he that rues may read, "Liberty, Progress, Freedom" blazoned all along the line.

The school here is improving, new pupils are coming in, and it needs only a brief season of prosperity to place it in every sense, in good condition. My boys, I am always glad to say, could not do better, and any one having motherless children, can find no better place, nor better care for them, of either sex or any age, than here in care of Miss Belle Bush, whose whole heart is a well spring of spiritual truth and beauty. I wish our spiritual friends could know their worth as I do. and there would be no lack of pupils here, and a school well sustained. Long may your JOURNAL go forth to comfort, bless, and encourage all who read it. E. L. SAXON. Belvidere, N. J.

A Weasel's Strategy.

An incident which occurred near Santa Barbara, California, illustrates the sagacity of the weasel. A gentleman's barn was infested with rats, and he was greatly annoyed by their depredations. They had been gradually disappearing, however, during the past few

The gentleman finally discovered the cause of their disappearance in a very wide awake weasel, which was engaged at the time in a vigorous combat with an unusually large sized

The latter proved too much for his adversary, and finally chased his weaselship out of the barn. A few mornings later the gentle-man found the same animals engaged in a similar battle.

The weasel at last ran away, as before, and the rat followed in pursuit. This time however, the weasel ran into a hole it had burrowed through a pile of hardened compost. The hole was quite large at the entrance, but the outlet was scarcely large enough to admit the passage of the weasel's body.

The weasel darted into the hole with the rat at his heels. A moment later the weasel emerged from the other side, ran quickly around the compost pile, and again entered the hole, this time in the enemy's rear. The gentleman, interested in the proceeding

watched the place sometime and found that only the weasel came out. Digging into the compost, he found the rat

quite dead and partly eaten. The weasel had fixed his trap so that the rat could enter, but, becoming closely wedged in the narrow portion of the hole, could be attacked at a disadvantage and easily killed.—Inter-Ocean. COMETS' TAILS.—Professor Ennis, of the

Naval Observatory at Washington, believes that the tails of comets are electric light. "If these tails had any substance," he argues. laws of motion are constantly violated by them. The great comet of 1848 went so near the sun that it passed from one side to the other in a few hours. Its immense tail, 100, 000,000 miles long, was shifted completely, so that it pointed directly in an opposite direction. Could that be so if it were composed of any substance? Could a comet awing 100,-000,000 miles of tail around so quick as that? The electricity is generated by evaporation. As the comets approach the sun, the heat becomes more intense, the evaporation and accumulation of electricity more rapid, the repulsive force greater and the tails longer. Sometimes the material becomes completely

evaporated. Then the comet has no tail." A CANADIAN BIGOT.—The Collector of the Port of Toronto has taken upon himself the responsibility of confiscating Paine's Age of Reason and a little work made up of extracts from Voltaire, entitled Pocket Theology, on the ground that they are blasphemous, immoral, and indecent. Not a few of the clergy applaud the act, and it is warmly defended by the Toronto Mail. But the Globe, the most influential journal in Canada, and nearly all the leading papers of the Dominion, unquali-fiedly condemn the government official for his inquisitorial work, and it is now stated that he exceeded his instructions and will not be sustained in his arbitrary act.—Index.

Woman and the Mousehold.

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

Too long the song has only been For those who conquered in the fight; For those who, battling for the right, Saw victory and her banner's sheen.

Who sings the song of those who failed? Who chants the battle fought and lost? The struggling souls who paid the cost For other souls, then, silent, sailed.

To that far shore where lost in shade, No eye may see what glory w its, Or know, when passed within its gates, What honor to the weak are paid.

Men say, "They failed." Their lives lacked grasp, They knew not how to snatch success.

Their way was barred; they could not guess What waited bolder eye and clasp.

They bore a burden t one might see, Death's touch alone could make them free, And give the key-note to their song.

God knows. The strife to them was long,

Ussung through every voiceless year, The silence piercing soul and brain, Till, waking, cured of life's long pain, God hears it, rising full and clear. O unknown heroes, sad of beart Whose weary days seem only loss The crescent shines above the cross,

Who knows what victory is your part.

Helen Campbell. In our view of domestic life in many sections of the globe, we have passed over a wide range of development indicated by the condi tion of woman There is no hetter barometer of a nation or family than this The pure or the depraved; the spiritual or the sensual; the refined or the gross; the aspiring or the groveling, among men, all tend to stamp their pos-

itive characteristics upon the home. The wife is dependent and degraded or the cherished companion of the husband, the gentle and spiritualizing influence in the family, according to the development of society and of the husband. Neither can rise to a higher level alone; the two, embodiments of the masculine and feminine principles in nature, are bound together by all-the force of a divine and omnipresent law, bound to their glory and happiness or their shame and bane. And because it may be the latter, because imperfection, inharmony and unhappiness exist, many would destroy the marriage of one man to one woman, and leave all free as the animals areto choose companionship according to impulse. To make such society a success, its advocates must first go back and destroy that Deific law of nature in which the noblest and loveliest of our race have found a happiness as profound and perfect as this earth can afford. Let the iconoclasts of marriage first harmonize themselves, then might they find

less fault with Deity. A writer who has closely observed says: The value of wives varies in different countries. In America they are often expensive companions, but in the higher regions of the River Amar and on the Ussuri, in Siberia, according to information furnished to the British Scientific Association by the Rev. Henry Lansdell, the price of a wife is eight or ten dogs, a sledge or two cases of brandy. In another part of the world, according to evidence furnished to the same association by Wilfred Powell, in New Britain and the neighboring isles on the east coast of Guinea, the wives are absolute property of their husbands, and are bought, sold and eaten by their better halves. There was one New wno rebelled matrimonial relations, whereupon her husband said he could put her to better use, and straight-

way killed and ate her. Maurice Maoris, the editor of an Italian paper in New York, gives this account of

WONTENEGRIN WOMEN.

The life of Montenegrin women may be epitomized in two words-work and suffering. In some countries women work as much as men-in others more; but on the Black mountain they alone do the work of both men and beasts of burden. The variety and intensity of their sufferings baffle description. I do not hesitate to affirm that nowhere else does the fe-

male sex live in such a wretched condition. Outbursts of wild joy, noise of gunshots, clashing of glasses, and songs and dances accompany the birth of a boy in Montenegro; gloom and disappointment hang over the house if a girl comes to increase the number of the warrior's children. Should you congratutate him on the birth of a daughter, he is sure to cut short your intended compliment by saying, "I beg pardon, sir, 'tis a girl," and some-times "'tis a snake." The poor little thing grows up ignored and despised until her bodily strength becomes in some way a source of revenue to the family. The boys monopolize all the affections of both mother and father. The former frequently suffers the tortures of Nio-be, but for fear of her husband dares not show her daughter any tenderness. The little waifs of the Montenegrin family can hardly walk about the house before they are initiated into household work, and sent up the mountains to gather dry wood. Return they must in the evening, bending under loads that few men would care to carry, or they get a sound flogging and no supper. The flower of their youth prematurely fades because nature has no time to shape and develop their forms. Excessive labor stamps their faces with precocious age and a repulsive manliness. The body of the woman of the Black Mountain is ill-shapen and most ungraceful. She is wanting in that elasticity which is the soul of all form. Her carriage is heavy, her step long, and her shoulders are huckle-backed like the shoulders of all who pass their lives in journeying up and down mountainous roads with loads not in keeping with their physical strength. She walks with her head inclined on her breast, as though she was crushed by the feeling of her own abjection. No wonder, therefore, that she looks on the erect figures of her father and brothers and husband as on superior beings in whose presence she ought to tremble and keep silent. No wonder that those superior beings, in turn, never miss an opportunity to assert their superiority and to rivet the chains by which they keep her as submissive as a

Outside of household duties the woman of Montenegro has no opportunity to develop her

mental faculties. MENTAL CONDITION.

It is only of late years that little girls have heen permitted to attend such schools as the country affords. The improvement, however, cannot be very great for a long time, as the necessities for every-day life absorb all their time, and the customs of the country confine the female sex within the narrow, brutalizing sphere of the lowest manual labor. No Montenegrin woman dares concern herself in her husband's affairs. Whether he goes out or comes in, she is not permitted to make any inquiry, nor show in any way that she worries over his prolonged or unusual absences. When he is absent, his wife, though threatened with death. will never reveal his whereabouts. No husband writes to his wife, no matter how long he is away from home. In the vicinity of Mustar I kindly soul.

I met a woman whose husband had been two years at Constantinople. Through a friend's indiscretion she learned of his whereabouts sixteen months after the separation. At first I thought I had met with a very rare exception, but I soon discovered that it was the general rule. A Montenegrin laughed at me when I expressed indignant surprise. "Write to a woman—to one's own wife!" said he in scorn. Are we doves or men?"

LOOK ON THAT PICTURE, THEN ON THIS.

If you would look upon the nearest approach to the condition called Heaven, you must visit a harmonially married pair, dwelling amid the loveliness and sweet beauty of nature, surrounded with a little family content and happy, where, unencumbered with the care of riches, and not hampered with too much material poverty, all participate in the pathos and poetry of communion with the departed, realize the sublimity of immortality, see the unquenchable fire and fascination burning its exalted grandeur into the world's universal reason and cherish the pure love of benevolence amid the stunted charities and pernicious selfishness of existing civilization. Here, in this humble abode, away from the iam and contention of cities, sheltered by the bending blue skies, so rich and sacred with awful beauty, plenty of grain and fruit in the fields, books on the shelves, true pictures every where, in doors and out, music in the house and in the heart—here behold a glimpse of that which is for all in the Summer Land.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

IDEALITY IN THE PHYSICAL SCIENCES. By Benjamin Pierce. With steel engraving. Boston: Little, Brown & Company publishers. Price

The fine portrait facing the title-page of this fair volume shows a noble head and grave features, indicating decision, strength, sweet ness and mental and spiritual life. He was one of the most eminent mathematicians and scientists, for years a Professor in Harvard University, and passed away but a few months since. His son, J. M. Pierce, edits this vol-ume, which is made up of six lectures given at Lowell Institute, Boston in 1878. On an opening blank leaf are the following words: "I dedicate these lectures to my wife, with my whole heart—Benjamin Pierce," and this tribute to her is the offering, prompted by af-fection, of his ripest thoughts and largest research, which he felt that he gave in these his last lectures before the general public. Their leading and central idea is "The true attitude of science toward religion," and in illustrating this he is free from the limitations of pious dogmatism on the one hand, and equally free from the fog of materialism and the shallow imperfection of purely inductive science on the other. He is a devotee both of exact science and of a spiritual philosophy, and so recognizes, and eloquently verifies, the supremacy of mind and the immanent and guiding presence of the Supreme Mind. His work gives us the exactness of a scientist who is peer to the greatest, and the deep insight of an intuitive spiritual thinker. He writes as a Christian philosopher, but his ideal of Christianity is spiritual and not dogmatic, reverent and not slavish Every Spiritualist should

read this book. The six lectures are on Ideality in Science: Cosmogony: From Nebula to Star: Planet, Comet, and Meteor: The Cooling of the Earth

A few extracts must suffice to give glimpses of his thought and method. He says: "I have read an attempted explanation of the process by which consciousness could be evoked out of unconsciousness. It might have been written in some pre historic Sanskrit, or in lunar hieroglyphics, for all my capacity to understand it....It leaves us at the mercy of vague speculation, and deprives philosophy of its soundest instrument of research. If the common origin of mind and matter is conceded to reside in the decree of a Creator, the identity ceases to be a mystery. The divine image, photographed upon the soul of man from the centre of light, is every where reflected from the works of creation. The origin is as distinctly imprinted upon the records of philosophy and the laws of Nature as are the lines of the sun upon the solar spectrum. How could it be otherwise? Is it not a vagary of philosophy which erects one part of creation, and that the least, into the authorship of the whole? which ignores Deity because he is materially invisible except in his works, wherein is his only possible mode of material manifestation? He might better assert that the star, which is only known by its light, consists of mere rays; that the picture is a product of self-controlled color, and the anthem the product of unconscious sound What is man? A strange union of matter and mind. A soul imprisoned in a body....from which that soul will rejoice to free itself and wing its flight to the perennial spring time of a

heaven....whose only rest is action."
In an exalted style of inspired and inspiring thought, he goes on to speak of the larger life and the finer senses of a future being in a spiritual body, and his last page closes as follows:
"But this present and this future are the natural and reasonable expansion of the ideal development which began with the nebular theory. Judge the tree by its fruit. Is this magnificent display of ideality a human delusion; or is it a divine record? The heavens and the earth have spoken to declare the glory

of God. It is not a tale by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying Immortality."
The whole work is the grand argument against materialism and atheism of exact science, made perfect and complete by intuitive deduction and spiritual insight. It will help "the good time coming" when spiritualized science and natural religion will bear wide and united sway. An Appendix of facts and refer-

ences closes the volume. THE TRUTH SEEKERS FEAST, composing a savory pic-nic of theological knick knacks, re-lating to the ground work of modern Christianity. Including other subjects worthy of consideration. Leading subject, The Grand Conncil of Nice. Compiled by an aged veteran Spiritualist, for the special benefit of investigating truth-seekers and free thinkers in general. Printed at Mt. Vernon, Ill., 1881.

