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

#### CONTENTS.

FIRST PAGE.—The Mediatorial Office -A Lecture by Maria

M. King, Delivered in Hammonton, N. J. SECOND PAGE.-Letter from Mexico. Spirit-Life. Christian Charity Arraigned.-Prof. Felix Adler Before the Society of Ethical Culture, Pleads for Moral Rather than Beligi ous Charity. Miscellaneous Advertisements.

THIRD PAGE.—Woman and the Household. Blasphemy. The Hillnois State Board of Health. Books Received. Magazines for June not before Mentioned. Miscellaneou Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers Curiosities of Religion. Fear of Death. Medical Code of Ethics. A Wife's Presentiment. Reading Thoughts

FIFTH PAGE.—The Gro'to of Lourdes—An Account of Recent Miracles. Religion of the Sun. Special Notices. Miscel laneous Advertisements.

SIXTH PAGE .- "Wearin' Awa" Letter and Solitonuy from Mrs. Ophelia T. Shepard, a Prominent Lecturer and Medium. An Innovation. The "Theosophist" Talks to the Point. Free Thinkors. Brilliant Thoughts. A Malarial Victim.—The Trying Experience of a Prominent Minister in the Troples and at the North. A New Departure. A Few Facts. Fatal Errors.—Hard on the Doctors, Strange Cure. Spiritualism. Seance with Miss Wood. Miscellancous Advertisements.

SEVENTH PAGE.-The World is Growing Better. List of Promient Looks for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

LIGHTH PAGE-Religion versus Theology. Feats of Memory or Evidence of Spirit Presence-Which? Mrs. Maud E. Lord's Seances. Current Items. Science and Art. Miscellaneous Advertisements.

#### The Mediatorial Office.

A Lecture by Maria M. King, Delivered in Hammonton, N. J.

"How, then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?" Rom. 10: 14-15.

Paul, in the foregoing passage, very forcibly presents the case as to the necessity of prepared teachers for the people. It needs not the spiritual insight of this representative. religious teacher of his time to comprehend this necessity. In the nature of things, it is the rule in human society, that there are the leaders and the led-the teachers and the taught, the enlightened and the unenlightened—on some points having a direct rela-tion to human welfare. The gradations in the human world are on the plane of all nature; they are a necessity to the existence of humanity, at the same time resulting from the combination of circumstances which are as unavoidable as those fixing the varieties of species and forms in lower nature. The perfect rule is progress of all in unison; and by such means as develop themselves in the contact of grade with grade, or in other words in the commingling of the various classes for the purposes of life.

No more naturally does the child look to the parent for guidance and support, than do the weak to the strong, in the great human family. The pathetic appeals of the helpless children of the great Father—the ignorant, vicious, unthrifty and the intellectual dwarfs, to the opposite classes, their brothers and superiors, in some respects are presented in language that cannot fail of being understood by the observing. Savagism, barbarity, poverty, squalor, vice, crime, inordinate selfishness, improvidence and irreligion these, all appear on the surface of society, sending their roots deep down, as appears from their luxuriant growth. Is not this an appeal for help to all that can lend it in any direction, to mitigate want and woe! Come and help us! ye who can, is the cry; and the heavens are not deaf to it. The beneficence of the All Father finds means through his ordained laws, to employ, not only the wise and benevolent of earth, but also those of the Spirit-World, as missionaries among the needy of every name and nature. His benevolence operates through the channel of human agencies, prompted by the Divine love within them, that is part of the supreme spirit, and also prompted by spirits above them, who by arousing the divine within the lower nature of physical man, stirs it to action in the direction its intuitions lead.

The Supreme, related to all nature as the originator of all life and force, is only what he is by virtue of the laws of his being, which are the laws in force in the universe. As we understand, God is not God in the sense of a dictatorial sovereign, whose capricious will can make and unmake laws or rules by which to be governed, independent of justice of the relations of things and the dependences of his government. The word itself implies the contrary. It implies the perfection of wisdom in devising universal law, and the perfection of justice and power in preserving the integrity of the universal government. Nothing short of this will sat-isfy the idea implied in the word Deity. If men have conceived of "gods many and lords many," and called them by the name God, without endowing them with the Deific attributes, they are creatures of their own creation, and as finite in their existence as forms his ladder of ascent. Jacob's famous

ignorance must be. The chaotic universe moved upon, as said the ancient seer of the chaotic earth "in the beginning" by the "spirit of God," received its impulse to life and motion through mediatorial grades of substance and motion, coming between the interior sphere of force of the universe and the lowest grade of substance thereof—primeval matter. In space there was no vacuity; there were no intervals, as there are none now, when there were not ethers, pregnant with force, spiritual and material ethers, and graded to suit the gradations of mat-ter, by which force, motion and life were prop-agated from center to circumference of the sphere of the Infinite.

This is an apt illustration of the law of propagation of force in the universe of intelligence. Through mediatorial grades of beings, as already stated, is transmitted intelligent force to the lower world. And I must add here, that man as a spirit, and man in the physical form, act as mediums of force between God and the world of matter and forms below physical man. Such is the dignity of man's office in nature, such his su-

premacy in the universe. Physical man is a gradation of forces, in-cluding all from highest to lowest. His body is of the earth, earthy. The vital principle of this body, the soul and spiritual body, partakes of the essences of matter and of spirit of grades intermediate between Deific spirit and matter. The spirit itself, the essence of the mentality is Godlike; it is of God; being that breath breathed into man, that, in the expressive language of the seer, made him a living soul. Yes, a living soul, as Deity is; a being whose race is to outrun that of the circling orbs of space that light his feeble steps in his infancy, but whose fires burn dim and expire while he lives on and on, while other suns and systems appear and incarnated the universal forces. He is placed over Nature where he is the representative of God, in the sense of being himself a propagator of life as Deity is, in degree. His interior force being of Deity, it originates force in its own kingdom, and propagates it out-wardly through the medium of the inferior principles of the being, upon Nature. Man's spirit essence is a stream from the eternal fountain of force; its waters are vital with life-giving energy. Like the stream flowing through the thirsting lands, it imparts vigor, distributes elements of vitality to its surroundings, and germs to vitalize organic life. This mediatorial office as physical man is, of necessity, in consequence of his mater-

iality, confined, to the realm of the physical world. What of Deity, however, that is in him, outworks as Deidic force; and he is like his brother in spirit in all the spheres of spirit-life, drawing of the pure fountain of force in Deity, and reacting with Nature as a direct agent of the former.

Now, the direct inference from the principles just stated is, that man is the only mediator between God and man; and that he is God's vicegerent in the sphere where he may be—this in the very nature of things. What being can stand intermediate between father and child? How can a supposed angel or seraph or archangel or divine Savior be endowed, supposing these to be different from or other than men? God created man in his own image, "male and female created he them." The Scripture is silent as to the origin or nature of angels, unless it is understood as teaching that they are ascended spirits of men—"ministering spirits" passing on towards the higher spheres of life-the seats of the archangels, the seraphsglorified ones, who have ascended so far the mount of transfiguration that they are lost to the view of the lowly children of the father in the dazzling glory that enwraps the mountain above its lower terraces. Such they are, so declare themselves to be, through all the ages, in all the bibles. There is no room, then, in the universe for a mediator other than such as man becomes as he grows spiritually, and puts on the graces of the spirit. He can never put himself in his brother man's place, assuming his prerogative of developing his Godlike individuality but he can stimulate the sluggish nature to action, help it on to the road of progress, and bid it Godspeed in its upward way, while ministering ones all the way up lend a hand over the difficult places, and inspire with zeal and energy.

Man's unbelief does not separate him from the source of his life and his indispensible blessings. It hinders much good that might come to him, were he in the frame to receive it; but God has not made the gift of immortality and ultimate happiness dependent upon the will, wish or expectation of human beings situated and endowed as physical men are. It is fixed in the nature of things, that man is to arise from his low estate, by virtue of his spirituality. His relationship with the Supreme, ever-existent Spirit, is that of a part to the whole; and if it is in the nature of Deific spirit to live on forever, and overcome materiality as a positive does a negative, then is man's immortality assured, and his ultimate destiny more

ladder. Medium spirits, all the way down from the highest to the sleeping Jacob— physical man, interacts between the two ex-tremes of intelligent life, joining them in tremes of intelligent life, joining them in perpetual union, and furnishing the means whereby the necessary good can be done for the race in materiality. The last link in this chain is the physical medium—the one inspired by spiritual beings to do a good work for man, or such as are impelled by their own philanthropy and have the necessary ability, to act the part of mediators—helpers in the truest sense to their fellowman.

It is not because God is a merciless despot, needing a propitiation of blood, that this office is necessary. The red-handed murder-er, pointing to the writhing victim on the cross, saying, "I have slain your sacrificial victim, inflicted the torture due to transgres-sion; behold the savor of blood ascends to the heavens."—is not required by the dispensa-tion that reveals the true God. "Thou shalt do no murder," was the command written on the stony tablet—not with finger of earthly man; and does God transgress his own law, and reveal himself as a tyrant whom nothing but blood can appease? Misconception of the true law of justice on the part of mankind, is what has transformed the character of Deity into something like that of an African chief, whose bloody sacrifices appall civilized humanity. Yet it is doubtful 'if heathenism ever conceived an idea more at variance with the exact truth in regard to the claims of Divine justice on individual man, than that of vicarious atonement. Blood, burning flames, eternal tortures, do not satisfy God's justice. The law of right is God's law. And what is not right in human character is to be made right by that sort of disaling that is a second of the second of cipline that is reformatory. What tortures the sinner endures are not to propitiate anybody that has been outraged by his acts. They are retributive as expressive of the outrages he has committed against himself and his krothers and outrages are to follow that the statement of healing process is attended with suffering. Nature asserts itself in the penalties that follow broken laws; and man has to learn by these how fatal is transgression, and how

happy the state of innocence. What more important at this crisis in the world's history than for people to study the principles involved in the claim of the Christian church that man is saved by vicarious atonement; and that Christis sole mediator between an offended God and offending man; and that there is an order of beings between man and the Creator, called angels, which is supposed to be subdivided into other orders. Society will continue to be ruled in degree by the dicta of priests, schools and sects, as long as the people allow anybody to do their thinking for them. There is no other way for society to escape the thralldom of eccles iastical rule than for the masses to reason out the problem of vicarious atonement, and of man's relation to God, independent of dogmas and church rule, of bibles and the fear of condemnation. The direct road to just conclusions on these paramount questions has been obliterated by the ignorance, the perverted judgment, and the depraved passions of leaders of the people. The intuitional nature of man gives no assent to vicarious atonement as the means of salvation. It is only when this nature is warped by education and bigotry, and is so utterly smothered by materiality or sensuality that its voice is hushed into an inaudible whisper, that the mind accepts the absurd dogma. Nature never enstamped upon the soul of man a capacity so contradictory to true reason as that of comprehending how it can be that the right courses of our can be transferred. the righteousness of one can be transferred to another by a mere act of faith. The foul murderer, swung off into eternity with the name of Jesus on his lips, and blackness in his nature from the crown of his head to the soul of his feet, is made a fit associate for saints and angels by the confession wrung from him by the near prospect of death and the fear of hell. His mouth utters what his nature belies, and it passes for genuine faith and purification and salvation from the consequences of sin by the dictum of priest and church. And the world looks on one class in careless acquiescence with the doctrin-; another in amazement that the civilization of the age can be so belied by its religion, and with a protest against the immoral tendency of teachings so repugnant to reason.

