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

VOL. XXXIII.

CHICAGO, FEBRUARY 24, 1883.

No. 26

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

CONTENTS.

FIRST PAGE,—Evolution of Astronomy.—A Lecture Delivered at the Grand Opera House, Chicago, by Prof. H. D. Garri

SECOND PAGE.—Clairvoyance; or, the Auto-Neetic Action of the Mind. The Power of Truth. Jonathan M. Roberts again Indicted. Miscellancous Advertisemente.

THIRD PAGE.—Woman and the Household. Book Reviews Magazines for February not before Mentioned. Miscel FOURTH PAGE.—Special Notices. Notice to Subscribers

"Sons of Gorillas or Sons of God?" Cook on Zollner Future Probation. Fawning Hindoos. The "13 Club. Mesmerism. General Notes.

Fiven Page.—Lyman C. Howe at 55 South Ada Street. Specia Notices. Miscellaneous Advertisements.

SIETH PAGE,-Castles or Hovels? Letter from W. Van Waters. Brooklyn (N. Y.) Spiritual Fraternity. Stuart Cumberland. Catholic Hostility to Schools. Casts of Spirit Hands, Elder Mose Kite,—His Hair Breadth Escapes from Seen and Unseen Foes. None but Christians Shall Trade in Holy Pictures. Miscellaneous Advertise

SEVENTH PAGE.-A Girl who Spelis Words Backwards. Daily Variations in Stature. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Mis-

FIGHTH PAGE Current Items. Answers to Important Ques tions Through the Mediumship of W. J. Colville, in Chica go, Iil., During October, 1882. Release of Earth-bound Spirite. Science and Art. Miscellaneous Advertisoments.

EVOLUTION OF ASTRONOMY.

A Lecture Delivered at the Grand Opera House, Chicago, by Prof. H. D. Garrison.

(Reported for the Religio-Philosophical Journal.)

This was the first of a series of Sunday afternoon lectures upon the subject of Evolution and its bearing upon Revelation and Theology. Prof. Garrison said:

LADIES AND GENTLEMEN.—No one can be

surprised at the fact that men in the infancy of the human race with undisciplined minds without experience and without instruments fell into the gravest errors in respect to the form, size and position of the earth and heavenly bodies. When these primitive men saw the sun, moon and stars rise in the east and move majestically over head to the west they could not doubt that these apparent movements were real and not delusive. When they saw that the earth in every direction, was practically flat, they could not doubt that it was really so. When they found that by traveling in almost any direction they came to an impassable body of water, they could not resist the conclusion that the earth is surrounded by an impassable ocean When they saw rain, snow and hail fall in small instalments from the sky, they concluded that there must be somewhere up there great storehouses of these materials When they saw the heavenly bodies perform their journeys across the sky, they reasoned that those bodies, however small they might be, must still possess some weight and therefore must require a substantial support; and when they saw that on every side the sky apparently rests upon the earth, they naturally concluded that the sky was a great dome or hemisphere of some kind of transparent material upon which these bodies moved. Chaldeans, Assyrians, Chinese, Hindoos Greeks, Romans, Egyptians, and Jews, despite all of their sybils, oracles and revelations were alike ignorant of the true order of the universe, and very naturally all ar-rived at substantially the same erroneous conclusions. All believed the earth to be the centre of the universe and, by far, the largest body in existence. No one doubted that the earth was flat and surrounded by impassable oceans. All agreed that the sky was solid and comparatively close to the earth. All thought that the home of the supreme God, or gods, as the case might be, was on the top of the solid sky. All believed the sun, moon and stars to be either creatures who might go forward or backward and shine or not, as they pleased, or that they were small torches or lamps which might be extinguished and relighted again. Every nation concluded that its own sacred city was located at the centre of the earth which was thought by the Assyrians to be at Babylon, by the Hindoos at the Mt. Moro, by the Greeks at Mt. Olympus, by the Egyptians at Thebes, and by the Jews at Jerusalem. Even now in the Church of the Holy Sepulchre at Jerusalem, every visitor is shown a little brass disc set in the floor with a cross upon it to mark the spot deemed by the Christian fathers the centre of the earth, All believed implicitly that hail, snow, rain and dew fell from heaven. No one thought of denying that meteors and thunderbolts were hurled from heaven by an angry God. All believed that comets were the signs of great calamities; and finally, all coincided with Moses in the opinion that the sun, moon and stars were for signs, as well as

Some believed that the sun was extinguished or, as it were, drowned by setting in the ocean every evening. Indeed all familiar with the briny deep had seen it plunge into the water many times and there were not wanting those who declared they had heard it hiss upon entering the water, while others had seen it relighted in the morning. Many believed the stars were lighted up every evening like street lamps. The Milky Way was thought by some to be an old path followed by the sun, while others thought it was due to some carclessness in lighting up the stars by which some of the "divine petroleum" from the stars, or from the great celestial supply tank which, perhaps, had leaked, was ignited. But the most ingenious leaked, was ignited. But the most ingenious theory of the Milky Way was, that in making the vault of heaven God had made it in two pieces or sections and in putting these together was unable to get a good joint and hence through the crack there streamed a little light from heaven.

The theory that heaven is highly illuminated was held by nearly all primitive peoples and is still an orthodox conception, but as we now believe that light only emanates

is we now believe that light only emanates from highly heated bodies, it would not probably be deemed strictly orthodox to inter that because God is luminous he is white hot. The ancients, however, were not troubled by any undulatory theory. They regarded light as a white shining sort of matter sent down from heaven to, form the day and which after remaining its appointed time, returned, giving place to darkness. These substances might be mixed and again separated and darkness, especially, might become so dense as to be felt or cut. This was the theory of Moses, according to which there was no difficulty in having a few or many days and nights before the sun and moon and stars were created. These bodies certainly gave some light, but their principal office Moses believed to be governing or ruling over the days and nights and seasons, and at the same time serving as signs of coming events. Some of the Christian fathers maintained the same views. They said, we can all see that the earth is lighted up before the sun appears, and that it remains light for some time after it has disappeared, while therefore the sun gives increased glory to the day, it is evident that most of the light comes from heaven.

But in almost every country and every age some one accounted at the time as a heathen and a heretic, suspected that the prevailing opinions were incorrect and, in many cases, suggested nearly the true order of the universe. Thus Thales, 600 years B. C., record ed his belief that the earth is round, and that the moon shines by reflected light; and 500 B. C., Plato in his old age stated his conviction that the sun is the real center of the solar system and regretted that he had not arrived at this conclusion earlier in life. About the same time the eminent philosopher, Pythagoras, taught the same doctrine and amplified it into many details which still stand as truths. Diogenes from his tub at Athens, about 400 B. C., asserted that the sun was larger than Mt. Olympus, then re-garded as the abode of the gods by the Greeks. Of course Diogenes was promptly accused by the priests of that time of heresy and blasphemy and as the result was condemned to death, but finally escaped with only the penalty of banishment. I can imagine one of those old priests with long flowing gown and longer face portraying to the Greek fathers the dangerous effect of such hereti-cal doctrines upon the morals of the youth, and I can also imagine that that old priest like some modern ones, was more influenced by fear of a decline in the faith in the gods and with it a decline in his respectability and salary, than by any great concern about he public morals.

Three centuries B. C. Aristarchus, a Greek scholar, announced his belief that the sun is of immense size and the true center of the universe. For this discovery he was rewarded by an accusation of heresy and proper punishment by the priesthood of his time.

In our day, there are some who believe, or effect to believe, that Moses and the Prophets were not only excellent geologists, but first class astronomers as well. Now, I am will ing to accord to those old patriarchs all the honor and credit to which they are possibly entitled, but if there is a single hint or intimation in the Bible, from Genesis to Revelations, that any of the sacred writers had any conception of the true nature of our solar system, I have never seen it. On the contrary every allusion to the subject is in language opposed to the truth as we know it. More than Brother Talmage or Joseph Cook, do I regret that our Bible is wonderfully out of harmony with nearly all modern develop-ments in science. I regret this fact because in consequence of it, many will hold science in less esteem while many more will attach less importance to the sterling moral maxims which do exist in almost every chapter of the Bible, on the theory that if the inspired writers knew so little of nature they were not probably better posted in other matters It would give me great pleasure to be able to verify and confirm the truthfulness and accuracy of every allusion to nature through out the Bible. In my youthful days I thought this could be done, and I labored hard to do it. In that endeavor I found that it is impossible to harmonize the Bible and science. The generous wine of modern science cannot be contained in the old bottles of Judaism.

But the good, true and beautiful moral rules

and maxims which adorn almost every chap-

ter and sometimes sparkle in every verse of

of associated errors. The true brilliancy of the diamond is not visible until the incrustation of dirt is removed. I thoroughly believe that the moral teaching of the Bible would be respected and revered a hundred fold more if it were freed from the errors and rubbish with which it is now surrounded. But we are told by many good but timid people to proceed slowly, to break the news gently, that the people are not yet prepared for the full truth. But I have no fear as to the result. Christendom has had the experiment of more than 1,500 years of pure and solid Bible government, during which time the authority of the church was absolute from the throne down to the fireside; not a ray of science illumined that long night during which to doubt was to die; and now, when we wish to allude to this time we call it, when speaking mildly, the "Dark Ages," but when we wish to describe it graphically and truthfully, we say it was the age of universal hell on earth. We have now had a little more than one hundred years of partial freedom in science, and as the result the earth now blossoms with health, wealth, liberty and

happiness.
I will not say that all of those who thought themselves inspired in olden times were dishonest in their belief. I will not say that all the inspirational mediums of to-day are dishonest; but I do say that whenever a revelation, be it ancient or modern, foreign or domestic, will not stand the most rigid scrutiny and investigation, the probabilities are that it is strictly of human origin. Honest doubt is the bosom friend of science, but unfortunately ignorant people seldom doubt, happiness. fortunately ignorant people seldom doubt. and very ignorant people, never. As it is with ignorant minds to-day, so it was with the wisest in the infancy of the race. In those old days it was not considered in any degree absurd to represent a star or all the stars as falling to the earth. In one of Daniel's dreams, he saw the horn of a goat grow so long that it knocked down several stars from heaven, and the goat stamped upon them as if they had been lightning bugs. We now know that although light moves so rap-idly as to go around our globe 8 times in a tion, an angry God knits his brow-the SINGIO Second. It would still require over 1-2 years to reach us from the nearest star, and from six to twenty-five years to come from those next at hand. Therefore, in order to brace up Daniel's reputation as an astronomer, we must believe that he dreamed of a goat with a horn so long that, had it been luminous at the point, the light from it would not have reached the eyes of the goat

during its life. There was in those old times no element of absurdity in stating that a star moved before certain men as a guide, but now since we know that every star is a white hot sun, the statement appears just as absurd as it would be to say that a Kansas grasshopper in moving from one blade of grass to another, was guided by a prairie fire sent for that

special purpose. Job saw nothing ridiculous in his idea that the stars might be locked up in chambers like birds, nor did John the revelator, see aught absurd in his tancy that the stars might fall to the earth like figs from a tree mightily shaken, or that a great dragon might by a whisk of his tail sweep one-third

of all the stars into the sea. The ability to move has always excited in the human mind the notion of life and intelligence. In accordance with these ideas the sun and moon and, to some extent, the stars have been thought to be gods and worshiped as such, or at least have been regarded as creatures of some kind, by primitive man in every country. Although the worship of the sun and moon was prohibited by the Mosaic code, this prohibition by no means implied that the Jews did not regard them as gods. The true reason they did not worship them it seems, was that these gods showered their favors on others as well as upon the Jews who were a jealous people and would have the whole love and attention of the god they served. Nevertheless, it is certain that many, if not all, the sacred writers regarded those bodies as intelligent creatures; and despite the Mosaic law, when Josiah ascended the throne of David, he found the worship of the sun well established in the temple of

In accordance with those ideas, we find that the prophet Habakkuk, referring to the sun and moon, says that upon one occasion they stood still, but that upon seeing Jehovah with his bow and arrows and glittering spear they went forward. It is as if they had struck for more pay or less work, but upon seeing this mighty chief of police, declared the strike off and resumed duty. The prophet Amos told the naughty Jews that unless they mended their ways, Jehovah would order the sun to go down at noon, and Job declared that in certain contingencies the Lord would command it not to rise at all, and would sea up the stars. Solomon said, "the sun ariseth and setteth and hasteneth back to the place where he arose." Now I submit that no formula of words could have been employed so as to more positively establish the ignorance of Solomon on this subject.

In two different books of the Bible, it is stated that upon the request of Isaiah the sun moved backwards ten degrees as measured upon the sun-dial of Ahaz. Of course Ahaz was accounted a heathen at the time, or he would not have had a sun-dial around. For what purpose was this superb miracle wrought? Was it for the conversion of the teeming millions of men? Such a miracle performed now at the request of a clergyman ter and sometimes sparkle in every verse of would convert all the infidels in Christendom. the Bible will not be injured by the exposition | Let it be tried and, if the shadow on the sun-

dial moves the wrong way, and the fact is attested by astronomers of this age, you will see Ingersoll and Haeckel and Huxley and all the minor infidels in prayer as often as you now do the most devout deacons; because such an experiment would demonstrate that prayer is a real force in nature, and not a mere waste of time and breath with the only possible result of raising up in the mind groundless hopes. What object then was to be attained by this stupendous miracle? It was performed to assure Hezekiah of the magnificently sublime truth that a poultice of figs would cause a boil on the king to come to a head and open, as a nice boil should do! Truly miracles were cheap in those days although they are very scarce now.

But if anything more is wanting to show with certainty the astronomical ignorance of the inspired historians, Joshua has supplied the evidence. He states that in obedience to his command the sun and moon stood still for about the space of a day to enable him to kill a lot of better men than were the Jews at that time; and that the Lord even then, killed more of them by throwing down hail stones from heaven than did the Jews with all their moonlight and daylight. Now I suppose that we have as good a right as Milton to form mental pictures of occurrences in heaven. On this occasion we may imagine that as Jehovah was sitting on his expensive throne listening to the eternal flattery and music of the saints, he heard the cry of a special favorite on earth. Was Joshua sick unto death? Were his wife and children, with hundreds of other poor creatures in a burning building with no possible means of escape except by miracle? Were they being torn from his bosom to be sold into slavery? Was Joshua at the martyr's stake kill a lot of better men than were the Jews slavery? Was Joshua at the martyr's stake with the fagots of persecution all ablaze about him? No. Such circumstances have never yet evoked a miracle from Jehovah. Joshua was in mental anguish because the night was coming on and some men who were fighting for their homes and their families were likely to escape with their nusic is nushed—and then the heavens rev erberate and echo the divine commands. Gabriel, put the brakes on the sun and moon for about the space of a day." "Michael, open the ice house and bring me a big basket full of extra large hailstones." "Here, saints and angels, every one of you, pelt those heathen rascals, and for once in your life be careful that you do not hit my friends as well as my foes." This account was accepted as literally true alike by Jews and Christians from the time it was written until the revelation

of the telescope demonstrated it to be impossible and absurd. Then the clergy with that reverence for truth and fairness in argument for which the cloth is becoming distinguished, told us that it was not the sun but the earth which stood still, and that Joshua was perfectly well aware of this fact but was unable to explain it to the Jews Well, let us see if that explanation, even if admitted, would solve the difficulty. We all know the surface of the earth, with its waters and cities and its mantle of air, is moving from west to east at about the rate of 1,000 miles per hour, or thirty times as rapidly as as an ordinary railway train. When we consider the size of the earth, it is evident that it would not be an easy matter to "stop her." but it she were suddenly stopped, it is plain that her waters and every other movable thing would go right on at the old rate of motion. In short, everything on the surface of the earth, including Joshua and his army would, in an instant go to the "demnition bow-

Other persons have suggested that this wonderful phenomenon which, by the way, was not noticed by any other people on the earth, was not caused by stopping the motion of either the sun or the earth, but by the refraction of light by our atmosphere, and that while Joshua was well aware of this fact, he was unable to explain it satisfactorily. Now, it is true that the atmosphere so bends the rays of light from the sun that we see that orb for the space of about two minutes after it would otherwise be invisible. If it was near sundown when Joshua gave this command, and he would never have thought of such a thing in the morning, and if the earth maintained her ordinary rate of rotation, Joshua would, in a few hours, have been carried to the opposite side of the earth from the sun whose light would have been obliged to follow him around like the hoops on a beer barrel. Such an explanation is just as absurd and impossible as either of the others, and is, moreover, wholly unwarranted by the text. No. if we must believe the miracle, we must accept Joshua's astronomy, in which case there is no difficulty at all and not much miracle.

The ideas entertained by our ancestors and by the Jews and other semi-civilized peoples in regard to the form, size and motions of the earth were as far from the truth as were their notions of the sun, moon and stars. The texts in which the earth is referred to as immovably fixed upon solid foundations, or upon pillars are numerous throughout the Bible to a tedious extent, and the opinion that heaven is but a short distance above the earth is supported by every sentence in the Bible bearing upon that subject. Rain, hail, snow, frost, clouds, light and darkness were all dispatched from the great heavenly storehouses. Food, veritable angel's food, right from the heavenly kitchen, was showered down upon the famished Jews. Fire and brimstone were squirted down as occasion required. Men called up to heaven: Jehovah

and his angels shouted down. Men went up and his angels shouted down. Men went up in various ways and various beings from heaven came down. In fact, the two worlds were on terms of close intimacy until the telescope came and revealed to us that where we had supposed a solid glass like firmament with the mansions of bliss resting upon it, there is nothing at all.

If the inspired writers and, for that matter Christian fathers and our own forefathers.

Christian fathers and our own forefathers, were perfectly sure of anything in this world. it was that the earth is flat, with the excep-tion of some small elevations in the way of hills and mountains. Isaiah would never have declared that the lifting up of an ensign upon a high mountain and the blowing of a trumpet could, or would call together the faithful from the four corners of the earth, if he had not supposed it to be flat and to have four corners. Even Christ must have thought the earth flat and of small area or he would not have attempted to view all he would not have attempted to view all of its kingdoms from what Matthew calls an exceedingly high mountain, but which in fact was a very small one. This is not strange because that good man, although an acute observer, was probably not very well educated and was certainly not a great traveler; but it is very astonishing that the devil, who is usually represented as an adept in all the sciences and withal as a most intrepid and untiring explorer, should not have known better. It is worthy of note in this connection, however, that deities and devils always in the same devils always the same d know just as much as the people who invent them, and no more.

[At this point in the lecture a series of views illustrative of old systems of astronomy and cosmogony were introduced and explained. But as the remarks relating to them would be unintelligible without the aid of

would be unintelligible without the aid of the views, they are omitted. After presenting and explaining the system of Copernicus, the lecturer continued as follows: It was well for Copernicus that he died in a few days after the publication of his book, for had he lived long enough to permit it, there can be no doubt that the vengeance of the church would have been visited upon him, as it was in later times upon Bruno and Galileo. As it was the church burned his book and heaped such ignominy upon his name as lay in their power. In its main features the doctrine of Copernicus has stood the test of time, and has resisted the combined assaults of all the religions of the world. Hindoos and Mohammedans, Catholics and Protestants were a unit in opposition to Copernicus, just as at a later period all were in harmony in their opposition to the truths of geology, and just as all are now in league in opposition to the doctrine of evolution. Luther and Melancthon, Calvin and Bacon were as hostile as the Pope of Rome to the doctrine of Copernicus. More than fifty years after the publication of the true theory of astronomy and more than eighty years after Magellan had actually sailed around the globe, Bruno, for teaching the rotundity of the earth and the probable existence of other worlds than ours, was burned to death by slow fire, in one of the public squares in Rome, almost under the shadow of St. Peter's and the Vatican. This brave man, after having been driven from England, Germany, Switzerland and France was finally hunted down in Venice, and after eight years of solitary confinement, during which time he was not allowed a book or scrap of paper, was condemned to death by the holy inquisition. On hearing his sentence he told the conclave of Bishops that they had more to fear from that sentence than he, a prophecy better fulfilled than any ever uttered, for to this day the robes of the church reek with the blood and gore of that murdered man; nor will his memory ever be completely avenged until science is taught from every pulpit in Christendom and the Vatican and St. Peter's are converted into a museum of Natural History.

So far as religious zeal and bigotry have been able to prevent it, science has never had a home or house of refuge on this earth, and would not be tolerated now, but for the fact that the church, from its inherent weakness, has decomposed into about 300 sects which exhaust themselves in their battles with each other, and therefore have no strength left with which to repress the sturdy steps of science. But although science is thus permitted to exist, it has never been forgiven for looking through and through the heaven of revelation and finding nothing there. It has never been pardoned for pry-ing a flat earth out of the Bible, spiked down, as it was, by hundreds of texts; nor has it been forgiven for proving that that earth is hundred of millions of years old, instead of a few thousands. Science has never been forgiven for proving that man, proud, imperious, egotistic man, who but yesterday flattered himself that he was the very image of his creator and the very darling of creation, and that but for him the universe would have had no existence, is in fact infinitesimally small and almost infinitely insignificant in nature.

The church which but a few years since, was so proud and imperious, so aggressive and so infallible, is to-day a retreating host, forcibly illustrating her own maxim that "Ignorance is the mother of faith." She has been compelled to abandon her system of sacred chronology with all its minutize of days and dates, running back to the very morning of creation, and now in her confusion hardly dares to say when any event hap-pened, or even whether it happened at all. Science has demolished her firmament and

captured her heaven with all its stores of Continued on Eighth Page.

Clairvoyance; or, the Auto-Noetic Action of the Mind.

BY GEORGE WYLD, M. D., IN PSYCHOLOGICAL REVIEW.

Dr. Gregory and other careful writers on clairvoyance have always distinguished be-tween that form of clairvoyance called thought-reading, and that which may be called direct clairvoyance, or the power which the psychic has of seeing when blind-folded independently of the knowledge of folded, independently of the knowledge of

those present. But although careful observers have made this distinction, yet I find that a large proportion of the cases published in various journals and books have not recognized this distinction, and, moreover, that the majority of cases thus recorded might come under the

category of thought-reading.
All those, therefore, who desire that mesmeric and other occult phenomena should be recorded not only with the most scrupulous attention to exactness, but with careful discrimination, must feel much indebted to Professor Barrett, Mr. Gurney, and Mr. Myers, for their excellent report on thoughtreading, as recorded in the first part of the proceedings of the Psychical Research So-

term clairvoyance is French, and means clear-seeing, but it appears to me to be an inadequate term, because it might signify clear optical vision or clear mental vision, whereas what is signified by the term is the power which certain individuals possess of seeing external objects under circumstances which render the sight of these objects impossible to physical optics. In short, by clairvayance we mean the nower which by clairvoyance we mean the power which the *mind* has of seeing or knowing thoughts and physical conditions and objects hidden from or beyond the reach of the physical senses; and if the existence of this faculty can be established, we arrive at a demonstration that man has a power within his body as yet unrecognized by physical science—a power which is called soul or mindseeing, and for the description of such a power the term might be auto-noeticy or psychoscopy.

Many cases of clairvoyance occur when the psychic is apparently in his or her normal condition—with the eyes open and the mind apparently normal. I say apparently normal, because I believe that in clairvoyance there is always an abnormal condition; but most cases of clairvoyance occur when the psychic is in a condition more or less of entrancement; by which is meant, a condition when the body can sometimes be cut, and the limbs amputated without any sensation of pain—a condition which might be expressed in the words of Paul, as being 'dead in the flesh, but alive in the spirit."

I regard mind-reading as the most com-mon form of clairvoyance, and the capability of seeing the contents of closed boxes or envelopes as the most rare form, because, as I believe, the faculty is generally connected more or less with the known, or, it may be, the unknown sympathy of human beings; and hence the clairvoyant diagnosis of hidden disease is much more common than the seeing of inanimate objects inside inanimate envelopes or boxes.

There are almost innumerable cases of clairvoyance recorded in books and periodicals, and notably in Dr. Gregory's book on Mesmerism, and in the volumes of the Zoist and the Spiritual Magazine, but the instances I shall present for consideration have been gathered either from my own experience or from the records of my personal friends. I have selected these in preference to cases from books; partly because those which are published are open already for inspection, but chiefly because instances occarring within one's own experience, or that of personal friends, are brought before the mind with more detail and intensity, and are capable of more thorough investigation; and in order to increase confidence, I have, where no objections were made, given names and addresses.

I first became acquainted with mesmerism and clairvoyance in Edinburgh in 1839, when my late friend, Mr. Dove, who subsequently became sub-editor of the Builder newspaper, was engaged in mesmeric ex-

Mr. Dove was not only the most powerful mesmerizer I have ever seen, but he was also a man of extraordinary originality of mind, and his experiments and his philosophy founded on these experiments, excited much interest in the mind of George Combe, but especially in the mind of my friend, Robert Chambers, and in three distinguished men connected with the University of Edinburgh, namely, Sir William Hamilton, Bart., Professor of Logic, Dr. Gregory, afterwards Pro-fessor of Chemistry, and Dr., afterwards Sir James Simpson, Bart., the celebrated originator of anæsthetics as used in the labors of child-bed. I mention Dr. Simpson, because notwithstanding some adverse remarks in his writings, he himself informed me in 1851 that he believed in the phenomena of mesmerism.

The name of Sir James Simpson is also introduced here because it is, I believe, in great part owing to the discovery and use of anæsthetics that mesmerism fell a good deal into neglect, as compared with the excitement created, by the wonderful successes of Dr. Esdaile's Mesmeric Hospital in Calcutta in 1845; and indeed, I remember the celebrated surgeon, Mr. Liston, upon the discovery of the use of anæsthetics, congratulating his confreres that there would now be ne further use for what he was pleased to call, the mesmeric humbug.

Of late, however, the interest in mesmerism has greatly revived, for one reason, because it is found to be intimately connected with spiritualistic phenomena.