Such is the quaint title page of a compact pamphlet of 120 pages by our veteran friend, Johnathan Koons. In early days the Koons circle rooms in Ohio were widely known for remarkable manifestations, and this good man holds firm in the faith and writes out some of his thoughts and researches this work in a quaint and vigorous style. The is moved to write of the Nicean Council from reading the letters in the RELIGIO PHILOSOPHICAL JOUR-MAL by Coleman, Graves and others, some of which he reprints. He concludes that our Bible canon was a work not done at Nice or any other one place, and shows a good deal of research on that matter. His own thoughts and conclusions on sundry topics are original, independent, and interesting—the product of a free and fearless mind, and a brave and

LIFE AND WORK OF GARFIELD, By J. C. Redpath, LL. D., in press, and to be published by Jones Brothers & Co., Chicago.
No biography can ever point a deeper

moral. The author wields the pen of a master in treatment of all subjects relating to the history of our country. The work is full of facts that illustrate great principles, and of large minded, healthy ideas, that appeal with resistless force to the head and heart of intelligent man and woman. The publishers have spared no expense in beautiful illustrations on steel, fine paper, clear print and admirable binding. QUARTERLY REPORT OF KANSAS STATE Board of Agriculture, Sept. 80th, 1881.

Mr. J. K. Hodson, Secretary, sends us this report from the Topeka office. It embraces facts on crops, live stock, horticulture, an epitome of Kansas Agriculture for which we tender thanks to the officer above named.

THE RECORD.—C. V. Waite & Co., Major block, Chicago, publishers. Monthly; 50 cents per year, 16 pages. Devoted to literary notices of books, and to advertising "The His tory of the Christian Church in the first two centuries" by C. B. Waite (which is on sale at this office at \$2 50.) This November number commends "Chapters from the Bible of the Ages" by G. B. Stebbins, and says: "This is a selection first from the Bibles and holy books of different nations and peoples, and afterward, from the best writers of all times and countries. We do not agree with the Editor of the Battle Creek (Mich.) Journal when he says he does not recognize any special propriety in the title. We deem it peculiarly appropriate. It is equivalent to asserting that the Bible is a human book, and that what is best in all human books, will be the Bible of the Ages." This valuable book is sold by us at \$1.50 postuge 10 cents.

THE ILLUSTRATED SCIENTIFIC NEWS from Munn & Co., New York has an article on machines for cotton picking and other valuable

NATURE a weekly illustrated journal of science, McMillan & Co., New York, publish ers, has its 32 pages of clean print and clear plates full of excellent matter, scientific yet popular.

Magazines for November not before Mentioned.

The Children's Museum. (F. B. Goddard & Co, New York.) Contents: The "Spoondrifters" Begin their Journey Around the World; Mary had a Little Lamb; Origin of Mother Goose; Baron Rothschild as a Beggar; Tip and the Lobster; The Menagerie; The Ship of Faith; A Life Saving Lesson; The Michigan Fires: Don Jose's Mule Jacintha; Tibbie's Tea Things; A Ventriloquist on a Stage-Coach; Baby Song; The Mamma who Slept Fifteen Years; The Doll's Picnic; Abdershman's Slippers; Base Ball; Gleams from above the Blue; Mother's Column: Museum Gossip and Puz zie Department; Varieties.

The Southern Medical Record (R. C. Word, M. D., Atlanta Ga.) A monthly journal of Practical Medicine. Under the following heads are some able articles: Original and Se lected; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorrial and Miscellaneous.

· Advice to Consumptives.

On the appearance of the first symptomsas general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough—prompt measures for relief should be taken. Consumption is scrufulous disease of the lungs—therefore use the great anti-scrofula. or blood purifier and strength restorer—Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal, Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to World's Dispensary Medical As SOCIATION, Buffalo, N. Y.

LADIES AS BANKERS.-In our list of bankers we find the following named ladies holding positions as bank officers: Mrs. M. C. Williams is President of the State National Bank. Raleigh, N. C.: Miss Jennie Coombs is cashier of Brown & Coombs' Bank of Middleville. Mich.: Miss Sarah F. Dick fills the same of fice in the First National Bank of Hunting ton, Ind.; and Miss Annie M. King signs as cashier of the banking house of Springer & Noyes at White Cloud, Kan.; Mrs. M. H. Cow-den carries on a banking business in her own name at Forest Hill, Cal.—Thompson's Bank Note Reporter.

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Instilling Liberal Ideas in the Minds of the Young-Childrens' Progressive Ly-

A. J. Davis asserts that "a child is the repository of infinite possibilities. Enfolded in the human infant is the beautiful image of an imperishable and perfect being. In the baby constitution we recognize the holy plans of Divine Goodness-the immortal impartations of Divine Wisdom-the image and likeness of the Supreme Spirit-the possibilities of the greatest manhood, womanhood or angelhood. The human mind is the most richly endowed. Its sphere of influence and action is the broadest. It is empowered to hold dominion over time, events, things and circumstances. It draws its life unceasingly from the divine life of nature. It feeds on the phenomena of truth. It aspires intuitively after perfection. It rises to the sphere of individuality and freedom. And it includes all the laws and conditions of growth, variety, genius, renewal, progress and completeness." These views of Mr. Davis's are certainly worthy of careful consideration, and the question naturally arises as to the best method of educating and liberalizing the minds of the

young. PRE-NATAL DEVELOPMENT OF MENTAL AND MORAL CHARACTERISTICS.—But when should tender care and solicitude for the child commence? Should not its organization be carefully moulded and developed, commencing at an early stage of its prenatal existence? Dr. Granville maintains that during six weeks or two months of the ordinary period of human life in utero, the brain is susceptible of passive ideation, or the reception of impressed ideas derived from the mother's mind. Mrs. Elizabeth L. Saxon asserts that for over twenty years she has paid close attention to what are denominated "birth marks," and she holds that if a woman is capable of marking a child physically, she has the same power to influence and determine its mental and moral peculiarities. She considers that it is absurd to admit that the mother can mark the body of the child in embryo and yet assume that she has no similar power over the mind.

It is well known that Goethe recognized the dominant characteristics of his mind as a pre-natal inheritance from his mother. The same may be said of Schiller's fine apirituality which manifested itself in a variety of ways in his communion with the world. A writer in the Spiritual Magazine sets forth that on visiting an old friend, he found one of his children was an animal in habits and sensations. Shortly before giving birth to this child the mother was seriously frightened by an enraged ox. On the birth of the child its peculiar animal mannerism was apparent. She would gore at her sisters and brothers, refused to lie in bed, and was happy only when in the corner on straw. The instinct to molest others, seemed to wholly possess her; she was almost a brute, and illustrated in a marked degree the potency of pre-natal impressions. Josie Johnson, M. D., declares that the roughs, rascals and murderers can never be hung out of the world, "but in a few generations they could be bred out." The education of each one should commence with the embryonic germ; the mother should inspire it with pure thoughts, lofty aspirations and sublime emotions, and thereby fit it to go on successfully with its education

when ushered into external life. INCULCATION OF LIBERAL IDEAS.—The necessity of extreme care in nourishing and sustaining the child in embryo, must be apparent to all; but when ushered into the external world with its stern realities, and

brought face to face with the existing state of affairs, learning at first the letters of the alphabet and then the ideas, sentiments, principles, etc., expressed by them, then should the mother commence making a series of impressions of the right character upon its plastic brain, preparing the child thereby to take an advanced position in society. Even the child in embryo, it is claimed with a great degree of plausibility, can be so impressed with the impulses, feeling and yearnings of the mother, to the extent that when ushered into active life it has what has been designated as an "inherited memory." May not, however, the impressions made on the youthful brain vibrate with more force and persistency than before birth, and so attune it that in mature years it obstinately refuses to sanction, or even to listen to anything that is in direct conflict therewith? The youthful mind receives as absolute truth the statements of its parents and if inoculated with erroneous teachings, many years are required before these can be expelled from their citadel of strength, and be regarded as absurd. The necessity, then, of parents inculcating liberal views upon their children-presenting them the truth, the whole truth, and nothing but the truth, is apparent.

THE CHILDRENS' PROGRESSIVE LYCEUM. -It has been well said that "A moment's work on clay tells more than an hour's labor on brick. So, work on hearts should be done before they harden. During the first six or eight years of child life, mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the youthful mind." The Childrens' Progressive Lyceum, an inspiration of A. J. Davis, an idea that was found to have expression in the Summer-land, affords the requisite facilities, when properly managed, to instruct, elevate and refine youthful minds, and lead them away from the bigoted folds of the orthodox churches into a realm of thought and action that receives the sanction of the angel world. What picture of youthful life is more beautiful than that presented to the vision of Mr. Davis when the "bright-eyed, the heavenly groups go through various marches whereby they are taught to comprehend the operation of planets, showing how one star plays around another, how satellites move around the sun, how suns with planets and satellites move around greater suns"—all this attractive knowledge is acquired by the beautiful marches of children in the lyceums of the Spiritworld, and Mr. Davis well says: "We desire to realtze on earth as far as possible, the music and harmony of the heavens."

We know of no more effective or attractive method of instilling the minds of the young with ennobling, health-inspiring, liberalizing thoughts than is presented by the Childrens' Progressive Lyceum, as discerned by the exalted spiritual vision of Mr. Davis. One requisite therein and to which he gives special prominence, is music. "The little ones sing and think," says he, "with as much spontaneous melody and healthful happiness, as do birds in the forest trees, or children in the glee and enjoyment of their common spirits." Henry Ward Beecher says that "Music comes, in its capacity for doing good, next to preaching." It is a well recognized fact, "that the popular music of any people is in a great measure the thermometer of its physical sensitiveness and moral sentiments." Thomas Carlyle calls music "that inarticulate, unfathomable speech which leads us for a moment to the edge of the infinite, and lets us gaze into its deeps." Robert Collyer says: "Music is so interwoven with the soul, so inward and divine, that it seems to be like a spirit from another world, which has to wait for a spiritual condition in those who would welcome her before she can make herself heard in her full perfection." Under the light of these quotations. the emanations of master minds, Mr. Davis spoke wisely when he said "Music, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums." Not only that, but the promotion also of truth, justice, fraternal love, purity. beauty, art, charity, health, science, philosophy and spirituality! What more could be asked in the training and development of the young? And what place more attractive and soul-inspiring than the Childrens' Progressive Lyceum?

A. F. Ackerly, a pseudo-medium, one of the graduates of the Rothermel-Keeler school of swindlers, came to grief last week at Pittsburgh, Penn., where he was caught at his tricks and thoroughly exposed. This is another of the tribe the Boston and Phildelphia "organs" have been grinding for. Harry Powell was with Ackerly at Pittsburgh as assistant; after the exposure, Ackerly and Powell refunded the admission fee to all who demanded it, and hurriedly left by the first train for Cleveland.

W. Harry Powell writes the Journal from Cleveland desiring the announcement of movements, but suppresses all mention of his connection with Ackerly. From a number of places Powell has visited, the JOURNAL has received complaints that his drunken habits brought disgrace upon Spiritualism. Hence the Journal feels it incumbent to decline longer to bring him to the notice of the public until he has cleared up his suspicious relations with Ackerly and given evidence of reformation in his

Dr. E. W. Stevens, the healer and lecturer, was in the city the first of the week.

"Union of Liberals."

An Investigator correspondent writes that journal of October 26th:

"Under the above head I found the following from one of your correspondents in

'I was lately reading in a spiritual paper that G. B. Stebbins, John C. Bundy, H. H. Brown, Samuel Watson, and others, (all Spiritualists), say that they cannot unite with us materialists, because we do not agree with them about another world.

"It seems to me there is a mistake some where about this matter, as from what know of the four named gentlemen, who are logical and deep thinkers, and of broad and liberal views, it must be presumed that the spiritual paper read by your correspond ent must necessarily have misconstruct their utterances in regard to their views in this matter, and I am confident as well that they will ever be ready and willing to cooperate with all liberals and materialists in the effort to help this world."

For the secularization of the State—tax ing church property, etc.-for peace, temperance, or any practical reform, we know that two of these persons (and doubt not the other two would be of the same mind) have acted and will act with others, Pagan or Christian, "asking no questions for conscience's sake." To act for a good end which all wish, with those who may disagree with us on other points is common sense and hu man charity and fraternity; who will not do it shows the spirit of a Pharisee, by what ever name he may call himself. Of course each person must judge with what societies or persons it is best to act, for good things may be hurt more than helped by unwise or corrupt efforts. For instance, the National Liberal League, organized for certain good objects, has lost its moral power by its attitude toward the "Comstock laws," and by the prominence of immoral influences in its action, and has become also a school of bigoted materialism, and therefore we cannot act with it or approve it. In a late Investigator is a long report of one of its officers to a Congress of Liberals at Brussels on the condition of Liberal thought in this country and in that report no mention is made of the Spiritualists as favoring taxation of church property and kindred objects, or as upholding liberty of conscience above golden-haired and happy-hearted children in | all creeds or ecclesiastical authority-a flagrant injustice and a shameful concealing of facts growing out of the impudent assumption of the writer that none but materialists are free from superstition or bigotry.

> Give us an organization whose methods are wise and its objects such as we approve, and we join materialists, orthodox believers or Spiritualists in its work, but no loud claim of reform and progress shall draw us into moral blunders or skeptical bigotry.

A word on another point. "How can two walk together unless they be agreed?" is good philosophy as well as good Scripture Spiritualism and Materialism are unlike and opposite; the life of either is the death of the other. Is it not better for Spiritualists to teach their ideas and let Materialists teach theirs, rather than to join in a vain effort to teach opposites, out of which must come mental and spiritual confusion? Let all honest opinion be respected and its expression defended, but let us uphold the Spiritual Philosophy and let Materialism build its own temples. Freedom of thought and speech for all, but our work is that spiritual education which the world needs, and which Materialism opposes and must oppose.

Spiritualism in the Church Congress-Interest in England as well as here.

