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

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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 sabbils, oracles and revelations were alike ignorant of the true order of the universe, and very naturally all arrived 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 for seasons.

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 carelessness 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 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 from highly heated bodies, it would not probably be deemed strictly orthodox to infer 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., recorded 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 regarded 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, of such a venerable and heretical 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 the 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 affect to believe, that Moses and the Prophets were not only excellent geologists, but first class astronomers as well. Now, I am willing 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 developments 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 throughout 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 chapter and sometimes sparkle in every verse of the Bible will not be injured by the exposition

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, 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 rapidly as to go around our globe 8 times in a single second, it would still require over 3 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 trace 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 fancy that the stars might fall to the earth like figs from a tree mightly 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 showed 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 Solomon.

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 seal 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 Abaz. Of course Abaz 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 would convert all the infidels in Christendom. 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 extensive throne listening to the eternal harmony 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 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 lives. Instantly comprehending the situation, an angry God knits his brow—the music is hushed—and then the heavens reverberate 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 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 if 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 how-ows."

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 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, were perfectly sure of anything in this world, it was that the earth is flat, with the exception 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 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 devils and devils always 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 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 convales 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 prying 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 minutiae of days and dates, running back to the very morning of creation, and now in her confusion hardly dares to say when any event happened, 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 WYLL, M. D., IN PSYCHOLOGICAL REVIEW.

Dr. Gregory and other careful writers on clairvoyance have always distinguished between 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 blindfolded, 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 thought-reading, as recorded in the first part of the proceedings of the Psychological Research Society.

The 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 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 is a power within his body as yet unrecognized by physical science—a power which is called soul or mind-seeing, and for the description of such a power, the term might be auto-noetic or psychescopy.

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 common 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 occurring 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 experiments.

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 Professor of Chemistry, and Dr. afterwards Sir James Simpson, Bart., the celebrated originator of anaesthetics 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 anaesthetics 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 anaesthetics, congratulating his confederates that there would now be no 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:

1. Thought-reading.
2. 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 distant object.
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.
7. Seeing future events.
8. Entrancement and clairvoyance, as produced by the use of anaesthetics.

1. Thought-reading. I have said that the facts recorded in the paper on "Thought-reading," as drawn up by the Psychological Research Committee, present an overwhelming 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 Psychological 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.

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 result of brain-picking?

2. Brain-reading. This differs from thought-reading in this, that the thought-reader 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 remembrance.

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 eyesight 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 experimented with Mr. Hoperoff, 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 said, "Those cards were not put into these 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 séances, and he at once said, "You take this ring to séances. 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 ring.

Four years ago Miss Tilly, of 36 St. Mary's Terrace, Paddington, was entranced in the presence of an epileptic, my desire being it possible to arrive at the brain of spinal cases 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 explanation. 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 safely insist on the name after I denied all knowledge of it, nor so safely predict that in a day or two I should remember 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 a different direction.

[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 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 cowardice. 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 untrammelled. It permits him to seek truth 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 exhilarating 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 recent "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 utterance 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 unanswerable 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 acquiring 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 sect, and with a "license" in their gripsack duly authorizing and empowering 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 fulfill 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 foundations 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 disturbing 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 supposed 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, 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 fulfillment 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 falling 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. —Sun.

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 vs. Jonathan 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 published 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 manner.

In the *Danner of Light* of Feb. 1st, '79 and March 5th, '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 innuendoes and misrepresentations in your paper, would be likely to believe 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. I 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 gentleman sustains my 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 Sanson St., May 25th, 83.

"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 only say I would suggest that you should hurry it up. I certainly shall not act on the absurd 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 sear 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. Jennie Holmes at the house of W. R. Tice. We have in our possession the written statement made by those who were present on the occasion 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 offered 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 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 determined 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 vindication, 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, WM. R. TICE.

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 warrant seeds, vegetables, flowers and grain, grown and sold by James J. H. Gregory, Marblehead, Mass. It contains valuable information and will be sent by J. J. H. Gregory free to any one sending him their address.

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 restorative.

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 Weatlyville, 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 Jesse James.

Rev. Father Wilds, EXPERIENCE.

The Rev. F. 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:


"I was E. 54th St., New York, May 16, 1862.
MESSRS. J. C. AYER & CO., Gentlemen:
Last winter I was troubled with some uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear and clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, I procured a bottle of the same, and after a short time the fever and itching were allayed, and all signs of irritation of the skin 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-purifier ever 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, F. P. WILDS."