In attempting to analyze and classify cases of clairvoyance, they appear to me to arrange themselves in the following order:

 Thought-reading.
 Brain reading of forgotten or absent thoughts. 3. Seeing bodily diseases, as if the body

were transparent. 4. Psychometry as described by Professor Denton, namely, the knowledge the psychic obtains by a clue, such as a lock of the hair of some absent person, or some portion of a

5. Seeing objects secreted in boxes or envelopes, or otherwise hidden or unknown to any one present.

6. Travelling clairvoyance, or seeing things at a distance beyond physical vision. Seeing future events. Entrancement and clairvoyance, as pro-

duced by the use of anæsthetics. 1. Thought-reading. I have said that the facts recorded in the paper on "Thought-reading," as drawn up by the Psychical Research Committee, present an overwhelming these things beforehed testimony to the evidence of such a faculty, and when we find at page twenty-seven of that report that the odds against the hypothesis of coincidence in certain experiments

as recorded, are upwards of 140 millions to 1. may we not say that the testimony amounts to a demonstration?

It is not necessary, therefore, that I should attempt to strengthen this testimony, but I may be permitted to give one additional illustration of thought-reading of a particularly interesting and illustrative character. as follows:

A young lady, who has suffered much inconvenience as a thought-reader from her childhood, and who is intimately known to some of the members of the Psychical Society, having been lately called upon at a public institution to pass an examination in harmony, had a lesson set her on the black board, her own teacher being present. The solution of the problem was much beyond her ability, but her teacher, anxiously desiring that his pupil should succeed, but having no knowledge of her thought-reading powers, harmonized the passage in a complicated form in his own mind, when, much to his surprise, immediately the young lady took up the chalk and note for note wrote down on the black board the harmony as it existed in his own mind.

existed in his own mind.

This, I think it will be admitted, is not only a striking, but a very interesting illustration of the faculty of thought-reading; and, in estimating the force of this instance, it must be remembered that the mother, the teacher, and the pupil all assert that the exercise accomplished was much beyond the normal capabilities of the young lady. Does this case not suggest that successful pass examinations may sometimes in part be the examinations may sometimes in part be the

result of brain-picking?
2. Brain-reading. This differs from thought-reading in this, that the thoughtreader desires you to think strongly of the subject to be read, but the brain-reader often not only reads the thoughts which are at the time absent from your mind, but he often reads thoughts which you have not only forgotten, but the existence of which you deny, until subsequently they are recalled to your

Brain-reading is often met with when you experiment with sensitives either in the dark or in the light, and on these occasions facts which have long been absent from your memory are often recalled by the sensitive. In this place I may also mention that when you experiment with sensitives in absolute darkness, you may frequently obtain evidence of clairvoyance; for at your request any minute point on the hands or face will be immediately touched, and with the same rapidity and exactness as if you were in full light.

Further, with regard to darkness, it is well known to those who experiment with clairvoyants, that they are not so successful if the eye bandages are to some extent diaphanous as they are when the bandages

produce absolute darkness. This fact may perhaps not appear so incredible if we reflect, that when we attempt to think deeply, we often not only close the eyes, but we render the darkness greater by pressing the fingers against the eye-balls. While on this subject, I may observe that habitual clairvoyants become, it has appeared to me, liable to a deterioration of the evesight beyond the average of human beings; but this is a subject requiring further observation.

As an instance of brain-reading, I may mention that on the 25th November I ex-perimented with Mr. Hopcroft, 47 Tavistock Crescent, Westbourne Park, and having entranced him, I presented him with twelve playing-cards enclosed in twelve envelopes, and asked him if he could name the cards. This he entirely failed to do, but he at once envelopes by yourself—they were placed there by a lady; a tall, rather stout lady about fifty years of age. She has been in Devonshire, and you were not in the room when she placed them in the envelopes—you went out of the room in order that you might say you had no hand in it."

All this was exactly true, and there was no one in the room but myself and the psychic. It was not thought-reading, for my thoughts were all in the direction that the sensitive should name the cards.

I then presented him with an iron ring which I always take with me when I attend scances, and he at once said. "You take this ring to scances. You often visit a medium quite near your house. She is not a professional; she takes no money; she is married to a gentleman, and their people are fighting people; one is Cap—Cap—Captain J—J—James." He did not mention the lady's father, but he was also a fighting person, namely, General S---. I do not think this was thought-reading, for my thought and wish were that he should give me some ideas as to my experiences with the iron

Four years ago Miss Tilly, of 36 St. Mary's Terrace, Paddington, was entranced in the presence of an epileptic, my desire being if possible to arrive at the brain or spinal cause of the disease; but, instead of reading my thought, the clairvoyant said, "All I can see is that this illness has some connection with a horse," the fact being that the fits began after the lady had fallen with her horse in Rotten Row.

On another occasion I asked Miss Tilly to examine the condition of my internal organs, when she replied, "All your organs are sound, but you injure your digestion by fast-eating," and then she exclaimed, her mother being present. "O, mother, this man takes a potato in his mouth and gives it one squeeze and swallows it!" This description, I am sorry to say, was quite correct; but no such stuff was in my thoughts.

When Home came to London in 1855, I was one of the first to sit with him. He became entranced, and said, "I see Isabella," and then began to mimic a peculiar habit that lady had—a habit I have never seen in any other woman. Then he said, "I see Thomas, on which I replied, "I think that must be a mistake; I never knew any one of that name who is now in the Spirit-world;" but he answered, "Yes; you have known him, and in a day or two you will remember him," which I did. These seem to me instances of brain-reading, although there is another ex-planation. Both Isabella and Thomas had been dead for years, and Home could not have known anything about them.

The skeptic might reply, "Home might safely make a guess at so common a name as Thomas." True; but he could not so as Thomas." safely insist on the name after I denied all knowledge of it, nor so safely predict that in a day or two I should femember the name.

Three years ago I called on Mr. Wilson, 103 Caledonian Road, when he said, "This morning you had a giddy fit; you also have a pain in your kidney, and you have a child ill in bed." He told me nothing else, and these three statements were perfectly correct. He could not possibly have known these things beforehand, and his information was not from thought-reading, as my object in visiting him took my thoughts in

[TO BE CONTINUED.]

The Power of Truth.

To the Editor of the Religio-Philosophical Journal:

All honor to the noble men who bow to the All honor to the noble men who bow to the power of truth and reason! All honor to the noble men who have the courage of their convictions! Bigotry and superstition act potently upon ignorance and moral cowardise. Emancipation from mental slavery is a grand achievement. It commands public respect, and is sure to win public approval. It gives to the victor consciousness of increased manhood. It is self-assertion in the highest and noblest sense. It opens a field for the investigator of truth which he can explore untrammeled. It permits him to seek truth wherever it is to be found. It removes all wherever it is to be found. It removes all limitations, and restores the full use of all the faculties. It assures the best results of their employment. It gives to the investigator a sense of independence and freedom. It assists him to realize that he has a personal identity, and is not merely a small, irresponsible fraction of some organized superstition. How exhibitanting the utterances of a soul thus emancipated. Its joyous enthusiasm is conclusive evidence of the crushing weight under which it had struggled. It is evidence of a veritable new birth: an exaltation; a mental and spiritual unfoldment and growth. It is an example worthy of all imitation.

One of the best illustrations of the power of truth to lift from the soul the dense fog in which it had been engulfed by the bigotry and superstition of the dark ages, is the re-cent "restoration to Christianity" of the Rev. S. D. Bowker, a Baptist clergyman of Kansas City. His letter to the Kansas City Journal, published in your last issue, has the genuine ring of the true metal. It gives forth no uncertain sound. It is the utter-ance of a soul which has struggled long and manfully for emancipation, and having achieved it, feels conscious of having won a great victory. It is a most powerful and un-answerable attack upon the strongholds of church bigotry and superstition. It gives the matured results of an intelligent and laborious investigation of "both sides of the various questions." His conclusions are largely in the nature of a judicial decision. declared after a full examination and careful consideration of all the testimony. In my judgment, no intelligent man who investigates these questions honestly and thoroughly, with the sole intent and desire to ascertain the real truth, can reach any other conclusions. If one-tenth part of the labor and study of the educated men of the last two centuries had been so directed, there would not now be a single church in existence based on the dogmas of the orthodox church. The corner stone of all the mental and moral slavery enforced by that church, is the mythical dogma of the "fall of man." Upon this absurdity rest all the "systems" invented as escapes from the consequences supposed to have followed this overwhelming calamity.
I admire the temper of Dr. Bowker towards

his still erring ministerial brethren. He lets a part of them down easily. It is undoubtedly true that many devout and conscientious young men, brought up under the ministrations and influence of the orthodox pulpits, enter the so-called theological schools, for the laudable purpose of acquir-ing only the "truth as it is in Jesus." By reason of their immaturity they are peculiarly susceptible to the instructions there given. Like young robins, they open their mouths and unsuspectingly take whatever is dropped into them. Their studies are largely limited to the dogmas of their particular sect; and the standard of achievement and success prescribed for them, is their ability to give the greatest number of the standard arguments for the existence of these dogmas. Well crammed with the formulas and shibboleths of their sect, supplied with a few volumes of approved sermons, and of the "standards" of the seet, and with a "license" in their gripsack duly authorizing and em powering them to instruct the sinful world not in the great truths which underlie the present and future life of man, but only in the dogmas of their particular section of the great organized superstition, they go out into some country town to fullfil the mission to which they are consecrated. (?) Their sources of information and growth are now increased by a weekly denominational paper. They have little if any access to the great thoughts that are stirring the very founda-tions of all religious beliefs and opinions, and would scarcely dare to hospitably entertain them, lest they should prove disturbing elements. Naturally they keep on in the narrow rut in which they were set when first put in motion. If perchance some dis-turbing thought should find temporary lodgment in their simple hearts, the "bread and butter" argument is all-powerful to suppress

it. Poor souls. But what of the men of education, the scholars of the churches, inhabitants of large cities where access is easy to all the best and most advanced thought and culture of the world? What of the Professors in the theological schools, men selected for their sup-posed learning, whose highest duty it should be to teach "the truth, the whole truth and nothing but the truth?" Is ignorance assignable as an excuse for any of these? Have they not ample opportunity to investigate both sides, all sides, of the various questions arising in their daily work? Do they do it: If they do, do they give to the young students under their charge the full, the honest, the best results of such investigations? Do the learned divines of the city pulpits declare to their congregations, in all sincerity and honesty, the best results of their investigations of "both sides?"

May the Father in heaven and the good angels hasten the time when the pulpits and the Professors' chairs shall, in the fulfill-ment of their highest and noblest duty and mission, ignore the "bread and butter" argument and motive, and give to their hearers the ripest, the fullest, the broadest results of their honest investigations; hasten the time when these shall investigate truth for its own sake, and have the moral courage to follow wherever it may lead them. When that time comes the pulpit will have secured the confidence and respect of the pews SANFORD B. PERRY.

Chicago, Feb. 10th. In the cure of severe coughs, weak lungs, spitting of blood, and the early stages of Consumption, Dr. Pierce's "Golden Medical Discovery" has astonished the medical faculty. While it cures the severest coughs, it strengthens the system and purifies the blood. By

druggists, The best government is not that which renders the individual happiest, but that which renders the greatest number happy.

Needless Misery. Many people miserably drag themselves about with failing strength feeling that they are sinking into their graves when Parker's Ginger Tonic would begin with the first dose, to bring vitality and strength back to them. Jonathan M. Roberts again Indicted.

To the Editor of the Religio-Philosophical Journal:

I would inform you that I have received word from Philadelphia that the grand jury in the case of the Commonwealth rs. Jonath an M. Roberts returned a true bill of indictment. I was the complainant on libels contained in Mind and Matter issues of May 7th and Dec. 3rd, 1881, both of which were unprovoked and unwarranted attacks on my integrity in business matters, and which were pub lished after the two suits; one criminal, the other civil, had been commenced against him. Those two suits were forced upon me by his refusal to seek evidence and do me justice. which will be seen by the letter which I wrote to him before resorting to the courts, and his answer, as follows:

Jonathan M. Roberts, Esq.— DEAR SIR: In the issue of Mind and Matter of May 15th, 1880, and in previous editions of that paper, of which you are the publisher and editor, I have been assailed in an unjust

In the Banner of Light of Feb. 1st, '79 and March 8th, '79, there was published a true and detailed statement of the occurrences at both of the exposures of Alfred James, medium of your city. For the truth of all my statements you could have had, and can now obtain, the most convincing proofs. You thought proper to visit Brooklyn for the avowed purpose of getting at bottom facts, and although you received the evidence of the truthfulness of my statement as to the first expose, you thought it best to investigate no further than the interrogation of Mr. and Mrs. S. B. Nichols, and whose statements you thought proper to make light of, instead of seeking further confirmation. It seems to be your forte to distort all communications, as I suppose you will this. I feel it is time your untruthful accusations should cease. Any person not knowing all the circumstances after reading the repeated innuendos and misrepresenta-tions in your paper, would be likely to be-lieve me guilty of all your charges against me and others, by my continued silence, which has ceased to be a virtue.

Now I desire and challenge you in the cause of truth and justice, to have delegated a gentleman of known integrity, honesty of purpose, discrimination and candor, to visit me in Brooklyn, whom I will entertain, to thoroughly investigate the whole matter. can give him the name and address of nearly all those who were present at the expose in Brooklyn, as well as those in Philadelphia, and such other information as he may desire to further his investigation. If such gentle-man sustains your charges, I will abide the result and forever hold my peace, but if, on the contrary, he decides your accusations are not proven, I shall expect you to retract in as public a manner as you have accused. On the other hand, if you refuse to accede to the above proposition I shall feel obliged to take such steps as the law will allow, in defence of myself from your repeated slanders.

Brooklyn, May 22nd, 1880. WM. R. TICE. EXTRACTS FROM J. M. ROBERTS'S REPLY TO THE ABOVE LETTER.

713 Sansom St., May 25th, 33.
"I insist upon the truthfulness of all I have published regarding you, and do not feel that I have anything more to do with you. If you feel that you have more to do with me, I can not say I would wrome to the with me, I can only say I would suggest that you should hurry it up. I certainly shall not act on the ab surd suggestion you make about a further investigation of your conduct, and I have

nothing to retract.
"In regard to the legal proceedings you threaten, they will have no influence on my course whatever. I know what I have a legal and moral right to do, and am prepared to accept any consequences which my actions involve. I wonder you should have spent your time in sending me the letter to which

this is a reply, for you ought to have known me well enough to know that I do not scare worth a cent. "Awaiting any action, you may see fit to take, I am yours, J. M. ROBERTS. The last straw that broke the camel's back and forced me to resort to law again, was contained in Mind and Matter of Nov. 4th, 1882, in which he says: "It is false that a mask was found upon the person of Mrs. Jen-nie Holmes at the house of W. R. Tice. We

have in our possession the written statement made by those who were present on the oc-casion referred to, and who were the friends of Mr. Tice, that show that statement to be false. If any one wants to bring the matter up at this time, and have the facts known, all they have to do is to make a counter-statement of the facts; we stand ready to prove that allegation false and inexcusable." It will be remembered that Mr. Roberts was tried by the Commonwealth on the charge of criminal libel in the early part of April last, when to save himself from the penalty which was a fine of one thousand dollars and one year's imprisonment, one or both, at the discretion of the court, he attered his plea of not guilty to that of guilty, by the advice of his counsel, and judgment was suspended. He was required to give bonds and make a retraction. The result as he termed it was published in Mind and Matter, April 8th, and was a justification of himself rather than a retraction. During the trial I gave testimony under oath in the presence and hearing of Mr. Roberts, and a whole court room full of listeners, many of whom were my friends, that there was found concealed under Mrs. Jennie Holmes a mask at my house when personating Katy King in June, 1877, and which was shown in court. On reading the statement in Mind and Matter of Nov. 4th, 1882, contradicting what I had stated before the jury in court under oath and in his presence and hearing and the challenge it contained, I could only regard it as a charge of my having committed perjury. I at once de-termined to give him the opportunity of proving his assertions before a court and jury. It will be observed that out of self-respect I am again forced to resort to the law for yindication, notwithstanding I have been obliged to spend so much time and money heretofore. The civil suit had not been reached in November when the last action was commenced. He has instructed his lawyer to apply for a new trial, which will be argued in March, and if a new trial is denied him, to carry it to the Supreme Court. It will be seen so far that I have not received the vindication generally supposed. You will please pardon me for intruding my personal matters on your attention; believing your readers would like to learn the present status of the case is my excuse. Yours fraternally,

Brooklyn, N. Y., Feb. 8th, 1883.

Horsford's Acid Phosphate IN SICK HEADACHE.

DR. N. S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and diminished vitality.'

We have received Gregory's annual illustrated retail catalogue, for 1883, of warranted seeds, vegetables, flowers and grain, grown and sold by James J. H. Gregory, Marblehead, Mass. It containt valuable interesting and will be cant by J. H. Gregory. formation and will be sent by J. J. H. Gregory free to any one sending him their ad-

The Highest Rank.

Made from harmless materials and adapted to the needs of fading and falling hair. Parker's Hair Balsam has taken the highest rank as an elegant and reliable hair restor-

The years write their records on human hearts as they do on trees, inner circles of growth which no eye can see.

Truth is Mighty.

When Dr. Pierce, of Buffalo, N. Y., announced that his "Favorite Prescription" would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic local treatment. But the mighty truth gradually became acknowledged. Thousands of ladies employed the "Favorite Prescription," and were speedily cured. By druggists.

The man who is in the wrong uses hard words and soft arguments, while the man who is in the right uses soft words and hard arguments.

At Weeksville, Montana, seven desperadoes were lately hung by a Vigilance Committee. It seemed to have had a good effect.

Charles Cobb, lately hung in Kansas, was led astray by reading the exploits of Jesso

Rev. Father Wilds. EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

Massachusetts Supreme Court, writes as follows:

"78 E. 54th St., New York, May 16, 1882.

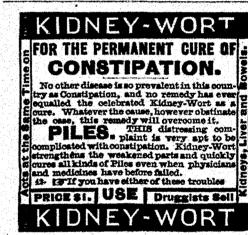
Messes J. C Aver & Co., dentlemen:
Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal caugh; my appetite was poor, and my system a good deal run down. Knowing the value of Aver's Sarsaparilla, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skind disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent stronger, and I attribute these results to the use of the Sarsaparilla, which I recommend with all confidence as the best blood medicine over devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good.

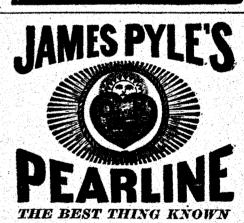
Yours respectfully,

AYER'S SARSAPARILLA

Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrafulous Diseases, Eruptions of the Skin, Rheumatism, Catarrh, General Deblity, and all disorders resulting from poor or corrupted blood and a low state of the system.

PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.





Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK. 32 24 34 22rmeow

ESSAYS AND LECTURES.

By B. F. UNDERWOOD.

This volume contains some of the auther's best Lectures comprising the following: Influence of Christianity on Civil ization, Christianity and Materialism, Paine the Political and Religious Reformer, The Authority of the Bible, etc., etc. Cloth. Price, \$1.00; postage, 8 cents. For sale, wholesale and retail, by the Religio-Philosophical Poblishing House, Chicago.

JUDGE WAITE'S HISTORY

THE CHRISTIAN RELIGION

TO. A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete expose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work over published.

Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents.

For sale, wholesale and retail, by the RELIGIO PHILOSOPPE CAL PUBLISHING HOUSE, Chicago.

Woman and the Kousehold.

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

THE TWO GATES.

Open the East Gate now. And let the day come in. The day with unstained brow, Untouched by care or sin. For her we watch and wait. Wait with the birds and dew; Open the Eastern Gate, And let the daylight through,

Uplift thy daily toil With brain all fresh and clear, Strong hands that have no soil, And hearts untouched by fear, Marching unto thy noon, Marching unto thy rest— When shadows lengthen, soon Comes calm and peaceful rest.

Open the Western Gate, And let the daylight go In pomp of royal state, In rose and amber giow.
It is so late, so late,
The birds sing sweet and low open the Western Gate, And let the daylight go.

Lay down thy daily toil. Glad of thy labor done, Glad of the night's assoil, Glad of thy wages won; With hearts that fondly wait, With grateful hearts aglow, Pray at the Western Gate And let the daylight go.

Pray at the Eastern Gate For all the day can ask; Pray at the Western Gate, Holding thy finished task. It waxeth late, so late, The night falls cold and gray; But through Life's Western Gate
Dawns Life's Eternal Day.

--Mary A. Barr, in London Baptist.

OCCUPATIONS FOR WOMEN.

Lilian Whiting, one of the staff of the Boscon Traveler, writes in this way of electrical engineering for women:

"It is not a work requiring physical force, but, instead, good mathematical and scientific training and keen abilities, to both of which must be superadded, of course, the special education of the electrician. There are, at present, but four schools where this special education can be obtained, at Paris, London, Tokio (Japan,) and New York, where colleges of electrical engineering will be opened. It is situated near the medical colleges. Elec-trical engineering can be learned in one-half of the time given to the study of law or medicine. Great fortunes have already been made in its pursuit. The enormous extension of the telegraph, the telephone, the electric light, and, as will be, the electrical railway to all parts of the world, creates a great demand for skilled electricians."

They are also beginning to act as commercial agents. The wholesale millinery firm of Hochstetter Bros., Cleveland, Ohio, has since January, put four saleswomen of the road, with most gratifying results. It is said that the expenses they contract are one-half less than those of the gentlemen previously employed by the firm, and their receipts

The Christian Union affirms that there are women dentists besides those spoken of in Philadelphia, and continues: Mrs. E. Jones Young has been engaged in the practice of lentistry for over twenty years in New Haven, Conn. She says that Mrs. D. Bullock of Hartford, was a very skillful dentist, and could make a plate of teeth as quickly and as well as any dentist. In addition to the other lady dentist in Philadelphia referred to, Mrs. Dr. Lizzie E. Pepper, there was one lady operator in Chicago. Mrs. Anna Riley was also engaged in dental business in Ohio. Queen Victoria has a lady dentist attached to her court. Mrs. Dr. Ruby E. Clifford, and there is a lady dentist in Vienna-Mrs. Dr. Anna Van Daenming-who has three lady assistants at work in the laboratory, and whose own time is taken up in operative dentistry. It was reported that her practice was worth the comfortable

sum of \$12,000 per annum. WOMEN'S INSURANCE COMPANY.

A number of women in New York City have organized a corporation under the name of "Women's Mutual Insurance and Accident Company." The application for its charter was signed by a number of the Judges of the Supreme Court, and the Superintendent of Insurance regards the association with much favor. Mrs. Elizabeth B. Phelps is President, whose name will be remembered as one of the leading spirits of the suffrage movement when the Revolution enunciated its bold truths within her house—the same which has now witnessed the inception of this new company. Mary Putnam Jacobi is one of the staff of medical advisers.

Mrs. Phelps declares that the company is started because "all the old and high priced insurance companies in the full tide of prosperity discriminate very unfavorably against women, and none of them will insure them on the same terms which they willingly offer to and urge upon men, rates and excluding causes both being higher and more exacting, while statistics show the death rate nearly

WOMEN AMONG MUSICAL INSTRUMENT MAKERS.

An exchange vouches for the following: Some of the workmen in Deacon Estey's organ works at Brattleborough, Vt., complained to him that he employed women in the manufactory who had not the strength or skill for their duties, and pointed to the organs into which women's work had gone, which they demonstrated to be failures, and finally told the deacon they could no longer be employed in a factory which countenanced such frauds. Whereupon the proprietor, who had borne with them long, replied, "You will be paid off, and may leave. While you were out, I selected the pieces of machinery made by the women, and placed them upon your work-benches, putting your work in their place, and the organs you have condemned are your own, and those you have praised are the work of women."

WOMEN IN FARMING.

On an article by W. H. Bishop, in Harper, upon Southern California, is an account of gardening and farming facilities for women. He says: In the central colony (near Fresno) a comfortable estate is owned by four spinsters of San Francisco, who are school teachers by occupation. They have combined in the purchase of eighty acres. One of them lives on the place and manages it. The others contribute from their earnings, or did until it arrived upon a paying basis, the needed money for its proper development. They come and pass their vacations, only, at present, but look forward to their property as their ultimate retreat. The idea seems both a praiseworthy new departure in the direction of woman's emancipation and a charming enterprise in itself. The experiences of the manager would, if written out, be inter-

esting and instructive. There was an open piano in the pleasant cottage interior and late books and magazines were scattered about. It was a bit of refined civilization dropped down into the very midst of the des-

Four farm hands—Chinamen—were employed on the place. The eighty acres were divided into vineyard, orchard and alfala patches. One half was devoted to the vine-yard. Its product thus turned, not into wine,

but into raisins."

F. H. North writes in the Century concerning "A new profession for women," which is simply nursing. That has always been their vocation, only now they have opportunity, for the first time, for thorough training. BELLEVILE TRAINING HOSPITAL.

In 1873 was founded the Bellevue Training School, through the instrumentality of the State Charity Aid Association, composed of sixty visitors to public institutions, chiefly ladies. They visited Bellevue Hospital, East 26th street, in New York City, and found 900 patients, most of them in want, many in distress. The hired nurses drugged their patients with morphine and drank their stimulants. Inspired by the example of Florence Nightingale, the founder of the modern system of nursing, they began the task of reforming the abuses of the hospital. At first they met opposition from physicians who have since become so friendly as, in some cases-to refuse to perform surgical operations with, out the presence of a nurse from Bellevue Training School. Clergymen, also, thought it was not a proper place for ladies to visit."

The school was started by voluntary subscription a competent woman was secured

scription, a competent woman was secured for matron, and from that time to this, it has steadily increased in numbers and usefulness. The illustrations of the school and hospital are excellent, as well as the whole tone of the article.