We alluded last week to the great interest in our full publication in the Religio-PHILOSOPHICAL JOURNAL of October 29th, of the able addresses on Spiritualism at the Episcopal Church Congress at Newcastleon-Tyne, and to the rapid call for them which soon exhausted our edition. The last number of Light from London gives the good news that it is to be published there in pamphlet form, and we shall hope to have copies on sale here in due time. Light

"We announced our intention last week of issuing a pamphlet, dealing with the question of Spiritualism as represented at the recent meeting of the Church Congress at Newcastle. Its preparation is in the best possible hands—those of "M. A. (Oxon.)" It will comprise the addresses delivered before the Congress; notes and comments thereon; a list of distinguished persons who have tes-tified to the reality of the phenomena; advice to inquirers as to the most suitable books to be read; instructions as to the best modes of investigation, ect. A warm hearted friend of the cause has generously undertaken to defray the total cost of the issue of fifteen thousand copies. We trust that other friends will help us to make the issue twenty thousand. The pamphlet will be entitled "Spiritualism at the Church Congress. By M. A. (Oxon). With Advice and Information for Inquirers.' Price 2d."

The wise generosity of some English Spiritualist in paying the cost of 15,000 copies for free circulation may well be imitated here. Who will do it?

The Saratoga Sun speaks of manifestations, under test conditions, by Henry France, and commends him. Our readers will remember the visit of Mr. France and Mr. Smith to this city and State last spring, our report of his seance at our house and of his failure to give good manifestations there, our published statement, from a friendly source, of like failure elsewhere, and their return East after but a short stay. We then stated that Mr. France and Mr. Smith acted like honest men, that this failure of manifestations seemed unexpected to them, and that they showed no intent to counterfeit or to impose on any one. If Mr. France's medium powers have returned to him we shall be ready to make it

Methodist Temperance-Geographical Morals.

The editorial correspondence of the New York Independent from London makes report of the sayings and doings on the Temperance question of the Methodist Ecumenical Convention in that city. The subject came up on Monday, Sept. 22nd, and it was soon found that the American Methodists were quite in advance of their English brethren. The clergymen from this country spoke earnestly for total abstinence from intoxicating liquors and declared it to be the practice of far the larger part of their members at home, while the British clergymen were startled by such statements and did not take like ground. The Independent writer says: "Ministers and people (men and women here) are, as many American delegates learn with surprise, in the habit of using wines and brandy and hot whisky freely, and of having them on the table. The young people of a family take a glass of hot whisky at night, before retiring. It seemed strange to be politely pressed to have a glass of wine or whisky or brandy, and to see how freely ladies partook of these beverages....It is not unusual but quite the contrary, to have wine in the vestry, for the use of ministers before or after the sermon....The most careless observer cannot fail to see that England is cursed with intemperance and needs a reformation in this respect above anything else, even though a Bishop could bring himself to the point of saying, recently, in Parliament, that it was better to have England free than England sober."

The English Methodists heard their American brethren with respect and inter est, and some of them admitted that a great change was needed-which is, so far, wellbut "the most careless observer cannot fail to see" that Methodist morals and manners in England are on a dead level with the prevalent morals and manners of the outside world in this matter. In our country when temperance was unpopular our churches did not act with its pioneers; now that it is popular the church even tries to monopolize it and to rule out heretics from any part in it, and so belittles and weakens the move-

So it was with the Anti-Slavery agitation here. In its "martyr days" of weakness and peril the popular clergy opposed it, when it gained victories they esponsed it.

A few temperance men, and a few abolitionists, were found among the clergy and the pious laity at an early day, but the great mass opposed them, as the sectarian church has always opposed every great reform, Sectarian dogmatism has no unity with human freedom or progress.

Episcopal Church Congress at Providence-Growth.

We lately made known the frank and full discussion of Spiritualism by an English Church Congress, and now comes the Boston Herald commending the fearless discussion of their own mistakes by a similar body at Providence, R. I. It would be remarkable if the Episcopalians should put aside their timid conservatism and step to the front for "light, more light." The Herald of Nov. 6th, says:

"The recent church congress at Providence was as notable a gathering of its kind as any that has been held. It furnishes the freest sort of a platform and ventilates important and burning questions in the Episcopal church with a freedom which seems to many more vigorous than wise....The Episcopal church may or may not have a etter ecclesiastical system than other religious bodies; it is not for us to decide; but what we commend in its recent congress, and what we commend to the eccle iastics who believe otherwise, is the free handling of its own institutions where they seem to be defective.....The criticism o the methods of theological education, which was the point where the greatest freedom of treatment prevailed, went so far that the teachers in the Episcopal divinity schools who happened to be present sprang to their feet as if they were on trial, and the discussion waxed decidedly hot....It will help to give every candidate for the ministry that wider and more modern training which is needed for the preaching of to-day. The church which is not afraid to wash itself, whether in public or private, is the church which is most likely to be kept clean, the which must be gradually brought into the closest sympathy with present life and this is one of the many services which the Providence congress has rendered to the body which it represents."

Association of the Red Cross.

The American Association of the Red

Cross was organized in Washington, D. C., last June, and Clara Barton made Presi dent. Miss Barton did wonderful service as nurse and watcher in camp and field and hospital, in the Civil-War, and was engaged in the same way in the Franco-German war having charge of extensive hospital service under the auspices of the Crown-Princess of Germany-her personal friend. President Garfield, knowing her ability and excellence, named her for this office. The Red Cross Association is an international movement for the relief of the wounded and suffering on both sides, in war, and the prevention of needless barbarities by the common action of its agents, of whatever nation, who wear the red cross as their mark. It was recognized by the Geneva treaty, and meets such favor from European governments that it was noticed at the Yorktown celebration that the colors of other nations there were all accompanied by the flag of the Red Cross, our own ban. ner being the only one destitute of this emblem borne by those who in other lands have carried help to the wounded and the sick on field and in hospital, and mercifully ! Now for a "regular" doctor's quarrel.

assuaged the terrors of pestilence and the pangs of human suffering,

Hon. William Lawrence, Dr. G. B. Loring, Walker Blaine, Gen. Sturgis, and other eminent men, are the Executive Committee of the Society at Washington, and bills hailing its lasting establishment in this country, are to reach Congress at an early day and are worthy their consideration.

Miss Barton, with her usual energy and sagacity, has organized auxiliary societies in Rochester, Syracuse and Danville, N.Y., and these have done excellent work for the Michigan sufferers by fire.

On Thursday evening of last week, Mr. and Mrs. Bundy gave a reception in honor of Mr. and Mrs. Giles B. Stebbins who, having spent some months very pleasantly in Chicago, were about to return to their home at Detroit. A large number of old and new friends greeted the guests of the evening. Among the mediums who added to the interest of the occasion were Mrs. Dole, Mrs. Davis, Mrs. De Wolf, Mrs. Low. ry, Mrs. Gage, Mrs. Lord, Mrs. Simpson, Mrs. Bishop, Mr. Brooks and others. Miss Holbrook, the accomplished daughter of our able occasional contributor, Judge Holbrook, added greatly to the pleasure of the evening by giving several recitations rendered in a manner to excite the admiration of her hearers. Miss Free and Mrs. Gage enlivened the evening with fine selections upon the piano. Mr. Bundy briefly recounted the life work of Mr. and Mrs. Stebbins and expressed the pleasure he had derived from their residence in his family; after which, remarks were made by Hon. S. B. Perry, Mr. George H. Brooks, Mrs. Simpson and lastly by Mrs. Lord, who described spirits whom she saw about Mr. and Mrs. Stebbins, and others. Mr. Stebbins replied to the various complimentary remarks and attentions in his usual felicitous manner.

Current Items.

Henry Slade is in Providence, R. I.

Lyman C. Howe speaks in Binghamton, N. Y., the last three Sundays of this month. Queen Victoria has now reigned fortyfive years, a little longer than Queen Eliza.

Education begins the gentleman, but reading, good company and reflection must finish him.

James B. Eads, the Mississippi river jetties engineer, gave the largest individual contribution to the Michigan sufferers,\$500. In the late German elections the Catholics. in some districts, voted with heretical Socialists against the Jews.

George A. Fuller speaks in Portland, Maine, this month. This sincere man is gaining in spiritual strength.

His Holiness the Pope has again expressed himself strongly in condemnation of the proceedings of the Irish Land League. Thomas Gales Forster is in Washington,

D. C., and is to speak Sunday evenings at Talmage Hall, a central location. This is a good move and his words will be welcome. The New Society of Progressive Spiritualists have changed their place to a neat hall at 994 Milwaukee avenue, where Mr. Brooks

will speak Sunday evenings. Roger A. Pryor, counsel for Mrs. Kate Chase Sprague, expresses the opinion that the scandal of a divorce trial will be avoided by a compromise.

Rev. T. De Witt Talmage has a very interesting sermon on the second page of the JOURNAL. It contains thoughts well worthy of careful consideration.

A curious phenomenon in Otsego county, New York, recently, was a rainbow when the moon was shining. It was a bright, luminous arch and lasted about fifteen min-

The same steamer that brought \$1,000,-

000 in gold from Europe last week, brought two tons of cabbages. The Inter-Ocean says: "That's what we want, gold and cabbages." Dr. W. L. Jack of Haverhill, Mass., spent

an hour with us last week. He has had fifteen years' practice as a magnetic physician. His Lake Pleasant cottage is visited by many during the camp meetings. The Rocky Mountain News of Denver.

says: "Zoliner's 'Transcendental Physics' is a very interesting book, worth any one's reading who has any desire to investigate the mysteries of spiritual manifestations. The State Capitol of Texas, at Austin

was burned to ashes Nov. 9th. Besides the archives of the republic of Texas, the battle flags of the Alamo were consumed. The building cost \$300,000. Incendiarism is the supposed cause of the fire.

The Margaret Fuller Society held a regular monthly meeting at the Grand Pacific, November 1st, the ladies enjoying greatly a paper by Mrs. H. C. Garner on "Woman as a Factor in Politics." The President of the gathering was Mrs. Mary Dye.

Mrs. Edwin Booth, after a protracted and distressing illness, passed to spirit life from the residence of her parents in New York City on Sunday last. Mr. and Mrs. Mc-Vicker will have the sympathy of thousands of personal friends, and also the unspeakable satisfaction of knowing that their beloved Mary, freed from the pains and distress of earth, is peacefully resting in the loving embrace of dear ones who have been patiently awaiting her advent to spirit life

The Medical Retrospect, official organ of the Medical Association of the District of Columbia, has letters from eminent physicians and surgeons assailing the treatment of Garfield by Dr. Bliss, and also assailing the veracity of the Cundurango dealer.

General Grant has insured his life for \$100,000.

Mrs. Lydia A. Pearsall will speak in Grand Rapids the 20th and 27th of November.

Mr. Henry Lacroixis now lecturing on Spiritualism in the south of France.

G. H. Geer is doing effective work at Geneva, Ohio. He will remain there during

Mr. Samuel Morley, M. P., a prominent London philanthropist, was tendered an enthusiastic reception at Philadelphia. Tuesday, November 1st, He delivered an address on the progress of the temperance cause in Great Britain.

The German elections result in a defeat of the persecutors of the Jews. Chaplain Stoecker, an anti-Jewish leader, was buried up under 17,500 majority votes cast for Professor Virchow, a progressionist and an eminent scientist.

Rev. Dr. Thomas lectured before the Philosophical Society here lately, advocating the teaching of ethics and morals in public schools and the use of text books, compiled from Christian and Pagan sources, for that purpose.

On Sunday evening, Nov. 13th, at the Church of the Messiah, New York, Rev. Robert Collyer presided at a meeting in memory of the good and gifted woman, illustrious for the beauty of her life, Lucretia Mott of Philadelphia. Mrs. Mott once declared herself "a heretic of heretics."

The Inter-Ocean tells of a remarkable family meeting at Paxton, Ill., Oct. 28th. On the eighty-seventh birthday of Mrs. H. A. Bridgman a number of old friends were invited in to surprise her by her daughter. The company was composed of eight persons whose combined ages were 607 years, an average of seventy-six years.

Prof. Robertson Smith, late of Aberdeen University, Scotland, who was suspended from teaching on account of his advanced liberal ideas, was presented, Nov. 1st, with £1,000 worth of books, and it was announced that a sum exceeding his former salary had been raised for his benefit by his supporters. Thus is a liberal Scotch Presbyterian moving on and finding good company.

King Kalakua of the Hawalian Islands, who is now in this country, does not want to sell his country as was at one time reported, but does want to get some people to occupy it. The native race is rapidly dying out on account of the peculiar elements of civilization introduced to them, to which they have kindly taken, and the king desires to enlist recruits. "Christian civilization" has killed three fourths of the people.

A trustworthy London correspondent savs:

"E. W. Wallis has a clean record in England. I have never met him but have heard that he is a good speaker, as he certainly is an energetic worker. He is highly praised."

It affords us great pleasure to give publicity to this statement; and we hope Mr. Wallis will be induced to visit the West. He certainly cannot form a correct judgment of the great spiritual movement in America unless he does so. Mr. Wallis may be addressed at Worcester, Mass., until the 27th, and then at Portland, Maine, until Dec. 11th.

LOOK OUT FOR HIM.—The first week in November a tramp claiming to be Charles E. Watkins, the medium for independent slate writing, showed up at Cedar Rapids, Iowa. He is described by a correspondent as about twenty years of age, medium height, light complexion and well dressed. From this description and other information we are inclined to think the fellow is Briggs, of Boston, a regular confidence man. He is no doubt personating Watkins in other places. Look out for him. Watkins is, to the best of our recollection, full 5 feet ten inches in height, light complexion, and looks to be twenty-six to twenty-eight years old, and when we last saw him would weigh probably one hundred and seventy pounds, dresses respectably but would never probably be spoken of as "welldressed," as would, Briggs.

Business Jotices.