Repentance, which is the first step the delinquent can take toward regeneration, does not, at once, open wide the door of heaven to the erring soul. There is a radical work to be done to get at the root of the cancer that is eating at the vitals; and true repentance prompts to individual effort, self-examination that sees the foulness; realizes all the bitterness of self-accusation; feels the force of the act done against another as though it were done to itself; and bows in abject humiliation. This must be the mental state that saves the sinner. How saves, say you? Saves by actuating the being to its profoundest depths, to make it hate sin. The monster that has prompted to such acts, so befouled the nature, caused such suffering to one's self and others, is be shunned like the deadly viper that stings to death. When "the exceeding sinfulness of sin," is fully perceived, the being is on the high road to true regeneration, and not until then. Not until regeneration, and not until then. Not until visibly, forcibly and so do the good to them successively in the same place; this then is he prepared to use the utmost powers they could not otherwise. Mediators—that pretty exact idea of the mechanism.

he possesses to resist the tempter, and lay hold of the help offered in the order of nature. Oh! the road the black offender against the law must travel to gain a state of innocence and purity! Oh! the travail of soul! which is something more than protestations to saints, the virgin, or God himself, and confessions of faith. "And is there another hell" said the nor Alterior who suffered hell," said the poor Altemont, who suffered the pangs of that remorse which to him was a foretaste of the "fire that is not quenched," but which should ultimately open to him the gates of heaven, instead of those of a deeper, more fiery domain than that in which he then found himself. No, poor sufferer, whose worship at the shrine of brutal self-indulgence has brought thee to this pass, there is no other hell than that thou feelest when "thy sin hea found that any the selling of t "thy sin has found thee out," and is calling

thee to account to the very last farthing, for thy indebtedness to the pure, the perfect law. Where is vicarious atonement here; pray, pray tell me? Where the room for it? Is it justice to ward off from the offender the effects of transgression, and save him without his knowing its cost? Picture to yourselves if the thing is possible what that character must be that is saved through the merits of another and not his own. Not merit salvation by works of purity, morality, righteousness, that you yourselves have done? Enter the abodes of purity because God is pure in the person of his son Jesus! What sort of saints will ye be? What sort of a heaven will ye make of the sphere where ye dwell? Oh! says one, we are cleansed by the blood of Christ; through his merits we are made pure, fit to enter that abode of the blessed. We deny that this is possible. Miracle is not in our creed; and what is so utterly at variance with the experience of mankind has no basis in anything. If one befouls his own person in the mire, can his neighbor by vicarious washing of the body were as possible as vicarious cleansing of the nature befouled with sin-begrimmed with self-in-

dulgence. We will not charge upon Christians generally the inconsistency their creed implies. They are better than their creed. They believe, most of them, I think, that a right-eous life bears fruit in blessedness beyond the grave; as well as in the present life; not-withstanding the off repeated assertion that self-righteousness is as "filthy rags," that a moral life amounts to nothing as a means of salvation; indeed, it is apt to be in the way of it, that it is Christ's righteousness and faith in him, that is to suffice. What use, indeed, for good works in the creature if a Savior is to stand instead of them, in deed and in truth? Well may the depraved villain, calloused to moral sentiment, in love with vice and crime rather than virtue, rejoice in such a salvation. Friends, there may be those among you who will consider the sentiments uttered or this subject at variance with religion; and antagonistic to Christ and his mission. God forbid that we should so belie the sacred office of teacher, as to be false to religion, or undervalue the true mission of Jesus. We deem it a sacred duty to call attention to the immoral tendency of the doctrine of Vicarious Atonement as it is preached to-day. We believe that the state of society is reached when mankind, some of them, can comprehend the fact, that, to love goodness for goodness' sake, is the best relig-ion; that to do good in one's sphere of life, comprehends the duty of man. This is a com-prehensive term—to do good—when made to comprehend the whole duty of man; but it implies individual effort, as a means of uplifting the soul. This is what we emphasize. And another principle we would likewise emphasize; it is this: Mediatorship is necessary as a help to individual effort. In the order of nature it is made so; as we have shown you in the beginning of our remarks It is necessary as a spur to individual exer-tion. "How shall they hear without a preach-How shall the spirit sunken in the lethargy of sensualism, ever better itself to escape from its depressed condition without the stimulation of its faculties, its conscience and reason, by some friendly teacher, mayhap, some whispering spirit, or good Samaritan in the flesh? 'This is God's means. It is indispensible, we say, which is self-evident, and we need not take more time to

prove it. We proceed to further illustrate our subject by introducing the subject of mediumship, as it is understood in Spiritualism. A medium is an instrument of the Spirit-world whereby to impel force into the sphere below -an intermediate force between the two states of heing, whereby intercourse between the two is made easier. All men are mediumistic in the same sense, and serve Nature's God's purpose as such, as we explained in the beginning of our discourse. However, law provides that susceptibility to spirit force may be increased by development; and so it happens that spirits avail themselves of this law to create an easy avenue of approach to the physical world, an avenue whereby they can manifest themselves to all men.

as truth, healing power, the power to display phenomena of various kinds—which they hand to mortals, are media. They fully illustrate the mediatorial office as what Nature has made it-not as some men have perverted it to mean. The purpose of mediums being for the revelation of spiritual truth, it follows that, that on one, or that class which best illustrates this truth is the best medium between the sphere of truth in spirit and physical man. The office being a conferred one, the preparatory process is the anointing oil which initiates into a priesthood more holy than that of Aaron, who ministered at a bloody altar. The song of the angels on the natal day of the lowly Nazarene was "Peace natal day of the lowly Nazarene was, "Peace on earth, good will to men." It was the outburst of joy of the heavenly host at the promise of a spiritual dispensation, which was foreshadowed in the infant in the manger. Spiritually endowed above most of his fellows was Jesus, and this constituted his fellows was Jesus, and this constituted his fitness for the mission that awaited him. "A man of sorrow and acquainted with grief," he walked the earth with the seal of Divinity upon his brow, the sceptre of power in his hand. He commanded, and it was done. Disease vanished at his touch, and sin was rebuked by his word, and hid its guilty head from his presence. The poor, the sorrowing and bereaved in him found a sympathetic friend, a strong helper. He imaged the Divine in his character and in his conferred function of mediumship so clearly that the ignorance of his age, and the succeeding ones misunderstood him, and he was deified. His biographers have given us some items that point to the fact that he was born of spiritual minded, susceptible parentage; and others that show that he was subjected to such processes for developing his mediat powers as mediums before and after him have been. He while other suns and systems appear and dissolve, in endless succession, through the eternal cycles of time, which mark the bours and days of infinite life. Yes, onward toward that maturity which awaits him as surely as adult life awaits the infant, presses this child of the eternal Father, always acting the part of God in so far as he partakes of the Divine nature. Here you see portrayed. Nature, in full—man the representative of the universe; in the sense that, in him are incorrected to the individence of the spirit and the part of the universe; in the sense that, in him are incorrected the nature of the suniverse in the sense that in him are incorrected the suniverse in the sense that in him are incorrected the suniverse in the sense that in him are incorrected the suniverse in the sense that in him are incorrected the suniverse in the sense that in him are incorrected the suniverse in the sense that in him are incorrected the suniverse in the sinner endures are not to propitiate any-business in the mire, can his neighbor by any possible means suffer the consequences of the suniverse from the universe from the universe in end after him nave teen. He was ubletted against himself; and leave the other clean? Must not the was subjected to him," where had leave the other clean? Must not the was subjected to him, where "angels ministered to him," where had leave the other clean? Must not the was subjected to him into the wilderness," and leave the other clean? Must not the was subjected to him into the wilderness, and suffering is as sure to follow the breaking of a law of the spirit as of the other clean? Must not the was subjected to him, where the other clean? Must not the was subjected to him, where "angels ministered to him," where had leave the other clean? Must not the was subjected to him, leave the other clean? Must not the was subjected to him, leave the other of the outual himself, in all its details? It is true of the body. They are compensatory in this constance, and other prophets, where "angels mi transfer his cleanliness to the victim at the ert places their refuge, cast into the lion's expense of extreme self-denial and suffering, den, into the fiery furnace, into prisons, scourged, starved—these are some of the roads by which the chosen of the Spirit-world have reached the consummation of their development into fit ministers of the spirits-such are some of the helps extended to those destined as the world's benefactors, by the beneficians. "The wrath of man shall praise him," it is written, and this wrath does serve the truth by forcing subjects of spiritual devalenment into aircumstances where their velopment into circumstances where their spiritual nature must triumph over their materiality, when this can be brought about in no better way.

is, receivers of the Divine things of the spirit

There is no escaping the law that makes necessary a course of discipline, that tries to the utmost, in one way or another, the subjects of spiritual unfoldment. Christ was no exception. The cup was not removed from his lips notwithstanding his pathetic appeal to his father—"if it be possible, let this cup pass from me, but not my will but thine be done." What human agony! what divine submission! How human and Godlike in one, was this martyr to truth! Why could not the last bitter draught have been spared him? Why, O why? "He lives," says the Christian, "to intercede for us still." Says the Spiritualist, his mission with the lowly had but just begun when he was launched off into the other life, where were the "spirits in prison" to whom he must minister. So his trials, his triumphs, continued to the end. He defied the torturer's power, in that death came speedily to his relief. This spirituality was his strength in weakness, his triumph in death.