Mrs. W. H. Osborn erected a large and handsome building for the use of the school. The pupils study from text books, and attend a course of lectures, besides having the care of the patients. Upon the completion of their labors and passing a satisfactory examination, the nurses, furnished with proper dip-lomas, begin their careers. Some are called to superintend State and city hospitals, others seek private practice, while many other kind hearts among them devote their days to the sick poor. The value of their work is seen in tenement houses, in teaching mothers how to cook proper food, keep their rooms and clothing tidy, as well as the care of their sick families.

Institutions like this have been started, or are to be started, in many other States and cities. Not until women are on the Board of Charities with full power to act, nay, more, until woman's spiritual insight, love of purity and sympathy or into all partiers of civil ty and sympathy go into all portions of civil life with efficacious power to heal and uplift, there will be wrongs at the very foundation of social order.

WOMEN IN PUBLISHING HOUSES. In the publisher's notice of the Century, he states: The clerical work of this office is, for the most part, performed by young women, who have proven their ability to master the details of a large and somewhat intricate business. Of these, one performs the duties of a paying-teller or cashier. Another is receiving-teller and opens the letters, which, in the business season, frequently number a thousand a day. The varied correspondence of the office is also carried on partly by the aid of a stenographer, who is a

A woman also has command of the innumerable clerical details of the Art Department. Another looks after the exchange list, which includes nearly 3,000 newspapers and other publications. Two keep the subscription books, and have others to help them during the busy season."

The editor of St. Nicholas is also a woman,

Mary Mapes Dodge, a daughter of Professor Mapes, well known to the liberal public a few years ago.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo SOPHICAL JOURNAL.1

THE CAUSE OF VARIATION, by M. M. Curtis. Cloth, 115 pages. Published by the Author at Marshall, Minn.

Tyndall has somewhere said that "imagination is the mightiest instrument of the physical discoverer," and, certainly, the author of the present volume has no deficit in this respect. Bounded by a close adherence to known facts, and held to a strict accountability for its assumptions, imagination is of immense advantage in the explanation of involved phenomena; but, permitted to run riot it is as dangerous as its judicious use is useful. No man should attempt to present an original theory without canvassing its possible shortcomings. No man can do this until he has faithfully compared it with other theories upon the same subject. A keen intellect, such as our author seems to possess, when isolated from other keen minds, curses itself by barren speculations. Darwin's pre-eminence consisted in the fact that he candidly weighed all other theories, and saw the weakness of his own.

The central effort of the volume is to prove that effort or labor is the cause of variation. Quite an array of facts are brought to establish this theory. That the mysterious physiological phenomena of fecundity and sterlity are in some way correlated with labor, has, I think, been pretty fairly established by the author. Darwin has not dealt with this problem. He simply recognized the fact of variation and proceeded to show how variations could be freasured and perpetuated. Our author seems to misconceive Darwin. He places him in the false position of contending for variation only in certain directions, whereas Darwin held that Nature is varying continuously in all directions Excess produces struggle. The best adapted are picked. This adaptitude is conditioned not by the factor of struggle alone, but an infinitude of environing relations. Those relations sometimes cause the extinction of whole species, after supremacy, in a physical point of view has been gained. The tendency to lose productive vitality, found in a condition of abundance and ease, may likewise be a cause. Our author seems to think it the sole cause. But poor environments and excessive struggle will as certainly extinguish a race, as a certain proportion of labor will benefit it. The great truth our author calls attention to, and which he finds coextensive with all life, is the fact that labor is beneficial and that "Unless ye labor ye shall perish." His application of this truth to our present social conditions is very good and renders the volume in spite of sundry theoretical defects, well worthy a dispassion-

ate and careful perusal. We are disposed to criticise the scientific,

or, rather, metaphysical speculations in end in view no amount of wind tossing could which the volume abounds. The difference give it a power of motion. The nervous and between a scientific theory and that false metaphysical system now known as metempirics, is this: Science keeps its entities within the region of experience; metempiries multiplies these to suit its fancy. Our author is grievously addicted this wandering. The forms of energy, heat, light, sound, etc., are transformed into so many separate entities in his hands, and intelligence is sent racing from system to system as a distinct thing, and endowed with powers and qualities ad infinitum, as he proceeds and needs them. Such reasoning has made metaphysics a mock and a bye-word among men. Instead of being a substantial ally to science, by thus twisting every series of external relations into actual being, it is a positive impediment. The author should see that in-telligence is not an entity, but the phenomena of an entity. Phenomena and relations of things are given persisting existence. The old-fashioned metaphysicians made meta-physics barren and turned the very name into a synonym for nonsense, by transforming every mental concept into an external thing. True metaphysics can scarcely have a decent hearing to-day in certain scientific quarters, owing to the uncurbed flightiness

of its advocates in times past.

The dualism, currently held, between mind and matter, has been the misleading factor that has prevented our author from enunciating more distinctly the great truth, that all being is alive. Throughout the volume an adumbration of this truth is discernible. His endowment of all matter with "uncon-scious intelligence" is a leaning in the right direction, but his words betray much haziness of thought. Unconscious intelligence is no intelligence at all. Maudsley and Car-penter use some such a phrase, but with the meaning of mechanically applied intelligence. A steam engine is the unconscious embodiment of intelligence. With this meaning the words "unconscious intelligence" may be allowed, but in any other sense it is simply the association of contradictory terms, and is about as luminous as a round square. Infelligence to be intelligent must be conscious. An unconscious object cannot be intelligent. We may, however, limit the direction of consciousness, and find a being conscious in one direction though unconscious in another. Every intelligence is thus limited. Our effort is continually directed to expand the scope of our consciousness. All around us lies a universe of untold beauty which we can inferentially and reasonably claim to be, without being conscious of the mode of its being. A conscious atom, apart from an organism, may be more circumscribed in its consciousness than us, and still be conscious in the direction of its less complex feeling. Stated thus, we have a clear perception of why some of the lower organisms respond to certain irritants and not toothers. It may be even questioned whether in their, to us, lower relations, these apparently unconscious things, do not compass as much diversity of feeling as ourselves.

All our experience points to matter as the basis of mind. Intelligence apart from matter has never been experienced. To experience being at all it must come to us in terms of matter. A psychological analysis, how-ever, discovers that the matter we know is only the effect in consciousness of some unknown cause. This knowledge instructs us not to limit existence to the immediately sensed. .But matter is the indispensable symbol for all relational concepts. Force young woman, as are also the general clerks in and matter are different phases of the unthe Century and St. Nicholas editorial offices. known cause. They are not two entities, but phenomenal resultants of the one entity. Individually, I have elsewhere contended that this entity is neither more nor less than a persisting feeling of self-being, and that matter is the symbol of this persisting mind. If this is the case, intelligence and matter must travel together. They can never be detached, because matter is the eternal symbol of the being of "intelligence." As intelligence inheres or adheres to its symbolmatter-so does force. There is no such thing as an entitive force traveling from body to body any more than there is an entitive shadow. It is all an illusive appearance. Modes of relationship travel, but force abides by its own atomic centre. If any thing passed from one body to another, action and reaction could not be equal and opposite. An atom can resist or push back with a power that perfectly balances omnipotent energy. The fallacy of a racing force has been supplanted by the equal fallacy of a racing intelligence by our author. And here ts grotesqueness becomes apparent. Instance the following:

"When a person draws a lucifer match across a rough surface the intelligence in the preparation on the end of the wood, becomes highly excited, and passing into the wood, this in turn abandons its structure and assumes the form of heat. Heat, then, is simply structureless intelligence."

The match is here endowed with intelli gence as a whole, instead of in its parts, as it likely is. That it does not act intelligently as a whole is patent to observation. The power of spontaneous activity is our only test of life. A match has no such power. The atoms composing it have this power, as the readjustment, after friction, distinctly proves. When "the intelligence in the pre-paration on the end of the wood" "abandons its structure," how are we going to explain the formation of the new structure? All chemical resultants have definite and invariable forms; are these without intelligence? If one symmetrical and constant form can be built without intelligence, why not all? If form and intelligence go to gether, then there can be no "abandonment" of structure going on. The heat is simply a mode of sensation betokening some new relationship in the conscious centres composing the match. These centres do not cooperate as a unit; hence, it begets confusion to talk of the match as a living thing, or as pervaded by a unitary intelligence. This confusion creeps out in a great many places throughout the volume. Our author speaks of plants as if possessed by a guiding individual intelligence. He says:

"Before a plant could be expected to make voluntary movement it would have to be made familiar with motion through many generations. It would be bent, and bowed and tossed about by the wind," etc.

By this means, he thinks, it would eventually learn to move. From the plant he evolves animal life. The best authorities are of the opinion that the animal and vegetable are diverging bifurcations from a more primitive stem. Neither are evolved from the other, any more than man is the descendant of a monkey. Consciousness is the real of which motion is the symbol. All matter has the power of spontaneous motion, but all matter has not this power as a body. That is conditioned by the nature and extent of organization. It is a co-operative power, and could only be brought about by slow degrees, through an adaptation that gave one individual a guiding supremacy over the rest. Unless organized with this

give it a power of motion. The nervous and cellular connections would be wanting, and no will could supply this defect. The struc-ture would have to be organized de novo, before it could ever be made conscious of the forced motion of its mass. I have no more idea that a plant feels the motion of its leaves, or stem, when tossed by the wind than that I am conscious of the motion of the earth. Some resultant is most likely in consciousness, but so remote from its cause, that the two cannot be identified together. We know so little about the laws of mind that speculation is largely a groping in the

That "law" may not be mechanical necessity is probable, but to call all law "imaginary" as our author does, is, I think, overstepping the mark. "The idea of law in connection with phenomena is a mere supposition, and is inferred from a seeming uniformity" we are told. The uniformity is not "seeming" but real—not inferred, but certain, Law is uniformity, and not the mandate of anybody or anything. It is the expression of that community of Nature that binds every soul to a uniformity of behavior under identical conditions. It demonstrates the essential sameness of being. It is not a legislative enactment that reason sees the propriety of conforming to, but the very nature of being itself.

The law of gravitation may yet be shown to be a spontaneous though universal tendency of intelligence; but however divested of mechanical necessity, or however explained we can never cease to regard it as a law. "Water, wood and even minerals rise from the earth in direct violation of the supposed law," we are told. So far from this being the case, they rise in obedience to the law. The law is "directly as the mass," and when the mass of any substance becomes expanded by heat its specific gravity is diminished. Hence, matter of greater specific gravity, in obedience to the law of attraction crowds this more rarefied matter upwards to such a point as establishes an equilibrium between contending forces. Minerals and wood fibres are borne upward by the wind, or by being attached to the light downy fibres always found floating in the atmosphere. But neither wood nor water rises above the atmosphere. When we know more of the mental states of matter, we may be enabled to explain "specific gravity" as it is in the nouemenal or mind world.

If, instead of advancing the untenable theory that intelligence is something apart from matter, our author had contented himself by giving every atom a conscious being his numerous illustrations would be very pertinent, and even his singular ideas of olsession have found some confirmation. As the work stands, while I cannot help but admire the originality of its speculations, and the labor shown in the collection of facts, it cannot be commended as scientific. Too much play has been given to the imagination too much assumed without warrant. Even the truth of the benefit derived from effort is carried to excess. We may make great effort to keep awake at times but cannot succeed. We have no power of will to quit the body as is assumed. When a person is compelled by physical force to go anywhere, the author of-

fers us this vagary as an explanation:
"In that ease the intelligence inherent in the forms of his captors would invade his structure with a sufficient amount of intelligence to control the inferior intelligences, and the creative intelligence rather than abandon the structure might accompany

When a weak or sickly person over-exerts himself and insensibility supervenes the old explanation of "abandoned effort" is offered as the cause. Scientific men would explain that the patient was anemic. The blood in the brain was needed to repair the waste of tissue which the extra labor had occasioned, and when thus withdrawn unconsciousness always results. No effort could prevent it, any more than effort could prevent death. The individual is a colony of conscious beings. All are making effort to fill their wants. We are compelled to sleep because other portions of the body besides the brain are making an effort to gain pabulum or heat, and withdraw the blood therefrom.

Notwithstanding this adverse criticism, I will cheerfully allow, there is much in the book of a solid and enduring nature, and worthy of careful thought. Even its fanciful flights are so novel as to be thoroughly interesting, and its final chapters on education, religion and communities full of suggestive truth. D. ECCLES.

Magazines for February not before Mentioned.

ANDREWS' BAZAR. (W. R. Andrews, New York.) A'Monthly Magazine of Fashion, Literature, Art and Society Matters.

THE FLORAL CABINET (Published at No. 22 Vesey St., New York.) Anaillustrated Magazine for ladies containing hints and suggestions that will be found of service in iloraculture.

BABYLAND. (D. Lothrop & Co., Boston.) This is devoted to short stories and pretty pictures for the interest and amusement of the little folks.

**" Help yourself and others will help you." But don't fail to use Kidney-Wort for all liver, kidney and bowel complaints, piles, costiveness, etc. The demand of the people for an easier method of preparing Kidney-Wort has induced the proprietors, the well known wholesale druggists, Wells, Richard-son & Co., of Burlington, Vt., to prepare it for sale in liquid form as well as in dry form.

Any coward can fight a battle when he is sure of winning lt; but give me the man who has the pluck to fight when he is not sure of

A torpid liver, a stomach out of order, digestive apparatus weak, and the brain in consequence of these disorders, over sensitive to exertion or to any unusual circumstance, and the formula for a "crank" is complete Ayer's Pills will rouse up the liver, regulate the functions of the stomach and bowels, the tired brain will be relieved, and the head resume its wonted level.

Mr. J. Fayrer in Nature makes the state ment that since 1870 from 150,000 to 200,000 human beings have been destroyed in India from venomous snake bites.

Childhood, Manhood, and Hoary Age exclaim in unison, "Rehold the Conaueror."

Duning a brief visit to the ancient town of Warwick, E. L. recently, our agent extended his trip to the southeastern extremity of the town, to look about among the wonderful improvements which have been made in the appearance of Warwick Neck during a comparatively brief period, and while conversing on this subject with Col. Benjamin S. HAZARD, the popular proprietor of the Warwick Neck Hotel he learned that the greater part of the handsome summer residences had been erected inside of a dozen years; and he also learned that Col. Hazard had been a great sufferer from a chronic disease of the Kidneys and Bladder over lifteen years, the most painful form of it being a stoppage or relention of the urine, which was so very severe at times as to disable him for his accustomed work, and even confine him to the bed, when a surgeon's assistance would be required to relieve him. He was being doctored a large part of the time but could get no permanent relief. At times his sufferings were terrible from sharp, cutting pains through the Kidneys and Bladder; and he had suffered to long and so severely that he had become discouraged of getting well again, especially as the doctor stated that it was doubtful if a man of his age, with such a complicated disease of long standing could be cured. But last summer, when he was suffering intensely from one of these attacks, a gentleman who was boarding at his hotel, urged and persuaded him to try a bottle of Hunt's Remedy, as he had known of some wonderfu cures effected by it.

Mr. Hazard says he had no faith in it, but consented reluctantly to try it; and after taking it only two days, the intenso pains and aches had disappeared, and he commenced to gain strength rapidly, and in less than a week was attending to his accustomed work, and has never had a return of the pains. Mr. Huzard is over seventy years of age, and on the 25th of Nov., 1882 when our agent met him, although it was a very cold and blustering day, he was in the field with his team at work pulling and loading turnips, as hale and hearts a man as you could wish for, whereas last August he was un. able to stand up to oversee the work then going on in this same field.

Henr's Revery had given him health and strength again, and he recommends it to his relatives and friends several of whom are now taking it, as he considers it a most excellent medicine for all diseases of Kidneys or Bladder.

W. S. OSGOOD. M. F. RIGGLE.

OSGOOD & RIGGLE, LAWYERS.

12 and 13 Times Building, 179 Washington Street. CHICAGO.

T PAYS to sell our Hand Rubber Stamps. Follyamer & Co., Cleveland, O.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not receipes) that net 46.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. J. D. Henre, P. C. Box 127 Builalo, N. Y. 33 24 34 8 cow

INVESTORS get full information about our 7 per cent, from mort-

14. marcon leaned; not a deliar lest J. B. Watkins & Co-Lawrence, Karsus, and 14. Broadway, New York.

33 16 34 2

PAYSONS INDELIBLE INK.

32 10 34 Seew

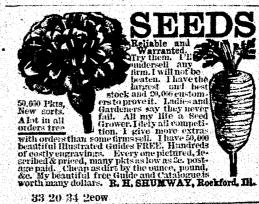
33 6 34 14eow GATARRH Consumption. Asthma, Bronchitis, Deafness Pamphlet, FREE. Address Dr. M. W. Cask. 1821 Arch Street, Philada, Pa. Carbolate of Tar Inhalants.

30 CARD 12 LARGE FREE with the Peoples' Magazine. Only 50 cents a year. \$47 A MOMTH and board for AGENTS. Send for with all the chromos. Money returned if not satisfiwan an incensuss. Money returned if not satisfi-ed. PEOPLES MAGAZINE, Philadelphia, Pa. 33 24 34 4 cow

ROSES office. 5 splendid varieties, your choice, all labeled, for \$1; 12 for \$2; 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$6; 100 for \$13; We CIVE a Handsome Present of choice and valuable ROSES free with every order. Our NEW CUIDE, a complete Treatise on the Rose They elegantin illustrated—freeto all.

THE DINCEE & CONARD CO.
Rose Growers, West Grove, Chester Co., Pa.

33 24 34 16eow



GRATEFUL-COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beyerage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by koeping ourselves well fortified with pure blood and a properly nour ished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold in tins only (15th and 1b), labeled

JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND. 32 22 34 20 cow

VITAL MAGNETISM THE LIFE-FOUNTAIN

By E. D. BABRITT.

Being an answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price, 25 cents. N. B.—Those buying the Health Manual will not need this little Volume, as it is incorporated in the former. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sherldan's paddition Pow-res are also-tiely pure and annensely value. Note-tiely pure and the says that the says the says that the says that the says that the says that the says ers are absoeverywhere, or sent by mail for eight letter-stamps. I. S. JOHNSON & CO., Boston, Mass.

Zeligio-Zhilosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAG

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50 6 months,.....\$1.25 SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send cheeks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second élass matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility 83 to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, February 24, 1883.

NOTICE TO SUBSCRIBERS.

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

"Sons of Gorillas or Sons of God?"

Thus queries Mr. Talmage triumphantly, as if the answer to the question must for ever settle the question of evolution. But the hosts of those who have accepted evolution in some of its numerous phases, are not likely to be much disturbed at the crucial test he offers. Science cannot descend to notice a sneer. We do not propose to argue the question of either the fact or the law of evolution just now; we have other matter on hand. Startled for an instant by the tremendous antithesis the unscientific theologian so loudly shouted, we want to see what startled us, and examine whether there is any real difference between sons of Gorillas and sons of God.

It is indispensable in discussing this that we settle with some degree of clearness what is God's relation to the human and the animal races on this and other planets. Does God give life to all? If he does, and the Rev. Dr. will surely not deny it, then all living beings are veritable sons of God, gorillas and tigers as much so as Talmage and his hilarious worshipers. Very shocking, is it not? All evil things, as we call them, as well as all good ones, come from God, are kept in life by him. Is not that sound theology, as well as the teaching of sound reason? For, if there be a God at all-don't be scared, Mr. T., we don't want to deny it-if he be the sole source of life, he must be as divine in giving life to gorilla as man. If nothing can contravene his laws, it must be God's power that is in evil of all sorts. "Is there evil in the city and I have not done it?" "I do good and I create evil; I the Lord do all these things," the prophet represents God as saying. It must be, that if there be evil independent of God, God is not Supreme. But the performer at the Brooklyn Tabernacle, we suspect, is a sort of devil-worshiper, thinks of evil as something permitted now, but to be at some period, more or less remote, put an end to forever, The devil may rule now, but when God gets ready the devil is to rule only in hell. If David spoke truly, God is in hell as much as in heaven, and those of our faith believe he is not a particle more angry or less loving in the one place than in the other.

Does God love some more than others? Has he decided that some shall be his sons, and some eternally suffer as his foes? Does he al low men to sin for many years, and then exert his divine power and force men to receive salvation? Does God prefer fall and winter seasons for his revivals, and complacently witness unfold thousands dying in the other seasons, without "pouring out his spirit," without effort to save them? The God we delight in, is altogether different from this. He is never angry, is too large to be shaken by any outburst of human passion, too sure that "all things work together for good," to be disturbed by any action of man, any convulsion of nature. If God wills evil to exist as evil, solely that his glory may be promoted by the punishment he inflicts, wherein does such a God differ from the orthodox conception of a devil?

But if evolution be not true, if man has descended instead of ascended, the gorilla is not an undeveloped man indeed, but a more or less spoiled one; not less a son of God for that. The preacher may be as indignant as he pleases at the idea of his ascending from the gorilla, yet there are irreverent people who profess to trace family resemblances be-

ative of a son of God, the only kind there is, having descended, evidently, enormously, let him take care lest the descent continue unconsciously, and he become like the despised gorilla, roar like it, gesticulate like it, like it do several other things best left undescribed. Let him ponder the text: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be." Meanwhile, if we wanted to convert the world to a belief in evolution, it might be good policy to hire the Rev. Dr. to preach against it, for a weak defense is always more dangerous than a strong attack.

Cook on Zollner.

Flavius Josephus Cook has returned to his "Monday lectureship" immeasurably wise in his own conceit. For effrontery and unblushing cheek; as a specimen of sham and unalloyed shoddy, he has no equal. He is a smatterer in everything he attempts to teach, his only qualification being his irrepressible garrulity. We take little interest in such mountebanks, except when they enter our special field. Mr. Cook (he compares himself to Joseph in the story of Potiphar's wife). took for his subject, "Advanced Thought in German Philosophy," and his treatment of that promising theme must have disappointed his audience, for it was really a description of a visit to Prof. Zöllner, and he repeated what he learned of him. It will be new to American Spiritualists to learn that they regard Zöllner "as their Newton," but that is about as near the truth as the virtuous Joseph usually attains. He, however, makes some statements which are of interest as relating to one who has become known and admired by American Spiritualists for his fearless advocacy of what appeared to him to be the truth. He says:

"When I visited Leipsic University I was fortunate enough to make the personal acquaintance of Prof. Zöllner and that of many other professors, both his friends and opponents. Prof. Zöllner had been described to me in London by Slade's prosecutor, Dr. Ray Lankester, as a recluse, having but few pupils and no reputation in the university. found that this picture was a highly colored partisan caricature. I had several interviews with Prof. Zöllner. The cordiality of the man, his ability and his balance were evidently first class, and one is impressed with his social warmth. There was at that time in Leipsic an American Spiritualist, whom will not name. This man was the son of a distinguished professor, and had issued a book called the "Christian Spiritual Bible." He claimed that he had received this bible. which is to supersede the old one, from his father, and that the proof sheets of the book had been dematerialized in the presence of different persons, taken into the invisible state and sent back corrected, and that, therefore, there could be no doubt about the reve-

"The book opens with a picture, which is claimed to be a photograph of our ascending Lord, but which is really, as can be seen, The claim is further made in this volume that photographs had been obtained of all the apostles and of most of the great religious characters of history. This man considered himself as the representative of his father's advanced wisdom, and his instrument, employed by the higher class of spirits for the introduction of a better Christianity into the world. He claimed that, through a Terre Haute medium, he had frequently seen the risen Savior, and had been intrusted with this Spiritual Bible, with the copies of which he was to enrich German professors. The work was to be given away in Germany, and then published in America. I suspected the author of this book to be one of the most exravagant of the wild tribe of American Spiritualists and I agreed to call on him with Prof. Zöllner; chiefly that I might see what Prof. Zöllner would say. I wished to see how a dose of American medicine would operate on his stomach. I confess I could hardly keep myself within the limits of social courtesy when I heard this American make these blasphemous assertions. I wished to see the effect of all this blasphemous nonsense on Zöllner. He maintained a surly silence as this American went on. There had been, he told us, four incarnations of the Lord. He had seen his father, as a materialized spirit transform water into wine, some of the liquid being shown us in a vial. Prof. Zöllner plainly grew more and more impatient and indignant as the narration continued, and yet, such was the personal appearance of this American gentleman and his wife, that we could not at a first interview, venture to call them dupes to their faces. He thought, however, that all we had heard was better evidence o the fact of demoniacal possession than of anything else. His idea was, that only a man utterly unscientific, and really lacking in common sense, could give credence t communications such as were contained in the volume shown us. It was as a man o science that he repelled the pretensions of the 'Christian Bible,' and of everything of the sort. I told him that what we had heard was not an extravagant representation of what we heard in America, and I enlarged upon the mischief that Spiritualism was doing, and upon the desirability of having some scientific explanation of the facts, in order to teach the people who were being deluded. The American Spiritualist had de-nounced most of the Spiritualists in America as the dupes of earth demons, and Zöllner thought the man we just visited was a simil-

"I do not wonder at Zöllner's horror at finding himself quoted as an authority by Spiritists of a type with which he has not the slightest affinity. Prof. Zöllner showed me most of the articles which had been the means of bringing conviction to him. I saw the cord in which abnormal knots were tied the corn which had grown through the table and many other things. The chief facts, or alleged facts, which are detailed in Zöllner's treatise, he described to me with much minuteness. He insisted much on his theory that there is a fourth dimension of space, and said that he would continue his experiments

How much of this interview is reality, and how much Cook, we are unable to determine: but granting it all true, we fail to see on what grounds Mr. Cook came to the strange conclusion he thundered from his "lecturetween the two. We would not venture to do | ship," that Zöllner was not a Spiritualist, but | cordially invited.

this, but if Dr. T. is the complete represent- a "Biblical demonologist," and this after quoting him as the spiritual Newton! The views of Zöllner as he condenses them, are so evidently misstated, they are unworthy to repeat. We also are introduced to the "coming bible," and have a taste of the consequences flowing from the frauds the Journ-AL has so sought to abolish. Here we see the of what England was, although he had heard fruit of the Terre Haute deception, and accompanying credulity. It ripens in a foreign land, where a devoted few are attempting to place our philosophy on a pure and noble basis, and brings contumely and scorn upon them. The Reverend J. Cook gathers it up in | when he was selected he became glad, a feelhis rapid flight and brings it home, retailing | ing of pride possessed him, and he prayed it for his own edification and that of the op- | that God would long continue the reign of ponents of Spiritualism in his audience. But this is not the end: after being sent free to the leading thinkers of Germany (to most of them it will be their first taste of Spiritualism, and their last), it is to be issued here! We have had many bibles, but a bible materialized at the dark circles of Terre Haute, how can we blame Flavius Josephus for picking it up as a delectible morsel?