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 Scrophulous Eruptions of the Skin, Rheumatism, Catarrh, Gravel, Gleet, 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.

KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint, complicated with constipation, is very apt to be cured by the use of Kidney-Wort. It strengthens the weakened parts and quickly cures all kinds of Piles even when physicians' and medicines have been failed. From poor or corrupted blood and a low state of the system.
PRICE 50c. USE Druggists Sell
KIDNEY-WORT

JAMES PYLE'S

PEARLINE
THE BEST THING KNOWN
FOR
Washing and Bleaching
In Hard or Soft, Hot or Cold Water.
SAVES LABOR, TIME and SOAP. AMAZINGLY EFFECTIVE 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.
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ESSAYS AND LECTURES.
By B. F. UNDERWOOD.
This volume contains some of the author's best Lectures, comprising the following: Influence of Christianity on Civilization, Christianity and Materialism, Being the Political and Religious Reformers, The Authority of the Bible, etc., etc. Cloth. Price, \$1.00; postage, 8 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

JUDGE WAITE'S HISTORY
OF
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 exposure 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 reproduced, 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 are in declining 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 ever published.
Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library size, \$5.00. Postage 15 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

THE TWO GATES.

Open the East Gate now, And let the day come in. The day with unshined 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.

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

Lillian Whiting, one of the staff of the Boston 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. Electrical 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 on 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 one-third more."

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 dentistry 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 Daennig—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.

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."

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 spinners 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 desert.

Four farm hands—Chinamen—were employed on the place. The eighty acres were divided into vineyard, orchard and alfalfa patches. One half was devoted to the vineyard. 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.

BELLEVUE 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 dragged 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 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 diplomas, 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, may, more, until woman's spiritual insight, love of purity 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 young woman, as are also the general clerks in the Century and St. Nicholas editorial offices. 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-PHILOSOPHICAL JOURNAL.]

THE CAUSE OF VARIATION, by M. M. Curtis. Cloth, 115 pages. Published by the Author at Marshall, Mass. 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 sterility 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 treasured 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 adaptability is conditioned not by the factor of struggle alone, but an infinite of envolving 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 co-extensive 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 dispassionate and careful perusal.

We are disposed to criticize the scientific, or, rather, metaphysical speculations in which the volume abounds. The difference between a scientific theory and that false metaphysical system now known as metaphysics, is this: Science keeps its entities within the region of experience; metaphysics multiplies these to suit its fancy. Our author is grievously addicted to 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 intelligence is not an entity, but the phenomena of an entity. Phenomena and relations of things are given persisting existences. The old-fashioned metaphysicians made metaphysics 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 endorsement of all matter with "unconscious 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 Carpenter 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. Intelligence 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 not see 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 to others. If 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, however, 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 and matter are different phases of the unknown 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 symbol—matter—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 its grotesqueness becomes apparent. Instance the following:

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

The match is here endowed with intelligence 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," "abundant in 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 together, 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

end in view no amount of wind tossing could give it a power of motion. The nervous and cellular connections would be wanting, and no will could supply this defect. The structure 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 dark.

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 noumenal or mind world.

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 obsession 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 offers us this vagary as an explanation:

"In that case 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 them."

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.) An Illustrated Magazine for ladies containing hints and suggestions that will be found of service in floriculture.

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, Richardson & 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 it; but give me the man who has the pluck to fight when he is not sure of winning.

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. Fayer in Nature makes the statement 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, "Behold the Conqueror."

During a brief visit to the ancient town of Warwick, R. I., 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 fifteen years, the most painful form of it being a stoppage or retention 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 doctor'd 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 so 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 wonderful 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 intense 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 pain. Mr. Hazard 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 turpins, as hale and hearty a man as you could wish for, whereas last August he was unable to stand up to oversee the work then going on in this same field.

Dr. HENRY'S Review 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.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw 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 ADVANCE.

"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.

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 worshippers.

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 allow 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 untold 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.

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 between the two. We would not venture to do

this, but if Dr. T. is the complete representative 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 wiser in his own conceit. For effrontery and unblushing cheek; as a specimen of sham and unalloyed shoddy, he has no equal. He is a snatterer 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. Zollner, and he repeated what he learned of him. It will be new to American Spiritualists to learn that they regard Zollner "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. Zollner and that of many other professors, both his friends and opponents. Prof. Zollner 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. I found that this picture was a highly colored partisan caricature. I had several interviews with Prof. Zollner. 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 I 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 revelation.