Coming down to our own time we see the law of mediumship exemplified in such a manner as to throw light on the past. The disguises have been torn from revelation and the prophet's office, which have made them mysterious, hitherto, and you now behold them as demonstrations of a law as natural as that by which the sun shines. It is not the province of inspired teachers in this day to claim any thing more than that they are instruments of the Spirit-world by this law. The halo of miracle, of mystery has departed and with it, in too great a degree that reverence for the office which its sanctity demands. It is a sacred office. Men and women are sacred, always; and when chosen to exemplify and teach truth through this means, brought to light by spiritual beings, they should honor themselves in this office, honor the office, and command respect as representatives of heaven's beneficence to man.

Some particulars on the liquefaction of nitrogen have been furnished by MM. Wrobleewski and Olszewski. Nitrogen cooled in a glass tube to 136 degrees Centigrade, and under a pressure of 150 atmospheres, does not liquefy. On sudden release there is tumultuous ebullition. Gradual release, not passing fifty atmospheres, yields the liquid clear and colorless; with a distinct meniscus, it evaporates very quickly.

The nature of the bite of the leech has been examined by M. Carlet. He detached the animal from the shaved skin of a rabbit at different stages. Suppose a scarifier, with three-toothed and equidistant blades withdrawing from one another while they press into the skin, and operating several times successively in the same place; this gives a

#### Letter from Mexico.

NUMBER FOUR.

Chihuahua, Mexico, May 29th, 1883.

There is so much of interest to a stranger, which may be said of this country with truth, that it is nauseating to read in newspapers published in the Eastern States, the grossly exaggerated statements so often found there, and the disgust so aroused is only exceeded by that produced on acquaintance with some of the authors. Is it possible that great dailies, which spend money so lavishly in procuring news, are not interested as to the reliability of that which they publish? It appears to be an easy matter to unreasonably embellish the truth, and not to be a difficult one, to see in the mind's eye, what the physical organ of sight fails to reveal. Surely, in the outcome, such things cannot fail to be damaging to the author, the publisher and the country where published, but it is likely that time spent in pointing out these facts will be worse than wasted, while the means for easy and rapid communication continues restricted.

Those who expect that Mexico will be transferred quickly into a country of enter-prise, or that intelligent appreciation of enterprise will be had by any considerable portion of its native population during the continuance of the present generation, are doomed to disappointment. The comparatively few enterprising people found among the native Mexicans, who, by reason of their natural ability, education, travel and observation, are more than ordinarily capable to compete in a business way with any for-eigners, these usually have either money or property in such abundance, that it is possibly quite as much to their interest to allow matters to go on in the old easy way as to fall into the active busy life adopted by the foreigners, hence until this class of Mexicans can place sufficient confidence in foreigners competent and willing to join them in enterprises which will aid in developing the resources of the country, they are and will be quite likely to hold aloof from all innovating schemes, which without them, in most cases means failure.

This, like all other Spanish speaking countries, is a "manana" (to-morrow) country. It ever the rule may be, to put off until tomorrow that which should or may be done to-day, and nowhere is this better illustrated than by the methods employed in the Post Office Department. The outlet from here to the United States is via El Paso. A mail car is attached to every through fast train, but the mail agent will not receive a letter, and the Post Office at 5 the previous evening, so that letters reaching here at 7 P.M., cannot possibly be replied to and mailed in time to leave until the second day afterward. This is the present advanced state of things. Formerly but two mails per week were received over the railroad, and by the Mexicans these were thought to be sufficient, but the foreigners commenced having their mail sent to El Paso and thence to Chihuahua by express, which secured the change

It is absolutely useless to think of securing any prompt action on the part of these people; they cannot hurry; their grandparents or parents never were in haste, and in their eyes it doubtless seems exceedingly un- and clapping hands, or broiling on gridirons. reasonable to expect it of them. The climate is nearly perfection; the soil under irrigain metals; while their surface affords grazhabits of the people are inexpensive; in short, their wants do not greatly exceed that burn and glow, describe their homes and their necessities, and these are easily supplied. Why should they toil and struggle? Why not live peacefully and quietly, and leave the cares and anxieties inseparable from enterprise, to those who from habit and education, delight in it?

The schools are principally primary, but children may learn to read, if sent. The schools are free and supported by the general government. Most, if not all, who become educated, do so in the United States or Eu-

There seems to be a desire on the part of the ladies of the better class, to adopt the style of dress used by their English speaking sisters, with, perhaps, an exception in the matter of shoes. It has been said that American ladies were especially anxious to show small feet, even if necessary to secure that object by the use of shoes which would fit other and smaller feet more perfectly, but the ladies here carry that desire to such an extreme as to destroy all natural movement; such peculiar steps can only be imagined on seeing a person attempt to walk in shoes which are too short, too narrow; too low in the instep, too thin soles and laced too tightly. I would not intimate that these faults exist with the shoes worn by the Spanish ladies, but there is certainly something the matter, as now and then one may be seen walking as easily and freely as could be de-

It is, however, but just to say that this country is not famed for its superior mechanics, and there are no shoes manufactured here that would rival those of "Burt." low in the instep; then, too, to please here the heel must be not less than twice too high, and be carried forward as far as is possible. Not long since, hats were not worn by the Spanish ladies, but now very many wear them as regularly when riding or on promenade, as is done in the United States.

The railroads bring changes; some undoubtedly for the better, but how many a happy home with the simple tastes and desires of its occupants, will be destroyed by that seemingly natural and all pervading female desire for dress and display, which will come here as it has elsewhere and with the same results?

Undoubtedly transformation is the fate of this Republic, whether it brings wealth and happiness to its people, or causes their ex-tinguishment as a race; but let it be which it may, it will be a march of slow progress, just in proportion as the unreliable class of foreigners come in; and in this connection it is proper to remark that any English speaking gentleman or lady coming here, will find themselves thoroughly misunderstood at first, because of the coarseness and vulgarity which have characterized a large proportion of those who have been coming heretofore. In the United States, the Italians are often judged by the miserable specimens which flock there from their native country. Can we expect any other judgment until time and experience have shown these people, that all must not be classed alike, and that the manner of their coming has no significance of the manners or breeding of the visitors? To

illustrate the occasional necessities of per-

sons of character here who speak the English

editors—how many is uncertain; some were gentlemen and were accompanied by ladies -how many is still more uncertain, for so rude and unmannerly were they in their conduct while here, that a gentleman residing here on being asked by a Mexican, "Are these representative people of your country?" was compelled to reply, "These people are not from the United States but from Kansas. The Mexican then clasped his hand and apologized for the inquiry, saying he was so pleased to know he had been mistaken. Another instance showing how our people are judged, is related on good authority. When the Americans first commenced coming here, the common people did not know who they were, but after being around among the visitors awhile and listening to their (to them) peculiar conversation, began to speak of them to each other as "Los Goddamos."

Profanity is seldom heard here except from Americans, which shows the class who follow the lines of railroad to the front, and those who spend nearly all their time in the mining camp away from the refining influ-ences of society, of home and of love.

CAROL.

For the Religio-Philosophical Journal, Spirit Life.

"We're going home! we've had visions bright Of that holy land, the world of light.

One by one we pass over the river. It is beautiful on this shore, but gloriously beautiful on the other.

"Daughter, seest thou the other shore?" "I see it, father; and its banks are green with immortal roses."

"Hearest thou the inhabitants?"

"Yes, I hear the voices of angels; they are calling me. See how they smile; but I am cold, so cold. Is this death, father?"

"It is death, daughter. The dying mother said: "One of the angels is bringing a white robe for me." Another one says: "I am going; I am almost over the river. The voyage is pleasant."

The dead, so called, are present, though invisible. Man is an appropriate of Political Control of Po

visible. Man is an emanation of Deity, a spark of the Infinite, a God-atom, a spirit globule of the everywhere spirit—God. Like the rain drop to the ocean, so is man to God; from the ocean it comes, and to the ocean it returns; and though less than a hundred appears to be a well settled practice, what | millionth part of the great deep, still it is a part; so with man, he is a spirit atom of the incomprehensible, unknowable, eyerywhere universal spirit, and after its earthly sojourn and development, it returns to God. Paradise Abraham's bosom and Spirit-world, are synonymous. They are locations; heaven and hell are conditions. We cannot go to hell but we can produce hell in ourselves; neiththe mail which leaves at 7 A. M. is closed at er can we enter heaven, but heaven can enter ns. There is no walled city, no golden streets no jeweled gates and no great, white throne with four and twenty elders; nor is God a man or a person with head and feet; nor did he ever write with his finger the ten commandments on tablets of stone; nor did Moses see his hinder parts. He does not get angry with the wicked every day, nor did he repent because he made man, nor did he rest on the

seventh day. There is no such God as is generally taught, nor is there any such hell or heaven. They are relies of ignorance and barbarism. Spirits do not employ their time in the long hereafter as is usually supposed, singing psalms God is neither a tyrant nor a monster; but just and lovable. God is love, not hate. Mortion productive beyond what would seem tals become immortals; angels are spirits of reasonable statement; the mountains abound earth, divested of earthly garments. Many are messengers, gnardians, ministering spirg during the entire year for animals; the lits, who return and tell us of the glories of the new birth. They come, and in words employments. Listen to the heavenly language of one well known to most of you by reputation, and to me in person while yet in

the earth form: "My friends, I come not as an angel of light clothed in bright raiment, but as a brother man, desiring to teach you what I have learned since I left your land. I have no text, ] know no sect, nor do I conform to any creed. I come to teach you of the glory of the spirit plane, of the grand visions of Deity and the progress of the spirit from earth to paradise. In dream-like slumber my spirit was borne far beyond rainbow lights, through silver shades and rosy clouds. From the dream I awoke amid the sound of song that came from a hundred voices; anthem after anthem floated upon the breeze and the chorus of joy burst forth from hundreds more.

"I moved onwards at times with great rapidity, then again I would find myself moving slowly through space, and drawn back by a power not my own, which was the grief of my friends on earth.