ALL lovers of delightful odors for the handkerchief should try Dr. Price's Perfumes, Alista Bouquet, Pet Rose, etc.

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Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three day's Meeting in Spiritual Hall, Omro. Dec. 2nd, 3rd and 4th, 1881. We are happy to announce that we have secured the talented orator and noted test medium. Frank T. Hipley, of Boston, for our next Convention. Other speak ers invited to participate. Friends pl sae bear in mind that you are all interested in the truths of Spiritualism; if your business is such that you cannot attend, please send what you feel able to our Treasurer, J. Woodruff Ripon, previous to the meeting. Mr. Ripley will give tests of spirit presence from the contrain during the Convention. Usual courtsless to all. Papers please copy.

WM., M. LOCKWOOD, Pres.
Omro. Wis., Nov. 11, 1881.

DR. J. C. PHILLIPS, Sec.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Becond Society of Spiritualists sold services every Sunday, at Cartier's Hall, 25 East 14th Street.
At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY,—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P M., in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. 1Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. M. The public invited. Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West Sird St. (near Broadway) every Sunday at half past ten, A. M., and half past seven P.M. Children's Progressive Lyceum meets at 3 P. M

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, seven blocks from Faiton Ferry. November and December, Mrs. R. Shepard. Lillie will speak under spirit control at S. P. and 7. P. 2. Prof. J. T. Lillie, an accomplished planist and vocalist, will have charge of music.
Conference Meetings held in the lower hall of the Brooklyn Institute eyery Friday evening.
Nov. 23th, The Sabbath. Deacon D. M. Cole.
Dec. 2nd, Col. Wm. Hemstreet.
S. B. Nichols, President.

Lassed to Spirit-Life.

Passed to spirit-life from her home in Moline, Iil., Aug. 90th, 1881, Mrs. Sarah F. Nourse, aged 58 years 11 months

and 15 days.

It is with much sorrow, even after this long delay, that I feel called upon to communicate to all friends of human progress the sudden transition to spirit-life of our dear beloved sister. Who was accidentally struck by a wind-mill tower which feel upon her during a heavy gale on the night of the 25th of August Sister Nours was a firm believer in spirit return, poss-saing mediumis is gifts which brought the truth home to her in a way that she could not doubt. She was a snee lor woman in every respect and every one who came within her sphere feet the grand and enabling influence of her pure moral character; she na ura 'yattracted influences of a ligher order and doubly be seed were those who listened to their valuable teachings. She was an energetic worker in all reform movements and was Vice-President of the Woman's Suffrage Scelety of this pla e at the time of her death. The following resolutions were adopted by the Society at their meeting on the 25th of September:

Whereas, By a sad tragedy our heloved sister and co-

by the Society at their meeting on the 28th of September:

Whereas, By a sad tragedy our beloved afsier and coworker. Mrs. Sarah F. Nourse, has been us timely removed from our midst, there comes to each member of our little band a sense of personal bereavement as we remember her loving and gentle manner, the rare and heautiful refinement of her presence, and the warm attachment she is anifested for each co-laborer; therefore.

Revolved, That we the n embers of the Suffrage Society of Moline, feel a deep sorrow at the loss of so zealous an advocate, and that by her death we suffer an irreparable loss, depriving us of the wise counsel and mature judgment of her superior mind and experienced life, end the pigsaure of her willing labor and faithful presence.

Resolved, That we know and desire to testify, that as a wile and mother, she stood in the community an example of consistent consecrated we handood, disponsing comforts and joys, not only in her own home, but to all who were willing to receive such at her hands.

L. P. WHEELOCK.

New Advertisements.

WANTED.

By a Spiritualist (widow), a home for the winter in Chicago, among Spiritualists or Liberais; a comfortable, good-sized, sunny room (up not more than one flight) with fire; gas and bath desirable, and plain hygienic board. Please answer stating accommodations and terms, which must be moderate, to Mrs. F. Nevins, 312 West Sist, New York City. 31 12



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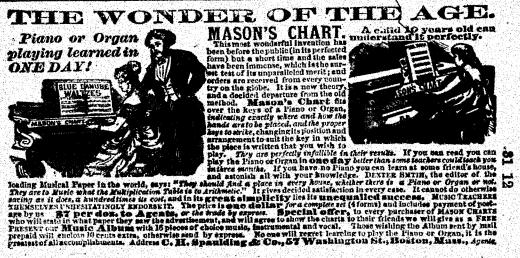
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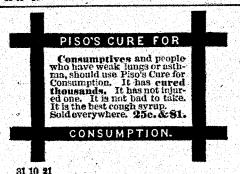
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THE KING FORTUNE-MAKER

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There is nothing on the face of the earth liable to decay or spoil which Ozone, the new Preservative, will not preserve for all time in a perfectly fresh and palatable condition.

servative, will not preserve for all time in a perfectly fresh and palatable condition.

The value of Ozone as a natural preserver has been known to our abler chemists for years, but, until now, no means of producing it in a practical, inexpensive, and simple manner have been discovered.

Microscopic observations prove that decay is due to septic matter or a inute germs, that develop and feed upon animal and vegetable structures. Ozone, applied by the Prentiss method, selzes and destroys these germs at once, and thus preserves. At our offices in Circinnatican be seen almost every article that can be thought of, preserved by this process, and every visitor is welcome to come in, taste, smell, take away with him, and test in every way the merits of Ozone as a preserveit. We will also preserve, free of charge, any article that is brought or sent prepaid to us, and return it to the sender for him to keep and test.

FRESH MEATS, such as beef, mutton, veal, pork, poultry, geme, fish, &c., preserved by this method, can be shipped to Europe, subjected to atmosple ric changes and return to this country in a state of perfect preservation.

EGGS can be treated at a cost of less than one dollar a thousand dozen, and be kept in an ordinary room six months or more, thoroughly preserved; the yolk held in its normal condition, and the eggs as fresh and perfect as on the day they were treated, and will sell as strictly "choice." The advantage in preserving eggs is readily seen; there are seasons when they can be bought for 8 or 10 cents a dozen, and by holding them, can be sold for an advance of from one hundred to three hundred per cent. One man, with this method, can preserve 5,000 dozen a day.

FRUITS may be permitted to ripen in their native climate, and can be transported to any part of the world.

The juice expressed from fruits can be held for an indefinite period without termentation hence the great value of this process for producing a temperance beverage. Cider can be hald surface in a west for any learth of these parts. process for producing a temperance deverage. Cherican de held perfectly sweet for any length of time. VEGETA BLES can be kept for an indefinite period in their natural condition, retaining their offor and flavor, treated in their original packages, at a small expense. All grains, flour, meal, etc., are held in their normal condition. BUTTER, after being treated by this process, will not BUTTER, after being treated by this process, will not become rancid.

Dead human bodies, treated before decomposition sets in, can be held in a natural condition for weeks, without puncturing the skin or mutilating the body in any way. Hence the great value of Ozone to undertakers.

There is no change in the slightest particular in the appearance of any article thus preserved, and no trace of any foreign or u natural odor or taste.

The process is so simple that a child can operate it as well and as successfully as a man. There is no expensive apparatus or machinery required.

A room filled with different articles, such as eggs, meat, fish, etc.. can be treated at one time, without additional trouble or expense.

The To Expense.

13 In fact, there is nothing that Ozone, will not preserve. Think of everything you can that is liable to sour, decay, or spoil, and then remember that we guarantee that Ozone will preserve it in exactly the condition you want it for any length of time. If you will remember this, it will save asking questions as to whether Ozone will preserve this or that article—it will preserve any thing and every thing you can think of. There is not a township in the United States in which a live man can not make any amount of money, from \$1,000 to \$10,000 a year, that he pleases. We desire to get a live man interested in each county in the United States, in whose hands we can place this Preservative, and through him secure the business which every county ought to produce.

A FORTUNE Awaits Any Man who Secures Control of OZONE in any Township or County.

A. C. Bowen. Marion. Ohio, has cleared \$2,000 in two months. \$2 for a test package was his first investment.
Woods Brothers, Lebanon. Warren County, Ohio, made \$6,00 on eggs purchased in August and sold November ist, \$2 for a test package was their first investment.

F. K. Raymond, Morristown. Belmont Co., Ohio, is clearing \$2,00 s month in handling and selling Ozone. \$2 for a test package was his first investment.

D. F. Webber Charlotte, Eston Co., Mich., has cleared \$1,000 a month since August. \$2 for a test package was his first investment.

J. B. Gaylord, \$0 La Salle St., Chicago, is preserving eggs, ruit, etc., for he commission men of Chicago, charging 13 c, per dozen for eggs, and other articles in proportion. He is preserving \$5,000 a month clear. \$2 for a test package was his first investment.

The Cincinnati Feed Co., 493 West Seventh Street, is making \$5,000 amonth in handling brewers' mait, preserving and ship, ing it as feed to all parts of the country. Mait unpreserved cours in 21 hours. Preserved by Ozono it keeps perfectly sweet for months. These are instances which we have asked the privilege of publishing. There are scores of others. Write to any of the above parties and get the evidence direct.

Now, to prove the absolute truth of every thing we have said in this paper, we propose to place in your hands the means of proving for yourself that we have not claimed half enough. To any person who doubts any of these statements and who is interested sufficiently to make the trip, we will pay all traveling and hotel expenses for a visit to this city, if we fail to prove any statement that we have made.

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A test package of Ozone, containing a sufficient quantity to preserve one thousand dozen eggs, or other articles in proportion, will be sent to any applicant on receipt of \$2. This package will enable the applicant to pursue any line of tests and experiments be desires, and thus satisty himself as to the extraordinary merits of Ozone as a Preservative. After having thus satisfied himself, and had time to look the field over to determine what he wishes to do in the future—whether to sell the article to others, or to confine it to his own use, or any other line of policy which is best suited to him and to his township or county—we will enter into an arrangement with him that will make a fortune for him and give us good profits. We will give exclusive township or county privileges to the first responsible applicant who orders a test package and desires to control the business in his locally. The man who secures control of Ozone for any special territory, will enjoy a monopoly which will surely enrich him.

Don'tiet a day pass until you have ordered a Test Package, and if you desire to secure an exclusive privilege we assure you that fleay may deprive you of it, for the applications come in to us by scores every mail—many by telegraph. "First come first served" is our rule.

If you do not care to send money in advance for the leat package we will send it C. O. D., but this will put you to the expense of charges for return of money. Our correspondence is very large; we have all we can do to attend to the

shipping of orders and giving attention to our working-agents. Therefore, we can not give any attention to letters which do not order Ozone. If you think of any article that you are doubtful about Ozone preserving, remember we guarantee shatts will preserve it, no matter what it is. REFERENCES:

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The Infant's Dream.

SUBJECTS PERTAINING TO THE

Oh! cradle me on thy knee, mamma,
And sing me the holy strain,
That soothed me last as you fondly pressed,
My glowing cheek to your soft white breast,
For I saw a scene when I slumbered last,
That I fain would see again.

Now smile as you then did smile, mamma, And weep as you then did weep; Then fix on me thy glistening eye, And gaze, and gaze till the tear be dry, Then rock me gently, and sing and sigh, Till you lull me fast asleep.

For I dreamed a heavenly dream, mamma, While elumbering on thy knee, I lived in a land where forms divine, In the kingdoms of glory eternally shine. And the world I'd give if the world were mine, Again that land to see.

Ifancied we roamed in a wood, mamma,
And I rested, as under a bough,
When near me a butterfly flaunted in pride,
Then I chased it away through the forest wide
And the night came on, and I lost my guide
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee,
A white-robed maiden appeared in the air,
And she fiung back the curls from her golden hair,
And she kissed me softly e're I was aware,
Saying, "Come, pretty habe, with me."

As she led me far away; We entered the door of the dark, dark fomb, And we passed through a long, long vault of gloom. Then opened our eyes on a land of bloom? And a sky of endless day.

My tears and fears she beguiled, mamma,

And heavenly forms were there, mamma, And lovely cherubs bright; They smiled when they saw me, but I was amazed, And wondering, around me I gazed and gazed, And songs I heard, and sunny beams blazed, All glorious in the land of light.

Then soon came a shining throng, mamma, Of white-winged babes to me; Their eyes looked love, and their sweet lips smil-

And they marveled to meet with an earth-born child.

And they gloried that I from the earth was exiled, Saying, "Here love, blest shall thou be."

Then I mixed with that heavenly throng, mam-

of cherubs and seraphims fair,
And I saw as I roamed through the regions of
peace,
The spirits that came from this world of distress,
And there was the joy that no tongue can express,

For they knew no sorrow there.

Do you mind when Sister Jane, mamma,
Lay dead a short time agone,
How you gazed on the sad, but lovely wreck,
With a full flood of woe you could not check,

With a full flood of woe you could not check,
And your heart was so sore that you thought it
would break,
But it loved, and you are sobbed on.
But, oh! had you been with me, mamma,

In the realms of unknown care,
And seen what I saw, you ne'er would have cried,
Though they buried pretty Jane in the grave
when she died,
For shining with the blest, and adorned like a
bride,
Sweet sister Jane was there.

Do you mind that silly old man, mamma, Who came late to our door,
The night was dark, and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged old mantle served as a shroud,
E're the midnight watch was o'er.

And think what a heavenward look, mamma, Flashed through each trembling tear, As he told how he went to the Baron's stronghold,

Saying, "Oh! let me in, for the night is so cold,"
But the rich man cried, "Go sleep in the wold,
For we shield no beggars here."

Well, he was in clory, too, mamma.