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, nothing but the reproduction of a lithograph. 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 entrusted 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 the wild tribe of American Spiritualists and I agreed to call on him with Prof. Zollner; chiefly that I might see what 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 Zollner. 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. Zollner 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 of 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 to communications such as were contained in the volume shown us. It was as a man of 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 denounced most of the Spiritualists in America as the dupes of earth demons, and Zollner thought the man we just visited was a similar dupe.

"I do not wonder at Zollner's horror at finding himself quoted as an authority by Spiritualists of a type with which he has not the slightest affinity. Prof. Zollner 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 Zollner'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 with this view."

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 "lectureship," that Zollner was not a Spiritualist, but

a "Biblical demonologist," and this after quoting him as the spiritual Newton! The views of Zollner 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 JOURNAL has so sought to abolish. Here we see the 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 his rapid flight and brings it home, retailing it for his own edification and that of the opponents 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 delectable morsel?

Had Prof. Zollner better understood the facts, he would not have resorted to demonology 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, because 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 the 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 probation—the doctrine of a continuous and consistent divine government for all worlds and all souls—to the minority 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 unacceptably painful to the reluctant heart of Orthodoxy itself."

On Wednesday evening of last week a Valentine social was held at the residence of Mrs. J. W. Harcourt, 23 Bishop Court, Chicago, 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 on 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 cordially invited.

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 of what England was, although he had heard 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 when he was selected he became glad, a feeling of pride possessed him, and he prayed that God would long continue the reign of 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 Kniekerbocker cottage, No. 454 Sixth avenue, N. Y., with a dinner. On January 13th, 1882, the club was organized with thirteen members to combat the popular superstition attaching to that number. It selected the Kniekerbocker 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 menu 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 profession 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 mesmeric 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 anesthetic. 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, 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., 1882."

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 A. M., such notices must reach this office on Monday.

C. B. Lynn lectured in Brattleboro, Vt., February 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 state writing, promises to be in Chicago this week.

Miss Jennie B. Hagan spoke in the Spiritualists' 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, Providence, 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 England.

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 of, for easy, natural delivery, continuous flow of well chosen language, and close logical statement. He, also, of his control, seems fairly posted in history. His lecture last Tuesday eve was a 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 a few 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 age.

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 stereopticon 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 thermometer 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.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Castles or Revels?

BY EMMA TUTTLE.

"It is better to build castles in the air than revels in the courts." I like not yet winter, dreary browns, nor ghastly whiteness...

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 excellence that commend it to the attention and support of a reading public...

Brooklyn, N. Y., Fraternity.

To the Editor of the Religio-Philosophical Journal: A very large audience greeted the Rev. C. M. Carthy, who gave the lecture before our Fraternity Friday evening, February 24th. The subject selected by him was, "The Agnostic, a Review of Agnostic Materialism."

we call sensation, will make this statement more apparent: The inadequacy of language to give expression to exact thought, is the cause of many prevailing 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...

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 conspicuous 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 inevitably be converted and banished by the common school system...

ELDER MOSE KITE.

Most of our older citizens well remember Mosa Kite (who lived in Petersburg Bottom), the hero of our state's early political history, who was of stalwart 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 banished by Elder Henshall of the Christian Church at Petersburg Bottom, and became a revival preacher of celebrity all through this section...

J. M. Lewis of Downingtown, Pa., writes: A man from Philadelphia has bought a meeting house at a place called Glenmore, seven miles north of here, on a branch road leading from Downingtown to New Holland...

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...

G. W. Lewton writes: Mrs. Santima, 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 day to meet. Should they be stopping a few days in Jacksonville...

Mrs. A. G. Newton writes: I would as soon think of doing without my bread and butter as I of 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.

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

AYER'S PILLS. A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATHARTIC PILLS are especially designed to cure diseases caused by their derangement...

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.

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KIDNEY WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on the most important organ, enabling it to throw off torpidity and inaction.

Daily Variations in Stature.

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.

IN A MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY. THE WISDOM OF EXAMINING THE MAPS AND FOLDERS OF THE GREAT ROCK ISLAND ROUTE.

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.

CHICAGO, ROCK ISLAND & PACIFIC RY. By the central position of its line, connects the East and the West by the shortest route, and carries passengers, with out change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Des Moines, Minneapolis and St. Paul.