Had Prof. Zöllner better understood the facts, he would not have resorted to demon-

ology for an explanation. Scattered over the country are hundreds of the photographs of Jesus, copied by the Pence Hall gang from an engraving and peddled as the photograph of the spirit Jesus taken through the mediumship of Mrs. Stewart. It is a part of the same imposture which furnished the photograph of the Virgin Mary. believed by a somewhat noted student of psychometry to be a picture of the veritable Virgin, bécause his sensitives have reflected his own thoughts when the photograph has been submitted to them. This Mr. Hare of whom Cook speaks is beyond question insane upon these matters. The direful effect upon unbalanced minds, of the stupendous impositions practiced at Terre Haute can hardly be realized even by those most familiar with them: their effect is seen as shown above. in a foreign land. Verily those who have perpetrated these impositions will have much to answer for.

Future Probation.

It appears from a critical review of Prof. Park in a late number of the Unitarian Review, that in his recent address to Congregational ministers he emphatically objected to the doctrine of a possible future probation for the heathen, and to fellowship with ministers holding that opinion, on the ground that it "would cut the nerve of missionary effort." This is in accord with the prevailing view in the discussion of this topic at the late meeting of the American Board in Portland. Many of the veteran leaders of missionary enterprise are positive that the appeal for funds can succeed, and he cause of missions be maintained, only as the hopeless doom of all who die without saving faith in Christ is believed in and preached.

How far the benefactions of the various orthodox bodies are compelled by this conviction, or administered in this spirit the Review does not now know. If judging from the appeals of the missionaries in the field, and the tone of the leading newspapers, it supposes the hopeless doom of the heathen to be still the prevailing conviction, -the working conviction, so to speak,though with increasing and influential protest. The Review then goes on to say that perhaps it would not be uncharitable to state that the practical exigency is much stronger than dogmatic conviction in urging the suppression of more generous conceptions of the divine resources and in future possibilities of the race. Orthodoxy may justly fear the loss of dramatic force and overwhelming appeal to move the imaginations and compel the sacrifice of men, when it shall yield tolerance to the doctrine of a future probationthe doctrine of a continuous and consistent divine government, for all worlds and all souls—to the mindrity who have already embraced this doctrine. "None the less will it soon be compelled to grant such tolerance, as it fast grows clear that the dogma of the eternal doom of whole peoples and races for rejecting a Christ of whom they could never by any possibility have heard, is a hideous anachronism in any thought that calls itself religious to-day, and a main stumbling block in the way of accepting Christianity to increasing numbers of men."

"No devotedness, nor gains to religion or to civilization, can sustain a view of God's rule of the world, and of the destiny of the great body of mankind, which has grown intolerable to the intelligence and conscience of nearly all unecclesiastical minds, and is becoming unspeakably painful to the reluctant heart of Orthodoxy itself."

On Wednesday evening of last week a Val entine social was held at the residence of Mrs. J. W. Harmount, 23 Bishop Court, Chieago, at which a goodly number of the congregation of the Second Society were present. Each attendant was the recipient of a Valentine more or less appropriate, and a happy time was had, it is said. The Journal's representative was obliged to be absent owing to the meeting of the State Press Association. but the Journal understands that Lyman C Howe and Mr. J. W. Bangs received the largest number of pictorial missives.

As the Journal reaches its city readers of Thursday, it is requested that attention be called to the Social of the Second Society, at Dr. S. J. Avery's, number 715 West Washington Street on Friday evening the 23rd; all are

Fawning Hindoos,

One of the native Hindoo officers who recently visited England, furnishes an account of the impression he received while there. Being a native of India, and never having before left it, he of course had no real idea a great deal about it, its people, the wondrous things and great workshops there. After the campaign in Egypt it became known that certain Hindoo officers were to visit the great country of which theirs is a dependency; and her Most Gracious Majesty the Queen. The others who were selected were also very glad, and until the day of their landing they speculated variously as to what was to be seen. They all consider London to be the No. 1 place of the world; they do not think there could be another city in the world to equal it. They never saw such crowds as were present at the review of the troops by the Queen.

The report of the officers then goes on to say: "We fully appreciate the kindness of her Majesty in pinning with her hands the medals on our breasts, but she soiled her hands by touching us-we were too insignificant for her touch." Those Hindoos are, of course, only fit to be abject slaves, who will express such a sentiment—"She soiled her hands by touching us!" Her Majesty may have many excellent traits of character, but nine-tenths of the women in the United States are her peers in every-respect. We don't think those fawning Hindoos ever heard of Buddha and his sublime teachings, or else they must have been very dirty when her Majesty touched them. Spiritualism ignores all class distinctions.

The "13 Club."

There is a special "Thirteen Club" in New York, the object of which is to banish the prevalent superstition that when that number sits down to a dinner together, that within the year following one of the number will surely die. It appears from an account of the history of this club, that it lately celebrated its first anniversary at the Knickerbocker cottage, No. 454 Sixth avenue, N. Y., with a dinner. On January 13th, 1882, the elub was organized with thirteen members to combat the popular superstition attaching to that number. It selected the Knickerbocker cottage as its headquarters, because the numbers 454 added together make thirteen. and as a club room, Room 13 of the cottage. In the same spirit the anniversary was observed. The men'u was a coffin-shaped card. with a border of thirteen nails, and contained thirteen, courses, but the number of the club has increased during the year, so that it now reaches thirteen times the original thirteen-in all 169 members. Among them are President Arthur. Roscoe Conkling, S. S. Cox, and other well known men. At the late anniversary only a small portion of this number were present, and these were seated at three tables, thirteen to a table. President Arthur, Mr. Cox, and other notable members who were expected to be present sent letters of regret.

Mesmerism.

We learn from an exchange that the medical professión in New York have introduced 'hypnotics" or mesmerism very successfully into surgical practice. A-boy, who was put into the trance condition by a mesmerist, was subjected to a painful operation. It was the first time that he had been subjected to mésmeric influence. He became so unconscious in this condition, and so insensible to pain, that during the first part of the operation he gave no sign of sensibility at all. As the operation proceeded he regained consciousness in part, and acted as patients sometimes do under the influence of an anæsthetic. He plainly showed that he suffered some degree of pain, but he expressed himself in a confused, incoherent manner. It is thought that if the subject had been trained -that is, if he had been subjected to the influence of mesmerism a number of times before-that a better result would have been obtained. A Brooklyn dentist has also been making some experiments in the same direction. He has been very successful in extracting teeth without pain from patients in a trance. In some instances he has kept subjects in a trance state for a half hour during the operation of excavating and filling teeth.

As a rule the members of the Chinese colony in San Francisco do not consider it necessary to surround their matrimonial arrangements with stringent and solemn forms, and the "first marriage by contract" of a Chinese couple in accordance with the statutes of California was recently celebrated. The contract was as follows: Know all men by these presents: That Toy Duck and Ah Kim have each agreed to and with the other to become and from this date (Dec. 21, 1882), to be, husband and wife, and the said parties hereby declare themselves husband and wife; that no marriage between said parties has ever been solemnized: that by this written declaration and contract it is intended by said parties to, and said parties do, assume all the rights. duties and obligations of marriage. Done at the City and County of San Francisco, State of California, this 21st day of Dec..

The Mohammedans have determined to combat the Salvation Army, which hopes to take India by storm, with superior sensational attractions.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday . M., such notices must reach this office on Monday .]

C. B. Lynn lectured in Brattleboro, Vt., Feirruary 18th.

Mrs. Lora S. Craig of Keene, N. H., addressed the Spiritualist Association of Clinton. Mass., the last Sunday in January.

Charles E. Watkins, the medium for independent slate writing, promises to be in Chicago this week. Miss Jennie B. Hagan spoke in the Spirit-

ualists' Hall, Bartonsville, Vt., Feb. 18th, and will speak there again on the 25th. Dr. Eugene Crowell has returned to his

home in Brooklyn after a stay of several weeks in California. The wife of Allan Kardec, the apostle of re-incarnation, lately passed to spirit life in Paris, France. She had seen eighty-eight

years of earth life. Ellen M. Bolles lectured in Norwich, Ct., Feb. 18th. She would like to make other engagements. Address her at Eagle Park. Prov-

dence, R. I. Mrs. Julia B. Dickinson, whose business card appears in another column, is said to be a good healer and woman of wide experience in her profession, both in America and Eng-

Under the ministrations of Lyman C. Howe the meetings of the Second Society are well sustained; the morning audiences, though still small, have largely increased during

his engagement. We hear from Alliance, O., that Mrs. Lillie is awakening a great deal of interest in that place, and we judge so from the large club of subscribers we received from there the past week, from J. H. Barnaby, who will please

accept our thanks for the same. On the morning of February 12th, the wife of Dr. J. V. Mansfield, the medium of New York City, passed to spirit life. She leaves a large circle of friends to mourn the loss of her genial presence, yet who have the satisfaction of knowing that she is now enjoying the ineffable glories of the Summer-land.

Dr. J. K. Bailey spoke at Milan, Mich., Sunday, Feb. 11th, to a good sized audience of investigating liberal thinkers. His lecture upon the "Mistakes of Materialism," induced much earnest comment and healthy interest. A real test medium could do much good there and find generous encouragement and patronage, so the Doctor informs us.

Mr. Wright, a trance speaker from England is spoken of by a well educated and intelligent Brooklyn Spiritualist thus:

"We have here a recent importation, a Mr. Wright, a trance speaker who beats all the trance speakers I have yet heard, for easy, natural delivery, continuous flow of well chosen language, and close logical statement. He, also, or his control, seems fairly posted in history. His lecture last Tuesday eve was i masterpiece.

A prominent Spiritualist of Terre Haute, Ind., writes as follows of Harry Powell: "He is without doubt a wonderful medium, and though he has been under the scrutiny of observant Spiritualists and critical skeptics. nothing like fraud has been charged or detected. He has been remarkably fair, and has really done good here in more ways than one. Among other things he has called attention with emphasis to the fact that Pence Hall does not represent Spiritualism."

When the wife of Capt. Douglass Ottinger of the Revenue Marine Service in Erie, died tew days ago, an eight-day clock that had kept time for several years stopped at nine o'clock and could not be started again. Capt. Ottinger says that although he is in no wise superstitious, the fact that the clock stopped at the hour of his wife's death is remarkably strange. The clock was given to Mrs. Ottinger by her husband on their wedding day.

The Toronto Mail says that many years ago a woman in Kingston, Ontario, passed into somnolency and lay for years unable to speak or move. Suddenly she became quite well again, and remained so for five years. In 1880 she had another attack, and now she lies as helpless as an infant. She has all her faculties and is without pain. The probabilities, the Mail believes, are that she will never recover, as she is nearly 60 years of

Prof. H. D. Garrison delivered his concluding lecture on Evolution last Sunday afternoon at the Grand Opera House to a large and enthusiastic audience. The professor's method of illustrating his subject with stereoptican views not only adds greatly to the immediate interest of the lecture, but serves to fix the facts indelibly in the minds of his listeners. We publish this week his first lecture and wish we could introduce the pictorial part of it.

In Providence, on a recent night, when the hermometer was at zero, a female somnambulist, clad only in her night-dress, astonished the sergeant of a police station by walking in and presenting him a sum of money, with a request for a ticket for Boston. She had been dreaming of starting for that city, and was very much astonished when she found that she had mistaken the police station for the Union depot.

The Index says that Springfield, Mass., is setting an example in methods of true justice. The city has a "Probation officer," whose duty it is to attend the courts when petty offenders against the law appear; and, as the cases are called, he uses his good judgment, and asks the judge to suspend sentence in cases where he thinks "moral suasion" may reclaim the offender, and usually his request is granted. Good advice, help and influence are brought to bear on the criminal, and very often with most excellent results.

Lyman C. Howe at 55 South Ada St.

[Brief abstract of his address.] Last Sunday morning Mr. Howe took for his subject this: "Many are called, but few are chosen." The speaker alluded to Jesus as a most excellent medium, one who came to dispel the darkness that existed in the early ages of the world. "It is not I that speaketh, but the spirit that is in me," was his repeated assertion. Some of his utterances, said the speaker, seem obscure and meaningless, but when carefully examined in the light of modern discoveries and spiritual revelation, they become pregnant with meaning and have a divine significance. The suggestiveness of the number here this morning, invites this text: "Many are called but few are chosen." Theology, dark and bigoted theology, has interpreted this to mean, that though many are called, but few are elected to inherit eternal life. The speaker, however, did not put that interpretation upon it. All are called; all are invited to advance onward and upward in the grand progress of mankind, though few are found to possess those inherent qualities that adapt them for leadership, or invest them

with capabilities to direct the masses cor-

rectly.

The religious feeling that animates the world to-day, or ever stirred it in the past, received its birth and divine character from the inner life, and was born therefrom. Materialism, rank, cold and hopeless, is not a religion; it has nothing whatever that partakes of a religious bearing. It insists most emphatically that all religions and all religious promptings and emotions are wholly the result of ignorance. It does not feel the inspiring pulsations of nature, or the prompting of the spiritual realms. All religions which recognize the inner life, have their origin from within. Materialism-anti-religion-has its origin from without. Materialism is born of the intellect; it struggles along in benighted darkness, hugs the delusive shadows of its own phantoms, and insists that what it does not know is utterly impossible. It is supremely egotistical; it is born of matter, and quaintly assumes that what it don't know is of comparatively little value to humanity; it claims that all that is assumed to emanate from spirits, is simply the result of hallucination, and what the Spiritualist has seen with his own eyes, heard with his own ears, and received directly himself, are of no value whatever, having no foundation in fact.

All religions have a basic foundation on the glorious truths of Spiritualism, for all are established on a belief in the immortality of the soul, a future life, and an active existence in a realm beyond the grave; yet they had never interpreted aright the voice of the spirit. Many are called-not to save them from the vengeance of an angry being, for God never becomes angry. Not called to be saved from a hell burning forever, for no such place exists in the universe of God. Not called to be saved from a malignant devil, whose mission it is to render the soul miserable, for no such personage lives. Each one, however, is called to work for his own improvement and advancement, to make himself wiser and better, and let his light so shine that it will aid and benefit others. Spirit voices—voices of loved ones—have been calling upon humanity for 35 years, and angels themselves have been deligently seeking to open such an avenue between the two realms as would enable the denizens of earth to converse with those in spirit-life. True, the sweet voices of the spiritual realms cannot be discerned by the material organs of hearing. There is sweet music there that sweeps through the corridors of the homes of the blessed, but it makes no impression upon the mortals of earth. The words they utter, the language they use, the beautiful scenes that gladden and cheer them, of course cannot be recognized by the material senses. The clairvoyant eyes may catch a dim view of the Spirit-world; the clairaudient may hear the voices and charming music there and those who are finely attuned or spiritualized may receive divine impressions. When the material body shall have been dissipated, then the spiritual senses will have full sway, and realize at once something of the beauty and boundless grandeur of the new home.

A person who has been all his life, confined to a room with thick, dark, dismal walls, could form but little conception of the magnificence of the scene that would greet him, if released therefrom on a clear night when the heavens were displaying their numberless worlds. The noise without had never been heard by him; he had never seen the lightnings flash; he had no conception of the grandeur of the rising and setting sun, or the beauty of a summer's landscape. He had never seen a flower, never heard the singing of birds, and never held sweet communion with nature. But release that man from his prison walls, and how his soul would be thrilled with the beauty and grandeur of creation. Death works a like change. Dissipate the physical organization, remove the dark envelop of the spirit, and at once the spiritual senses are brought into activity and the wonders of an advanced world bursts upon the enraptured vision.

The speaker spoke of the influence of light. Fish in Mammoth Cave had no eyes, for dwelling constantly in darkness they had no need of them; but transport them to a locality where the light will shine upon them. and nature will recognize the necessity for eyes, and create them. There are those in this world who are morally deaf and blind, owing to the almost impenetrable darkness of their surroundings. Place them where of the Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M. of their surroundings. Place them where

tinually shine upon them, and they, too, will gradually yield to its potent influence, and whereas they have been morally deaf and blind, they will at once commence hearing and seeing. There is a silent yet potent influence in good examples, which tends to elevate those who are morally and spiritually blind. The lecture throughout sparkled with good points and practical suggestions.

The continuous readers of the Journal have come to regard Mrs. Hester M. Poole as their particular and delightful friend. She has for years most acceptably presided over 'Woman and the Household" in the JOURNAL. and thus endeared herself to thousands upon thousands scattered from America to Australia, from England to India. She is a graceful, versatile and most instructive writer; in the Journal her talent and versatility cannot have full play owing to the limited scope of the subjects treated in her department. Judge Tourgée with the keen appreciation of merit which his wide experience in literature, law and travel has given him, "discovered" Mrs. Poole and attached her to the able corps of writers for The Continent. With so wide a range as a continent Mrs. Poole is better able to show what she can do, and we have no doubt but that hundreds of the Journal's readers will want to follow her pen and that this incentive will induce them to become regular readers of The Continent, now in its third volume and for sale by all news dealers.

Mrs. N. D. Miller of Denver, Colorado has been arrested on the charge of swindling, by purporting to give independent slate-writing. The charge is supported by the sworn testimony of several detectives who were looking through gimlet holes in the door. It seems that a Mr. Nichols, who fully credited her powers, offered a skeptical nephew \$1,000. if he could prove her slate-writing was fraudulent. This tempting offer appears to have been the incentive with all the parties who claim to know she swindled. We have carefully studied the affidavits of the witnesses for the prosecution and can come to no other conclusion than that the whole thing was a put up job to get the \$1,000. We have no particular respect for Miller and his wife, but she is unquestionably a medium for independent slate-writing, and probably as honest as the prosecuting witnesses.

Dr. S. J. Dickson writes from Silver Creek, New York, to the effect that instead of getting the time for rest which he anticipated, he has been steadily employed in healing and with astonishing success. He expects to return to his Chicago office soon.

G. H. Brooks is lecturing at Quincy, Ill.

Business Aptices.

Ir all articles put upon the market were as pure Dr. Prices Crean wholesomeness would insure us against all evil consequences from their use.

Hudson Tuttle lectures on subjects pertaining to general refor a and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

THE finest, purest and best flavors for cakes, puddings, pastry, etc., are Dr. Price's Special Flavoring Extracts. Always the same.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Dr. Price's perfumes have a peculiar sweetness, and are so chaste and delicate that their use really leaves nothing to be desired.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

Lassed to Spirit-Life.

Passed to a higher life at Denver, Col., Jan. 31st, 1883, after a short lilness, of scarlet fever, Addle, only daughter of Sidney and Mary Manning, aged 2 years, I month and 10 days.

Ere sin could blight, or sorrow fade, Death came with friendly care; The opening bud to Heaven conveyed, And bade it blossom there.

Michigan Annual Meeting.

There will be a three days' Meeting of the Spiritualists and Liberalists of Michigan, probably at Grand Rapids, about the middle of March. Speakers and Mediums who desire to at-tend are requested to address, with terms, J. M. POTTER, Lansing Mich.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A.M. and 7:45 p. M. Lecturer: Lyman C. Howe.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hail, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New York

NEW YORK.—The New York Spiritual Conference, the old cat Association organized in the interest of modern Spiritual Ism, 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 777 P. O.

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially hydred. These meetings continue without intermission until June 10th, 1888. Services commence and conclude with purite. onclude with music.

THE FIRST SOCIETY OF, SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lycoum meets at 3 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Waiter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free.

A. H. DAILLEY, President.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold addy in cans. ROYAL BAKING POWDER Co., 106 Wallst., N. Y. 23 19 35 26

A GENTS WANTED for the Best and Fastest-selling A Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING CO., Phila., Pa. 83 25 34 11

PRACTICAL PSYCHOMETRY.

MRS. M. A. GRIDLEY. 417 Sumner Ave., Brooklyn, N. Y.,

Gives written readings from handwriting or locks of mair. For delineations of character. \$2.00 For prophetic readings. \$8.00 For instruction upon personal development of

mediumship, \$3.00

For Psychometric examinations of ore, \$5.00

Please enclose return postage. No personal sittings gives 33 25 tf



Wishing to introduce our new and brantiful weekly publication, THE COLDEM ARCOSY, into every home in the United States where the is not now taken, we make the following remarkable and magnificent offer to all who read this advertisement, relying upon fature patronage for our profit. If you will send us 50 cts., which is the price of a tirree months' subscription, we will forward you.

ONE SHAVER PLAYED BUTTER KNIFE,
ONE SHAVER PLAYED BUTTER KNIFE,
ONE SHAVER STEEL-PLAYED TEA SPOONS,
backed in a neat box, all charges prepaid. These goods are worth and are sold for more than twice the subscription price, and if not perfectly satisfactory may be returned, and we will refund the money in every case. Our only object in making this offer to you is to place in your hands the best and most popular weekly story paper in the United States, believing you will slways remain scatisfriber after once reading some of its fascinating stories. In the thirteen numbers you will receive will be found four sorters when bound in look form sell for \$1.25. THE GOLDEN ARCOSY is the finest filustrated and these stories when bound in look form sell for \$1.25. THE GOLDEN ARCOSY is the finest filustrate. We are post threat of legant weekly paper published in the United States, costing nearly \$2.00 a week to illustrate. We are post threat once introduced into a family it will always remain and we shall always have you as a permanent subscriber. Our list of contributor embrare into best talent of the world, among whem may be mentioned: HORATIO ALGER, Ja., EBWARD S. ELLIS, HARRY CASTLEMON. FINARING PARK H. CONVERSE, MARY A. EENISON, EBWARD S. WEET THALE, CLIVER OPTIC ASDA HORT OF OTTIESS. Our Firm is known as one of the most reliable in the United States, and doing a business of \$100.000 yearly with the country people as wedo, we could not afford to mister postent. We refer to any New York publishers as to our reliability. Show this to your friends, and get dive to Join yoth, and we will send you your subscription fiee. Address all orders to

33 26

BEAUTIFUL SONGS.

DY C. P. LONGLEY, author of "Over the River," and Dother Sweet Melodies. "Come in Thy Beauty, Angel of Light," "I am Going to My Home," "Beautiful Home of the Soul," "In Heaven We'll Know Our Own," "Love's Golden Chain," "Our Beautiful Home Over There," "The City Just Over the Hill," "The Golden Gates are Lett Ajar," 'Two Little Shoes and a Hinglet of Hair," "We'll All Meet Again in the Morning Land."

The above are all printed on fine paper, and make a collection of sheet must which should be found in every parlor of the land. Price, single copy, 25 cents; or five copies for \$1. Also, an extra edition of "We'll All Meet Again in the Morning Land," with fine picture of Annie Lord Chamberlain on ing Land," with fine picture of Annie Lord Char

title page. This is the first and only mezotint portrait printed and sold on sheet music. Price of music, with picture, 3

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.



A natural, easy and successful system of healing without medicine. Unprecedented results from the new method of applying Magnetism.

The unparalleled success of the Magnetic Shields is inspiring thousands with new life and grateful enthusiasm. Their healing, soothing, vitalizing power eradicates disease while it invigorates the entire constitution, giving a new lease of life and shedding sunshine in the darkness of dyspeptic despair. These goods will not disappoint the reasonable hopes of the suifering, but often astonish them with the unexpected power they silently wield through every debilitated nerve and the entire circulatory system. Acting differently upon each, and producing varied results according to the disease and constitutional idiosyncrasies in every case, they never injure the suite when work, and continue to impart health until the cure is perfected in all curable cases. They never injure the most deleate sufferer. There is scarcely a disease that they will not help, because they inspire the whole constitution, invigorate every nerve, magnetize and restore the polarity to every diseased blood corpuscle, and work deep and permanent reform in the behavior of all the rebellious molecules demoralized by disease. This is no fiction nor exaggeration. Happy thousands gladly testify to the unqualified verity of all our claims for these unequalied goods. Every testimonial we publish is bona fide and we might multiply them by thousands and any investigator can see the originals by calling at our office. Next week we intend to give some of them to the readers of the RELIGIO-PHILOSOPHICAS JOERNAL. Look out for them, Be sure to get the JOURNAL next week and read the evidence. It may save your life or that of some friend. Send 3 cent stamp for our new book—"PLAIN ROAD TO HEALTH." It tells the TRUTH.

Send one dollar to the Magnetic Shield Co. Room 6, Central Music Hall. Chicago, for a pair of our Magnetic Foot latteries and see how they will warm your feet and keep them warm without fire. We deal in no sheddy o

SPENCE'S BLUE BOOK

FOUND AT LAST!

A Perfectly Soluble ULTRAMARINE BLUE

FOR BLUEING CLOTHES.

NOTHING LIKE IT AND NOTHING EQUAL TO IT.

PENCE'S BLUE BOOK makes a Blueing which is of that most beautiful of all blue colors, the ultramarine, and is, at the same time, perfectly soluble, or, in other words, it never settles or throws down a sediment. The like has never been done before. All other mitramarine Blueings are perfectly insoluble, and hence settle and throw down a coplous sediment, which spots, blurs and muddles be clothes.

no ciones.