Well, he was in glory, too, mamma,
As happy as the blest could be,
He needed no alms in the mansions of light,
For he sat with the patriarchs clothed in white,
And there was not a seraph had a crown more
bright,
Nor a costlier robe than he,

Now sing, for I fain would sleep, mamma, And dream as I dreamed before, For sound was my slumber, and sweet was my

When my spirit in the kingdom of life was a guest,

For the heart that has throbbed in the climes of the bleat

Spiritualism and its Mission.

Can love this world no more.

BY J. GUILD, JR., M. D.

In this nineteenth century, the age remarkable for wonders, nothing has fixed its impress so unmistakably upon the mind of the whole inhabitable world, as the gentle and unobtrusive advent of Spiritualism. Not that it has inveigled man into the arcana of witchcraft; not that it has pandered to the morbid curiosity of a humbugged world; nor is it due even to the philosophical beauty of its literature, but, by the power of truth; for by virtue of its naked truth alone, could it have survived the combined opposition of the religious and scientific world; by conciliating the one with love, it has confounded the other with startling facts.

Yes the chasm of death has been bridged. The great barriers between this and the spirit land has been surmounted, and this is regarded as a triumph sufficient to immortalize its epoch, shedding undying lustre and glory upon it, as the real saylor of benighted man. Still the work of Spiritualism has just begun; and more, having proved incontrovertably the human orgin of theology, with its false creeds and dogmas; having swept away the intricate meshes of an unnatural plan of salvation, that for ages darkened man's spiritual outlook, yet it can only claim to have commenced its real mission.

Jesus Christ expected to convert the world, and because he failed is no reason that he was wrong, as he was opposed by a jealous, bigoted and perverse church. The Spirit-world is now at work with the same instrumentalities, and by its direct teaching, we have the only true explanation of Biblical miracles, and a proper appreciation of divinity. The same sentiment that fired the brain of a Jesus, is still cherished by the same God, and not until the heart of man is imbued with a kindred apirit, will the real divine mission of Spiritualism be consummated; indeed a heavenly kingdom transferred to earth; yes, identically the same Jesus spoke of to his disciples, when he told them that the kingdom of heaven was within them; that is, when they became spiritualized (God like). Oh! Spiritualists, how long shall we grope in doubt, betraying with a Judas kiss, our spirit friends into the hands of the so-called Christian world, to be crucified by its jeers and curses? Rather, "Seek first the kingdom of God and his righteousness and all these things will be added unto thee." Then truly will the vell be rifted, revealing to the natural eye the Spiritworld, which is all around us. By the faint glimmering of an Eastern star, the bold ploneer was guided out of Egyptian darkness; he is now scaling the rugged path of truth, biszing the way higher and higher as he goes, that is destined to lead the denizens of earth up to a glorious transfiguration.

Translooss. Alabama.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Prof. Henry Kiddle was to give the opening address at our Conference, attracted a large and cultured audience, who lictoned with deep and earnest attention to the lecture. Among others present to night, were the celebrated physician, medium and healer, Dr. Charles B. Kinney, and wife; Miss A. M. Beecher, Mr. E. V. Smalley of New York Tribuns, Mrs. Smalley. Mr. Thompson of Ancora, N. J., and Dr. F. W. Monck. Prof. Kiddle, who has been very ill for many months past, is somewhat better, and more like his old self, and while he spoke with some difficulty, his enunciation was clear and distinct, and the earnest prayers of his friends everywhere are that he may speedily be restored to strength avd health. He said:

to strength and health. He said:

"The question which I have taken as my theme this evening, is doubtless one that at present is asked with increasing frequency and anxiety by thousands of persons, silently in their mner conscience, if not outwardly in audible expression. Many persons are daily confronted with facts and phenomena that appear to them to demonstrate the actuality of spirit existence, and the endless continuity of our lives after the dread court called death; and when they are told that the evidence thus presented emanates from Spiritualism, they are brought directly to the interrogatory. Shall I become a Spiritualist? Because this seems to them equivalent to the question, 'Shall I become a witness to the truth? Shall I enroll myself among those who favored as I have been, have been brought to see this great light, and are striving to open the darkened windows of men's understanding, so that they, too, may receive the light, and thus that there may be in the end a general illumination of the spirit that will sweep away the vice, wretchedness and crime that disfigure humanity."

will sweep away the vice, wretchedness and crime that disfigure humanity.

"Certainly, the revelations that are now coming from angelic hosts—the ministers of truth and purity—must be intended to lead to this; and one cannot go astray that strives to work with them, as a fellow servant of the Most High; and the result of all such labors must be a blessing, a means of spiritual exaltation and purification to the worker himself, and a benefit to his fellow-creatures. Can there be anything higher than the consecration of one's self to the great and sublime work of elevating, spiritualizing humanity? Not simply improving the condition of men's lives here, but preparing them for a blessed and blissful immortality beyond?

"Such, I am sure, have been the reflections of many a mind, when, having been brought to a conviction of the fundamental truths of Spirituslism and into communion with departed friends, it realizes the grandeur of this demonstrative evidence of immortality, and feels that mankind at large need this knowledge, this positive convic-tion, as the basis of a more effective religious system than any now existing. Why did those who, in the early years of this movement, boldly avowed their convictions and bore witness to the truth in the face of a hooting, jeering, ignorant world, make this great sacrifice? What were the sentiments, what was the sublime, soul uplifting faith, that induced John W. Edmonds, for example to descend from the exalt-d position to which he had been elected by the free suffrages of his fel-low men, and in which he was daily acquiring ad-ditional honor and winning the esteem of all around him, and by the announcement of his new convictions, to incur the hatred, scorn and contempt of both friends and foes, to place himself in a position in which there was none so low to do him reverence,' beyond the mere handful of disciples of the then new announcement of spirit communion? It was the conviction that a new spiritual impulse was to be given to the world, and that it was his duty to avow his sympathy with it, and to co-operate with the unseen workers, acting, as he believed, as the servant of the Most High."

The speaker quoted extracts from Judge Edmonds' published works, from Rev. Adin Ballon and others, showing that Spiritualism was not antagonistic to a true Christianity, nor to the teachings of Jesus. He also quoted a prediction through the mediumship of Charles Hammond; The day is at hand when the mighty works which have been done in former ages to attest the wisdom of this sphere, will not be remembered in comparison with the wonders which spirits will perform. The incredulity of men will require such wonders as no mind ever witnessed. The general unbelief in immortal spirits will become so great, so deep and so unyielding, that few persons will be reformed without the most striking and irresistible demonstrations of power. Gest numbers will resist even the evidence of their own senses. Many will turn from the wonder which their own eyes have seen or ears have heard, and strive to account for it by conjectures the most unreasonable; while others will have the temerity to denounce the fact as the work of an evil spirit. But a great multitude, which no man can number, will receive the manifestations with grateful hearts." Twenty-eight years ago was this prophecy made, and those of us living know and have seen its complete verification.

was this prophecy made, and those of us living know and have seen its complete verification.

The lecturer said that Spiritualism as yet was not a system of ethics or a science; that individuals held antagonistic views and that the excresences which had marked its progress could not properly be attributed to the cause, but to the lives of such persons who were impure in themselves; that he did not regard Spiritualists, in their present chaotic state, a distinct body of religionists, although the United States Census Bureau in its present report, were attempting to recognize and classify us as such. Spiritualists have no formulated principles of any kind, no body of truths, moral or spiritual, have been put forth by any Spiritualist association, organization or coterie, or by any individual Spiritualists which have not been assailed, impugned, derided or denied by other Spiritualists, who claim as good, sound and authoritative a foundation for their views as is claimed for those opposed. What constitutes a Spiritualist then? The answer must be: "A belief in the spirits of the so-called dead

be: "A belief in the spirits of the so-called dead and their power to communicate with the living." The speaker showed that all nations in the past had in a certain sense believed this, but that we were now living in an age of Materialism, practical or theoretical, and the most important function of Spiritualism is to destroy it, and introduce a powerful spiritual element in human thought; this, when thoroughly interfused in all the different departments of human knowledge and human endeavor, will bring about the most beneficent nad useful reforms, not only in religion, but in science, politics, education and sociology.

Spiritualism has constructed no altars, has erected no gorgeous fanes, has suspended no votive tablets, has made no costly offerings, has offered up no bleeding sacrifices in their worship, or for the proplitation of defided spirits, supernal or infernal, as the pagans did, for the modern Spiritualist is influenced not so much by the sentiment of adoration as by the sympathetic feeling of love; and the spirits of these times come, not proudly exacting a reverential recognition of their power as deities, but in garbs of sacred humility offering and asking human sympathy and

love.

Spiritualism is a leaven, and whether the loaf is to be white or brown, wheat or rye, good or bad, depends upon the ingredients in which the leaven is placed. Some have found through Spiritualism a path leading to the loftlest moral and spiritual principles, such as those I have already referred to, while others discover in it only antagonism to existing moral, social and religious standards. Some have found their religious nature exalted, purified and intensified by their communion with spirits; others have been conducted to an abnegation of all religion, all recognition of any intel-

ligent Supreme Ruier of the universe.

The speaker also showed the evils resulting where mediumship was made a matter of merchandise, and that this should be avoided as far as possible, and he said he believed the time had come for Spiritualists to take a new departure, especially among those whose desires were fo unitize their efforts for spiritualizing the age; this is in true unison and harmony with the teachings of Jesus, that Spiritualism has in the main improved the character of those who have embraced it. Thousands who had no faith in a future life can now see clearly into the beyond.

In summing up he said:

"I say to my friend who asks "Shall I become a Spiritualist?" In view of what I have said, you you must consult your own judgment and conscience, but be not dismayed by the perversions and vagaries, moral or intellectual, of self willed humanity. These cannot affect the truth; and what is true, if properly, wisely employed, can never harm, but must in God's grand scheme of

things, have its appropriate place and action, which must be beneficent, for God himself is but another name for truth, truth eternal and absolute, to which every soul will endlessly aspire in its eternal progress toward infinite purity and wisdom. My friends, I trust I shall not be misunderstood in this address. The time is critical; I believe a new departure is at hand, and all who wish to preserve the truth of Spiritualism in its purity and reforming power, must join it. By this I mean that there will be a more definite enunciation of principles. The corollaries to spirit communion are vastly more important than the main proposition. The world cannot be reformed by blatant radicalism, atheistical denunciation, or raying irrevelence. The standards of moral purity must be sacredly preserved, and the precepts of true religion must be obeyed. These precepts have never found a simpler or fuller expression than in the words of Christ, when he walked the earth and swayed the multitude by his spiritual wisdom. Spiritualism is a grand and holy thing, and its sacred character should most sacredly be preserved. If it be not, it will be cast out; 'for if the 'salt has lost its savor, wherewith shall it be saited.'

The lecture closed with an extract from Tennyson's poem, "In Memoriam," wherein the poet touched the vital point in spirit intercourse. Short addresses were made by Deacon D. M. Cole, Mrs. Dr. A. E. Cooley, Mr. Thompson of Ancora, N. J., and Mrs. R. Shepard-Lillie. Mrs. Lillie is speaking acceptably on Sundays for us in the large hall of the Brooklyn Institute. Subject of her Sunday evening discourse: "Salvation, from what and to what." The afternoon meeting is a question meeting, and she gives practical character readings, and, when conditions are favorable, sees and describes spirit friends of those present in the audience.

Brooklyn, N. Y., Nov. 7th, 1881.

A Room Illuminated.

To the Editor of the Religio-Philosophical Journal:

I have often seen a call for phenomena that are facts, to aid in establishing Spiritualism. I will briefly relate what I and my wife saw, and I heard, and we are both as well satisfied of its truthfulness as we are or can be of any occurrence whatever. In November, 1862, I removed from Darien, Walworth Co., Wis., to Darlington, La Fayette Co., in the same State, to engage in business. Previous to my removal, I had made an engagement to assist in building a mill, on which I expected to work nearly through the winter; but owing somewhat to the jealousy of the master millwright, and also to a difference in political opinions, I was turned off the job a few days after my family had arrived in Darlington. We had expended all our means in the purchase of a home, had a family of four children to support, and no means that were visible by which to do it. We were in a land of strangers, and had seen enough of mankind to know that as a rule kindness is measured by the amount of filling in

the recipient's pocket.

After reaching home on the evening of my dismissal, I chatted as usual with the family, only informing my wife of what had occurred. At the usual hour we retired, and I was soon asleep. I slept, perhaps, an hour, and then awoke to think over the situation, and to devise, if possible, some way to support the family through the winter. The sky was overcast with clouds, and it was quite dark outside, while the windows were so closely curtained that no outside light could shine into the house, or if it did it must have come in lines of rays so as to be at once recognized. After looking on all sides of the question, I could see no way to do. I knew not to whom to apply for assistance. Just at this time the room to which our bedroom adjoined, was lighted up with a mellow light, and also the bedroom, so that we could distinguish articles in both rooms very distinctly. I at once looked about to see what made it so light, but could discover nothing. Everything was in the same condition as when we retired. It remained several minutes, of uniform brilliancy, and the light was as waveless or non-undulatory as sunlight. Somewhat surprised and wondering what would come of it, we heard a voice asying distinctly, "Fear not; all will be well with you." Then the light vanished, and we were left to night and silence again. In a day or two I obtained a good situation, in competition with two others who stood, apparently, a better prospect than I did to obtain the place. We had a very hard winter, but I carned enough to keep the wolf from the door.