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.

"ALBERT LEA ROUTE." A New and Direct Line, via Seneca and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chesapeake, Baltimore, Annapolis, Washington, Alexandria, and St. Paul.

Explicit directions for every use are given with the Diamond Dyes.

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For Throat Diseases and Coughs.

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The failures come first, the success last. The unsatisfactory is generally soonest seen.

THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Floreston Cologne is grateful to invalids, it is refreshing without the sickening effect of most perfumes.

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 salary, 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.

CONTRIBUTORS. Moncure D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1883. Among the other contributors are Prof. E. H. Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Gaultin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hawker.

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NEWSPAPERS AND MAGAZINES.

Table listing various newspapers and magazines for sale at the Office of this Paper. Includes Banner of Light, Boston, weekly; Medium and Daybreak, London, Eng., weekly; Light for All, San Francisco, semi-monthly; Olive Branch, Utica, N. Y., monthly; The Shaker Manifesto, Shakers, N. Y., monthly; The Theosophist, Madras, India, monthly; Psychological Review, London, monthly.

FREE GIFT! A copy of my Medical Common Sense Book will be sent to any person afflicted 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 postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohio. State the paper in which you saw this advertisement. 27-42.

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WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL. Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL 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.

Table listing various books for sale, including Genesis and Ethics of Conjugal Love, History of the Christian Religion, The Bible Divine, The Philosophy of Existence, The Scientific Basis of Spiritualism, and many others.

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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 away.

But we are sometimes told, however, that there is no discrepancy between science and the Bible when both are "properly interpreted." 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 woefully 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 argument 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 pabulum, 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 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 church wants that same Jew as a witness to prove that a very suspicious miracle was genuine beyond doubt or question, he was wiser than Tyndal 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 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 product.

Dr. Russell has found by recent analysis that an astonishing 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 penance for having taken human life.

Gustave Doré, the celebrated artist died Jan. 23rd. He was born in Strasburg in 1832. Before he was 12 years old he had developed a wonderful facility with the pencil. 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 Dante's "Divina Commedia" (1831), "Don Quixote" (1833), "Paradise Lost" (1835), the Bible (1836), "Idyls of the King" (1836-7). At the time of his death he was engaged on a series of illustrations of Shakespeare.

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 Katrine."

Answers to Important Questions Through the Mediumship of W. J. Colville, in Chicago, Ill., During October, 1882.

[Reported expressly for the Religio-Philosophical Journal.]

Q.—What information can you give of the inhabitants of Jupiter? A.—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 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 no parallel whatever upon earth.

Q.—Are any of the asteroids 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 catastrophic age 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 blending point where Jupiter, the innermost planet of the outward semicircle, connects its forces with Mars, the outermost planet of the inner semicircle. The asteroids are like points of communication between the hemispheres of the planetary system.

Q.—Will the conflict between Spiritualism and ecclesiasticism 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, Hindus, Persians and Chaldeans and others the multitudes were in ignorance and slavery, and mediums or spiritually endowed people 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 endeavor 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 power in the days of absolute priest rule was due to the united power of inspiration and education, ecclesiasticism 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 ecclesiasticism and Spiritualism cannot co-exist; 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 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 office, 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 similar 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 retreatment 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.

You know that certain conditions of soil and atmosphere are necessary to the production of certain kinds of vegetables. You know that peculiar atmospheric and earthy 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 analogous 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 Sciences, 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 ending 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 seance, during which I was assured that such instances are not uncommon among those of extreme old age, the long sleep being a grateful necessity for rest and recuperation after their lengthened 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 my own 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 so. 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 beginning a new life."

"Slowly I am waking up to a higher consciousness; beautiful airs are floating about me, and the breath of flowers seems to fill my nostrils, and I could rest with a feeling of contentment but for one thought—to know more of this life which seems so sweet and attractive, though as yet I know it but in part."

"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 offer 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 and forever."

GRANDMA'S DARLING.

Now came a lively and interesting young girl, apparently speaking through the control 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 did it tickle! 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) "Louisiana," [meaning Louisiana 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 love 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 known." She was brought into our presence by a kind, motherly woman of our life, and we could not refuse the little one the opportunity 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. Montigny, 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 Europe.

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 against 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 States.

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 tricycle 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 successful.

Ahercomby 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 box 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 inoculation 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.

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