"My angel guide filled my heart with a feeling of veneration, which lifted me up and bid my spirit seek higher for its home. As we moved onward, I caught a glimpse of jewelled skies, a splendor of sunbeams, which filled my being with enraptured life. Frag-rance filled the air, and melody sounded everywhere. A sense of perfect rest filled my spirit, and my heart was full of love. My spirit shook its raiment from its earthly shell and its brain quickened, with the sense of new worlds, afar from the gross material atoms. Memory lingered and gathered in while the American shoe will not answer at the sowing and reaping of the many seasons all; it is far too long, too narrow and too of my life. Shadows fellover some, and over others fell sunshine; but the lifting up came through deeds well done on the earth, and my frame grew strong, and every pulse contained a living power, wherein dwelt a living

truth, made grand by an everlasting love.
"I felt the influence of the divine, or better part of myself. I knew my spirit as a crystal globe reflected the Maker's hand. I felt a life all new, and from that life I drew a power, which gave me strength and crowned me with a majesty, which led me from the dusty form, which I had worn for years, and my soul as the temple of my spirit, gloried with the electric touch of its new life. God's love encompassed me and more and more his image shone, as saints and scraphim around me gathered. I gazed afar off to the right hand and to the left; upward and downward, and I saw that every form according to its place, received a touch of splendor from his spirit. I saw that all divine light was but the light of his love, and as that love increased, the nearer drew that form to the spirit of the Infinite; and as the light increased, so increased his spirit there, until through the form that once upon the earth had dwelt. creation worked outward, and new thoughts were born to build new worlds and bring new species of life, to work in turn their life up to God. As my spirit mused, my soul grew stronger, and light fell clearer across my brain.

"I was finally aroused from my meditations by my guardian angel, and onward I felt my-self urged, and with rapid speed I was propelled over green fields and flowery meadows.
I queried, 'Am I passing through another sphere down to earth?' But no! this cannot language, reference is made to the recent be, for the same beautiful intoxicating light visit of a "junta" from Kansas; some were is here. I am in another sphere, more real

than earth, more perfect, more pure and good.
All things seem touched with the rays of the setting sun, and everything is bathed in a calm of content. Perfect love flows as sweet music over all. This is the plane of golden life; all drink from the celestial fount of God. It is one of the bright rounds of the ladder of the universe, and the golden threads of time know no end. Waves upon waves of unceasing music roll and God's great spirit centers are all the while radiant circles. What a grand space of beauty lay before me; so perfect was the Universe of Spheres; my soul was touched when I saw how harmon-iously worked the divine laws. I saw that the weaker were sustained by the stronger, and all by the one grand power held up. I found as my soul increased in strength, my instinctive powers awakened. I saw that every atom bore upon its face the impress of an uncreated shape. All that I had learned upon earth could not reach the wonderful works I saw revealed. I could but gather glimmerings of the wondrous revelations. I found myself moving onward, the air fragrant, delightful; flowers glowing with their diamond centers all around me.

"Two loved ones here joined me and jour-neyed by my side. My breast throbbed with joy and my frame quivered with ecstatic bliss. I saw before me a line drawn which looked like the margin of the sea, when gilded by the rays of the setting sun. A calm, holy light sprang up and all life seemed to bow in solemn grandeur. I saw I was entering another circle. I moved through a curtain of fleecy whiteness into greater glories than ever before conceived, and I turned to speak to my companions, for until that moment I found I could not give utterance to my thoughts. How glad the sound that burst with joy from my daughter's lips:

'Father, we are entering our home.'
"My soul leaped with joy to once more hear the dear voices of my beloved daughters; their souls responded to mine, and from their spirits came a strong love-light, which lifted my spirit high upon the golden waves of beauty. The air around me was like shimmering waves, flashing and then softening like Eden's twilight, tranquilizing into a serene and holy calm, which lulled me into slumber. How long I slept I know not. I awoke to find myself in a soft lighted grotto, shaded by palm trees and twining vines, with scarlet berries and fragrant flowers. I arose and walked out of the grotto to meet my daughters, who were with my father and mother. Who can tell the joy of that meeting? Words fail to describe it. My father stood before me in the prime of manhood, and my mother a beautifully ripened woman of my mother a deauthfully ripened woman of twenty. I gazed in wonder and deep astonishment, expecting to see them aged and decrepit. Old age had left them and into new life of living youth, they had entered. I wondered if I, too, had found the change, and from my soul they caught the thought as photographed, and my much loved worther lead photographed, and my much loved mother led me into a temple where clear crystal formed the walls, and there I saw myself in early manhood's grace, while all around me float ed the deeds of my life in countless numbers strangely mixed, some beautiful, some clouded and crossed with deep lines; others glit-tering with mercy's jewels. Then came to me clearly the truth, 'There is no death.' My mother said: 'My son, it is memory you see. It will ever be with you as eternal as your inner-self.' Then I felt upon my soul a lingering dimness of my former self; a greater light came as my soul communed, and my faculties all ablaze with light, found in all God's works, a wisdom mighty, great and grand. Through harmony of body and spirit, my soul had bloomed into perfect manhood, feeling of gratitude and lifted me up nearer to the great spirit of all, and with my arms entwined around my mother, I praised God for the perfect part which I inherited from her, and which had helped me to lift myself still nearer to him.
"The winds caught the joy of my soul, and all the world about me seemed moved with ecstatic bliss, and from out the palm grove we went into a luminous city, whose bright streets shone like bars of gold; and buildings of jasper rose high above us, forming waves of light beyond human conception, or spirit power to delineate through mortal form. Around the city, rivers like molten silver ran, and fair ships and gay boats moved upon the face of the stream, reflecting in perfect outline the white sails and bright colored bows. Soft melodies sounded upon the air from

'As' I stood with my mother beneath the archway of a snowy temple of crystal spar, my daughters again approached me, and it was my oldest, my beautiful child, who had suffered most when in the body, with her face all lighted up with holy love, and she bade me enter the mansion prepared for me in heaven. I cannot even shadow the beauties of my home. The flowers of God bloom eternal around it, and the trees of life are

birds which dipped their gay plumage in

their waters. Tall trees, alive with bloom-

ing flowers, grew along the banks and the

voices of happy children made perfect the

perpetually green.

"Communing angels from higher spheres visit where I dwell, and as their feet press the bloom-covered grass a new-born gladness fills our city; sweet happiness holds all in a sacred union of spiritual glories, so entranc-ing, so absorbing, so heavenly, that neither mortal nor immortals can express them." J. M. D. MILLER.

One of the finest conifers in Germany known as the Royal Fir, stands near the vil lage of Albernau in the Erzgebirge Mountains. Its diameter is six feet, ten inches sufficient to conceal a horse and rider placed lengthwise behind the trunk. It begins ramifying at a height of thirty-four feet, and the full elevation to top crown measures 154 feet. It is thought to be the tallest and strongest representative of the species, not only in Germany, but in the whole of Europe. This noble tree, which is supposed to be 500 years old, now shows signs of decay, having died out on the apex of the crown since the year 1874. The enormous dimensions of the tree may be better realized by cordwood measure. The shaft is estimated at 51% cords, limbs and brushwood 12% cords, making in all 654 cords.

M. F. Libon has been making experiments

at the Chesterfield Gas-Work on a fire-damp and escaped-gas indicator. The advantages claimed for this instrument are that it will indicate fire-damp in any part of the mine and establish electro communication with the office on the surface. We fail to discover anything in this which has not been most satisfactorily effected in a similar manner by the late Mr. George F. Ansell in one or the other of the forms of his fire-damp indicator.

> Horsford's Acid Phosphate. TONIC FOR OVERWORKED MEN.

DR. J. C. WILSON, Philadelphia, Pa., says "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results.

Christian Charity Arraigned.

Prof. Felix Adler Before the Society of Ethical Culture, Pleads for Moral Rather than Religious Charity.

Prof. Felix Adler of New York, lectured at the Grand Opera-House in this city lately, to a very fair audience, composed principally of members of the Society for Ethical Culture. Prof. Adler began by saving:

On May 15th last it was seven years since the ethical movement was started in New York. People said we were a band of malcontents, and gave us six years to exist, and then a year, or possibly two year's grace. When the movement was characterized as having a fashionable object, said the speaker, its traducers were very much mistaken, and they now see the success which has attended the efforts of its promoters. Recently a leading Catholic review said that those engaged in the ethical movement could find all they desired in the Catholic church. Protestants insisted that their tenets agreed with the fundamental views and aims of the societythat what the society aimed for all good Christians were striving for. Again, the Jews contended that all the aims of the ethical society could be found in enlightened Judaism-that all the satisfaction required could be had within the pale of reformed Judaism. But while theologians thus agreed that the aims of the society for good were the same as those pointed out in their dogmatic systems, they did not see that the ethical movement had good for its aim independent of dogmatic systems. It was no longer possible for members of the movement to stand in churches, synagogues and temples. They not only labored for good independent of theology, but for a higher good, which was found only outside the pale of dogmatic re-ligions. They claimed that morality connected with theology was hurtful, had been proved to be so in the past, and was likely to continue so in the future. They therefore rejected the specious conciliation so generous-Iv offered.

The speaker intended to speak of Christian charity, to show its inefficiency. The churches, when all else failed, pointed to their chariities and said that these must be supported because of their charity, if for no other consideration. Men of advanced ideas, after having lost all faith in the churches continued their connection solely because of this charity. If Christian charity were what it ought to be, he would overlook the faults in Christian metaphysics and the weakness in Christian philosophy, and cheerfully support it. But because that charity needed modification, because it required to be supplemented by something else, he felt bound to criticise it. He did not wish to be understood as criticising the charity of Christians, but Christian charity. It was no argument to say that the churches had charitable constituents, and that they were charitable because of their connection with the church, any more than it would be true to claim that because a patriot was a good Christian his patriotism was the result of his Christianity. Thousands of patriots had professed Christ but who would say that they were patriots because of such profession? There had been patriots in all countries before Christianity was established. The Romans, the Greeks, the Jews, the Carthagenians had patriots, but they were not Christians. Patriotism was purely a human motive, and there was nothing in Christianity directly to encourage it. It was true that Christianity had an influence on morality, but was that influence altogether satisfactory? Some of the grandest deeds the world ever saw, history tells us, were done under the influence of Christi-

anity.