The Blue Book Blueing is the best, the cheapest, the
most harmless, and is done up in the nestest, most
convenient and most captivating form of any Blue-AGENTS WANTED. Large profits and exclusive ferritory gives.

Sample mailed for 10 cents in postage stamps.

Address PAYTON SPENCE, 188 East 16th Street, New

York City. 3 22tf

\$66 a week in your own town. Terms and 95 outfit free. Address H, Hallitt & Co., Portland, Me. 33 20 35 19

A GENTS. Send at once for our "Extraordinary Offers Renner Hampacturing Co., Philishnys, Ph. 33 17 34 3

50 Handsomest Chromo Cards ever sold, all new no 2 alike name on 10 cents. POFIER & CO., Montowese, Ct. 33 14 34 13

AGENTS Can make money sedling our Family Med icines. No Capital regulard, Standard Cure 38 10 24 9 (co., 197 Pearl Street, New York.

DO YOUR OWN STAMPING

With Briggs' Patent Transfer Papers. A warm fron transfers these heautiful patterns to any fabric better and cheaper than you can have, them stamped, Rilussivated Catalogue showing 200 designs for Braid ing, Embroidery, Etching and Outlines, sent on receipt of 15 W. H. QUINBY, 312 Euclid Av., Cleveland, O.

THE MAGNETIC HEALER,

DR. J. E. BRIGGS.

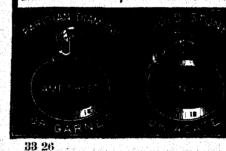
IS ALSO A

PRACTICAL PHYSICIAN, Office, 126 West Eleventh Street, between 5th and 6th Avenue, New York City. 33 15 34 1



A ROLLED GOLD SOLID RING, makes-a beauti fal and valuable gift to a lady, gentleman or child, such incorder to see me new castomers for our firm, we will forward POSTPAID to any address in the United States or Canada, one of our HEAVY 18 K. ROLLED GOLB RINGS, either in BAND, HALF ROUND, or land-some AMETHYST, GARNET, GOLD STONE, ONYA, MITTATION DIAMOND or AGAYE SETTING, on receipt of only 72 CENTS cach, in Silver or Postage Stamps, and if you desire we will EN. GRAVE any INITIAL, NAME, MOTTO OR SENTIMENT on the inside of the ring WITHOUT ANY EXTRACHARGE provided you CIT OUT THIS ADVERTISEMENT, and mail to us will amount, on or before JULY 1st, 1885. At the same time we send your ring we will mail you a bondle of our Catalogues, and feel sure that you will be so simply pleased with the ring and that it will give such satisfaction that you will oblige us by distributing Catalogues, and feel sure that you will be so simply pleased with the ring and that it will give such satisfaction that you will oblige us by distributing Catalogues, sent you sanson; your friends, at the same time showing them the heading in you have received for muse. You can in this way assist us in selling other goods of STANDARD QUALITY, which, we manufacture from new and original designs, and GTARANTEE TO GIVE SATISFACTION. BY OUR FUTURE SALES WE MAKE OUR PROFIT. Remember the ring we sent you will be heavy 18 K. ROLLED GOLD. goods and Catalogues in your vicinity. Our OLD ESTABLISHED AND RELIABLE OLD ESTABLISHED AND REITABLE, manufacturing first-dasa goods, from the PRECIOTS METALS. We can only send out a LIMITED NUMBER of rings at price named, and to protect curactors from jewelets and dealers ordering in quantities, we will insert this advertisement but ONE TIME this paper, thence require you to can that and send to us that we may know you are ENTIFLED TO THE BENEFITS OF THIS OFFER. Under no circumstances will we send MORE THAN TWO RINGS to any person sending us 72 cents each and the advertisestances will we send MORE THAN TWO BLAC to any person sending us 72 cents each and this advertis ment. But after you order and other rings are desire we will turnish ISK. SOLID GOLD RINGS at price gement and program of the superior of a piece to consecution the size thing you went cut a piece to constitute the size that the size that will just meet around the inger and send the size state which you want. BAND, HALF ROUND State which you want. BAND, HALF ROUND TO BESIRED, a

STONE RING. If you order a stone ring sta WHICH KIND OF STONE IS DESIRED, at WHICH KIND OF STONE IS DESIRED, at f mg CUT THIS ADVERTISEMENT OUT AND SEND TO US BEFORE JULY 1st, 1888 t is safe to send small amounts through the mans, or in son't by Money Order, or Registered Letter. Add G.W.PETTIBONE&CO., 25 MaidenLane, New York



\$5 to \$20 Perday at home. Sample sworth Silvee. Address Samson & Co., Portland, Me. 33 20 35 10

\$72 A WEEK, 512 a day at homerasily made. Costly Outfit free. Address Free & Co., Adgusts, Mc.

33 20 35 10

Mrs. C. M. Morrison,

MEDICAL CLAIRVOYANT. For diagnosis by letter send both of patient's hair and \$1.00. Give the name, age and sex. Circular of testimonisis send free on application. P. O. address box 2519 Boston, Mass. 33 24 35 23

MRS. E. S. SILVERSTON.

TEST AND BUSINESS MEDIUM

Progetermertrist.

16 N. SHELDON ST., CHICAGO. setween Lake and Randolph) 33 24 34 1

DR. JULIA B. DICKENSON,

well known in England and this country as a reliable

Barelleren C'letter con cent and a powerful Magnetic Healer, examine patients at her office, free; at a distance she requires two leading symp-toms, hand writing, lock of heir are and sex. She will send Magnetized Medicine to last one month. Fee five dollars.

171 W. Madison St., Chicago, III.

33 24 34 1 MRS. FANNIE M. BROWN. BUSINESS, TEST AND MEDICAL MEDIUM: Having resumed public work, solicits patronago from the readers of the Journal. TERMS: Diagnosis from lack of patients hair daudled only by himself or herself, \$1.00. Full directions and prescription, \$3.00. Business letters containing from 5 to 10 questions, answered for \$1. In each letter enclose in addition to above fees, six cents in stamps.

488 Adelphi St., Brooklyn, N. Y.

MRS.R.C.SIMPSON Medium for Independent State Writing; also clairvoyan's clairaudient.

(Removed from 24 Ogden Ave.)

45 N. SHELDON ST., CHICAGO. Lake or Randolph cars.

DINTERPRETED

"The Sun of Righteouness Shall Arise With Healing in his Wings."—MALACHI.

Shatiral Wonders and Spiritual Fraching of the SUN and and explained, and the beautiful Analogies SUN centhe Sun of Nature and the Sun of Righteoaness in traced out. A new work by Rev. Herbert Morris, it traced out. A new work by Rev. Herbert Morris, ACENTS WANTED immediately. A clear field. Nothing like it ever offers Address J. C. McCURDY & CO., Chicago, Illis.

32 18 34 17

At a very large outlay we have had issued a very FINE ENGRAVING IN COLORS, (size, 28x40 inches, nearly 212 feet wide and over 3 feet long, representing "An Australian Scene," and their manner of traveling in that country, with OSTRICHES as a motor.

That you may see how this picture is appreclated by those to whom it has been sent, we amine a few of the voluntary commendations we have received:

MAHOMET P. O., Ill., Nov. 22d, '82.

Dear Sirs: Your lithograph received and thanks to you. E
will have it framed and hung up in my shop.

R. BOLTON.

Yours truly,

POMONA, Kam. Nov. 25, '82.

I received your beautiful picture to-day. My family think it is spleudid. I am much obliged for the beautiful scene. I shall remember your firm hereafter, and do you all I can.

R. M. GRAHAM. We desire to become better known to the People, and our proposition is, to such as will send up 1 % cents in postage stamps, we will furnish this fine piece of Art by mail, which unt is required to pay the expense of postage, packing, cost of advertising the picture. Address

COLUMBUS BUGGY CO.,

Manufacturers of Strictly First-class Vehicles only.

COLUMBUS, ORIO.

Alse at Kansas City, Indianapolis and Cincinnatt.)

A VALUABLE PREMIUM

SUBSCRIBERS

RELIGIO - PHILOSOPHICAL JOURNAL.

The Book You Need!

The National Standard Dictional the public, as the monopoley illustrates, faformation, as containing the largest number of words, handsomery illustrates, neatly printed from new plates, with plain type, on fine paper, and beautifully bound in English cloth, and ornamented with gold and black designs.

40,000 Words-Composity Species about 40,000 words, Composity Species, Propenty Property Property Deprint, this number being all the needed words found in the English

700 Illustrations. This valuable reference book cantains 200 Blustrations, representing Bridge, Armale, Figure, Indicate Flowing Bridge Bridge

showing at a glauce what at hing is and means far better than the best word definition, showing at a glauce what at hing is and means far better than the best word definition.

MARK This I This book is a Ready Resemence Library for Mark This I This book is a Ready Resemence Library for the control of incalculable worth to every class. Resides being a complete Dictionary with 700 illustrations, there will be found Concess, kinders and competed Dictionary with 700 illustrations, there will be found Concess, kinders and Cornect Abriction of the following subjects, viz. :—Address value to those who would write and speak smoothly and correctly. A Brogarmetal Restrict, containing date of birth and death of the Famus Presonages of the form, Abry Science, Librarature, Religion and Politics, from the carliest known times to the present. This information alone is worth the price of the book. Divisions of Time; Weights and Measures; Gold and Silvan Conse of Fereign Nations and their Values. Leval Holmans in the United States; Princepal Councils of the World with their Amea, Population, National Deer and Cattains; Inland Seas of the World with their Amea, Population, National Deer and Cattains; Inland Seas of the World with their Amea, Population, National Deer and Cattains; Inland Seas of the World with their Amea, Population, Weitze, Usia Book the States of Admissions into the Union; Alexine Districtions of the World; Amea and Deput, Maens and Population, Maens and Population; Maen

700

WHITE. It is a Book to be Consulted Every Day, very Uservi.
and Necessary. You cannot afford to be without it. It is superior to all other low-priced Dictionaries. We guarantee it will please you. Money refunded to all not satisfied that they receive Cheapest and Best. We pro-

You Need It I This Book is invaluable to far better than any heretofore advertised for the price. If you perstand what he is daily called upon to READ, SPEAR and cannot alread one dollar for a book to take the place of it. This Complete and Elegant Dictionary,

and Encyclopedia of Useful Knowledge,

Which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the follow Which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the follows:

1. Each Subscriber who sends in with the renewal of yearly subscription, one NEW yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the National Standard Dictionary, and the new Subscriber will also receive a copy of said Dictionary.

2. Each Subscriber who is aircady paid in advance six months, or if for a less time renews for one year, and in either case sends the name and money for a new yearly Subscriber, is entitled to a copy of the Dictionary, as is also the new Subscriber.

3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

IN ORDER TO SECURE THIS PREMIUM, SUBSCRIPTIONS MUST BE SENT DIRECTLY TO THE PUBLISHER AND NOT THROUGH

ANY NEWS ACENCY. Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not Send Checks on Local Banks.

Address

JNO. C. BUNDY,

Chicago, III.

Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

Castles or Hovels?

BY EMMA TUTTLE.

the beiter to build easiles in the air than herels in the gut-I like not icy winter, dreary browns, nor ghastly whiteness Stretching o'er the lifeless landscape, like a mourner's garb thrown by, But I'm fancy free to wander to a land of warmth and brightness, And to build myself a castle where the snowflakes

I would build my fairy eastle on some lily-circled Where the sullen jar of discord never shakes the flaky blooms, And the angels hover o'er it, sweeping down from heavenly highlands,
To a murmurous hush of music, and a waft of faint perfumes.

And my castle shall be builded by my own and best Not by slaves to want and labor, fainting for the boon

It would never yield me comfort if my ears were ringing ever With the hollow hum of workers, poorly paid and sorely pressed.

I will make one room for mother, who has dwelt so long in glory That I sometimes think her spirit will be like a sil-Yet, if void of earthly features, love would re-create its story And the mother-soul will find me in my castle fair I

There shall be one fair apartment, finited soft as skies of summer, With the couls of earth's lost roses floating vaguely in the air. Haunting a guitar, once sung to by a beautiful young comer To the Earthland, whence she vanished upward like a holy prayer.

will fashion this for wooing of the early dead, whose voices Sink to silence ere the harshness wrought by pain

and wrong cropt in;
Whose young fingers reached for roses, missing all their dewy choices,
Classing only what the mourners, on their funeral day, brought in.

And the children! oh, the children! I can scarcely frame in rhyming How I long to bid them welcome to my castle large

Heaven can have no sweeter music than their angel feet inchiming And my dearest thought of glory is the face of baby

If by mystery of longing comes mysteriously the having I shall have again my dumb pets, loving till their latest breath, Whose great patience, faith, affection, understanding, and all, saving Language, made me hope existence for them ended not with death.

Those who must, may build them hovels fashioned of dead limbs and ashes, . . They may chant the sad word "finis" when the body

But for me, I choose a castle where the sun in glory to the emerald tinted landscapes past this world of

Letter from W. Van Waters.

To the Editor of the Religio-Philosophical Journal: *

It is needless for me to add that I hold your paper in great esteem. It possesses many marks of excel-Cence that commends it to the attention and support of a reading public. As a typographical work of art, it has few rivals in journalism. Its plain print, ar press-work and careful make up, testify to the skill of its workmen, white a glance at its list of contributors must place the JOURNAL high up in estimation of all literary people. Lastly the cause it represents wins from us a hearty endorsement, though it should discover to me no other

In your isssue of Jan. 6th, under the heading, "The Sky Grows Brighter," you speak in hopeful terms of the progress of the cause. You may well do so, for never in the world's history has been witnessed such a remarkable and healthy growth as that which modern Spiritualism displays. I am so placed that I daily meet and converse with a great many members of the traveling public and I find by inthat there is a strong undercurrent of public sentiment turning in our direction that must, sooner or later, come to the surface. There are ten believers where there is one who makes an open confession to being a Spiritualist. With the churches this rule is reversed, there being about ten professors to one real believer. We need but a small brand of popularity to set the thinking world ablaze and enlist all great minds under our standard. The growth is fast enough for safety and a healthy development. There are many who are impatient, and, from too close a watch, cannot discern the gradual giving way of the opposition. To such we would say, "Compare our day with yesterday," or look at the extremes of ex-istence from our birth to our present. He who daily watches a convalescent can see but little progress toward health, but to him who notes the condition at intervals of weeks or months the advancement is strikingly apparent. Thirty-five years ago this jewel lay buried beneath mountains of dorma, creed and superstition, a stranger to the light of day and unknown to the hearts of impoverished, starving humanity. We all know how to lit-tle children was given the power to resurrect the hidden treasure whose reflected beauties have dazzled the eyes of confused scientists and driven to desperation the black-robed robbers that have been from time immemorial, fattening on the dearest sentiments of the human heart. To-day the light has entered the homes of millions and diffused its genial warmth around the hitherto cold and cheer-less hearthstones. The cause finds advocates to-day an every land washed by the sea. Race, color, nationality, none interfere to bar out recruits. Eminent divines, distinguished jurists, are enrolled un-der its banners. Heads of monarchies and repub-Acs may be seen marching in its ranks side by side with recruits from the humbler walks of life, all distinctions of class being ignored. Masonry, Odd Fellowship and other secret orders lay claims to charity and universal brotherhood, but their charity, though great, dwindles into insignificance beside the charity of the heart thoroughly imbued with the spiritual philosophy. Such charity embraces all humanity and all life, sees beauty and worth in the most abject unfortunate, and, like the grand old sea, that the grand old sea. that kisses the shores of every land, whether bond or free, finds a niche in that heart for each being in the universe that bears the impress of the Deity. Such hearts, and there are many of them, show what great results can be obtained when the seeds of

modern Spiritualism are sown in the proper soil.

There is no mistake that Spiritualism is making rapid strides and none know it better than the opposition. Its fruits can also be plainly seen in the removal of a dread of the future from the minds of so many, and the diffusing of the true philosophy of life among the masses. We only hope you may carry your point regarding lifting the order to a higher plain and weeding out frauds. You have the art-felt gratitude of the very best people in the fand for your earnest endeavors so far, and it is our firm belief that your efforts will culminate in complete success in the near future. Until then we can afford to wait. Mandan, Dakota.

J. H. Lewis of Downington, Pa., writes: A medium from Philadelphia has bought a meeting house at a place called Glenmore, seven miles north of here, on a branch road leading from Dowingtown to New Holland. I have been told by a person who has been attending her lectures, that she gives general satisfaction. The house is large and the meetings are well attended. She is a trance lecturer. Her name is Miss Mulles.

Brooklyn, N. Y., Fraternity.

To the Editor of the Religio-Philosophical Journal:

A very large audience greeted the Rev. C. P. Mc. Carthy, who gave the lecture before our Fraternity Friday evening, February 5th. The subject selected by him was, "The Ragged Edges of Agnostic Materialism." Mr. Mc Carthy is a very able man, a clear thinker and a cogent reasoner, and has given much thought and study to metaphysical and psychia gubing a base studied deanly into mesamer. chic subjects. He also has studied deeply into mesmer-ism and cognate themes, and has, through the in-strumentality of all these studies and by occular destrumentality of all these studies and by occular demonstration in his own home, become an outspoken
Spiritualist. He was for several years, and is now,
a Universalist minister of good standing and acknowledged ability. He speaks rapidly and at times
is eloquent and is full of wit and humor, A brief
synopsis of this very able lecture cannot do it justice.
He was warmly applauded. He gave the vagaries
of the agnostic materialist sledge-hammer blows,
and particularly such thinkers as Herbert Spencer,
Huxley and Tyndall. He said:
"Herbert Spencer has propounded in his "First

"Herbert Spencer has propounded in his "First Principles" the theory of agnosticism by assigning a content to what he calls "the unknowable." He includes in this content God, matter, creation, time, space and force. The thoughtful investigator who relies upon established science, and is not carried away by the plausible but unverified hypotheses and away by the plausine but invertible hypotheses and speculations of scientists, asks how are the objects represented by these words known to be unknowable? How are they distinguished? That is to say, how is one unknowable recognized from another? If their distinctions can be pointed out, how are they their distinctions can be pointed out, how are they unknowable? Any attempt to answer these questions will prove that the philosophy of the agnostic is irrational, being based upon a self-contradiction, for all universal negations are self-contradictory. These alleged unknowables come within the scope of pure thought, but in their infinite character they exceed the form of imagination. For example, if I limit space in my thought, the limit requires space in which to exist, and hence the supposed limits of space constitute its indefinite or infinite continuance, therefore my thought of space is that it is universally continuous. Its comprehension surpasses my imly continuous. Its comprehension surpasses my imagination, but on this ground it cannot be said to be to me unknowable, but the reverse. In point of fact, if you separate pure thinking from mere imagination, of the infinite it is not difficult to think, and if you predicate of any thing that is unknowable. and if you predicate of any thing that is unknowable, you express a self-evident contradiction in asserting your knowledge of its unknowability. This is the underlying fallacy of Mr. Spencer's 'First Principles.' wherein he is refuted by such great thinkers as Plato, Aristotle, Spinoza and Hegel.

There should be no antagonism between science

and theology. The latter must always be modified, and sometimes even be reconstructed by the former, while both must be united as factors in the divine enterprise of human progress and salvation. This sphere of labor lies beyond phenomena in the region sphere of labor lies beyond phenomena in the region of the invisible and unseen. The true scientist is just as much a worker by faith as the theologian, for both are seeking the invisible causes of things that are unseen. In the language of Prof. Tyndali (Pragments of science, page 731), Besides the phenomena which address the senses, there are laws, principles and processes, which do not address the senses at all, but which can be spiritually discerned. There is no agnosticism here, but the clear expansion and true voice of natural theology, proclaiming that and true voice of natural theology, proclaiming that the felt and the seen have their fulness in the unseen and intangible, and that the visible impels us to seek its counterpart and complement in the invisible: hence, in solving the problems presented to us by the phenomena of nature, the scientist as well as the theologian is driven to cross the boundary line which separates the visible from the unseen. "Professor Tyndall acknowledges this fact in his

lecture on 'Radiation,' where he says: 'We have been producing atoms, molecules, vibrations and waves, which eye has never seen, nor ear heard, and which only can be discerned by the imagination. This, in fact, is the faculty which enables us to transcend the boundaries of sense and connect the phenomena of our visible world with those of an invisible one. Your agnostic will say to the physicist, examine and observe phenomena and laws of the material world, but the influences and forces which lie outside of these, and by which they are upheld are unknowable and all you know about them is that they are unknowable. If the heavens declare the glory of God, and you are an astronomer, or the earth showeth his kandiwork, and you are a geologist, as an agnostic questioning impulse, for God with his glory and workmanship is unknowable. If Professor Tyndall and Paul unite in inferring the existence of the invisible things of the Creator, separate from the things that are made, yet you, as an agnostic, must show yourself in the darkness of the unknowable, and exclude the light of this rational inference from your mind. As an agnostic you rest your case on the laws of matter, and all beyond these is 'unknow-

"Science does not rest on law, because it seeks to ascertain the cause of phenomona; but law is not a cause. The law of gravitation is not the cause of gravitation. The laws of matter are simply the modes in which matter, by virtue of its qualifies and its internal combination, acts. It is not the law which determines the combination, but the qualities which determine the law. The question at once arises, how came the various elements of matter to possess the qualities and attributes by which they arrange and re-arrange themselves as the atoms and molecules described by Professor Tyndall, 'like disci-plined squadrons under a governing eye?' Agnostic-ism has no reply, but the 'unknowable.' It adds that data necessary for answering such a question, does not exist, yet science exposes this sophistry by demonstrating that if the elements of matter do not possess these qualities or modes, the universe itself would be reduced to chaos, thus driving the rational thinker to the conclusion that behind these forces and laws there exists a devising mind, arranging and determining this result. The agnostic is a negationist and the ragged edges of his philosophy, which I have so far grouped together, are only the foundations upon which he attempts the establishment of his main hypothesis, which may be briefly stated as fol-

1. There is no such eatity as mind apart from matter. 2. Matter of its own intrinsic force produces al

the forms of nature. 3. 'Atomic and molecular force of matter form in man by brain combinations, life, intellect, con-sciousness and will. Thus continuity of life after

the dissipation of the physical organism, is denied. "To deny continuity of life after dissolution of the body, is to reduce man, with all his power of thought, calculation and reflection, together with the spiritual and moral responsibilities of his being, to a mere compound of conglomerated elements, compos ed mostly of oxygen, hydrogen and carbon, with a small portion of nitrogen, and still very much small er particles of phosphorous, calcium, sulphur, florine, chlorine, sodium, iron, potassium, magnesium and silicon. My object in giving analytical abstract of the material elements of the human body, is to point out the fact that the pathologist and chemist, with all their skill and the masterly resources of science at their command have failed to imprison the substance by which this singular composition of atoms was welded into individuality with all its hopes and plans; its sins and its virtues; its loves and hates; its trials and conflicts; its love of power, pride and of pelf; its more noble and gentle impulses, with all the higher flights of fancy and chastened love.

Is it provable that what we call death, that is the

dissolution of these chemical ingredients which I have given, has the power to blot out the individuality or character which for a brief space was imprisoned within these material barriers? If so, matter can create, produce and destroy personal identity, individuality and character, with all the moral and spiritual acts which are the results of moral and spiritual be ing, because those had no existence except in the combined chemical action of a certain combination of matter. Matter is that which is tangible, extended and divisible; spirit or mind is that which perceives, reflects, wills and reasons. Both are only known by their qualities and operations, but with this remarkable difference, that thought is known to us directly by our consciousness, but matter only indirectly through the medium of our senses.

"We see that the realm of mind is governed by laws as well as that of matter. We have a distinct sense of the operations of reason, will, perception and memory, and this comes to us by an immediate converse with ourselves. Our knowledge of matter merely historical, gathered piecemeal from doubt ful and uncertain experiments, coming to us through our senses, which are not always reliable, and are ten delusive, whereas the knowledge which comes to us through our consciousness as accurate, and therefore of all truths the existence of mind as distinct from matter, is the more certain.
"A brief consideration of the phenomenon which

we call sensation, will make this statement more apparent: The inadequacy of language to give expression to exact thought, is the cause of many prevail ing errors existing on this branch of our subject. For example, in common conversation we speak of the things which we see, hear or touch, and ascribe impressions to their appropriate organs, precisely as if they terminated in them; or, in other words, as if we literally saw with our eyes and heard with our ears, whereas, in point of fact, the eye itself can no more see than the pair of speciacles which I am now using. The organ may be perfectly sound, but un-less the mind gives it attention, we can neither see or

"It is therefore evident that the senses are merely the avenues through which the soul holds intercourse with the material world; therefore there must be a perceiving power independent of these organs, and as Bishop Berkley has well observed, That we see with our eyes in the same sense that we see with others."

glasses.'
"Take the illustration of machinery; a watch, for instance, in all its parts would remain at rest but for the hand which set the works in motion, and the impulse thus given must have been constantly renewed, and even then the physical power could never have produced the effect, had it not been for the operation of two immaterial but substantial agents, gravity and elasticity; yet, forsooth, we are told that the mere juxtaposition of atoms, and the mere adaptation of parts in themselves inert and unintelligent, will sufficiently account for all the powers of the human mind. With the Spiritualist, as in the case of Paul, absence from the body is near ness with the Lord. Death constitutes the dissolu-tion of the ingredients of which the body is composed, and the resurrection of the germ-growth of the spiritual body, the heavenly tabernacle with which Paul says we are to be clothed upon when this house of our earthly tabernacle is dissolved."