S. F. Dranz.

Carleton, Thayer Co., Neb., Oct. 29, 1881.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

I have melancholy news to communicate this mail; our able public lecturer, Mr. Charles Bright, has been rendered hors de combat for some con-siderable time by a mysterious complaint, which has gradually been stealing over him. It is now about two months since Mr. Bright first felt him-self unable to lecture, and he was forced to lie quiet for a time. On resuming the "Freethought Platform," he was only enabled to lecture for two or three Sundays, and gave his farewell address on the evening of the 18th of September to an audience which filled—nay, crammed, the theatre in every part. Weak action of the heart is supposed to be the cause, but no one knows exactly. In a few days our friend will proceed, by sailing ship to Californis and will in time, I sincerely hope, work his way to Chicago, when I trust, he will be Bufficiently well to give you a taste of his quality. He will take with him letters from Prof. Denton, who, by the way, has made his mark both in Sydney and Melbourne in the science line, and will yet open a few eyes with radical oyster knives. A one time Baptist clergyman of this city, James Greenwood, has taken Mr. Bright's lease of the theatre, and will disseminate liberal ideas for a period. It is cheering to know that the old creeds are fast crumbling and being replaced by more rational and edifying sentiments and ideas. I re-cently took a flying trip to Melbourne and visited the Lyceum which was well attended and appeared to be well managed. Much sympathy is ex-pressed here for the untimely fate of President Garfield, who will, however, be able to do more good from the Spirit-world than he was capable CHAS. CAVANAUGH-Sidney, N. S. Wales, Oct. 5th, 1881.

Lecture in Otago, New Zealand.

Mr. Stout delivered a lectured in the Princess Theatre on "Evolution and Theism." last Sunday. The dress circle and stalls were full, many being unable to find seats. Mr. Stout first dealt with the two opposing theories of the beginnings of things—Special Creation and Evolution. He showed the arguments and facts for both, and commented on the varying efforts that had been made to reconcile Genesis and facts. In the second part of his lecture he showed the bearing of Evolution on Theism, and that the common argument from design—Paley's watch argument—must in the face of Evolution be given up. The Popular Theology and Evolution were irreconcileable. Though the common argument from design was given up, yet they might believe that the universe was working for a higher development, and there was an indwelling Spirit in Nature. This, he contended, was the belief of many scientific men of the day, and this was neither irreverent nor materialistic. He quoted from various authors, Wallace, Haeckel, Huxley, and others, to illustrate his position. The Free Thought Band played three selections during the evening, and their playing was much admired.—The Echo, Oct. 8th.

Kersey Graves's Books.

In reply to a suggestion that his books had run him in debt, this veteran writes us:

"All the books I have published met with a sufficient sale to pay all the expenses of publication. Their sale has really been a source of considerable income, on which I have depended for the support of my family. Were it not for the cost of publishing books, and the heavy commission charged by booksellers and agents, I should have realized enough from their sales sometime ago to have lifted me out of my painful pecuniary embarrassment brought on me by unjust claims. I believe that no liberal works that have ever been published have commanded a more lively or a more extensive sale in the same period."

KERSEN GRAVES.

Richmond, Ind.

Prophocy.

To the Editor of the Religio-Philosophical Journal: Critics should first of all things be accurate in their quotations and references. In the commu-

nication from S. M. Worden in your issue for Oct. 30th, I find him quoting a prophecy reported by me in the Journal of March 6th, 1830, but he wrongly quotes it, and then, with others, I get a homily upon having "too much haste and enthusiasm" in such matters. I think, Mr. Editor, I need no such lesson, being accused too often by my friends, of undue caution in such particulars. Certainly in case where the prophecy was so signally fulfilled, as the one reported has been, I ought to be thanked for not waiting till after its fulfillment before reporting it. I dared rest my reputation upon the utterances of the medium I had so long known and tested. Mrs. Frank Campbell, 14 Indiana St., Boston, Mass. Remember, dear air, this prophecy was given in March 80, before any nomination was made by any party for the Presidency. The talk of "third term" was very strong. Many thought Grant would receive the nomination. I felt certain of it in my own mind, and so expressed myself during a friendly call upon Mrs. Campbell. She was at once controlled and the prophecy reported given. I quote from my brief note as published:

from my brief note as published:

"General Grant will never again be President of
the United States. Understand us, young man.
He never will be, because the Spirit-world cannot
afford it. He may be nominated. He may place
his right foot upon the steps, but he never will
place both there. He will never be, for the third
time, your President. We have other plans for
your nation."

I might in the report have said much more to the effect that they were at work and would, if possible, prevent even the nomination, and he thought they could do so. They were determined Grant should not be President and would stop the movement to make him so, as soon as they could. "We are selecting our candidate," he said, but wouldjuot tell me who it was. During the fall before election, the same medium told me that Garfield would be elected, and during the campaign while I was saying, "I think Hancock will be elected," my wife was controlled to say, "Never! Garfield will be, but he will die as Lincoln did!" Like much else, it passed away from the minds of both of us, until the fatal shot was heard. But, prophecies reported after the event, have little weight with the skeptical world, and it appears, that if we are to follow the advice of your correspondent, none will be reported before. There is an old proverb about pleasing all, which you will remember. I believe in giving publicity to the prophetic utterances of well-tested mediums, even if by the failures, sometimes, there is an explanation demanded, or even if by them we stand in silence before the inuendoes of unbelievers, we have enough verified prophecies to prove the fact. Negative evidence here is worthless. In introducing the prophecy to you, I gave my reason, and I repeat it here: "It is worth while to make record of what is said by the Spirit-world as data for the future scientist in the occult realm to work upon."

100 Nassau St., N. Y. City.

"Garfield's Heavenly Escort."

To the Editor of the Religio-Philosophical Journal:

H. H. BROWN.

We observe in your paper of Oct. 29th, a quo tation from the Wilmington (Del.) News, headed with the above caption. If the account were true it would be very interesting; but as Spiritualists it becomes us to be extremely careful of giving credence to any such that seem of coubtful authenticity. As a citizen of Delaware, permit me to tell my story: On the evening of Monday, the 19th of September, about two hours previous to the death of President Garfield, (if that has aught to do with it), I chanced to observe in the northeast, say about twenty degrees above the horizon a peculiar manifestation of electrical phenomena akin or identical with the "Aurora Borealis." The vertical streamers or columns of light seemed to come into view as nearly as could be guessed, about half way between north and east and to move slowly towards the north, in single file parallel with the horizon, disappearing nearly below the Polestar passing behind, or rather being absorbed into a diffuse cloud of light seembeing absorbed into a diffuse cloud of light seemingly stationary at that point. It reminded one, somewhat of a large wheel of perpendicular spires of light, revolving horizontally, the half next the observer being visible while the 'farther half was screened from view by the vault of the sky; then continually coming into view on the right and passing out on the left. Or it might be fancied to be a company of shadowy spectres of light wheeling in a continuous circle, only the front half of the circle being visible. After watching the peculiar performance a few moments I called jocularity to our next door neighbor. "Come and see the ly to our next door neighbor, "Come and see the angels marching." But the phenomena were evidently of an Auroral character and no semblance of the human form, or of angel's wings, or of muskets or flashing armor was observed in the stalking columns of light while we were spectators, which was until they faded away. The same lights were witnessed over a large extent of coun-try and, until better authenticated, we are forced to attribute all these stories about "soldiers in faultless uniform, absolutely life like and natural," or "Garfield with every feature distinctly and viv-idly portrayed," to the overfertile imaginations of our lower Delaware and Maryland fellow citizens, or otherwise to their disposition for hoszing us with "moon stories." J. G. JACKSON.

Hockesson, Delaware.

Mediums Wanted in Texas.

J. L. Dixon, of Jacksonville, Texas, writes: "If you can arrange to send one of your bright mediums into this section of country, quite an interest would be taken and I will accompany said person from place to place and from city to city."

We know of no good test mediums, who would

be willing to undertake a trip at present to Texas, for the purpose of making procelytes, or with the object in view of presenting the principles of the Harmonial Philosophy. They are all well cared for here, and do not suffer the inconveniences that would be sure to attend an itinerating life in the South. The surest and most successful way of spreading a knowledge of Spiritualism in Texas, would be for the friends there to hold circles regularly and develop mediums on their own soil. By careful and systematic efforts in that direction, within eighteen months the demand for mediums could be wholly supplied. Go to work, friends, at once with that object in view; success will surely follow with you, the same as it has here.

W. D. Scates, of Union City, Tenn., says: I write for information and will gladly receive it from any one who is competent to give it. but I sepecially call on Bro. J. Murray Case. I have noticed in his writings more than once, that he refers to Jesus as having "spoken as never man spake." I desire that he or some other good brother tell us what he said, when he said it, to whom he said it, and under what circumstances he "spake as never man spake?" He nor any other brother, need refer me to the seventh chapter of John. I know how the 46th verse of said chapter reads; but that informs me that a Roman soldier made the assertion, and I am not willing to take a soldier's statement in such matters; not that I haven't the proper respect for soldiers, but don't believe in their inspiration much.

I am happy to say to you and the brethren generally, that this portion of our common country is ripe for the spread of pure Spiritualism, and that your course in ferretting out and exposing frauds, is fully endorsed in this section.

If the world is to become spiritualized it must be accomplished according to physical laws and principles, and these same laws hold each individual responsible according to the ability he possesses, and hence whenever there is a prostiiution of these higher powers from any purpose other than what was their intention, the cause you thus serve, instead of receiving a vitalizing force from your efforts, is robbed of what power she had, and stagnation follows as a natural result. Notes and Extracts.

Spiritualism is the science of life.

Reason is a divine attribute of the soul.

Homest mediumship must be protected and sustained.

Nature is a book unfolding the wisdom and goodness of Deity.

The outside world cannot block the wheels of

The outside world cannot block the wheels of spiritual progress.

There can be no more profitable study for

man than man.

Paul has most truly said, "spiritual things are spiritually discorned."

Fortune! There is no fortune; all is trial or punishment or recompense or foresight.—Voltaire.
Guiteau, the wouldbe assassin of the President, was a member of a Baptist Church in New York.

The golden age is to come through the united efforts of mortals here and spirits in the Summerland.

All loving emotions, like plants, shoot up most rapidly in the tempestuous atmosphere of life.—

Richter.

Slander, whose edge is sharper than the sword, whose tongue outvenoms all the worms of Nile.—Shakespeare.

We do not want to send missionaries to foreign

lands. There are fruitful fields waiting to be garnered near home.

The Mosaic may be called the first dispensa-

tion, cold and heartless as the rocks, it was a dispensation of brute force.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a life-time is unrolled.

Every man's mental growth depends upon the brain material he has been endowed with and the efforts out forth by him to improve upon what he

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at—
Swift.

The spirit to become individualized requires

the uses of all the organs possessed by the body; through these avenues the spirit draws its inspirations.

One of the best methods to be employed in building up the cause of Spiritualism, is to show

building up the cause of Spiritualism, is to show to the world that your life corresponds with your possessions.

Persons with a keen appreciation of harmony

can be reached by chaste and beautiful images, as they never can be by crude attempts to arouse their moral sense.

Spiritualism gives you self-reliance, stimulates your minds to action, awakens the slumbering faculties of your soul, revives your hopes

and makes you a new being.

Spiritualism, as a practical religion, signifies that there is no religion worthy the name which does not engage in practical efforts to realize all ascertainable truth.

If a God-inspired book has been teaching error for many centuries, we certainly have no faith in the revision that comes at this time through a human agency, says the Charleston (S. C.) Ban-

Jesus, happy after life's painful conflict, in a world where all is love and beauty, Budths enjoying the eternal rest of Nirvans, these exalted beings can need nothing that we can bestow upon them.

All phases of mediumship are only links in the chain of development, but you must learn to discriminate between what is from the spirit-living in the Spirit-world, and what comes from the spirit living in a material body.

Spiritualism is the quintessence of all that is good and true. Its philosophy, phenomena and religion are all beautiful; it has done, is doing and will do a vast amount of good in this world and in the world to come.

Spirit existence is not a new theory; in all ages of the world the human mind has been con-

tinually delving into the mystery by which it was surrounded; defeated in one avenue another was sought, and the same deathless inquiry ever rising in the mind, what of the future?

A true effort to enlighten and elevate the race must be sufficiently all-embracing to include various modes of operation and ways of presenting

truth. The gorgeous cathedrals of Europe have not been reared in vain if they lift any spirit above the sordid cares of earth to a contemplation of the grandeur of the soul.

Man perfected by society is the best of all animals; he is the most terrible of all when he lives without law and without justice. If he finds himself an individual who cannot live in

of humanity; he is a savage beast or a god.—
Aristotle.

It is indeed inspiring every morning to see the crowds of milkmen wending their way toward the city earnestly singing: "Shall we gather at the river?" And how sweet comes the reply from

society, or who pretends he has need of only his own resources, do not consider him as a member

their lusty throats:

"Yes, we will gather at the river,
The beautiful, the beautiful river,
Gather every morn at the river,

And temper our milk on the sly."

A veritable bird-charmer is a little 5-year-old child of Mount Blanchard, Montana. The little girl was playing out in the dooryard among a bery of snowbirds, and when she spoke to them they would come and light upon her, twittering with the utmost glee. On taking them in her hands and stroking them the birds, instead of trying to get away from their fair captor, seemed to be highly pleased, and when let loose would fly away a short distance and immediately return to the child again. She then took several of them into the house to show her mother, who, thinking she might hurt them, took the birds and put them outdoors, but no sooner was the door opened than the birds flew into the room and lit upon the girl's head and began to chirp.

Laws will improve on earth as fast as humanity advances. Clairvoyance will be universally admitted into courts of law. Judges inspired by the wisest legislators of old will sit on the benches of the future and then justice will be fairly meted out to all. How many who are now frowned upon even by the most sincere and respectable members of society, would be outcasts from the commonwealth of Israel, if clairvoyance which gives righteous judgment, were to unearth the secret habits and intentions of those who pride themselves alone upon external conformity to the laws of nature and of state. On the other hand, how many who are now persecuted even to death would be compassionately regarded and lovingly elevated, could men discern their hereditary feelings and perceive the temptations and ignorance which have conspired together to debase them.—Olive Branch.