In the olden times the hungry were fed and the naked were clothed, and the benefactors believed that they were practically performing these good offices to Christ himself. Christianity had certainly taught charity from its inception. Paul made it his business in his travels to collect alms for the poor in Jerusalem, and there are thousands magnificent results of the practice of Christian charity. Christianity caused the abolition in Rome of the terrible crime of infauticide, and arrested gladiatorial contests. Christianity founded hospitals, and, influenced by its teachings, Fabiola did her good work. The monks were found where charity was needed when all others abandoned the poor, and during the plague in the fourteenth century the monks alone visited the hospitals and cared for those from whom all

others fled. Prof. Adler then cited the lives of St. Francis and St. Vincent de Paul to illustrate what he termed the specific defects of Christian charity. St. Francis despoiled himself, and in establishing the Franciscan order made rules tending to lower instead of to elevate humanity. He might multiply the record of Christian charity in so far as the sympathies were concerned. Christian charity consists in the relief of suffering, the mitigation of distress actually set in the renegation was distress actually set in. Its principle was remedial, but insufficient to prevent. It cared for those who had fallen by the wayside, gathered the wrecks on the shores and ministered to those over whom the Juggernaut car of society had rolled and ground to pieces. But for eighteen centuries Christianity had failed to stop the great sources of wrong, had failed to provide comprehensive remedies; and, furthermore, it had to fall. As it was not in the nature of Christianity to be more than remedial, it could not be regenerative. In devising large and deep-going measures Christianity was not looked to for the means. Christianity started by giving a blow to natural morality by saying that humanity was incapable of self-elevation. The individual had to get the assistance of a higher power; and society, too, was incompetent, by the unaided exertions of its members, to attain moral perfection. It had to look to the miraculous intention of heaven. Paul preached the second coming of Christ, yet Christ did not come, and the belief in the second advent gradually lost its hold upon the world, until now that cardinal doctrine of Christianity was almost lost. It is therefore taught-that as Christ will not come here, we must go to him; if we can not obtain a perfect society here, we must wait until we get to heaven and thus the efforts of men at self-perfection are paralyzed by the doctrine that this is merely a waiting room. Christian charity was only palliative, continued the speaker, and St. Francis, actuated by the profoundest self-sacrifice, could only increase the paupers by preaching poverty, and sinking the high instead of lifting those that were low. He encouraged mendicancy by the establishment of a pauperized community of monks. Prof. Adler referred to Christian charity as being sectarian. The Baptists had their charities, the Methodists theirs, and the Jews theirs. All who believed one way were worthy of charity, but the dissenters were to be ignor-

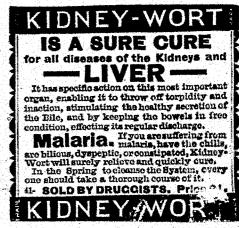
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ed. Christian charity was not given because

of the good to be accomplished, but to mani-

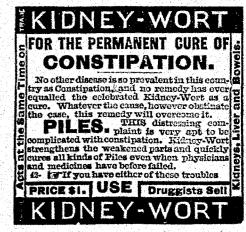
## KIDNEY-WORT HAS BEEN PROVED KIDNEY DISEASES. Does same back or disordered urine indi-cate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (drug-gists recommend it) and it will speedily over-come the disease and restore healthy action. Ladies for complaints peculiar. Eor complaints peculiar: Eor complaints peculiar: snd weaknesses, Kidney-Wort is unsurpassed, as it will act promptly and safely. Either Sex. Incontinence, retention of urine, brick dustor ropy deposits, and dull dragging pains, all speedily yield to its curative power. Eor Eor By ALL DRUGGERS Deposits. 45- SOLD BY ALL DEUGGISTS. Price \$1. KIDNEY-WORT

"My friend, E. C. Legard, of this city, used to be drawn louble from painful Kidney Disease. Kidney-Wort cured him."-Jas. M. Kinney, Druggist, Alleghany City, Pa. Aug. 22-82.

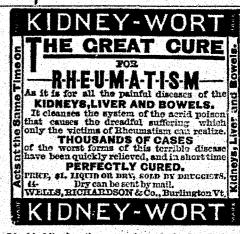


"Fve gained 20 lbs. in two months," writes Mr. J. C. Power, of Trenton, Ill., (Dec. 2-82), "and am a well man. I'd suffered with liver disorders since 1862. Kidner-Wort curve

Strong words from a New York clergyman; "I unkesitating-ty recommend Kidney-Wort—It greatly benefited me," says Rev. C. E. Kemble, of Mohawk, N. Y.



"For 12 years," writes Lyman T. Abelt. of Georgia, Vt., "I found no relief from piles, until I tried Kidney-Wort. It has cured me."



"I had habitual costiveness, pain in the back and rheumat-ism," writes S. J. Scott, Burlington, Vt., "Kidney-Wort has

# AYER'S

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trified with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure; is often but the beginning of a fatal sickness. Aver's Cherry Pro-TORAL has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases

· A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Affer night without sleep. The doctors gave me up. I tried Affer night without sleep. The doctors gave me up. I tried Affer Cherry Pectoral, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the Pectoral, a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your Cherry Pectoral saved me.

HORACE FARRENOTHER."

Rockingham, Vt., July 15, 1882.

"I have used Affer's Cherry Pectoral in my family for several years, and do not hesitate to prenounce it the most effectual remedy for coughs and colds we have ever tried.

A. J. Crane."

A. J. CRANE."

Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success. I was cured by the use of AYER'S CHERRY PECTORAL.

Byhalta, Miss., April 5, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will always cure when the disease is not already beyond the control of medicine.

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

## THE GOSPEL OF NATURE

By SHERMAN & LYON,

Authors of the "Hollow Globe,"

The authors think this book contains many startling ideas that are calculated to dispet the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography, Cloth, \$2.00.

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

## THE SCIENTIFIC BASIS

## SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming and now is, when the man claiming to be a philosopher, blustical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DEFAILE OF SCIENCE, as I called it on the titlepage of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Gloth, 12mo., pp. 872. Price, \$1.50. Postage, 10 Cents. For sale, wholesale and retail, by the Helligio-Philosophical Publishing Hodge, Chicago.

## Woman and the Household.

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

#### HAND IN HAND WITH ANGELS.

Hand in hand with angels,
\_ Through the world we go; Brighter eyes are on us Than we blind ones know; Tenderer voices cheer us Than we deaf will own; Never, walking heavenward, Can we walk alone.

Hand in hand with angels In the busy street. By the winter hearth-fires— Everywhere—we meet, Though unitedged and songless, Birds of Paradise; Heaven looks at us daily Out of human eyes,

Hand in hand with augels; Oft in menial guise; By the same straight pathway Prince and beggar rise.
If we drop our fingers,
Toil-embrowned and worn, Then one link with heaven From our life is torn.

Hand in hand with angels; Some are fallen—alas! Solled wings trailed pollution Over all they pass.

Lift them into sunshine!

Rid them seek the sky! Weaker is your soaring When they cease to fly.

Hand in hand with angels; Some are out of sight, Leading us unknowing, Into paths of light. Some dear friends are loosened From our earthly clasp, Soul in soul to hold us With a firmer grasp;

Hand in hand with angels; Tis a twisted chain. Winding heavenward, earthward, Linking joy and pain. There's a mournful jarring There's a clank of doubt; If a heart grows heavy, Or a hand's left out.

Hand in hand with angels, Walking every day— How the chain may lengthen, None of us can say. But we know it reaches From earth's loveliest one, To the shining scraph, Throned beyond the sun.

Hand in hand with angels! Blessed so to be! Helped are all the helpers; Giving light, they see. Ho who aids another Strengthens more than one; Sinking earth he grapples
To the Great White Throne, Lucy Larcom.

ABOUT WOMEN.

Francis E. Willard spoke to large and enthusiastic audiences in California, on her way to the Sandwich Islands. She is a natural orator.

Mrs. Abba Goold Woolson, the best lecturer on English Literature and History that the East, has sailed for England, Austria and Spain. Women's clubs will have an opportunity to profit by her brilliant sketches in

Mrs. Jeanie C. Carr of Passadena, Cal., wife of the eminent physician and surgeon, has forty acres of fruit trees and vines in a charming valley near Los Angeles. They consist of oranges, almonds, apricots, walnuts, butternuts, curons, French Diums, Smyrna ng Spanish and Italian chestnuts, and nearly

ninety kinds of grapes. Five years ago when Doctor and Mrs. Carr purchased the land, it was covered with weeds, now a good share of the trees are bearing fruit. Mrs. Carr is desirous of opening a farm school for girls, if about \$10,000 capital can be secured for that purpose. She has recently been appointed Silk Commissioner of the State of California, by the Governor. Mrs. Carr is an active member of the Association for the Advancement of Women, and is generally progressive.

WOMEN TO THE FRONT IN NEW YORK. Dr. Josephine Walters has successfully competed for the position of physician at Mount Sinai Hospital in this city, and is now ad-mitted as one of the staff and placed in charge of the Children's Ward.

This is an event of some importance to woman, for it is the first time a woman physician has dared the rigid examination and great prejudice which has barred her way from such a position in this city.

Miss Walter is a graduate of the Woman's College here, and after taking her diploma, spent some months in further studies with Dr. Dawborn now of the Nursery and Child's Hospital, before venturing the ordeal through which she has passed so successfully.

Other women are doing similar excellent work in various parts of the country. Six graduates of the Woman's Hospital left that institution in New York last week, and the public is sure that none leave that school of medicine without the most thorough fitness that severe study can give. The names of six lady physicians are also now enrolled upon the books of the Iowa State Medical Society, which met at Council Bluffs, a month ago, and all attended as delegates from their respective local societies. The hospitals and asylums of Iowa, especially women's wards, will, without doubt, have cause for rejoicing.

Dr. Mary Howard, an American woman doctor, is creating quite a stir in social life in China. She attended the mother of Prince Li, Hung Chang, and although she did not save her life, she showed so much skill that she was called in to treat the wife of the great minister. From all parts of North China letters from the wives of mandarins and high officials are pouring in on her entreating her to come to them or to "send other wise women from America." Eastern women of rank die with obscure diseases rather than submit to operations performed by male surgeons. An American physician who spent some time in Turkey was called in to prescribe for the wife of the Bey ill with typhoid fever. The patient was wholly covered with a sheet in which one hole was cut large enough for him to put his fingers in to feel her pulse, and another through which she thrust her tongue. Dr. Howard has been loaded not only with fees by her grateful patients, but jewelry, furniture and priceless curios enough to stock a bric-a-brac ware-

The Alpha, from Washington, D. C., published by the Moral Education Society, and edited by Caroline B. Winslow, M. D., comes to us freighted with some of the boldest, bravest truths ever issued by any paper. It gives one faith that the coming reign of righteous- they themselves had been in the habit of ness, sanity, temperance and peace shall speaking disrespectfully of other people's not be so long delayed as other signs have | gods."

indicated. The mottoes of *The Alpha* are. "Human Rights before all Laws and Constitutions," and. "The divine right of every child to be well born."