The speaker argued at great length that the position of the agnostic materialist was based on wrong premises; that reason, conscience and human experience, as well as the phenomena of Spiritualism, proved conclusively that all things were created by the will, wisdom and love of the Infinite Father; that spiritual phenomena demonstrate bayand constitution. spiritual phenomena demonstrate beyond question

the continuity of life. In conclusion, he said:

"Let that wonderful essence called mind with its
mysterious power which we designate memory, give
its testimony to the truth of this position in the
consciousness of each one. It will likewise be seen
that another of the 'facts of consciousness' is that intelligence could not be the result of the outward action of certain substances which are in themselves non-intelligent. On this point I adopt Mr. Gilliespie's unanswerable argument (the argument a priori for the being and attributes of the absolute one), That intelligence, absolutely speaking, never began to be, is evident; if it began to be in the sense of there never having been any intelligence whatever before, it must have had a cause, for whatever begins to be, must have a cause; and the cause of intelligence must be intelligence, there having been no in-telligence whatever before. What is not of intelli-gence cannot make intelligence begin to be; therefore, if intelligence began to be, there was intelli-gence before there was intelligence. Now intelli-gence before intelligence began to be is a contra-

"If this argument is sound, then intelligence is a mode or attribute of God, and not of matter, and therefore independent of physical organization. Being an attribute of God, it is an attribute of mind, and hence mind was before organization, and not its result. To make mind a quality of matter would be to make God a quality of matter, and to make matter God.

"Let us inquire how far science sustains this position. I define science to be a vast body of true thought concerning the objects in nature, which has accumulated through the ages, and I lay this down as an incontrovertible principle, that the object of science must be the embodiment of thoughts before they could be understood by the thought of the sci-entific student. We cannot understand that which is contradictory and absurd, or does not in some way and to some extent reveal thought,

"You cannot understand the chance strokes of a child on a slate. Why? Because they are not the result of thought; but you can understand the con-

struction of a problem in Euclid.
"A poem requires a poed, because it, too, expresses thought; a picture requires an artist, because it embodies an idea, and a house demands an architect because design and uses can be understood. In like wied its nare der is the sublimest of all poems, with its heauty is the grandest of all paintings, and with its worlds so finely balanced is the most stately, there must be an intelligent mind whose being is the center and source of all.

"Thus it is that all nature is intelligible, and being intelligible, it is a revelation of the thoughts of the Great Thinker, and that man, his master-piece, made in his own image, is not a machine whose at tributes are mere modes of organic structure, whose mind is an independent creation projected from the spiritual nature of the Supreme Being, and designed by eternal wisdom to pass through a school of experience under conditions and limita tions while undergoing a temporary habitation until the time for each shall come to pass into his spir itual organism, and the divine Paul's teaching shall become the experience of every child of humanity For we know, that it our earthly house of this tab ernacle were dissolved, we have a building of God, a house not made with hands. With respect to matter, we must accept one of two theories. We must stand with the materialist and say matter is self-existent, or else with the believer in revelation, and assert that matter is a creation of the Supreme Being, and that it exists because it is transfused by a life not of itself, which impels its action by govern-ment and law. I will not at present attempt to define matter further, or to set up any theory as to its essential nature. I do not say which of the many heories concerning it is true.

"For the purposes of this argument I do not question the atomic theory, or Bishop Berkley's theory which resolves matter into states of mental perception, or that other theory (by Boscovide), which solves matter into parts of resultant forces; but I do contend for the position, that the Supreme Being is the alone self-existent One, and that nothing else can ever become so, and therefore what is called the qualities or modes of matter, are manifestations from he immost life of the eternal which pervades every atom of the mighty aggregate; hence my conception of matter is that it comprehends the most out ward creation of God, and lies, so to speak, on the verge of the circumference of his universe, and is the most inert of all created substance, and as you go nearer the central life, out of which all things are evolved, you leave behind you the grossness of that matter in which the lower conditions of creation are clothed, and come among substances which are more real because nearer to the inner life of God, towards whom in the progress of spiritual life all his children journey."

Short addresses were made by Mrs. Amelia Lewis and Dr. J. Clegg Wright of Liverpool, England. S. B. NICHOLS.

Brooklyn, N. Y., Feb. 10th, 1883.

Stuart Cumberland.

To the Editor of the Religio Philosophical Journal:

I visited New Haven, Ct., on the 22nd ult. to see the famous Stuart Cumberland expose the assumed fraudulent phenomena of Spiritualism. I found the city well placarded, and I expected to see a crowded house, but I was disappointed as the audience would not exceed fifty, and I will venture the assertion that a fair share of them were Spiritualists. His exposure of the pellet test was an imposition upon the good sense of his hearers. It was simply a "man of straw" which he had set up to knock down, and any one who had ever sat with Watkins, would at once detect the radical difference between the genuine and this miserable counterfeit.

Cumberland's slate writing is a clever trick that any one with a supple hand could perform with practice, and no more approaches the genuine test of Watkins, as I have witnessed it, than it is possible to conceive. His cabinet materializations perplexed me exceedingly. I really expected to see a fair representation. I have attended the Eddy scauces and to me they were not satisfactory; but they are so far superior to Cumberland's exhibition that I am half inclined to believe them genuine. His mind reading two good but that it expects the record of claims. was good, but that it covers the ground of clairvoy-ant delineations, I should most certainly deny, and were he subjected to the ordinary tests that spiritual mediums submit to, he would utterly fail. I left his expose, marveling at the credulity of the ministers and other good people, who endorse his exhibitions, and believe them to be simon pure representations of phenomenal Spiritualism. Verily, "what fools these mortals be." mortals be."

Catholic Hostility to Schools.

The efforts of the Roman Catholic priesthood to discredit and undermine the common school system of the United States, and to prevent Catholic children from coming under its influence, are too conspicious to be overlooked and too important to be disregarded. It would seem to be the settled conviction of the Catholic hierarchy that their Church would inevita-bly be ruined, if the children of Catholic parents were permitted to receive their elementary education in the same classes with Protestant children, in schools from which the dogmatic teaching of religion is ex-cluded. The atmosphere of freedom which per-vades such schools is inimical, they think, to Catholic doctrines and assumption. Any school, they insist, in which secular teaching is not mixed with instruction in religious doctrine and devotion is godless

and of immoral tendency.

One of the latest assaults upon the school system One of the latest assaults upon the school system from this quarter is in an article in the Catholic World for December, by Rev. I. T. Hecker, one of the Paulist Fathers of New York. The fact that most of the schools are opened every day with Scripture reading and the recitation of the Lord's prayer is to him of no account. All the same is "the system unchristian in spirit and un-American in conception." The teaching of morality unmixed with Paternosters, Ave Marias, and priestly genuflections, is but a mockery. is but a mockery. Father Hecker gives us some items of information

that may well astonish our readers. "Congregationalists, Baptists, Episcopalians, and other Protestant denominations," he tells us, "acknowledge and are alarmed at the visible decay of Protestantism as a religion." We do not ourselves see any evidence that the denominations referred to are in a state of alarm over the "visible decay" of their religion; but the good Father, being a priest in an infallible Church may be able to "see what is not to be seen" by ordinary mortals. Not only has he discovered that Protestantism is decaying: he is kind enough to tell us that "one of the principal causes which have hastened thus far" this decay in the United States "will be found in the education given to children under the free public school system." Shades of Noah Webster and Horace Mann! come forth and look upon the desolation which your hands have wrought, even at "Protestantism as a religion" dying from your cruel stabs, and at "Congregationalists, Baptists, Episcopalian, and other Protestant denominations" mourning over their blindness in permitting themselves to be "wheedled into submission to the system" which bears the stamp of your approval, and which has trained their children to be infidely.

We hope we shall not incur the imputation of a want of gratitude to Father Hecker for the warning he has so kindly given, if we venture to suggest that Protestants should not be in haste to pull down the schoolhouses, turn the teachers out to grass, and cast contempt upon their Puritan Fathers for leading contempt upon their Puritan Fathers for leading their decendants into a "snare." It may be possible, even yet, to save "Protestantism as a religion" from dying, and that, too, without destroying the freeschool system. Let us not be too ready to conclude that the a, b, abs are demoralizing, and that the three R's have an innate tendency to undermine the foundations of Christianity. It may not, with Father Hecker's leave, be impertinent to inquire whether there is less infidelity or a purer morality in the countries where the Catholic Church has had full control of education for centuries than there is in control of education for centuries than there is in those parts of the United States where the free com-mon schools with all their powers of mischief in full play have long existed. We have a suspicion that not all the blushes which such a comparison would evoke would be found on Protestant cheeks. Then, too, a similar comparison might be made of those portions of this country where the children are educated in the common schools with other portions of the same where Catholicism is the dominant educational force. And, finally, a direct comparison might be made of the common with the parochial schools, with a view to determine their relative standing as to purity of morals. We certainly should not shrink from any of these comparisons.

That the common schools are far, very far, from eing what they ought to be, we sadly confess. Many teachers are no doubt incompetent in a moral as well as a literary sense. Many of the pupils come from homes whose moral atmosphere is unwholesome, bringing with them habits of a pernicious character, which can be corrected but slowly. But all the more do these children need the school, and all the more important it is to the country that they should be ed-needed. Sometimes scholars of this class will give a school a bad name and the teachers no end of trouble. They are not all Protestant children either. by any means: many of them have been born of parents who know no other than the Catholic religion. and to whom the very name of Protestant is odious, How unjust, then, to gather up all the accounts of ill-behavior on the part of children thus unfortunatebred, and array them in one black blotch as the legitimate fruits of the school system! One might as well gather up the reports of crime from the newspapers, and, leaving unnoticed all the virtue, intelligence and piety that exist in the community, hold up those reports as exhibiting the legitimate fruits of free institutions. And yet this is exactly the Catholic method of assailing the common-school system. The unfriendly priest looks over the educa-tional periodicals, and picks out every story of immorality which has been published by way of criticism and to show where reform is most needed, and parades the whole as evidence that the school system is of a corrupting tendency. Is this an honor able mode of warfare? Suppose the parochial schools were judged, not by their general character, but by the exceptional conduct of their roughest and most intractable pupils, would it be fair? We trow not: and every candid person must admit that such treatment of the common schools is unjust.

Of one thing we may be sure; namely, if the Cath-olic priesthood really believed that the schools were undermining the foundations of "Protestantism, as a religion," they would gladly see them multiplied on every hand. But they know right well that "Protestantism as a religion" goes hand in hand with education, and is most prosperous where school-houses most abound.—Christian Register.

Casts of Spirit Hands.

"It is announced that easts of the hands of mater ialized spirits have recently been exhibited in this city, and belief in their genuineness is asked on the ground that ordinary flesh and blood could not have endured the heat of the material of which the molds were made. But if easts were to be taken of what once was flesh and blood, why were not the faces se-lected instead of the hand? Faces can generally be subjected to ordinary tests of recognition, but few people can identify hands. The alleged new proof of materialization, like all the older ones, is remarka-ble for its incompleteness."

The above is extracted from the N. Y. Herald of this date. Undoubtedly there are hundreds of people who would give thousands of dollars if the Banner Light would answer it satisfactorily. It can't and therefore it will altogether ignore the suggestion therein set forth. I speak advisedly, having followed the course and policy of the Banner of Light through several years, a policy which prompts it to swallow the fulsome praise of weaklings, and contemn the honest efforts of cool headed investigators.

A Ferrypia of Spiritualism, but not of merconary A FRIEND of Spiritualism; but not of mercenary

New York, Feb. 7th, 1883.

To the Editor of the Religio-Philosophical Journal: I had enclosed the foregoing in an envelope addressed to the editor of The Banner of Light, when it occurred to me that some good might be served by sending it to you. Assuredly, the suggestion of the Herald is not an unreasonable one, and equally certain is it, that pooh-poohing such propositions does not lend dignity or weight to the cause of Spiritualsm. It is a threadbare remark that the Banner of Light's attitude towards investigation of the evidence of Spiritualism, has done and is doing a great deal against spiritualistic doctrines being accepted by such persons as require proof before being convinc-H.

G. W. Lewton Writes: Mrs. Santinna, of Jacksonville, Florida, is a very reliable healer, and also a writing medium, writing two messages at the same time, one with her right hand and the other backhanded with her left. Spiritualists coming to the State will find her a pleasant lady to meet. Should they be stopping a few days in Jacksonville -the general headquarters of the State-I know she would be pleased to meet them.

Mrs. A. G. Newton writes: I would as soon think of doing without my bread and butter as to be without the JOURNAL. I have taken it for several years and the more I read it the better I like it. I expect to take it as long as I live.

ELDER MOSE KITE.

His Hair Breadth Escapes from Seen and Unseen Foes.

Troy Kansas Chief, Jan. 18, 1883.

Most of our older citizens well remember Mose Kite (who lived in Petersburg Bottom), the hero of our state's early political history, who was of statwart build and powerful physique; who in 1858 led a colony of our people to Pike's Peak; who fought the Indians on the plains and was shot through the body; who on his return here after the rebellion was converted and baptized by Elder Henshall, of the Christian church at Petersburg Bottom, and be-came a revival preacher of celebrity all through this section. They will also recall the fact that, attacked with consumption and reduced to a skeleton, he was obliged to remove to the Rockies in the hope of sayobliged to remove to the Rockies in the hope of saving his life. None thought he would succeed. Last fall, however, the editor of this paper met him at the head of the Republican river, bigger and more robust than ever. "Why, I thought you had died of consum, tion long, long ago, Elder?"

"Me? I never had consumption, man! though people thought that was what alled me, and I thought so myself. But the doctors had sent me on a wild goose chase after a dozen other diseases, just as fatal. and this was the wildest one of all."

as fatal, and this was the wildest one of all."

The good Elder then recounted to us, in a charming vein, his many adventures in the rough and ready life he had led, "but," he said, "remarkable as you may think my warlike life has been, I have a much more interesting story to tell you."

"You know what a range reserved to leave I would be

"You know what a rough, noisy fellow I used to be; and I could stand any hardship. Why, on a wager, I have knocked down an ox and a mule with my fist. I have fought ruffians, border outlaws and Indians; but I was

DOGGED FOR YEARS

by a more dangerous unseen enemy that was ever getting me more completely in his clutches. I was shot by an Indian in a fight on the plains, but that wound healed readily and gave me but little trouble. would heated readily and gave me but little trouble. After I returned to Kansas and commenced preaching, I first began to give way. I had a dull feeling accompanied with a pain in the right side. Dr. Butler, our family physician, said my liver was out of order, caused by the malaria of the bottoms. I had always had an appetite like an ostrich, but my digestion became seriously impaired. While on the circuit preaching. I consulted a doctor, who said I had cuit preaching, I consulted a doctor, who said I had dyspepsia. After that, distressing palpitation of the heart followed, and the physician said this was caused by my indigestion and diseased liver which would probably terminate fatally. Sometimes I had a rayenous appetite, at others, none at all. I was feverish and then chilly. My food seemed to do me no good. A specialist told me I had a tape worm! Then I was troubled with unusual quantities of water and a frequent desire to urinate, which was done with difficulty and great pain. The specialist said I had a touch of the gravel, caused by use of the alkaline water of the plains. I then began to suffer severe pains in the loins and the small of the back, accompanied with sudden effects of digitalines. panied with sudden attacks of dizziness, during which I had to sit or lie down, to avoid falling, was forced to abandon

TRAVELLING AND PREACHING,

because I could no longer ride on horseback, or trust myself out alone. I began to be seriously alarmed, and sought the advice of the most noted physician within reach. He said that my frequent horseback riding had, joited and jarred me until the old Indian wound, which had injured my kidneys, had become inflamed. He treated me with medicines and elec-tricity also, but gave me no permanent benefit. My painful symptoms all returned. I began to cough, got very thin and my legs were disagreeably numb. I began to despair. At each attempt to cure, my ailments became worse, with new symptoms. I next consulted a celebrated physician from the East, who, after thumping and examining me, stated that I was in an advanced stage of consumption and threatened with diabetes and paralysis! He thought I might possibly prolong my life for a year or two, by seek-ing a higher and drier climate. This was my condi-tion when the people in your part of the country last

saw me.
Then I started for the Rockies but liked this country, and settled here. At first the change helped me, but about three years ago the benefit ceased. Then I failed so rapidly that I could be out of bed only part of each day. All my old symptoms returned. At this crisis, a party of Eastern gentlemen,

ON A BUFFALO HUNT,

made my house their headquarters. In the party was a Dr. Wakefield, who informed me that I had a bad case of incurable Bright's Disease, and gave me a preparation which might, he said, ease me for a few weeks or months, but that was the best that could be done. Around the bottle was a newspaper. Now a newspaper was a rarity in our home, and I sat in my chair looking it over when my eye providentially fell upon an article relating a most wonderful cure of Bright's disease—the very malady that was killing me—by the use of Warner's Safe Kidney and Liver Cure, (of Rochester, N. Y.). Convinced that further delay would be fatal, and everything else failing, the next morning I dispatched one of my boys to the nearest railroad station, many miles distant; to obtain a bottle of the Safe Cure. The druggist said the demand for the Cure was so great he could not keep it in stock, and he had to send to Kansas City for more. It was more than a week be-fore it arrived, and I was daily getting weaker. But it came at last, and I at once began to take it. When I told Dr. Wakefield what I was taking, he gave me a look, half of scorn, half of pity, as much as to say, POOR FELLOW!

he is putting his trust in a humbug.' Nevertheless I perservered and for the past year and a half I have been as stout and rugged as I ever was in my life. After escaping the attacks of Indians and a half dozen doctors, I was lying at the mercy of a still more dreadful foe that was about giving me the finishing blow, when that great remedy stepped in, slew my adversary, and placed me firmly on my feet once more. I have commenced preaching again; for I look upon the circumstances and manner of my cure as a direct interposition of Providence, and to Providence are my services due. That is my story. I think it is as good as a romance—and much better, for it is true."

Such is the substance, and very nearly the language of Elder Kite's narrative. Those who read it, and are suffering, may benefit by his experience, it they will follow his example.

None But Christians Shall Trade in Holy Pictures.

ST. PETERSBURG, January 18th.—A resolution was assed by the Holy Synod and has received the sanction of the Emperor prohibiting persons not Christ-ians from publicly trading in holy pictures, crosses or vessels used in public worship.

AYER'S PILLS.

A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. Aver's Cathaetic Pills act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constitution, Indigestion, Dyspessia, Headache, Dysentery, and a host of other aliments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these Pills by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These Pills are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients.

A Sufferer from Headache writes:-"A Suncrer from Headache writes:—
"Aver's Pills are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Pills are the only thing I could look to for relief. One does will quickly move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers.

W. L. Page, of W. L. Page & Bro."

Franklin St., Richmond, Va., June 3, 1882.

The Day Franklin St., Richmond, Va., June 3, 1882.

The Rev. Francis B. Harlows, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing loconvenience, until some months ago I began taking AYRS'S PILLS. They have entirely corrected the costive habit, and have vastly improved my general health."

ATER'S CATHARTIC PILLS correct irregularities of the bow-els, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physi-cal economy,

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

20 113

25 00

25 03

14 02

10 02

10 02 60 04 25 04

514 02

10 00

35 05

25 (11)

50 O.Z 10 02

M1 486

20 03

25 02

1.(H) ()%

35 04

10 02

 $\frac{1000}{2502}$

15 00

40 00

40 (0)

10 00 50 00

-25 00

10 02 20 03

25 00

A Girl Who Spells Words Backwards.

In the plantation of Oakfield, Aroostook County Me, there is a girl who possesses the faculty of spelling difficult words backward without hesitation. Her name is Hattie M. Drew, and she is just past her twelfth birthday and resides with her parents in Oakfield. They are people of moderate education, living upon a farm in a rural community. While this little girl is bright and smart as the average of her mates she never attracted attention until, a little more than a year are it was discovered that she nose more than a year ago, it was discovered that she pos-sessed the singular gift of spelling any word with which she was acquainted backward and without hesitation. At a spelling match recently held in the school which she attends, without any warning she stood before the audience for some 10 minutes spelling words selected at random, some for their dif-ficulty of combination, but without any previous knowledge of what they were to be, rapidly and correctly, except one or two which she could not spell recily, except one or two which she could not spellin the proper way, and when prompted in the correct spelling of these she immediately reversed it. Among the words which she spelled were: Galaxy, syzygy, astronomy, robin, phonography, difficulty, attendance, indivisible, etc. All of these were spelled as rapidly as the eye could follow, without a single misplacement of a letter. Has any other person without any training been able to do this or son without any training been able to do this or similar feats. In addition, it may be said, upon the testimony of the girl, that "she can see the words in

Daily Variations in Stature.

her mind and knows no reason why she should not read the letters backward as in the usual way."

Dr. Merkel states that the height of an individual after a night's rest, measured before rising from the bed, is two inches greater than it is in the evening, need, is two inches greater than it is in the evening, measured standing. There is a gradual diminution in height, caused by the yielding of the plantar arches and of the intervertebral discs; and a sudden diminution, when the individual rises, occurring at the articulations of the lower extremities. The sinking at the ankle is one-third of an inch; at the knee, one-twelfth to one-eighth of an inch; at the hip, two-fifths of an inch. The shortening at the knee is probably due to the elasticity of the cartileges. At the hip there is, in addition, a sinking of the head of the femur into the cotyloid cavity.— Journal of Chemistry.

SOMEBODY'S CHILD.

Somebody's child is dying—dying with the flush of hope on his young face, and somebody's mother thinking of the time when that dear face will be hidden where no ray of hope can brighten it-because there was no cure for consumption. Reader, if the child be your neighbor's, take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable; that men are living to-day whom the physicians pronounced incurable, because one lung had been almost destroyed by the disease. Dr. Pierce's "Golden Medical Discovery" has cured hundreds; surpasses cod liver oil, hypophosphites, and other medicines in curing this disease. Sold by druggists.

It is the favor of man which gives the beauty and comeliness to woman, as the stream glitters no longer when the sun ceaseth to shine.—Talisman.

Heartily Recommended.

Don't condemn a good thing because you have been deceived by worthless nostrums. Parker's Ginger Tonic has cured many in this section, of kidney and nervous disorders, and we recommend it heartily to such sufferers.—News.

I know not whether the dictionary defines gossip better than he that said, Gossip is putting two and two together, and making it five.—Ican Panin.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

True glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.—Cicero.

A man without ambition is like dough without leaven in it to make it rise.—*Hean Norton*. Facts are stubborn things. It is a fact that Ely's

Cream Balm will cure any case of catarrh or cold in the head. It is not a liquid or snuff, and is easily applied. Price 50 cents, at druggists.

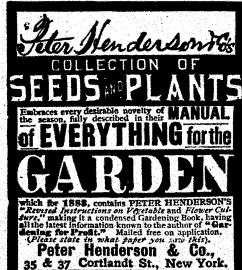
Nature is the voice of God; hers is one living cadence of sweet harmony to him whose ear is attuned to worship the Divine.

For Throat Diseases and Coughs. BROWN'S BRONCHIAL TROCHES, like all other really good things, are frequently imitated. The genuin are sold only in boxes.

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the success last. The unsatisfactory is generally soonest seen.

Floreston Cologue is grateful to invalids, it is refreshing without the sickening effect of most

The phrase about not earning one's salt probably originated with the Romans, since salt was considered by them as a great luxury. A man was said to have a salary who had his salarium, or allowance of salt with which to season his food. Thus, salary comes from salt; and doubtless then, as now, there were individuals who did not earn it.



LIGHT FOR ALL.

321 Sutter St., San Francisco, Cal.,

Has a Free Circle every two weeks, and a Free Spiritual Read-ing Room, with all the Spiritual Journals on file, Light for All is issued fortuightly, at \$2 per annum, in advance. It has a reliable Spirit Message Column. 2 ample copies free. Address Box 1997. San Francisco, Cal.

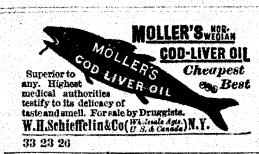
NO PAR! Dr. KEAN.

173 South Clark St., Chicago, personally or by mail, free of charge, on all chronic or nervous diseases. DR.

J. KEAN is the only physician in the city who warrants curse or no pay. Finest illustrated book extant; 586 pages, beautifully bound; prescriptions for all diseases. Price \$1, postpaid.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... Medium and Daybreak, London, Eng., weekly.... 8 Light for All, San Francisco, semi-monthly.. .. 10 Offive Branch, Uties, N. Y., monthly...... 10 The Shaker Manifesto. Shakers, N. Y., monthly. 10 The Theosophist, Madras, India, monthly..... 50 Psychological Review, London, monthly...... 85



KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and

-LIVER-It has specific action on this most important organ, enabling it to throw off torpidity and inscrion, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

condition, effecting its regular discharge.

Maiaria. If you are suffering from malaris, have the chills, are hillous, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure.

In the Spring to cleanse the System, every one should take a thorough course of it. 4. SOLD BY DRUGGISTS. Price \$1. KIDNEY-WORT

MAN A



By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of care, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principals lines of road between the Atlantic and the Pacific Oceans. Its equipment is univaled and magnificent, being composed of Most Comfortable and Beautiful Day Cosches, Magnificent Horton Reclining Chair Care, Pullman's Pretiest Palace Sleeping Care, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missour River Points. Two Trains between Chicago and Minneapolis and St. Paul, via the Famous

"ALBERT LEA ROUTE." A New and Direct Line, via Seneca and Kanka-kee, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlenta, Au-gusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Laisvette, and Omaha, Kinneap-olis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains.

Trains.

Tickets for sale at all principal Ticket Offices in the United States and Canada.

Baggage checked through and rates of fare al, ways as low as competitors that offer less advantages.

For detailed information, get the Maps and Folderrs of the

CREAT ROCK ISLAND ROUTE, At your nearest Ticket Office, or address
R. R. CABLE, E. ST. JOHN,
Vice-Pres. & Gen'l M'gr., Gen'l Tkt. & Pats. Agi.
CHICAGO.

PROF. TICE'S **WEATHER FORECASTS**

AMERICAN ALMANAC.

This Almanac gives the condition of the Weather for every day in the year with explanations of the causes governing it and its changes for 1863. Price 25 cents, postage free,

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chleago.