Mo man can justly own land unless all its fruitfulness is the result of his own industry or that of
those who bequeathed the fruits of their toil to
him, and even then it should, in obedience to the
law of spirits, be so held by the reputed owner
that his ownership should result in good to all in
his vicinity. When we reach to a purer state of
social order the monopolies of today will have
ceased and all men will be regarded as essential
members of one grand body, wherein all must
respectively perform faithfully their parts. True
spiritual communism is entirely distinct from aggressive, worldly communism; the former boing
distributive and philanthropic, and the latter aggressive and selfish; the communism which,
wherever it is introduced, always leads to strife
and rapine, is a system of perpetual grasping, a
continual invasion of the rights of others in order
to aggrandize self. False communism is always
envious, jealous, afraid of the success of others,
while true communism is antipodal to every form
of self-seeking; it sees in self only an infinitesimal
part of an immense whole, and only works for the
improvement of the atom, in so far as this improvement benefits the whole. We are all stewards of property, influence or knowledge, and as
stewards we are bound to render an account to
that inexorable Judge, whose bench, is within
man, and from whose decision there is no appe al

—W. J. Colville.

Mrs. Hardinge-Britten at Newcastle-on-Tyne.

On Sunday morning last Mrs. E. Hardinge-Britten lectured from the platform of the N. S. E. S. upon "The New Bible or the Living Word," to a large and appreciative audience. in the evening she addressed a crowded and highly sympathetic meeting eloquently and effectively upon "The Origin and Destiny of the Human Soul." Mr. Hare occupied the chair on both occasions

On Saturday evening last Mrs. Britten delivered an able and logical discourse at the Mechanic's Hall, Wreckenton, upon "Angels' Footsteps," which produced on the minds of her hearers a deep and profound impression. Mr. H Burton, of Byker, occupied the chair.

On Monday evening last this most able lady occupied the platform of the Spiritual Temple, Felling, and entertained the assembled friends and visitors with an exhaustive and instructive address upon "The Great Spiritual Dispensation. The audience were delighted. -Light, Oct. 15th.

AFFECTIONATE GEESE.—"Geese are generally spoken of as silly creatures. Few people know that they are capable of deep attachments. The historian, Pliny, for instance, refers to a philosopher named Lacydes, who had a goose which took so strong a fancy to him that it would never leave him, day or night, unless removed by force. The goose was his companion wherever he went, following him through the public streets, and always striving to be with him indoors. This constancy seemed to the philosopher to be inspired by some religious feelings; he, therefore, earefully tended his strange friend while it lived, and when it died, bestowed upon it a magnificent funeral. Many similar stories of the fidelity of geese toward men are known, but, unfortunately, they have not often been so happy in their termination.

The tale told by Bishop Stanley of the old

The tale told by Bishop Stanley of the old blind woman in Germany, who was led to church every Sunday by a gander, is wellknown; but not so are numerous other anecdotes of the love shown by these birds for human beings. Bishop Stanley, for example, relates how one of a flock of geese suddenly deserted its natural companions, and, for no apparent reason, attached itself to its master, a Cheshire farmer, and followed him every where like a dog. Through the busy streets the faithful creature followed the farmer, as well as about the form, when he hald the well as about the farm; when he held the plow, the goose merched sedately before him with firm step and head erect; turning sharply when the furrow was completed, and fixing its eyes intently upon its beloved master, as it to ask his guidance When the day's work was done the devoted bird would follow the farmer home, enter the house, and at eventide, as he set hy the far would mount his land as he sat by the fire, would mount his lap, nestle in his bosom and preen his hair with its beak, as it was wont to do its own feathers. When the farmer went shooting, still the when the farmer went shooting, still the goose would follow him, "getting over the fences," to use the man's own words, "as well as I could myself." And all this without encouragement, and, indeed, in spite of persistent discouragement from his master, who, ultimately, taking into his foolish head a superstitious fear that the bird's strange friendship foreboded ill, inhumanly killed the faithful servitor.—Christian Union. ful servitor. - Christian Union.

I have the utmost confidence in the mails. Enclose \$1 for two boxes, or \$250 postoffice order for six boxes of Celery and Chamomile pills and I will take all risk for money and goods. Dr. C. W. Benson, 106 North Eutaw street, Baltimore, Md.

The public Library of Concord, Mass., has a department for works written by persons who reside or have resided in the town, and here are to be found the works of Emerson, Hawthorne, Thoreau, Ripley, Curtis, Margaret Fuller, Channing, Elizabeth Peabody, Mrs. Horace Mann, Conway, Julian Hawthorne, Alcott, Sanborn, Dr. Harris, and two or three

Write to Mrs. Lydia E. Pinkham, 233 Western avenue, Lynn, Mass., for pamphlets relative to the curative properties of her Vegetable Compound in all female complaints.

"It seems to me that you have the longest miles here that I ever saw in my life," remarked a tourist in Ireland. "No," replied Pat, taking his pipe from his mouth, "the moile isn't long; but when they made the road, the stones gave out, so they put a mollestone every two moiles, sure."

The huge, drastic, griping, sickening pills are fast being superseded by Dr. Pierce's Purgative Pellets," Sold by druggists.

The University Presses of Cambridge and Oxford are going to bring out for England an edition of the New Testament with the Authorized and Revised Versions arranged in parallel columns. An edition on precisely this plan, it will be remembered, has been published for this country by Porter & Coates of Philadelphia, and it is said that 40,000 copies have already been sold.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

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	Council Bluffs Fast Express	12:30 p m
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:00 nm++	Night Express	16:20 a m
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12:15 p m	Accommodation	9:10 a m
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5:00 p m	Accommodation	4:40 p m
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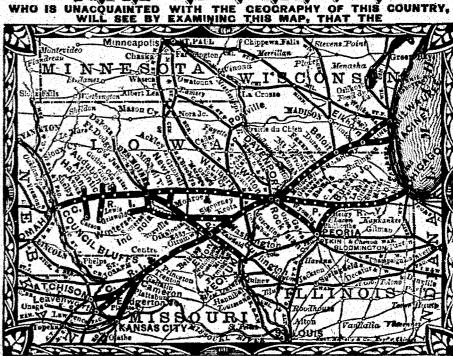
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petuate the wretched errors that have too long been in the ascendant, and Christ's resurrection has been most unwisely commented upon. The grand fact of the immortality of the soul is made difficult to understand through the insane endeavor to demonstrate the immortality of the body, for the body is taught to be the real man. The body is taught to look for life's benefactions here, and then lie housed in the tomb, tions here, and then lie housed in the tomb, to rest in idleness till, at the upspringing of Easter tide of a future resurrection, simultaneous the world over, it will bestir itself, arise from the dust, carry itself to some assigned quarter, and deposit itself in earthly fashion computibly with its unhallowed presence in the All-Father's heavenly kingdom, in spite of the words "flesh and blood cannot enter into the kingdom of God."—Spiritist in the Echo, Oct. 1.

Portents and Predictions.

BY ALEXANDER WILDER, M. D.

It has been a theme of common remark that distinguished persons often exhibit an almost superstitious belief in omens. Innumerable manuscripts have been compiled in regard to Napoleon and his star of desti ny. Cromwell, Martin Luther, Nicolo de Rienzi and Mohammed, seem to have had their presentiments, their divine monitions, their lucky and unlucky times. Smaller, more insignificant souls according to every body's measurement, have like experiences like faiths, like credulities. Worldly-wise men have written to show that these things were foundationless, were weaknesses and should not be regarded. Their words have been uttered to the wind. Human spirits are conscious that force is not an accident of matter, but the outcome of a principle of life, and that life intelligent and there fore personal; and that all objective things in the universe possess mutual relations through their common causes. Hence, the many will believe that certain indications of star, element, or occurring event, possess some peculiar reference to themselves and their fortunes. They will believe none the less because Herbert Spencer has shown that man is not a permanent soul, and Professor Draper that there is no Supreme Being. Blind as we all may be, we are conscious of knowing better, and with that assurance we grope our way hither and thither with somewhat of confidence, in

quest of the beyond. The stars peeping down upon us of nights like so many glistening eyes, always impress us that they are doing this with intelligence. All eyes have a mind behind them, and the stars seem not to be exceptions. Dreams, Paracelsus declares, foretions. Dreams, Paracelsus declares, fore-bodings, prescience, prognostications and presentiments, are the gifts of the sidereal but are not imparted to the corporeal na-ture. While not quite acknowledging im-plicit faith in such matters, we feel no free-dom to despise those who have. The elec-tric wave that tingles our nerves is part of a ring that extends to the outermost star; and if life he in and behind electricity and if life be in and behind electricity, there may be a will, or plurality of wills, off yonder among and beyond those stars, that influences our lives, actions and destinies. That which is not impossible, somewhere is.

That John Dryden foretold two deadly perils to his infant son and an ulterior fatal result, is a story often repeated and the particulars are well known. Classical scholars have read that Alexander the Macedonian, when about to enter Babylon, in order to sit on the throne of Eden and the East, was notified by astrologers that he would speedily die if he ventured to do "It is my star that leads you to prosperity and Empire," said Josephine to Na-poleon. She rather than he, was the child of destiny. Her career had been read and predicted; but his, being more worldly, had been left obscure.

We have heard somewhat of these superstitions in puted to Mr. Blaine. He, certainly, has repeatedly come near high positions of power and influence, and just at the critical period. lost them utteriv. In 1876 he was almost the candidate for President; in 1880, it seemed as though he might have been; and now, premier of the administration and the personal friend of the late President, he will almost assuredly be dismissed from public life as the sequence of events.

Mr. Garfield himself was in many respects a man of destiny. Curious predictions had been made respecting him. There was somewhat of heredity in this; his mother was of the old stock of Ballous, who once shook New England by their rugged blows at the foundations of Calvinistic theology. They were hardly men of classical learning and erudition, but men of rare spiritual force. Adin Ballou is a man of great interiorness. Nobody need wonder much about that woman in Orange, Ohio, or the son she reared. Major Bundy, one of Mr. Garfield's biographers, has recorded that she, months before the Chicago Convention of 1880, predicted to him that the people of America were going to make him President. Did her prescience go farther and discern the sad finality? Probably not; and yet Mr. Garfield seems to have been haunted by the foreboding that his election to the Presidential chair was in some form, his sentence to death. He sought to repel the nomination; he received the news of his election with a feeling of deep sadness; and even the inauguration was not free from the melancholy cloud. His wife seems to have been more outspoken. "Our home-life is at an end," she exclaimed deploringly when she learned of his nomination. Did she know or did she feel? Such a woman has the ken and faculty to read

Mr Garfield's fatalism has been several times mentioned. When he was a youth drowning in the Ohio canal and his life was preserved in a wonderful way, he accepted it as a token that there was a purpose in it which he resolved to fulfill. It is said that he believed that he would be cut off prematurely like his father, leaving his children to make their way as he had done. The father of Mr. Garfield died at thirty-three, evidently a victim to medical malpractice. He also expected to be President. It used to be the fashion for old men who visited the district schools and spoke, to tell the children of their chances to be President. Mr. Garfield, however, did not seek the office, or the nomination but apparently expected to be called out with some sort of spontaneousness when the time came. A violent death, however, was before his mental vision. His friends, with all their persuasion, were not able to make him dismiss this thought. He would say, in answer to their claims that such a belief was foolish: "It seems to me as foolish as it does to you. I do not know why it haunts me. Indeed, it is a thing that is wholly involuntary on my part, and when I try the hardest not to think of it, it haunts me most. It comes to me sometimes in the

night, when all is quiet. I think of my father, and how he died in the strength of his manhood and left my mother to care for a large family of children, and how I have always been without his assistance and advice, and then I feel it so strong upon me that the vision is in the form of a warming that I cannot treat lightly?

warning that I cannot treat lightly."

A year ago, Dr. Charles Winterburn, of
the city of New York, made an extraordinary prediction of a similar character. He was a practitioner of some merit, of Hebrew extraction, and laid some claims to astrological skill. Mr. Garfield, he said, would be elected President, but would be murdered not long afterward. I think, however, that he expressed a little indefiniteness in regard to the fatal issue, but he was unequivocal as to the assault. Dr. Winterburn has since died; and there are several of his predictions still awaiting fulfillment,

of equal probability.

There are several allusions of an astrological import in the Bible. The most expressive one, perhaps, is found in the first chapter of Genesis: "And God said, Let there be luminaries in the expanse of the sky; and let them be for portents, and for seasons, and for days and years, and to give light upon the earth; and it was so." Other places contain allusion to astral in-fluence. In modern times this would be fluence. In modern times this would be regarded as poetic imagery, but the ancients were very literal in their ideas when many consider them imaginative. Balam, the prophet of the Oracle-temple Pethor in Syria, announced a star that would destroy the sons or worshipers of Typhon. So, too, the Pæan of Deborahdeclares: "They fought from the sky; the stars in their courses fought against Sise-Ka!" In the book of Job the morning-stars are described as singing; and the prophet Isaiah denominates the King of Babylon, Hillel or Lucifer, herald of the dawn. Pythagoras, the phiherald of the dawn. Pythagoras, the philosopher, indicated the galaxy as the route of souls from the eternal to the finite world; and the spirits of men were believed to ascend after death to the stars.