That such truths as are expressed on its pages, can find fit audience among enough to sustain the paper, is an earnest of a growth of popular sentiment in the direction most needed; that is, social purity. The ringing words of Parker Pillsbury on "The Institute of Heredity" are in the June issue.

Editorial comments on another article, contains these passages: "We propose to exchange lust for love, sickness and misery for health and joy, poverty and pauperism for prosperty. In place of asylums, penitentiaries, jails, police courts and poor houses, we wish to substitute art galleries, lycoums, lecture rooms and halls for festive and social reunions, for newspaper reports of wrong and outrage a pure and scientific literature. Through fluese channels there will be ample opportunities for the exchange of magnetism of the purest and most refined quality that will bring only joy and satisfaction to both giver and receiver. In short, set our own hearts in order, before we dare transmit conditions to our offspring. The wish to insure conditions that shall make the present wilderness of the heart blossom like the rose and bless the lives of future generations with an inheritance of purity, health, energy, beauty and sanity. Our so-cial misery arises from alcoholic drinks, narcotics, the lust of gain and the lust of the flesh, none of which are essential to the nourishment of the body or the development of the soul."

A sensible, practical woman wrote the fol-

A WORD TO GIRLS.

"All the hope for the dress question, and for every other that affects the interest, happiness and future well-being of the sex, lies in the young woman—the good, earnest, conscientious and thoughtful girls whose wish to do their whole duty, who will do it when they know what it is, whose feet tread the earth, but whose eyes are lifted to the stars, hoping for a token of the work they are to nerform. Would that some angel might anperform. Would that some angel might appear and show them that honesty, healthfulness, modesty and suitability in their dress is the first step in progressive womanhood, and that the rest can hardly be taken without it. It is of little use appealing to older women in this matter-they are too much engrossed, too much in the "swim," care too much or too little about the subject to lend themselves to any determined effort. But the educated, refined girls, who people our high schools and colleges, who have obtained glimpses of a whole arena of possibilities closed to their mothers, and who know that the strength which is spent in "making over" that which is good, in anxious fears regarding the length of sleeves, the width of skirts, and the size of buttons, cannot be put into that which will be permanently healthful and beneficial.

Wherever there is a community of girls, in schools, colleges, or elsewhere, they should organize a Ruskin society, the special object of which should be to foster among them some well defined ideas and sound principles on the subject of their dress; to discountenance any attempt to revive long skirts for walking purposes; to discharge the obnoxi-ous wire bustle; to frown down low necks; to get rid of whatever is false and artificial; to get the or whatever is talse and artificial; to stimulate the use of honest fabrics; and to encourage and assist the development of a true and refined taste. This is a good work for the bright girls of this generation to begin upon. Will they not do it?"

## Blasphemy. .

Mr. J. J. Morse, the trance speaker, of England, in a lecture defines "Blasphemy" as

"Some people considered the uttering of profane language blasphemy; while others held that blasphemy consisted in using the name of the Deity profanely. Blasphemy was considered by some as a political as well as a religious offence; but generally speaking it was any statement calculated to bring into contempt the religious opinions of Christians. To speak disrespectfully of the Deity or of the Holy Ghost, or of Jesus of Nazareth was blasphemy. Nay, prior to the time of Martin Luther it was blasphemy to speak disrespectfully of the Virgin Mary, or of the Pope, or of the priests, and the punishment was the tortures of the Inquisition and the fires of the stake. At the present day the Church, if it had the power, would persecute as keenly as ever those whom she considered blasphemers. Suppose a man said he could not understand the doctrine of the Trinity, or the mystery of Creation as set forth in the Bible, that would be blasphemy. The religion of the land as by law, was not summed up in the New Testament-which, in fact, had very little to do with it—but in the 39 articles. Therefore Nonconformists, strictly speaking, were legally blasphemers, for they were not submissive to the legally constituted religious authority, but if people took the precaution to sprinkle their unbelief in the legally established dogmas with texts of Scripture, and further took care to scatter plenty of blood and fire, and brimstone, with their heterodox opinion they were perfectly safe from prosecution for blasphemy. But it was sad to think that any person could feel that any words a man might use could injure his religion, or that any words spoken by a human being could injure or offend God: and more pitiable still was the idea that men could be induced to change their opinions by means of punishment. There were two kinds of blasphemy at the present day. The one was Positivism, which was found in highpriced books and fashionable periodicals, and the other Atheism. The former was not only tolerated, but the authors of these high-priced ooks, who could quote French, Greek and Latin, were grasped by the hand in fashionable society; but the Atheist, who expressed his views in cheap publications, in plain language, was called to the bar of public opinion, and denounced as a blasphemer, who had made use of that modern medium for diffusing knowledge—the printing press for casting broadcast his blasphemous doctrines, and people were called upon to ostracise him, and to treat him as a rogue and vagabond. After giving specimens of the productions of the polite blasphemers, whose doctrines were expressed in language courteous and polite, and fell upon society as gently as the leaf of the lily upon the placid bosom of the tranquil lake, he said the authorities could not now hang a man up by the neck for blasphemy, and send him to the infernal regions hereafter; hence they tried to damn the character and blight the reputa-tion of the Atheist. The Christians should remember that if blasphemy consisted of speaking disrespectfully of God, they should

settle who was God, and remember also that

The Illinois State Board of Health.

The Illinois State Board of Health is still after poor doctors and superficial medical colleges. The Board is doing a grand work in freeing the State from quackery and in causing an advancement in the standard of medical education. The following extract from their last report will show one class of good work they are doing:

"Proofs are on file that students are graduated without having studied the required dength of time, or without having studied under a preceptor; who have attended only one course of lectures; who have attended two courses in one year, without the necessary period intervening; who were not 21 years of age at the time of graduation, and who, in general, are not at all competent

to practice medicine.
While preparing this portion of my report the following case in point presents itself: An official proceeding requires that Dr. —, a graduate of one of the most propular and widely known colleges in the country, detail his acquirements in pharmacy. He is asked what experience he has had in compounding medicines, and replies that he has had

"Did you not put up prescriptions under your preceptor while a student?"

"No, sir; I didn't have any preceptor." "Why, I supposed that medical colleges required that their graduates should have read or studied medicine under a preceptor for three years. How did you get through? How did you graduate?"

"Well, I attended two courses of lectures, paid the fees and got my diploma. An examination of the files in the Secre

tary's office, resulted in finding the following communication from Dr. -- , received May 20, 1882;

To the Secretary State boar of health Deear Sir I sent you my dipluma early last March and have not heard from it sine did you receive it or do you know anything about it I am becoming quite auxious concerning its safty My dipluma is from — Medical College — dated — 1882 I also sent you a letter containing a one dollar bill to pay for the certificate If you will give me the information I requist I shall be greatly obliged to you

Your's very respectully —M. D. In the annual announcement of the college which issued this diploma, among the regular requirement for graduation one is stated to be "such primary education as is clearly requisite for a proper standing with the pub-lic and the profession;" and another that "he must have pursued the study of medicine three years." That the former requirement was ignored is obvious from the letter quoted; and it is probably doing no one injustice to accept Dr. ———'s statement—that he "attended two courses of lectures, paid the fees and got a diploma" as a full summary of his medical education, so far as the col-

As a result of my own official experience during the past six years. I think it entirely with-in bounds to say that a strict adherence to their advertised requirements is the exception among colleges rather than the rule. In fully three-fourths of those which have come under my observation there have been irregularities of more or less gravity. It is unnecessary to attribute motives, for they are obvious and the natural consequence of the competition and rivairy between the various schools.—The Cincinnati Lancet and Clinic.

While this speaks well for the efficiency of the Board, it won't tend to increase the respect of the public for the Doctor Factories, in whose interest mainly the Board was cre-

For tremulousness, wakefulness, dizziness, and lack of energy, a most valuable remedy is Brown's Iron Bitters. OTTUMWA, IA .- Dr. J. N. Armstrong says:

I have used Brown's Iron Bitters in my family and recommend its use to others. JEFFERSON CITY, MO.-Dr. J. C. Riddler says: Persons who use Brown's Iron Bitters always speak well of it. It is a good medicine."

An Ohio man, who recently started a paper in Kansas, wrote the following salutatory have this day assumed control of the Weekly Woorog. Of course I intend to thoroughly and entirely change public opinion in this community; but I wish to assure the people that I will do it slowly, very slowly."

The Greatest Discovery Since 1492.

For coughs, colds, sore throat, bronchitis, laryngitis, and consumption in its early stages, nothing equals Dr. Pierce's "Golden Medical Discovery." It is also a great blood-purifier and strength-restorer or tonic, and for liver complaint and sective conditions of for liver complaint and costive conditions of the bowels it has no equal. Sold by drug-

The Mexican editors are adopting American slang, as far as language will permit. One of them speaks of "el festivo cyclono" the festive cyclone.

When the blood moves sluggishly in the veins because it is loaded with impurities, an alterative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

The purveyor for the Philadelphia Tele-graph complains that the mania for adulter ation is so great that you can't buy a quart of sand and be sure it is not half sugar.

Young, middle-aged, or old men, suffering from nervous debility or kindred affections should address, with two stamps, for large treatise, World's Dispensary Medical As-SOCIATION, Buffalo, N. Y.

All children under five years of age will be made the better, healthier, happier and more good-natured by an undisturbed sleep of one or two hours in the forencon.

The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. Only 10 cents for any

The wiser a man is, the more silly his love letters appear.

"Dr. Benson's Skin Cure cured my skin disease."—C. B. McDonald, Plantersville, Ala. \$1. Druggists.

A verdant guest in a St. Albans hotel was observed trying to pick up the wick of an unsatisfactory gas burner.