VOICE OF ANGELS.

S pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month SPIRIT L. JUDD PARDEE. Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Publisher.

. . . . \$1.50 In advance. Price yearly. Six months. .75 .40 The above rates include postage. Specimen copies sent free

on application at this office. All Postal orders should be made payable to M. B. Sprague. No. 5 Dwight St., Boston; and all letters and communications (to receive attention) must be directed (postpaid), in the M. A. Blunt, Printer.

THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. F. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

The aim of The Index is-

To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual; To substitute knowledge for Ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesisticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public ac-

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

Terms, \$3 per annum in advance. To new subscribers, \$1 for six months. Specimen copies sent gratis. Address: The Index, 8 Tremont Place, Boston, Mass. 32 6cow

FREE GIFT. I A copy of my Medsense Book will be sent to any person afficted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents pestage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohlo.

15 State the paper in which you saw this advertisement. 27-444.

THE WONDERS OF LIGHT AND COLOR.

By E. D. BABBITT.

A beautiful pamphlet with heavy illuminated cover flustrating Harmony of Color, a compend of Chromopathy or Color-Healing, a full account of Instruments for color treatment, and answers as an introduction to the large work, besides giving some of the later practical applications. Fries, postpaid, 25 cents.

"Better taken gold, for each of six departments is alone worth the 25 cents charged."—G. L. Parker, M. D. For sale, wholesale and retail, by the RELIGIO-PRILOSOPHI-CAL PUBLISHING HOUSE, Chicago,

DR. SOMERS'

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

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 8 P. M. Sundays, 7 A. M. to 12.

S2 1tf

BAILBOAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Office, 56 Clark Street, Sherman House.

Leave.		Arrive.
9:45 am +	Davenport and Peorla Express	+ 5:50 pm
12:05 pm +	Council Bluffs & Peoria Fast Express	† 2:30 pm
12:05 pm +	Kansas City. Leavenworth and At-	
	chison Fast Express	+ 2:30 pm
11:00 am +	Minneapolis and St. Paul Express.	* 8:00 pn
11:00 am h	Kansas City, Atchison and Leaven-	0.003111
TT-00 mm D	worth Express	b 3:00 pn
4.4 = m m 2	Peru Accommodation.	
4:45 pm †		†10:10 an
9:15 pmtt		‡ 7:00 an
10:00 p mtt	Kansas City, Leavenworth and At-	
	chison Night Express	1 6:20 an
9:15 p m##	Minneapolis and St. Paul Fast Ex-	
	press	t 7:00 an
7:45 am +	South Chicago Accommodation	+10:00 an
5:00 pm +		1.7:05 pp
11 Wan m a	Theatre Train	a11 00 pn
1.15 n m h		b 9:30an
	Daily Except Sundays. ## Daily Ex	
days. † Dail	y Except Mondays. a. Thursdays and	l Saturday
only. b. Sur		

BUSINESS CHANCES.

Partnership interest or entire established business for sale: one of \$30,000, \$250,000 and one for \$500,000, For sale 191 Warren Ave., cor. Lincoln and Warren, 50x125, 10 room House, Barn, street sall paved, one block from Madison street cars, one block from Washington Boule-

from Madison Street cars, one block from Washington Boulevard.

No. 683 Washington Boulevard, 12 rooms, two stery and basement, brick, S. front. Price \$6,900
5,000 feet on Milwaukee Ave., \$5.00 per foot.
334 feet on Wentworth Ave., \$16 to \$20 per foot.
Grand Opera House and Post Office Block, cost \$68,000, will now sell for one-third less than cost at Richmond, Ind., of about 20,000 inhabitants, five Railroads run through the City. Rents for about \$5,000 per year. Go and see it, or address for particulars, Dobbens Bro., the ones running the Opera House, Richmond, Ind., or John W. Free, 34 Plue St., N. Y., or Hannah A. Free, 191. Warren Ave., Chicago.

Have a large amount of Prosser Car, Telephone, Electric Light, Illinois Malting Co. Stocks at lowest figures. I can get man or woman on the inside track of all kind of Stocks
For good Investments address, or call,

34 Pine Street, N. Y.

WHAT SHALL WE DO TO BE SAVED?

By R. G. INGERSOLL.

Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

LIST OF BOOKS

FOR SALE BY THE

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELlaneous books not in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-lifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

man, register your letters.

ET Orders for Books, Medicine. or Merchandise of any kind, to be sent by express C. O. D. must be accompanied by not less than \$2.00, or. If of less value, then by one-fourth the cost. No Attention will be paid to any order, unless these terms are compiled with.

All orders, with the price of book desired. and the additional amount mentioned for postage, will meet with prompt attention.

Answers to Questions, Practical and Spiritual.

Answers to Questions, Practical and Spiritual,
A. J. Davis.

Apocryphal New Testament.
Age of Reason,—Thos. Paine.

Arcana of Nature, Philosophy of Spiritual Existence, and of the Spirit-world, Vol. I., Hudson Tuttle.

Arcana of Nature, Yol. H., Hudson Tuttle.
Arcana of Nature, Yol. H., Hudson Tuttle.
Arabula; or, The Divine Guest, A. J. Davis.
Approaching Crisls, A. J. Davis.
Approaching Crisls, A. J. Davis.
Apostles, (translated from the French] Renan
A Stellar Keytothe Summer Land, A. J. Davis
Astro-Theological Lectures, Rev. Robert Taylor
A Kiss for a Blow, a book for Children.—H. C.
Wright.

An Eye-Opener, Zepa
Ancient Faiths and Modern, Thomas Inman,
M. D.

2.00 12

30 02

1.75 10

1.50 08

1.75 12

M. D. Ancient Pagan and Modern Christian Symbolism. Profusely illustrated. Deeply Interesting. T. Iruman. Ancient Symbol Worship. Finely Illustrated. Art and Symbolism of the Primitive Church—John P. Lundy. Beautifully printed and illustrated. After Dogmatic Theology, What? Giles B.

Stebbins.
American Communities.
An Hour with the Angels.
Age of Reason and Examination of the Pro-

Age of Reason and Examination of the Prophecies
Animal Magnetism, Deleuze
A Short History of the Bible, B. C. Keeler
Bible of Bibles, K. Graves
Beyond the Breakers, R. D. Owen
Bhagavad-Gita
Bible in India
Bible in India
Bible Maryel Workers—Allen Putnam
Common Sense Theology, or Naked Truths in
Rough Shod Rhyme, D. Howland Hamilton
Complete Works of Thomas Paine, 3 volumes
Critical History of the Doctrine of a Future
Life in all Ages and Nations. Wm. R. Alger
Conant Mrs. J. H. Biography of
"" full gilt
Constitution of Man, George Combe.

Constitution of Man, George Combe.
Chapters from the Bible of the Ages, compiled by Giles B, Stebbins.
Career of Religious Ideas.
Complete Works of A. J. Davis.
Cosmology. G. W. Ramsey.
Criticism on the Theological Idea of Deity. M. B. Craven.

B. Craven.

Death in the Light of the Harmonial Philosophy. Mary F. Davis.

Death and the After Life. A. J. Davis.

Debatable Land. B. D. Owen.

Diakka. A. J. Davis.

Diatogues for Children

Dictionary. Webster's Englishers (by New years)

Dialogues for Children
Dietionary, Webster's Unabridged (by express)
Pocket, flexible cover.
Debate, Burgess and Underwood.
Descent of Man. Darwin
Davenport Brothers,—their Remarkable and Interesting History.
Diegesis, Rev. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity.
Devil's Pulpil. Rev. Robert Taylor, With a sketch of the Author's Life.
Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws.

Epitome of Spiritualism and Spirit Magnetism, their Verlty, Practicability, Conditions and Laws.

Eating for Strength.

Ethics of Spiritualism. Hudson Tuttle.

Ethics of Spiritualism. Hudson Tuttle.

Edwin Drood.

Essay on Man. Pope. Cloth, gilt, \$1.00 00.

Board, School Edition

Errors of the Bible, Demonstrated by the Truths of Nature. Henry C. Wright.

Essence of Religion. L. Feuerbach.

Empire of the Mother over the Character and Destiny of the Race. H. C. Wright.

Electrical Psychology. Dods.

Entry of the Robert of the Month of the Electrical Psychology.

From Nature of the Month of the Electrical Psychology.

Entry of the Month of the Electrical Psychology.

Essay on Man. Pope.

Edwin Drove.

Edwin Drove.

Essay on Man. Pope.

Edwin Drove.

Essay on Man.

Genesis and Ethics of Conjugal Love. A. J. Davis.
Good Sense. Baron D'Holbach
Great Harmonia. A. J. Davis. 5 vols., viz.;
Vol. 1. The Physician; Vol. 2. The Teacher;
Vol. 3. The Seer; Vol. 4. The Retormer; Vol.
5. The Thinker. Each
History of the Christian Religion. C. V. Waite,
Goth. S2.50 18. Sheep.
Hygiene of the Brain and Cure of Nervousness,
M. L. Holbrook
Home: Femme Herole and Miscellaneous
Poems. Jessee H. Butler
Home Talks. J. H. Noyes.
Higher Aspect of Spirithalism. M. A. (Oxon)
Heromes of Free Thought. Sara A. Underwood
Hafed. Prince of Persia, His Experience in
Earth-life and Spirit-life. Illustrated.
Hierophant; or, Gleanings from the Past. G.
C. Stewart
Harbinger of Health. A. J. Davis.
Harmonial Man; or, Thoughts for the Age. A.
J. Davis.
History and Philosophy of Evil. A. J. Davis.
Hayward's Book of all Religions, including
Spiritualism
How and Why I became a Spiritualist
How to Bathe. E. P. Miller, M. D.
Hedged In. Elizabeth Stuart Phelps, author
of Gates Ajar.
Human Physiology, Statistical and Dynamical;
or, The Conditions and Course of the Life of
Man. J. W. Draper, M. D., LL.D. 650 pp.
How to Paint. Gardner.
History of the Intellectual Development of Europe. J. W. Draper, Revised Edition, 2 vois,
History of the Pre-Historic Ages. H. L. Nason,
Translated by Dr. J. Cooper.
Incidents in My Life. 2nd Series.
Intuition, a Novel. Mrs. F. Kingman
Infidel; or, Inquirer's Text Book. Robert
Cooper.
Is the Bible Divine? S. J. Finney
Irreconcilable Records or Genesis and Geology.
W. Denton.
Isls Unveiled. 2 Vols.
Is Darwin Right? W. Denton
Identity of Primitive Christianity and Modern
Spiritualism. E. Crowell. 2 vols. Each.
Koran, with explanatory notes. George Sale.
Svo. 670 pp. sheep. Besteditionyet published.
Koran, with Life of Mohammed. Translated
by George Sale.
Life Beyond the Grave. Genesis and Ethics of Conjugal Love. A. J.

ed Koran, with Life of Mohammed. Translated by George Sale.

Life Beyond the Grave.

Life of Wm. Denton. J. H. Powell

Lyceum Stage. For Lyceums and Exhibitions. Kates. Leaves from My Life. J. J. Morse. Light and Color. E. D. Babbitt. Life of Thomas Palne, with Critical and ex-

Life of Thomas Paine, with Critical and explanatory observations of his writings, Geo, Vale.

Life of Jesus, Renan.
My Wedding Gift.
Martyrdom of Man. Winwood Reade.
Magie Staff. A. J. Davis.
Mediums—from the French of Allan Kardec.
Moore's Universal Assistant and Complete
Mechanic. Cloth, \$2.50. Morocco.
Manomin. Myron Colomy.
Mental Medicine. Evans.
Modern American Spiritualism—1848-1868,
Emma Hardinge
Modern Thinkers, Prof. V. B. Denslow, Cloth,
\$1.50; half calf.
Morning Lectures (20 discourses), A. J. Davis
Manual for Children (for lyceums). A. J. Davis
Mental Cure. Evans. Mental Cure. Evans.
My Affinity, and Other Stories. Lizzle Doten.
Natty, a Spirit. A. Putnam......
Nature's Laws in Human Life, an Exposition of Spiritualism.

Nature's Divine Revelations. A. J. Davis...

Nerves and the Nervous, Dr. Halilek...

New Gospel of Health. A. Stone, M. D.

Old Theology Turned Upside Down, T. B.

Taylor.
Origin of Species. Darwin.
Origin of Civilization and Primitive Condition of Man. Air J. Lubbock.
One Religion Many Creeds.
Our Homes and Our Employments Hereafter.
J. M. Peebles.
Practical Instruction in Animal Lagnetism.
J. P. F. Delueze. Translated by T. C. Hartshorn. J. P. F. Delueze. Translated by T. C. Hartshorn.

Poems from the Life Beyond and Within. Compiled by Giles B. Stebbins. Plain, 1.50; post 10c. Gilt.

Principles of Light and Color. E. D. Babbitt.

Psychography. M. A. (Oxon).

Proof Palpable.

Principles of Nature. Maria M. King. 3 vols., per vol. \$1.75; 3 vols.

Philosophical Dictionary of Voltaire. Fifth American Edition, 876 octave pages, two steel plates. Largest and most correct edition in the English language. Contains more matter than the London Edition which sells for \$10.

more matter than the London Edition which sells for \$10.

Fadins of Life. J. S. Adams. Board, 1.00 08.
Cloth
Persons and Events. A. J. Davis.
Planchette. Epes Sargent.
Penetralia. A. J. Davis.
Problems of Life. a book of deep thought.
Poems from the Inner Life. Lizzle Doten.
1.50 10. Glit.
Philosophy of Creation. Thomas Paine, through Horace Wood, medium.
Poems of Progress. Lizzle Doten. 1.50 10. Glit Parturition without Pain. M. L. Holbrook, M.D.
Physical Man, his Origin and Antiquity. Hudson Tuttle.

Davis..... Pronouncing Hand-book. Invaluable to all...

Pronouncing Hand-book. Invaluable to all. Philosophy of Special Providences. A. J. Davis Religion. E. D. Babbitt.
Religion of Spiritualism. Rev. S. Watson... Real Life in Spirit Land. Mrs. Maria M. King. Radical Rhymes. Wm. Denton... Radical Discourses. Wm. Denton... Spirit Invocations, or Prayers and Praise. Compiled by Allen Putnam.
Sakya Buddha, his Life and Teachings. E. D. Root.

Sakya Buddha, his Life and Teachings. E. D. Root.
Sojourner Truth's Narrative and Life...
Soil and Body; or, The Spiritual Science of Health and Disease. W. F. Evans.
Sexual Physiology. R. T. Trall.
Strange Visitors, dictated through a clairvoyant Spiritual Harp, 2.00 14. Abridged Edition.
Seers of the Ages. J. M. Peebles.
Spirit-life of Theo. Parker. Miss Ramsdell..
Soul of Things. Elizabeth and Wm. Denton.

" " Vol. 2—Denton...

" " " Spiritual Manifestations. Chas. Beecher... Spiritual Manifestations. Chas. Beecher ... Syntagma
System of Nature, or Laws of the Moral and
Physical World. Baron D'Holbach......

Self-I istructor in Phren logy.

The Scientific Basis of Spiritualism, by Epes Sangent.

The Truths of Spatualism. E. V. Wilson...
The Modern Bethesda. J. R. Newton...
The Hollow Globe.
The Voices. Plain, 1.00 08. Gilt.
The Gods and Other Lectures. B. G. Ingersoll.
The Ghosts and Other Lectures. R. G. Ingersoll. soll.

The Gospel of Nature.

The Past and Future of Our Planet. Wm.

Denton.

Talk to my Patients. Mrs. C. B. Gleason. . . . Talk to my Patients. Mrs. C. B. Gleason.
The Clock Struck One. Sam'i Watson.
The Clock Struck Three.
The Clergy a Source of Danger.
To-Morrow of Death. C. Flammarion.
The Temple; or, Diseases of the Brain and Nerves. A. J. Davis.
The Origin of Ali Things. L. M. Arnold.
The Inne: Life; or, Spirit Mysteries Explained. A. J. Davis.
The History of the Conflict between Religion and Science. J. W. Draper
Travels Around the World. J. M. Peebles.
True Spiritualism.

Travels Around the World. J. M. Peebles...
True Spiritualism.
The World's Eixteen Crucified Saviors, K.
Graves...
The Halo, autobiography of D. C. Densmore...
The Events in the Life of a Seer. A. J. Davis.
The Spirit's Book, Allan Kardee...
The Better Way; an Appeal to Men in Behalf of Human Culture. A. E. Newton...
The Health Manual. E. D. Babbitt
Transcendental Physics. Prof. Zollner...
Theological and Miscellaneous Writings of Thos. Paine... Theological and Miscenaneous Writings of Thos. Paine.

Treatise on the Intellectual, Moral, and Social Man, a valuable work. H. Powell.

Tale of a Physician. A. J. Davis.

The Spirit World. E. Crowell.

The Philosophy of Existence. E. G. Kelley...

Underwood and Marples Debate...

Unwelcome Child. H. C. Wright...

Vietness of the Payond. Cit 1.50.10. Plain.

Unwelcome Child. H. C. Wright.
Visions of the Beyond. Gilt, 1.50 10. Plain.
Vestiges of Creation.
Vital Magnetic Cure
Vital Force. How Wasted and How Preserved.
E. P. Miller.
Volney's Ruins; or, Meditations on the Revolution of Fernites with biographical notice. voiney's Kuins; or, Meditations on the Revolution of Empires, with biographical notice.
Count Daru.
Volney's New Researches.
Views of our Heavenly Home. A. J. Davis...
What Was He? W. Denton...
Whiting, A. B. Biography of...
Witcheraft Explained by Modern Spiritualism

GAMES.

Avilude or Game of Birds Snaps, an Interesting Game of Cards, for children. Tolem, Game for Children.....

Allen Putnam
What is the Bible? J. T. Sunderlin.....

75 (ii) | New Books | 1.56 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | 1.50 100 | B'ANI FURSINGS. $1.50\ 10$

1.50 00

2.50 00

1.50 08

Vale... A Stellar Key to the Summer Land. A. J. Davis. An Eye Opener. Zepa... After Dogmatic Theology, What? G. B. Steb-An Eye Opener. Zepa
After Dogmatic Theology, What? G. B. Stebbins
American Communities,
Am Hour with the Angels
Antiquity and Duration of the World, G. H.
Toulmin
Buddhism and Christianity Face to Face. J.
M. Peebles
Biographical Sketches, No. 1
Blasphemy, T. R. Hazard
Be Thyself, Wm. Denton
Biblical Chronology, M. B. Craven
Civil and Religious Persecution in the State of
New York, T. R. Hazard
Claims of Spiritualism; embracing the Experience of an Investigator, by a Medical Man
Christianity and Materialism, B. F. Underwood
Christianity and Materialism, B. F. Underwood
Christianity and Materialism.
Career of Religious Ideas, Hudson T. tle.
Child's Guide to Spiritualism
Childhood of the World, Prof. Cloud.
Common Sense, Thos, Paine (Political).
Contrasts in Spirit-Life and Recent Experiences of Samuel Bowles Wiften through
the hand of Carrie E. S. Twing.
Christ the Corner Stone of Spiritualism. J. M.
Peebles.
Common Sense Thoughts on the Bible, Wm.

Common Sense Thoughts on the Bible, Win.

Peebles
Common Sense Thoughts on the Bible. Wm. Denton:
Death and the Atter Life. A. J. Davis.
Does Matter do it All? Sargent's Reply to Tyndall.
Diakkaism
Debate, Burgess and Underwood
Darwinism vs. Spiritualism. J. M. Peebles.
Devil and his Maker
Danyer Signals. Mary F. Davis.
Devil and his Maker
Danger Signals. Mary F. Davis.
Death in the Light of the Harmonial Philosophy. Mary F. Davis.
Dethi in the Light of the Harmonial Philosophy. Mary F. Davis.
Defence of Spiritualism. Wallace
Dyspepsia, its Treatment, etc.
Deluge. Wm. Denton
Dlakka. A. J. Davis.
Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability. Conditions and Laws.
Experience of Samuel Bowles in Spirit-Life, through the Mediumship of Carvie E. S. Twing.
Experiences of Judge Edmonds in Spirit-Life, given through Mrs. (Tappan) Richmond.
Errors of the Bible. Demonstrated by the Truths of Nature. Henry C. Wright.
Essence of Religion. L. Feuerbuch.
Exeter Hall, Theological Romance.
Empire of the Mother over the Character and Destiny of the Race. H. C. Wright.
Fabulous Tendency of Ancient Authors. M. B. Craven.
Free Thoughts Concerning Religion, or Nature vs. Theology. A. J. Davis.
Four Essays Concerning Spiritism. Dr. H. Tiedman.
Ged the Father and Man the Image of God. 1.50 15 Maria M. King.
Genesis and Ethics of Conjugal Love. A. J. Davis.

How to Magnetize. James V. Wilson.

Haunted School House.

History and Philosophy of Lvil. A. J. Fayls.

How to Bathe. E. P. Miller. M. D.

Important Truths, a book for every child.

If, Then, and When—poem. W. S. Barlow.

Is Splittnalism True? Wm. Denton.

Irreconcilable Records or Genesis and Geology.
W. Denton.
Influence of Christianity on Civilization. Underwood (repressible Conflict and the Unity of God. being two lectures). Emma Hardings and T. being two lectures. Emma Hardings and T. G. Förster. Is the Bible Divine? S. J. Finney. Is it the Despair of Science. W. D. Gunning. Is there a Devil? The Argument Pround Con. Martin.
Intimations of Immortality. Geo.A.Fuller...
Jehovah Unvelled: on The Character of the Jewish Deity Delineated.
Lyceum Stage. For Lyceums and Exhibitions. 5.00 ON

Lyceum Stage, For Lyceums and Exhibitions, Kates...
Life of Wm. Denton. J. H. Powell...
Mutual Criticism...
Mediumship, its Laws and Combitions, with Brief Instructions for the Formation of Spirit Cricles. J. H. Powell...
Moravia, Eleven Days at. T. R. Hazard...
Messmerism. Spiritualism. Witchcraft. and Miracle. Allen Putnam...
Man's True Saviors. Denton...
Ministry of Angels Realized. A. E. Newton...
Mediums and Mediumship. T. R. Hazard...
Nora Ray, the Child Medium...
Natty, a Spirit. A. Putnam... 2.00 10 Natty, a Spirit. A. Patnam Old Theology Turned Upside Down. T. B. Taylor. Orthodoxy False, since Spiritualism is True. L00 00 Wm. Denton. . Orthodox Hash with Change of Diet. W. S. Barlow Pre-Natal Culture. A. E. Newton

Prie-Natal Culture. A. E. Newton.
Philosophic Ideus; or, The Spiritual Aspect
Nature Presents to J. Wilmhurst.
Psalms of Life. J. S. Adams.
Philosophy of treation. Thomas Paine,
through Horace Wood, medium.
Pentateuch, abstract of Colenso.
Proof Palpable.
Parker Memorial Hall Lectures, J. M. Peebles
Parker Memorial Hall Lectures, J. M. Peebles Spiritual Harmonics, J. M. Feebjes, Boars, 25, Paper.
Spiritualism and Insanity, E. Croweil.
Soul Affinity, A. B. Child.
Satan, Biography of - K. Graves.
Sermon from Shakespeare's Text. Wm. Den-

Spiritualism, a Volume of Tracts. Judge Ed-Spiritualism. Discussion of J. C. F. H. Dunn.
Startling Ghost Stories from authentic sources self-instructor in Phrenology.
Spiritualism and Diabolism. Maria M. King. The Wonders of Lightand Color. E. D. Babbitt. The Day of Rest. W. McDonnell.
The Health Manual. E. D. Babbitt. The Rise and Progress of Spiritualism in Endand. $\begin{array}{c} 1.50 & 00 \\ 2.00 & 00 \\ 2.00 & 10 \end{array}$ gland... The Present Outlook of Spiritual'sm. Henry

Kiddle
The Hygienic Cook Book, Mrs. M. M. Jones
The Relation of the spiritual to the Materiat
Universe, by the dictation of the late Prof. M. Faraday.

Tobacco and its Effects. H. Gibbons.

The Temple; or, Diseases of the Brain and Nerves. A. J. Davis.

The God Proposed. Wm. Denton.

Three Plans of Salvation.

True Spiritualism.

The Better Way; an Appeal to Men in Behalf of Human Culture. A. E. Newton.

The Interpreter and Translator. James Mon-The Vestal. Mrs. M. J. Wilcoxson.