In the world of causation, all operations more or less originate and are allied to-gether. It is more than probable that their symbols are placed on external occurrences in a way to indicate this peculiar relation; and if so, there must be minds that per-ceive and understand them, and perhaps also an art or science to unfold the matter. I am not very credulous, however, in the revelations which come in these unusual modes. I have an overweening dread of being deceived; and when a man professes to be umpire for me in such matters, my spiritual superior, one possessed of deeper wisdom, and the like, I turn away from him as a pretender. The numerous falsified predictions of President Garfield's recovery, uttered in séances by impersonations pro-fessing to be Horace Greeley, Henry J. Raymond, or even some one who did have interior ken, show that there is a prodigious amount of uncertainty in such things. There is some truth in the matter, but it hardly manifests itself under conditions favorable to juggling imposture. We may as well employ our own normal faculties as our main stay, without paying much heed to the cry of "Lo here!" or "Lo there!" Spiritual bondage to phenomenal display is as unwholesome as subjection to a priest. Some matters must be decided by the tribunal of priest-conscience; some may be entrusted to our faith and appreciation of the right.

New York, October, 1881.

Heredity.

To the Editor of the Religio-Philosophical Journal:

The Institute of Heredity held a convention at Wesleyan Hall, Boston, May 25th, 1881. It is claimed by this new organization that the right foundation of character can be laid only by fixing the organic ten-dencies of children in moral and physical health before birth. In the convention Mr. Loring Moody made a statement in regard to the purposes of the society, which were to do what Church and State had not done to prevent crime and disease by inculcating such sound ideas that children shall be well born both physically and morally. Dr. G. Green read a paper, saying the question to be settled is how to establish such prenatal conditions that crime and disease may be prevented. To do this generative power must be so educated that it shall not be abused.

Mr. Charles W. Gardner said his experience had caused him to arrive at the conclusion that the greatest cruelty that can practiced upon children is to pre-natally loom them to a life of crime or disease, or both. Nature, we find very gental and lovely when we live in harmony with her laws, but such gross disobedience to her teachings can but be fraught with the severest punishments.

Mr. Parker Pillsbury felt that he had found another cause worthy of his best endeavors. The principles of heredity might, in his opinion, eventually triumph over death and the grave as they now

Now, Mr. Editor, if the members of this new organization know how children can be born aright, live aright, and die aright, why have they kept the world in ignorance? Thousands of intemperate, diseased and criminal children have been born into this life during these few months. Had the parents of these children been properly instructed, much of misery, disease, crime and degredation would have been saved, and more of joy, peace and happiness been known on earth. Friends, do not keep this great light longer from the world.

In the JOURNAL of July 9th, 1881, Sara

E. Somerby, M. D., says she would have a law established to the end that incompatible marriages shall not take place, and diseased and criminal persons not be allowed to reproduce themselves. She thinks it would be better to shut persons away from the world and each other than that they should entail upon others their miserable minds and bodies. She has heard such children curse their parents. She would call upon the reformers, those that are not contented to simply whitewash and cover over mental and moral obliquities, but have an earnest and sincere desire to make the world rise to a higher position, to produce only the elements of peace and harmony, to begin all life aright. She would legislate against all producers of intemperance and crime. Now, Mr. Editor, would it not be well to know who the producers of intemperance and crime are before we legislate or attempt to shut from the world and each other these unfortunate men and women. for they are most truly unfortunate and their punishment is very great.

At present, in a small village and its near surroundings, in the State of Massachusetts, there are about eighty families. and I purpose taking intemperance only and try to show who some of the producers of intemperance are in this village. First I shall take ten families, the parents all members of the same Congregational church, all strong total abstinence; they

have thirteen sons; twelve of these young men have been intemperate. Second. Five families not members of any church, strong total abstinence, but with five sons all intemperate. Third, Ten families with sixtemperate. teen sons; fathers and sons all temperance Fourth. Four moderate drinkers with eight sons, the sons all temperance men. Fifth. Two hard drinkers, three sons strong total abstinence men. Thirty famil ies with no sons, the remaining families children young. Now, Mr. Editor, I must say that had there been peace and harmony, those seventeen intelligent young men could not have been intemperate; their parents despised the unfortunate and degraded drunkard; they never had a tender loving word or a helping hand for the filthy brutes. I, too, have heard such children curse their parents.

The ten families with sixteen sons, all temperate young men from the fact that they grew into this life under peaceful and harmonious conditions, the parents ever manifesting a tender loving sympathy for all unfortunates of whatever name or nature. The mothers of the eight sons were strong in all that brings peace and harmony to the soul life, and their offspring were like unto themselves. The mothers of the three sons were Angels of Mercy on earth. One of them I knew well; she was always kind tender loving and affectionate always kind, tender, loving and affectionate to the father of her unborn child. Under any and all conditions, she was the same sweet, tender, loving wife. Every child that grows into this life under such conditions will be temperate, peaceful, harmonious and happy through this life and enter the next more like an angel than many others. All mothers that are happy and at others. All mothers that are happy and at peace with all the world during this period, will bring to this life children that will grow to manhood and womanhood and bless the mother that gave them birth. I fully believe the character of the child is formed on the culture of the interior or soul life of the mother before birth. Who has not heard of "Ministers devils?" Who that don't know that very many of our greatest criminals, much of disease, intemperance, crime and all that is degrading, come from the so-called highest and best society. If it is possible to legislate a quiet, peaceful, happy home, and a tender loving sympathetic condition for all that are to be mothers to live in, then I say legislate quickly and in earnest, but if this cannot be done by legislation, then I say let it be done by and through the influence of kind words, tender manifestations of loving deeds, and acts of kindness, always remembering that words are like leaves, while good deeds are the

Greenfield, Mass., Oct. 24, 1881.

Where Does He Stand?

Dr. Peebles delivered a lecture on "Palestine and the Holy Land," at Hammonton, N. J., in the Presbyterian church, which if correctly reported in the *Hornet*, the local paper, is certainly a most surprising production. I do not know as I ought to say surprising in his case, for he has seemed to have been for years drifting in the direction of Christianity, and to have more and more bowed before its shrine. In this lecture he has exceeded his former efforts in that direction. An editorial in The Hornet says:

"Taking decided grounds, as Dr. Peebles did, on the story of Christ as read by one who has visited and studied the land wherein he dwelt and taught, he gave to his audience words appropriate to the place, words calculated to strengthen Christian faith, and trust in God. The meeting was opened by prayer by Rev. Mr. Perry, and closed with

With this editorial introduction, occupying a Presbyterian pulpit, with ministers to the right and ministers to the left, we ought not to be surprised if Mr. Peebles gave away the whole question, and after describing the holy country, concluded as

"Christianity with its signs, gifts and divine precepts was God's crowning religion. As a civilizing force it goes hand in hand with the Anglo Saxon language. It teaches the Fatherhood of God and the brotherhood of man. It appeals to the moral nature It subdues by love. Its symbol is the olive-branch of peace. If the teachings of Christ-Blessed are the pure in heart-blessed are the peace-makers-return good for evil,' had been practically lived by the nations of the earth, long ere this would echoing cannons have been hushed into silence, and waving banners festooned in white would have waved the wide world over."

"The lecturer further compared the gospel of Christ which says: 'I am the resurrection and the life'-'In my father's house are many mansions,'—'I go to prepare a place for you'—to the dark, dubious and dismal gospel of materialism, with no God, no heaven, and no immortality of the soul Reading some of the remarks of Col. Ingersoll over his brother's dead body, such as 'voiceless lips,' 'dreamless sleep,' 'he has passed to silent and pathetic dust,' the lecturer pronounced this the gospel of gloom, of sorrow, of darkness, of despair, of a starless night, of eternal death!"

Now, of all places in the world to study the position of Christ or Jesus, the so-called holy land has least advantages. The country is written all over with falsehoods by the hands of credulity and superstition. The "sepulchre of Christ," why, we ought to place it with Mark Twain's "tomb of Adam," and the reflections of Twain over that worthy, are parallel with those of Mr. Peebles over that of Christ. Has Mr. Peebles forgotten Spiritualism which he extolled for many years? It seems so, for he makes Christianity "God's crowning religion," and teaches Christ as "the resurrection and the life." If Christ be the resurrection and the life." urrection, then there can be no resurrection except by and through him, which comes of belief in him. This is Christianity pure and undefiled. Mr. Peebles has at last dropped the thin yell which has concealed his real sentiments, and every Spiritualist ought to be glad of it, for it is best that we know exactly the standing of those who assay to be public teachers.

A JERSEY SPIRITUALIST.

Nov. 3rd, 1881.

Petitions for Taxation of Church Property in Michigan.

To the Editor of the Religio-Philosophical Journal: The subject of the taxation of church property in Michigan is formally presented to the people of the State through the Commission now engaged in preparing a re-vision of the tax laws. A Provisional Com-mittee have prepared blank forms for peti-tion to the Legislature asking that church property be taxed, and also a short address on the question.

Any person wishing to get signers to the petition will have copies of the blank forms sent to him or her, on application to me. S. B. MCCRACKEN,

Provisional Secretary, Room 84, Seitz Block. Detroit, Nov. 5, 1881.

Lecture by Sejourner Truth-106 Years Old.

On Thursday evening, Nov. 3rd, this remarkable woman, of whose great age there is no doubt, spoke at Union Park Hall in this city, to a moderate audience, the night being cold and inclement. We give the following report of her address, but no report can do justice to her quaint and peculiar eloquence, or her singular force of expression:

She has been heard in Chicago and vicinity many times during her long span of years, but does not appear to change much. Her lecture is made up of all sorts of topics, and is of a conversational order entirely. She speaks in a loud, clear tone, and has an

extremely dramatic delivery.

The old lady commenced her lecture by saying that she wondered why she had staid in this world so long. Everything worth mentioning had come into the world since

OLDER THAN THE GOVERNMENT. She was older than this government, and older than all machinery and patents and liberty. But she believed God had given her strength and life to have her come before the people and relate the things he had allowed her to see, so that they might better appreciate his wonderful goodness. She had been robbed of every God-given right and of her children. She did not know how to read or write, and yet she now was a teacher to a generation that enjoyed all the privileges of life. Talking about the heathen, she said trey used to sell children to raise money to send preachers to the heathen. Better send them among colored people. The time would come when those people who had been robbed of their rights would stand in front of the robbers in another world. But, then, colored people were not vengeful. She had lectured against slavery for forty years before it was abolished. Tobacco was the great curse of religion. She had been asked to lecture before a lot of women not long ago in this city, and when she began to talk about tobacco the woman who was running the meeting told her to talk about temperance.

Wasn't she talking about temperance?

SLAVES TO FASHION AND TOBACCO. Men could not give up tobacco, nor women give up fashion for Jesus, and nowadays the sinners were all mixed up with the rest, although there were not many saints for them to mix with. She would like to have all the city there to hear her. She couldn't get inspiration so that she could speak be-fore such a handful of people. God was in us, and we in him. Could God be in a man full of tobacco-smoke? The devil was the one who liked smoke, but not God. She had heard people talk a good deal about hell. People made their own hell. She didn't like to talk about her slave life. She was born a slave on the Hudson River, and was owned by a Low Dutch family-Hollanders, and she was a young woman be-fore she knew anything about the English language. When she was going to be sold the first time her name was Belle Hardenberg, and her mammy told her to look up at the moon and stars because they would shine on them both when they were separated. She asked what made them shine, and her mammy told her it was God. That was the first time she ever heard about God. Then she was sold to Mr. Lee, and then to Mr. Scriber, and then to Mr. Scriber, and then bere jell their Mr. Von Wagner, and she bore jall their names. She was freed in 1817 when the aw. freeing all slaves over forty in New York, was passed. Then she asked the Lord to give her a name of her own as she didn't have any master, and she thought of Sojourner, and then she prayed for a name with a handle to it. "Deed I did, chillins. I kep saying, 'O, God, give me a name with a handle to it.'" Finally it came

her last Master, and God was Truth and he had named her after him. The old lady talked for a full hour and a half, and when she concluded did not seem at all exhausted, although she had been standing on her feet all the time.

all at once, and it was Sojourner Truth. She wondered for a long time why it should

be this name, and at last she knew God was

"Henry Ward Beecher as an Editor."

The Christian Union announces the farewell of Mr. Beecher as its editor, many duties forbidding his acting longer in that capacity. Lyman Abbott who has done a good deal of work in the office as associate, now takes Mr. Beecher's place as leading editor. He is a Congregational clergyman and a well known and able writer, of what may be called; the liberal orthodox school. He has an editorial on Mr. Beecher as an editor from which we quote:

"He took up journalism over forty years ago as-heaven save the mark!-a recreation; studying agriculture and horticulture in Loudon's Cyclopedia, and editing the first successful agricultural journal in the United States, the "Western Farmer and Gardener," at Indianapolis, as a pastime, to rest and recuperate after exhausive and continuous preaching. Even then the hu-manities of farm life were as marked a feature of his work as his pictorial power. He cared much for men and boys and little for hogs and hominy; a novelty in Indiana agriculture in those days.

Soon after his coming East, in 1847, the New York Independent was born—a child of the battle field—and he at once accepted a place on the list of special contributors and was editor for a brief time. The nation was at white heat; so the writer. His methods of editorial composition were as peculiarly his own as are his methods of pulpit preparation. Mr. Beecher came to the office somewhere about the time his manuscript was expected; sometimes bolling over with excitement, sometimes bubbling over with humor. He sat and talked of anything and everything but the business before him, till the printer's devil made his final and imperative demand for copy. Then he caught up his pen, turned to the nearest desk, shut himself up in his shell as impenetrably as if he were a turtle and drove his pen across the paper as if it and drove his pen across the paper as if it were a House printing machine, and he were an electric battery. He threw off the pages as he wrote them, left the boy to pick them up and carry them off to the compositor's room, and, the work done, was off, leaving some one else to read proof, correct errors and supply omissions. But what he wrote in a heat and at a sitting went like a ball from a minnie rifle, from one end of the land to the other.

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