That bad breath comes from indigestion. Take Samaritan Nervine. It stops the cause

Continued from Second Page.

fest a love for Jesus. Society was full of men of large means and the pulpits were ringing with appeals for charity, yet how little was accomplished for the real, radical solution of pauperism! The wealthy visited the poor with garments and tracts and talked about Jesus. Such miserable insufficiency was an insult to the poverty they did not re-lieve. The miserable doles were given to manifest faith and not to relieve. Fie! he said, upon those who make such paitry gifts as a stepping-stone to heaven. Christian charity recognized that food, clothes, and shelter were necessary, but they were only secondary considerations compared to the sulvation of the soul. A prominent minister of New York had told him when the professor was speaking of redeeming some poor, abandoned children:

"I would rather see those children you speak of" said the minister, "live in their filth and wretchedness and starvation, and have faith, than be lifted up by the hand of an infidel. For what are sixty or seventy years of suffering on earth to the life be-

When it was seen, after eighteen centuries of Christian charity, how futile it had been to ameliorate the condition of the world, it became necessary to look for a better means. The remedy was not found in secular charity. The remedy was not found in secular charity. The world had so long been preached as a vale of tears that people were rushing wildly into enjoyments. The secular principle of charity was that men wanted enjoyment and were willing that others should experience it. A higher law of conduct, a nobler standard of philanthropy was needed. The ethical principle solved the problem. The ethical movement had for its principle the building up of humanity; to bring out the intelligence of human beings; to save their intelligence of human beings; to save their reasons and not their souls. Poverty was complained of because it stamped out humanity, because it created an enormous loss of intellect annually. Life in filthy tenements, an existence from hand to mouth, was inconsistent with intellectual improvement. Senses became demoralized and intellects debauched by filthy surround-The children in the school of the New York Ethical society, who had been taken from cellars and garrets, had developed traits as bright as ever shown. They evidenced a love of the beautiful and ambition for high-

We are here in life, said the professor, to develop as much of that higher life as we can. All that part of my income needed to cultivate my own intellect I am justified in expending on myself, but the surplus is not my own. It ought to go toward building up the humanity of those who need it. If my income is \$8,000 a year, and I live on \$6,-000, \$2,000 should go to the improvement of others. If my income is \$50,000 a year, and I live on \$6,000, \$44,000 does not belong to me. This, however, is not a cast-iron rule—it is elastic, which each one can apply to his own case. Superfluous wealth brought injury to the rich, as extreme poverty did to the poor, and for the sake of both all should be done that early he done to be better about an poor, and for the sake of both all should be done that could be done to bring about an equal condition of things. Prof. Adler continued by referring to the two great events of the ninteenth century,—the French revolution and the emancipation of the slaves in the south,—neither of which were originated by the church. On the contrary, he said, the clergy had opposed and still oppose, the principles causing the French revolution, which resulted in liberty for the French, and history proved that the church in the and history proved that the church in the United States was arrayed on the side of the slaveholders. A division of a great church into a church north and a church south was a consequence, and the Presbyterians, though declaring themselves in favor of freedom, deferred to slaveholders, who were welcomed at their conventions and assemblies. The elmreh had shown that it had lost its moral leadership of the world, and, in the great conflicts to come. Christianity would be ignored and new ideas would govern.

Books Received.

THREE SCORE AND OTHER POEMS. By Geo. H. Calvert. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price, cloth \$1.00.

CHARLOTTE BRONTE. By Laura C. Holloway. New York: Funk and Wagnalls. Paper, price 15

Magazines for June not Before Mentioned.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number presents its readers with thirteen sermons and outlines under the head of "Sermonic." The foreign preachers are Dr. K. F. A. Kahnis, of Leipzig (translated from the German), Canon Boyd Carpenter, and Mr. Spurgeon of London; the American pulpit is well represented by Drs. Duryea, Cuyler, Howard, Talmage, and by Revs. Mr. Beecher, Wm. V. Kelley, E. C. Ray, J. K. Folwell and others. Among the fresh things may be noticed the opinions of Drs. Talmage, H. S. Van Dyke and Chas. S. Robinson on the Use of Manuscript in Preaching; some suggestions by Dr. Schaff on the Homiletic Value of The Revised Testament, and an article by Dr. D. H. Wheeler on the psychologic explanation of "Faith Cures." The Commentary on James is continued by Dr. Ormiston, and is a very thorough piece of

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: The Brook; The Disappointing Boy; The Bluebird; The Conspirators; Who Art Thou? Aztec Under the Empire; Fashions for June; Timely Topics; etc.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A monthly review of As-tronomy to which observers and students in this delightful branch of study are lending generous aid.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This number contains pretty stories and illustrations and will please the little ones.

THE PANSY. (D. Lothrop & Co., Boston. Mass.) An eight-page weekly for boys and girls, with stories and illustrations to suit

#### A WOMAN'S EXPERIENCE.

Mrs. WILLIAM DOWNER, of Uxbridge, Mass., writes on March 15. 1883 as follows:-

"During the past three years I have been a great sufferer from a complication of diseases which ballied the skill of the most experienced doctors, as I could not obtain permanent relief by their treatment and prescriptions; and I have also tried many so-called cures in the medicine line, but could get no relief. The pains, genes, and weakness increased to rapid ly and constantly that I was so reduced in strength as to be unable to leave the hed, and the doctors informed me that there was no hope of a recovery. In this exhausted and disretiraged condition a dear friend persuaded the to use Hunt's Remedy, and after taking it only three days I commenced to get better, and to my great joy and delight I have continued to improve constantly by its use, until now, after having taken the remerly only a few weeks, I am able to be about my house again, and am now doing my housework. My lame back is cured, the severe pains have disappeared, and I am now in better health than for many years, and beg this privllege of gladly recommending Hunt's Remedy to all who are affected with anydisease of the hidneys or liver; and I also highly recommend it for the attacks of sick headache. My linsband also has experienced a very great benefit to his health by the use of this most valuable medicine, Hunt's Remeay."

#### 

Mr. S. B. LONGFELLOW Augusta, Me., cast side river, writen us under date of April 15, 1883:

"To whom it may concern: This may certify that two years ago I was very badly afflicted with kidney and urinary dimculties, which extended through the system and laid me up for weeks, so that I could do no work. I had the most skilful physician in town, who gave me no assistance. Hearing of Hunt's Remedy, I got a bottle, and half of it cared me entirely, so that I have been well ever since. The other half I gave to a neighbor who was afflicted much as I was, and it restored him to health. I can truly say Hunt's Remedy has been of great and inexpressible worth to me."

W. 9. OSGOOD. M. F. RIGGLA

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## THE WAR IN HEAVEN

By DANIEL LOTT.

This is founded upon Revelations 12: 7-9, and will be found Interesting. Price 10 cents. For sale, wholesale and retail, by the Rultoro-Philosophy-Cal Publishing House, Chicago.

REMARKABLE SPIRITUAL VISITATION.

The London Artist's own Version of an Extraordinary Affair, together with the Correspondence between

Charles Dickens and Mr. Heaphy. The statements presented in this panighter are so well au thendleated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, making this Spiritual Visitation one of the most remarkable of any age. A spirit materializes, takes passage on a train of cars, converses as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her cheek was that only transparent but that self-card to such adher strange powers. Mr. Heaphy says: "The color of her cheek was that pale transparent hue that sets off to such advantage large, expressive eyes and an equable farm expression of mouth." On another occasion when she appeared she took a seat at the table. Says Mr. Heaphy: "I observed, however that she made an excellent dimer; she seemed to appreciate both the beef and the tart." This spirit desired her portrait painted, and after a wonderful experience succeeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy finted paper, making a most tract for general distribution and preservation; and will be sent to any address at 55 cents for a single copy, ten copies for 255 cents, twenty-five copies for 50 cents. It is a splendid thing to scatter among your friends, and cannot fail to exert a beneficial influence. It will prove an excellent missionary.

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MAGNETIC FORCES.

Material and Spiritual, the laws of Spiritual Manifestations through gross matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men. The Spiritual Planes and Spheres; their Origin and Construction; where Located and how Arranged; their connection with physical spheres, by magnetic currents which flow from each to the other, how Spirits traverse these.

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Being Life Experiences, Scenes, Incidents, and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

nal Philosophy.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with a nem conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spiribility. Now that the heavens are opened and the angels of God are ascending and descending," and men can receive communications from spiribility, nothing can be more appropriate than for them to receive instruction as to the methods of life in our future state, and the principles which underlie those methods. Price 75 cents, postage 8 cents.

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

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

CHICAGO, ILL., Saturday, June 23, 1883.

## NOTICE TO SUBSCRIBERS.

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#### Curiosities of Religion.

There are many curiosities of religion,

which, when fully exposed to view, cannot fail to attract attention. Mrs. Frances Kingman in her spicy pamphlet, "Christian Heathen and Heathen Christian" presents many that have attracted as much careful attention as Barnum's Jumbo, or his Australian savages who, in their native country, are cannibals. She sets forth a stale fact that the Credit Mobilier was composed of professing Christians. It is also a lamentable fact, that our various rings and cliques and disgraceful legislative subsidies have worn a cloak composed of Christian Religion. How long did the South profess Christ and him crucified, while slave cargoes rattled their bloody chains against a Christian Republic's doors? How long ascended to God the wail of the slave mother and the cry of the slave maiden for heaven's protection on her virgin virtue? John Newton gave receipts for slave cargoes at the same desk at which he wrote psalms. Have we ever listened to scandals as black as Hades, while at the missionary society benevolent shears have cut shapes for heathenism? Have sewing societies éver sipped the fragrant Oolong over gossip more immoral than the subject matter under discussion—the terrible paganism? Did Buddhism ever furnish more or greater relish for human blood than Andersonville, and Libby exhibited beside the Christian chaplain's prayers?

These are not only curiosities in religion but monstrosities also, illustrating how religion and the most deprayed villainy may be found under the same cloak. This too. may be regarded as a curiosity of religionthat every day in the week is by different nations devoted to the public celebration of religious services. Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews. Those that worship on one day only, regard others whose religious exercises come on other days, as heathens; or at least, destitute of the true word of God. It is said that in the City of Monterey in Mexico, by a peculiarly convenient arrangement, the cock-pit is close to the cathedral. This insures it a good attendance, as the great majority of those who attend the cathedral services also visit the cock-pit. The brutal sport is not put under the ban as it is in this country and some even of the clergy made a common practice of attending, which makes out of the exercises a rather unique curiosity. But the greatest curiosity in the religious world at the present time, is the following circular which, it is alleged, was sent forth by Father Bernard of Dubuque, Ia.;

"NEW MELLERAY ABBEY (P. O. Box 1,571). Dubuque, IA., Nov. 1st, 1880.—To pay off a heavy debt on our new, half-finished abbey, we shall have two daily masses—one for the living and one for the dead—said every day for a period of fifty years from date, in which those who give a donation of \$100 shall participate for fifty years. Those who donate 50 shall participate in the fruits of said two daily masses for twenty-five years, and so in proportion down to \$1, for which donors shall participate in said two daily masses for six months from date of their donation. 'FATHER' BERNARD, Prior.