The Vestal. Mrs. M. J. Wilcoxson.
Tale of a Physician. A. J. Davis.
The Spirit-World. Eugene Crowell.
Tipping his fables.
Unwelcome Child. H. C. Wright
Vital Force. How Wasted and How Preserved. E. P. Miller, M. D.
Vital Magnetism. E. D. Babbitt.
Views of our Heavenly Home. A. J. Davis.,
What was He? W. Denton.
Worlds within Worlds-Wonderful Discoveries
in Astronomy. W. B. Fahnestock.
Who are Christians? Denton.
What is Right. Denton.
What is Right. Denton.
What Shall We Do to Be Saved? R. G. IngerWhat Shall We Do to Be Saved? R. G. Inger-2.50, 20 What Shall We Do to Be Saved? R. G. Inger-

Soll..... New Pamphlets. A New Basis of Belief in Immortality. J. S. Farmer
Anti-Spiritual Christianity
Bible Criticism by L. B. Field
How to Mesmerize. Prof. J. W. Cadwell.
Ingersollism or Christianity Which? Dr.
Beebler

 $1.25 \ 08$ $1.25 \ 08$

1.00 06

Peebles.
Mind, Thought and Cerebration. A. Wilder..
Origin of Life. Prof. M. Faraday through a Times Compared. Dr. J. Beals....
The Philosophy of Death. Dr. E. Crowell...
The War in Heaven. D. Lott...
The Development of the Spirit after Transition. Prof. M. Faraday through a medium.
Thoughts from the Spirit-World, Mrs. F. Smith

The Process of Mental Action or Howwe Think.
Prof. M. Faraday through a medium.
Weather Forecasts and American Almanac. 50 00

10 02

15 02

Continued from First Page. rain and hail and snow and light and lightning, and scattered her armies of saints and angels to-no one now dares to say where,

lest science pursue them further. Chemical philosophy has compelled her to abandon all hope of a literal resurrection by proving to her that the same atoms of matter may go down into the grave thousands of times in the bodies of successive generations of men. The same chemical philosophy has compelled her to indefinitely postpone that grand pyrotechnic display, the burning up of the world, which she has confidently promised us from day to day during the past 2,000 years, by showing her what combustion really means and that the idea as applied to the earth is absurd and impossible. Once, she proved every assertion by a miracle. If you doubted that two and two make five, her priesthood would prove it by changing a stick into a snake. Now, however, we witness the singular spectacle of the priesthood of a religion founded by and upon miracles, trying to explain all those miracles

But we are sometimes told, however, that there is no discrepancy between science and the Bible when both are "properly interpret-Well, I know of no other way of interpreting science than to let the facts tell their own story. As for the Bible we have now waited on its priesthood for 2,000 years for an exact statement of its meaning, and now, in default of any definite agreement on the part of the church, we are forced to conclude that it means just what it says, which after all, is the only fair interpretation that can be given to it. Granting that it has been wofully perverted and distorted by the transcribers and translators, as is sometimes claimed by clergymen in their moments of despair and desperation, we may ask two questions: first, if the Bible is distorted, and the clergy are aware of the fact, why do they not correct it; and, second, if it was ever correct in its references to nature, why did not some of the millions of Hebrews who read it in their mother tongue, not to speak of other millions of scholars who have studied it in the original and in every other tongue in which it has ever been translated, get correct notions from it?

To avoid the force of this argumant we are told that the Jews were so ignorant that they could not have understood it if they had been told, for example that the world is round, an idea which we now easily convey to a little child. Yes, the Jews were then wonderfully ignorant. If one of them walked past a mountain, he did not know whether he had really done so, or whether the mountain had walked past him. He asked his God how it was, and the Great Father, wishing to tell the boy something that would be very easy to understand, said, "Yes, my son, it was the mountain that went past you." "I thought so," said the boy. Again the lad saw a Will o' the wisp, and asked the Great Father what it was, and again wishing to feed the infantile mind with the softest pabnlum, the kind father said, "It was a star, my son." "I thought so," said the boy. When they asked Jehovah as to the shape of the earth, and he saw that they would not believe him in the said it was round be said." My lieve him if he said it was round, he said, "My children, it hath the shape of a pancake." Then these simple minded children were well pleased and declared that they never would have believed Jehovah if he had said it was round as an orange, because they did not believe that any big thing could be round. Yes, the Jews were fearfully stupid, almost idiotic, when Jehovah wished to teach them meteorology, geology and astronomy; but when the prove that a very suspicious miracle was genuine beyond doubt or question, he was wiser than Tyndall or Humboldt. It was impossible to fool him then.

But what if some or all of the once ignorant Jewish race had failed to fully comprehend the Bible? Was that book only written for the edification of semi-barbarians? Have not the teeming millions of this age some claim on the powers on high for a Bible which they too can understand? No, gentlemen of the clergy, while you may by sophistry and legerdemain in argument retard the result, and at the same time, perhaps, wear out your own sense of frankness and honor, you can not thus save your cause. If the Bible is from God, it is perfect as it stands, and needs no twisting or distortion to make it harmonize with every truth in nature. If it says plainly that Joshua, by stopping the motion of the sun, increased the length of a day, let the the text stand, and devote your energies to proving that the length of a day depends on the motion of the sun, and if you can't do that, honestly admit that that part of the Bible, at least, was not inspired.

Current Items.

In some parts of Spain, butter is sold by the yard. It is made in the shape of sausages. Tin cans and boxes are to be replaced by cans made of leatheroid, a new paper pro

Dr. Russell has found-by recent analysis that an astonisning amount of carbonic acid gas floats in the air during a genuine London fog, which must render it highly injurious to the system.

Miss Edith Thomas, daughter of Prof. Thomas of John Hopkins University has recently received the first degree of Ph. D. ever granted to woman by the University of Zurich.

Boston Corbett, the man who killed the assassin Booth, is living in Kansas engaged in the cattle business. He has become a religious enthusiast, and in a recent letter to a friend, he says that he had been directed by God to inflict daily corporal punishment upon himself as a pennace for having taken human

Gustave Doré, the celebrated artist died Jan. 23rd. He was born in Strasburg in 3832. Before he was 12 years old he had developed a wonderful facility with the pen-cil. He was a sculptor as well as a painter and designer; but it is by his illustrations that his highest excellence as an artist is recognized. He is said to have executed not less than 50,000 designs, including illustrations of Barto's "Districtions of Barto's "Districtions of Barto's "Districtions". tions of Dante's "Divina Commedia" (1861), "Don Quixote" (1863), "Paradise Lost" (1865), the Bible (1866), "Idyls of the King" (1868-7). At the time of his death he was engaged on a

The Rev. W. H. Channing, writing from London to a friend, says: "Edwin Arnold is, without exception, the most astonishingly productive writer who has ever come within my cognizance. Do you believe, can you believe, that only last May he began to compose a series of poems on the ninety-nine beautiful names of 'Allah,' according to the Koran and the poets and narrators of Islam? This book he completed, copying it out and illustrating it with Arab texts in blue and crimson characters, with his own hand, during his summer vacation at Loch Ka-trine."

series of illustrations of Shakespeare.

Answers to Important Questions Through | You know that certain conditions of soil and the Mediumship of W. J. Colville, in Chicago, Ill., During October, 1882.

[Reported expressly for the Religio-Philosophical Journal.] Question.—What information can you give of the in-abitants of Jupiter?

Answer. Its inhabitants are in attain-Answer. Its inhabitants are in attainment, both intellectually and spiritually, far beyond the inhabitants of any other planet inferior in size to it. Jupiter expresses in union all the special developments of Mercury, Venus, Earth and Mars. The most advanced inhabitants of Jupiter are, therefore, in every sense the superiors of the most advanced dwellers upon the four planets we have named. Jupiter is the leading, the most parfect planet belonging to this solar most perfect planet belonging to this solar system, which can be readily fathomed by spirits yet connected with earth. Beyond the planet Jupiter, attainments are such that they have in many instances. that they have in many instances no parallel whatever upon earth.

Q.—Are any of the asterolds inhabited? A .- The asteroids or minor planets have been considered by many as the fragments of a planet shivered into pieces by some strange internal convulsion or other catas-trophe ages ago. Whether this theory be true or not, we are informed by those who have visited the asteroids, that they are inhabited, and that they are the dwelling places of spirits. The various asteroids, respectively individualize the various developments spirits gain upon the different planets respectively; and thus upon different asteroids the condition of the inhabitants would be distinct. On Ceres, Pallas, Juno, Vesta, etc. attainments would range very high, while the other minor or inferior asteroids would possess inhabitants in the condition of extreme barbarity. The asteroids mark the division of the planetary system in two distinct parts; they constitute the blend-ing point where Jupiter, the innermost planet of the outward semicircle, connects its forces with Mars, the outermost planet of the inner semi-circle. The asteroids are like points of communication between the hemispheres of the planetary system.

Q.—Will the conflict between Spiritualism and eccles-insticism be reconciled or compromised?

A.—Ecclesiasticism in contradistinction with Spiritualism, signifies the old forms of religious government, which are passing into oblivion, and the new form of religious control which is rapidly rising into power. Ecclesiasticism in days gone by was a spiritualistic system, for among the Egyptians, Hindoos, Persians and Chaldeans and others the multitudes were in ignorance and slavery, and mediumistic or spiritually endowed peo ple of those days were priests and also civil rulers, and were the only educated people in the land; therefore the real power of the priests was a two-fold power of spiritual endowment and secular education. All endeav-or to-day to keep the power in the hands of the priesthood, must prove futile because the priests are no longer the only prophets and educated men, and as ecclesiastical pow-er in the days of absolute priest rule was due to the united power of inspiration and educa-tion, ecclesia sticism dies a natural death when inspiration and education become universal. Just so soon, in an enlightened land as the priesthood endeavor to control by fear, they incite the people to open rebellion and their own condemnation. They strike a death blow to the system whose interest they are bent on sustaining. Ecclesiasticism is the outgrowth of the aristocratic idea in religion; Spiritualism of the democratic. Even as a monarchy and a republic can not co-exist, even so exits; one being religious monarchy and the other being religious democracy. Spiritualism signifies the endowing of the masses with every gift which was formerly the property of the priesthood. Ecclesiasticism will surely be killed as the masses become enlightened. As long as there are any ignorant communities where the priests are more educated than the populace they will retain their power; but in days soon to come, all will learn to derive benefit from spiritual instruction given by spirits among themselves, conveyed through their own human lips, and will have no more fear of priests than they have of their baker or tailor; no more fear of the divine displeasure, if they don't attend church, than they will suffer fear of God's anger because they neglect to eat their dinner. The coming race will simply apply to such persons and places as bring them most readily in rapport with certain spirit spheres, because they realize their want of such things as can reach them through these persons and institutions, as they feel the want of such articles as are brought to them through the instrumentality of artifeers in any time. The Church of ty of artificers in any line. The Church of the future and the religious teachers of the future will rule by love and wisdom—never by fear. The Church and ministers of the future will only exist to supply wants which humanity feels for them; ecclesiastical power will then have subsided, and the power of the spirit will take its place, leading to such teaching as that of Jesus, who taught with authority and not as the scribes. The scribes were supported with the entire weight of ecclesiastical authority and even the civil power was also on their side, while Jesus. who had no ecclesiastical authority, made his spiritual power felt by all. To-day in the Church as well as in the business world a man is apt to be honored because of his of-fice, because of his antecedents, because of certain claims that he makes for himself or that others have made for him. In the coming days, no man will be honored except for his own individual merit and attainments, which make themselves felt with irresistible force upon all with whom he comes in contact.

Q.—Why do Gilolo and Celebes look so much like each other?

A.—These two islands were thrown up from the ocean under almost precisely sim? lar circumstances, owing to volcanic eruptions under the water, and to the peculiar action of electric and magnetic currents. A certain amount of solid earth was laid bare. owing to the forced retirement of the waters from this earth which was at one time part of the ocean bed. The crust of the earth is very much thicker in some places than in others and there are even submarine mountains which often form islands. The ocean is very much deeper in some places than in others. Where the waters are most shallow and submarine earthquakes occur, then land is apt to appear. Frequently the ocean's bed has divided and billions of gallons of water have been immediately engulfed, causing dry land to appear in places where it was least expected. The uncovering of two submarine mountains of almost identical appearance is a sufficient explanation of the likeness of Gilolo and Celebes to each other.

It only needs similar circumstances anywhere to produce similar results, and when we study the form of islands with reference to the causes of their appearance, if I find any two almost identical, we trace these_almost identical effects to almost identical causes.

atmosphere are necessary to the production of certain kinds of vegetables. You know that peculiar atmospheric and earthly conditions are necessary for the formation of peculiar types of men; and if on any two widely separate parts of the world you should find analagous vegetables, animals or men, you would conclude that similar influences had produced them in both places. When you are discussing islands, you have only to bear in mind that it simply requires similar submarine disturbances to produce similar islands, as it needs similar occurrences above ground to produce similar appearances on the earth's surface.

Release of Earth-Bound Spirits.

Through the Mediumship of Mrs. Anna D. Loucks of San Francisco; prepared for the Religio-Philosophical Journal, from a Journal of the Séances, by Herman Snow.

NUMBER FOUR.

A HAPPY SLEEP OF THE AGED ONE.

We had a very pleasant experience at this time: A woman of excellent natural ability and character had lived in the earthly form to the age of ninety, and then passed away in a quiet, easy manner—a natural life end-ing in a natural death. But instead of passing directly on into the conscious activities of the spirit-life, she remained in a profound and restful slumber for about eighteen months, and now she was taken in hand by the action of our Band, to the end that she might be gently and efficiently restored to her natural activities in the spirit spheres. All this I learned from questioning, toward the close of the scance, during which I was assured that such instances are not uncommen among those of extreme old age, the long sleep being a grateful necessity for rest and recuperation after their lengthene! lives in the earthly form, even as a long night's sleep is needful to a worn and weary one amid the severer labors of the material life; or, as infants, when first ushered into life need much sleep, so those who have in the infancy of extreme age, been received into the new life, need a lengthened repose before becoming fully alive to its activities. I will now give what came to me from the spirit through the organism of the medium:

"It appears to me that I have forgotten every thing that I knew, and such a good memory as I always had. It has taken leave of me, or I have taken leave of my senses. I know that I am in a strange place. I can't tell, for the life of me, what I am here for. I have been to sleep, and it was a dreamless sleep, and I seem to have lost consciousness

of all that I was or ever knew....
"Who tells me that I shall recover my lost consciousness? Some one has said it. I am now conscious of one thing: this is the beginning of light. Waves or currents sweep over and thrill me through and through. I am conscious that I have passed out of my worn and feeble body, and am no longer encumbered with it. It was taken from me in my sleep; and, oh! it was a peaceful sleep and a painless death!

"I have some care to know what became of that worn-out frame; it should have a quiet resting place... Yes, it has been cared for, and comfortably too. I see, too, that I wasn't lost when I left it, for I am here and still live. When I left that body, it seems that I was just heginning a new life. that I was just beginning a new life.
"Slowly I am waking up to a higher con-

sciousness; beautiful airs are floating about me, and the breath of flowers seems to fill my nostrils, and I could rest with a feeling contentment but for one thought—to know more of this life which seems so sweet and attractive, though as yet I know it but

"Eighteen months have I slept; it was a peaceful and dreamless sleep. I have passed the period of age and feebleness, and have just found that I am no longer old and worn out. I am blooming into life and activity. Oh! what a strange surprise! I little dreamed of a world beyond the one I lived in, so pleasant, so harmonious as this. It has been my motto through life to accept what I could, and discard what I must. I am glad that I lived a life of sincerity, and that life is being renewed; that I am to live on, to study into, understand, and fathom with quickened faculties the naturalness, the beauty and uses of all that is around me in this new life.

"It was natural to me to help others; I still have a desire to do something, to bring others into harmony with this wonderful life around me. I should feel better and stronger could I take some sister by the hand and show her all the beauty and joy around me...Of this I am conscious: death is birth. I know that there is no death; I have tested it by my own experience; I can no longer doubt.

"I have come here by the help of others, that I might the more quickly obtain my consciousness. I have received the needed assistance. I have stood in this condition my allotted time. I am reminded that a change must now take place; that I must be freed from the organism supporting me when I shall be ready to receive the benediction of my angel helpers, those reaching toward me with helping hands, and calling me out free and clear from the chaos and confusion I have left with my earthly condition. Blessed helpers, hear while I ofter you a thankful heart. But now I see that all are doing according as they are acted upon; may it be my turn to fill the office of a helping hand! I thank you all, here, now

GRANDMA'S DARLING.

Now came a lively and interesting young girl, apparently speaking through the con-trol already established, but the words came so fast that I was unable to take them all down. A part of what was said is as follows:

"My name is Sara (s-a-r-a) Sara Hunter. I have got a grandma who wants to hear from me. Put me in your book and send it to grandma. I am as happy as I can be, and don't want to go back to the cabin in the backwoods and feed the chickens, and take care of all the little things. I am now learning lots of things. I can sing very well Tell her I am no longer the 'spring chicken' she used to call me; when she hears this she will know who it is. I have nice teachers, and am so pleased to learn! I was eight years old, and was so sick; had such a bad sore throat; how bad it was! She will laugh when she knows how I have grown. I have been here two years—yes, more; she will remember. How often she used to say, 'I wish I could educate and make you a lady.' But here I have so good a chance! Tell her how Sara lives.'

Can you tell me in what State your earthly home was? (Hesitatingly) "Touslana;" [meaning Loui-

siana doubtless]; "may be I can learn more about my home."

Is your mother with you in your new home?
"I was my grandmother's little girl. Oh!
I did_so lave my grandmother! Her name was Welsh."

In answer to subsequent Inquiries, it was said by some one of our Band that "this was a waif of the earthly life, whose entire affections had been concentrated upon her grandmother, who was all the mother she had She was brought into our presence by a kind, motherly woman of our life, and we could not refuse the little one the oppor-tunity to try to reach her "grandma," although it was a little out of our "usual course of action."

Science and Art.

A winter line of telephone has been constructed across Sturgeon Bay, in Wisconsin, by sticking the poles in the ice.

According to M. Montegny, the Belgium astronomer, the stars scintillate more during auroras than at other times.

The production of artificial fuel, which is only just inaugurated in this country, amounts to 4,000,000 tons annually in Eu-

Masks to protect the face in glass-blowing, metal-working, etc., are now manufactured of mica, which is a non-conductor of heat, and resists all acids. A marine and mechanical exhibition will

be opened in London next July, and it will contain practical examples of gas, hydraulic and electric engineering. The Scientific American warns people

gainst using ice taken from ponds containing impure water. Freezing does not kill the noxious germs so inimical to health. From the deposit discovered in 1872 on the Appomattox River at Bermuda, Va., there

are now taken 1,000 tons annually, or about a third of the fine ochres used in the United An exhibition of electricity versus gas is now being held in the Crystal Palace at

Sydenham to compare and test the extent power and economy of the two rival illuminating agents. Prof. Ayrton, of London, has successfully

applied electricity to the propulsion of a trycicle by means of the Faure accumulator. The added weight was equal to that of another person. The Chinese are greatly exercised over the appearance of two comets last year, and

dread some terrible national calamity, such as pestilence, famine, war, etc. An imperial decree has been issued advising the people and rulers so to comport themselves as to avert the wrath of heaven. The Lay torpedo was lately subjected to a

severe test by its inventor in the Bosphorus. It was discharged over a course a mile long at a target only sixty feet in length. In going to the mark the torpedo had to pass through three distinct currents and a very lumpy sea, but the trial proved very success

Abercromby and Marriott, in a paper on meteorology, say that prognostics will never be superseded for use at sea and isolated and remote places on land. Prognostics can also be usefully combined with charts in synoptic forecasting, especially in certain classes of showers and thunder-storms, which do not affect the reading of the barometer.

A German has patented an invention which stamps him as a Yankee by nature if not by birth. It consists of a little book whose leaves are made of perfumed toilet-soap, and is meant especially for travelers. When he wants to wash his hands he simply tears out a leaf (one is sufficient for the purpose); and the book can be put back dry into the pocket.

Some curious facts were lately related regarding hydrophobia before the Academy of sciences, Paris, by M. Bert. It seems that innoculation with mucus from the respiratory passages of a mad dog caused rabies, but that with the salivary liquids did not. Reciprocal transfusion of blood between a healthy and a mad dog caused no rabies in the former.

Science, the journal which is soon to appear at Cambridge, the first number bearing date of Feb. 9, will have for contributors the chief scientific men in the country. Mr. H. S. Scudder, the biologist, and Prof. S. P. Langley, Director of the Allegheny Observatory, are the editors. Each weekly number will contain at least twenty-six pages, while occasional larger numbers will be brought out. The most wise and generous management is promised. It is estimated that the expenditure for Science will amount to \$40,-000 for the first year.

At a noonday prayer-meeting in Farwell Hall, in this city, Maj. Whittle created a sensation by protesting against Mrs. Mary A. Livermore being allowed to lecture in the hall. The hall, he said, was devoted by its founders to Christian worship, and while Mrs. Livermore was a very good woman, she was a pronounced Unitarian, and, therefore, it would be improper to place the hall at her disposal. After this onslaught on a lady the major proceeded to talk about the crucifixion.





D. M. FERRY & CO. DETROIT MICH. 33 19 34 5

MEDIUMSHIP.

CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price 86 per hundred; \$5.50 for 50; \$1 for 13, and 10 cents per single copy.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness: the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to

If you have any of the above symptoms, you can certainly be cured by the use of the genuine DR. C. McLANE'S LIVER PILLS. When you buy McLane's Pills, insist on having DR. C. McLANE'S CELEBRATED LIVER PILLS, made by Floming Bross, Pittsburgh, Pa.

If you can not get the genuine DR. C. McLANE'S LIVER PILLS, send us 25 cents by mail, and we will send them to you. FLEMING BROS., Pittsburgh, Pa.

A MONTH—AGENTS WANTED—90 hest selling articles in the world; I sample free. dress Jay Bronson, Detroit, Mich. 88 20 34 10

AGENTS can now grasp a fortune. Out. Sfit worth 10 free. - Address E. G. RIDEOUT & CO., 10 Barcley St., H. Y. 33 19 35 18

CONSUMPTION I have a positive remedy for the above disease; by its

33 11 34 10

AGENTS WANTED EVERYWHERE to sell ting Machine ever invented. Will kint a pair of stockings with HEEL and TOE complete, in 20 minutes. It will also kint a great variety of fancywork for which there is always a ready market. Rend for circular and terms to the Twombly Knitting Machine Co., 163 Tremont Street, Boston, Mass.

7 PER CENT. NET.
Security Three to Six Times the Loan without the Buildings. Interest Semi-Annual. 28th year of residence and 9th in the business. We advance interest and collect in case of foreclosure without expense to the lender. Bost of references. Send for particulars if you have mones to loan.

you have money to loan. D. S. B. JOHNSTON & SON.,

Negotiators of Mortgage Loans, ST. PAUL, MINN. 82 20 84 19-R M (Please mention this paper.)



BALM

will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It aliays inflammation, protects the membranal linings of the head from additional colds: completely heals the sores and restores the sense of taste and

33 24 35 23 A RATIONAL VIEW OF THE BIBLE!

N. Y.

The Truth between the Extremes of Orthodoxy and Infidelity.

By RICHARD B. WESTBROOK, D. D., LL. B.

One Volume. Cloth. Price, \$1.00. CONTENTS: L.—Foundation of the "Authorized" Version of the New Testament. II.—The New Version Basis (1881). III.—Canonicity of the Scriptures. IV.—Custody of the Scriptures. V.—Miracle, Prophecy, Martyrdom, and Church Intellibility. VI.—Internal Evidence. VII.—Probable Origin of the Old Testament. VIII.—Probable Origin of the New Testament Books. IX.—Probable Origin of Certain Dogmas found in all Religions. X.—Is the Bible strictly Historical, or mainly Allegorical? XI.—Were the Jewish and Christian Scriptures Written Before or After the Pagan Bibles? XII.—The Summing-Up. XIII.—Interlocutory.

EXTRACTS FROM THE PREFACE.

"This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genutue religion. It is not intended to weaken the foundations, but to enlarge and strengthen them. False pretence and imposture must sooner or later fail. Truth does not need falsehood to support it, and God can take care of His cause without the treacherous help of lying prophets. The heart cannot be set right by defluding the understanding. It is a deliberate indement that infidelity can only be checked by presenting more rational views of the Bible and of realizations. by presenting more rational views of the Bible and of religion.

"The Bible as a help to religion is invaluable, but to claim for it such full supernatural inspiration as secures absolute infallibility is to place it in a false position."

EXTRACTS FROM NOTICES OF THE PRESS.

Replete with learning from hundreds of sources, entertaining in style, strong in logic, and a remarkable specimen of the condensation into a little of an amount of research that implies years of conscientious labor."—Daily Register, Newburgh, N. Y.

Register, Newburgh, N. Y.

"Old-fashloned and orthodox Christian people may, perhaps, not be edified by "The Bible-Whence and What?" nevertheless they will find in it a great deal of food for thought and reflection.

The book will provoke investigation, even if it meets with sharp criticism and possibly with severe condemnation."—The Times, Philodelphia.

The method of the writer in discussing cerementals is that of the late Dean Stanley, who traced "the elements and roots of religion as far back as we can trace the history of man." The historical method is employed with no irreverent spirit by Dr. Westbrook, and the result is an extremely interesting book."—Public Ledger, Philodelphia.

"It is a work for every sindentissand reader's library?...

"It is a work for every student's and reader's library."... Philadelphia Inquirer.

"A frank acknowledgment that the age of mysticism and scholastic subtlitties is past, and that broad common sense must be umpire. His conclusions regarding the Bible are against its plenary, supernatural inspiration and literal infallibility."—Home Journal, New York.

"This book will without doubt call forth much adverse criticism, yet it must be condemned only by those who fear to let the light of truth in upon the dark places of their understandings. . . The book is clearly, forcibly, and ably written. The style is lively and calculated to interest all who have any taste for the subjects herein discussed. It is scarcely necessary to say that it is logical."—The Journal (Friends'). Philadelphia.

"All interested in theological research will find this volume both valuable and interesting. It is fearless, sensible, and outspoken."—Chronicle-Herald, Philadelphia.

"And now comes a Doctor of Divinity, with his reason, logic, and learning, and tells us what the Bible is and whence it came.

This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known.

"—The Republican, St. Louis.

"The book is very ably written, and in that fearless and independent manner which indicates that the author had not the fear of the church before his eyes."—Boston Investigator. "Its author is a man who has not only made the Bible a study of his life, but has looked beyond it, and learned about all there is to know of other bibles, either religions, and of the religions ideas of the human race from the time anything was known of the race."—The Enterprise, Newtown, Pa.

"Much of bigotry that now obtains would then be dissipated and a broader, truer view of Christianity would be the result."—National Republican, Washington, D. C.

". The work is a valuable contribution to the history of the Bible."—Boston Poet.

"There is the fruit of much reading, study, and thought in ingrees; it is thoroughly independent in its tone, and as an epitoine of the views which its author holds is much to be commended for its compact and clear method."—Boston Saturday Evening Gazette.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,