"Collector will please write the name of each donor, the date and amount of donation after a number. When the sheet is filled return it to me with the amount collected. I will indorse it with a receipt and return it to you. The donors will then see that their | eral of the women in the party are quite | tury.

donations have been received, and that they | pretty and have borne good characters. The will participate in the two daily masses.
"Collectors who fill a sheet will receive a Letter of Association."

Here is a copy of another circular offering indulgences for sale for 400 days:
GLORIOUS PRIVILEGE GRANTED EXCLUSIVELY and Forever to the Members of St. Joseph's Union,

by our HOLY FATHER, POPE LEO XIII. The following announcement must bring joy to the hearts of all the members: An indulgence of 400 days was graciously granted by our

HOLY FATHER, POPE LEO XIII, the 27th day of February, 1883, to all the Members of St. Joseph's Union who shall recite, twice a day, with at least contrite heart and devotion, the following

O Most Holy Immaculate Mother of God, and Glorious St. Joseph, Guardians and Patrons of our House and Union, intercede for us, your devoted children, now and at the hour of our death. Amen. Only 200 days' indulgence can be gained

It is a remarkable circumstance that the official document from Rome announcing this great favor reached us through the post-

y members who recite the prayer but once a

office on St. Joseph's Day, the 19th of March. I hope that the solicitors will circulate this prayer without delay among the members of St. Joseph's Union, that they may, as soon as possible, enjoy the privilege of gaining this special indulgence for themselves, or for the souls in purgatory.

REV. J. C. DRUMGOOLE. Pastor of the Mission, Lafayette Place, New

A secular exchange commenting on this religious curiosity says that "This indulgence to have sins remitted in advance for 400 days which is 'exclusively granted' and 'forever' to the 'St. Joseph's Union,' to the exclusion of the unfortunate outsiders, reminds us of a story which is apropos. When the Constitution had captured La Guirriere during the war of 1812, she returned to New York. A celebration was had over the event, and the City Council voted the freedom of the city to Commodore Hull and his gallant Yankee crew. One of his sailors said to another, Jack, what does it mean, this voting the freedom of the city to us fellows?" 'Why,' said t'other Jack, 'it means giving us the privilege of going ashore, getting up a row, and having a good time generally, all without being arrested.' 'Oh! ho! that is worth fighting for,' replied the questioner. Granting an indulgence for 400 days means just such 'a good time' as Jack described, without receiving extra punishment in purgatory. What Priest Drumgoole meant when he requested his people to hasten and gain this special indulgence is that they should come forward and pay for the same. Many of them, undoubtedly, will mentally say in the language of Jack, with a slight variation, 'Oh! ho! this is well worth paying for!""

While the above combines the quality of a curiosity and monstrosity in religion, there are millions of minor affairs in the theological world that are constantly attracting the attention of the curious. Lately'a Catholic priest at Ansonia created a disturbance in his parish by announcing from his pulpit that he will not give clerical services to the sick where Protestant physicians (or, as he termed them, "heretical murderers.") are employed. Now the Journal does not so much object to calling these doctors "murderers," for although a sweeping allegation, yet it has some truth; but to call them "heretical" murderers" is most unkind, and will cause the doctors to dislike the Ansonian servant of God. Doctors don't mind anything so much as to have it intimated that they are irregular practitioners. If the priest will compromise and call them "regular murderers," there will be less inharmony and more religion-may be.

A prominent Methodist who has given generously to advance the interests of his Master's Kingdom on earth, is just now on trial before the wicked Chicago Board of Trade on the charge of adulterating large quantities of lard with tallow and cotton seed oil. It is curious how easy it is to make money out of the unregenerate by adulterations, and very gratifying, no doubt, to the Christian that he is thereby enabled to lend to the Lord. It will be a curiosity if this pork packer's church shall take notice of this neat stroke of business; should it do so the JOURNAL will duly chronicle the fact.

A special to the Chicago Tribune from Rutherford, N. C., furnishes another curiosity of religion. It sets forth that great indignation and talks of lynching was the result there of the first public service held at Duncan Creek by the Mormon missionaries, who have been gathering recruits in the section for the last few weeks. The four missionaries have been holding prayer-meetings and presenting flattering inducements to converts. On the evening of June 15th, seven women and three men who have professed the faith were baptised in Duncan Creek. Several hundred people, about half being women, gathered on the banks to witness the ceremony. The place was lit up by pine-knots and torches. The converts and missionaries arrived about 7 o'clock, and went into a small home adjacent, and when night fell the entire party of converts male and female, accompanied by the four missionaries, left the building, all of them entirely naked. At first, as they marched to the water, there was a murmur of surprise among the crowd, soon followed by hisses: but they did not interfere with the party. The rite was performed in the middle of the creek, where the water was scarcely waistdeep, two of the missionaries carrying pineknots in their hands. After the ceremony a committee of citizens waited upon the Mormons and gave them notice to quit the county atonce on pain of summary justice. Sev-

Mormons are demoralized, and gave assurance that they would leave for Utah.

#### Fear of Death.

"Spiritualism may do very well while you are in vigorous health, but how will it be when you come to die?" said a D. D., to a friend who persisted in searching the phenomena of Spiritualism for the truths they could reveal. It is a cry often heard. The assumption is sometimes quietly, sometimes loudly, but always falsely made, that a peaceful death can only be had by believing in certain dogmatic statements. It is not enough to believe there was a Christ, the Son of God (which was all the earlier converts were asked to do); not enough to have intense love of his character, to make his life ours as far as possible. To escape from fear of death a system of theology must be accepted, and Jesus must be leved in an orthodox way, or there was "no peace for the wicked."

Yet men did not at one time fear death in the sense our theologians mean. They might shrink from interruption of plansfrom severance of cherished relations, from supposed pain, from uncertainty of what might be beyond; but there was no "fearful looking for judgment and fiery indignation," no wild dispair, no agony of remorse, no thought of being "eternally lost," till an eternal hell was invented, and men were scared into the church. Then came a time when, with the dulled sensation, the loss of power to think, the lessened sensitiveness of nerve natural to a life so near its end, they seemed unconscious that death was near-perhaps died sleeping—the church glorified the peaceful end. If the disease was such as to cause excitement of the brain, intenser instead of lessened action, and they raved of the New Jerusalem, of harps, palms, crowns and white robes, it was hailed as a wonderful triumph of the gospel. When one in precisely the same physical condition, but taught to believe he was lost because he did not believe, (he believed too much) also raved, but of hell and eternal damnation, it was held up as a fearful warning. So it was, but it was a warning to beware of the teaching that would make the natural, really painless process called death, so terrible; the advent into another life such a misty but intense horror. The theology of to-day where it has any influence at all in the dying hour, has an evil influence. Is the death peaceful and happy? It is so because of a delusion, and if there be fear, it is because of the false theology the dying ones have been taught. We have seen several die, from infant to aged saint and sinner; all but the infant knew they were dying, and the sinner died as peacefully as the saint. We think a peaceful death, taking men of all creeds and no creed, is the rule; great joy or great fear, the very rare exceptions, and those caused by physical conditions and previous false teachings. If the it is not God or angel, but false teachings makes it so.

We cannot find there ever has been a Spiritualist whose end was other than peaceful. the light; not boisterously triumphant, but calm and peaceful, not having a "lively hope," but an assured certainty. Visions of beauty, such as our Sunday School books (dreadfully unreliable) describe are really his. He sees no white-robed winged angels, indeed, as he knew them here, and is satisfied, content to go with them. Though it be true that he knows not all the joy that awaits him, he knows there is "room and verge enough" for all, and more than all he is capable of conceiving of increased power born of enlarged love, of persistent activity. Fear! The Spiritualist is glad that the change called death will at some time come to him. He would not hasten it, for earth experience is precious in the after life, but to fear it is impossible. Is death not terrible to the orthodox believer in some one else's declarations or experiences, who hopes "eternal decrees" have not consigned him to an eternal hell, in spite of all his faith and good works? Then, how terrible can it be to him who has had positive proof that "death is the gate to endless joy" to him and all men?

A most diabolical printer infests the office of our English exchange, The Herald of Progress. In the issue for the 25th ult., is a leading editorial on "Health and Morality." The wicked printer makes great mortality with the sense of the first paragraph; here it is:,

"Although it would perhaps be too much to state that morality owed its origin to health still it is in no sense an exaggeration to say that, generally speaking, no exalted exhibi-tion of mortality is possible without it."

We trust that ere this there has been sufficient mortality among the printers in that office to increase the morality. If not we will find a copy of Mud and Multer-warranted to nauseate the strongest stomach-and send it over. If the culprit lives after the application, ship him to Philadelphia.

The Philadelphia Committee of One Hundred, the citizens' committee, which has so successfully rid Philadelphia of the worst ring of political plunderers that ever despoiled a city, is the subject of a short and pointed paper by E. V. Smalley, in the July Cen-

#### Medical Code of Ethics.

A late number of Puck opens with a cartoon portraying the scene in the death chamber of a little child. A homeopathic doctor stands at one side of the cradle, and from the other Dr. All O'Path is turning away. The distracted mother is stretching out her hands in a dumb show of agony to the allopath, only to hear him say: "Very sorry, madam, if your little child must die, but you ought not to have called in a homeopath first."

In reference to this matter the Chicago Tribune says: "It would seem impossible that any such thing could happen in real life, but our dispatch from Oconomowoc this morning relates a precisely similar incident.

"The 4-year-old daughter, an only child, of an estimable family of Chicago, lay on what it was feared would be her death-bed, unless prompt surgical aid were had. A deep in-dentation showed where the skull had been crushed in upon the brain. The only surgeon in the vicinity was an allopath. He was called in. But when the family physician, a homeopath, who had attended the child since its birth, arrived from Chicago, the allopathic surgeon abruptly left the room at a most critical moment in the case because he could not consult with an exclusive!" He was a "regular" and "his code did not permit him to do so.

"When 'regular' physicians are reproached for the refusal of their branch of the medical profession to rescind its code against consultation with homeopaths, they are accustomed to reply that no such repeal is necessary. No 'regular" physician, they declare, ever really leaves a human being to suffer when called upon to relieve him. The code, they say, does no harm. 'It is merely the formal declara tion of the allopaths against fellowship with practitioners of other schools, but it does no practical harm.' This incident is sufficient refutation of this weak and shuffling plea Here is a case in which a country doctor was impelled by his interpretation of the narrow and inhuman code of his sect to deny surgic al aid to an innocent suffering child when he knew that he was the only surgeon within call, and this he did only because there was a homeopath in the room. There are many

'The recent meeting of the American Medi cal Association at Cleveland hardly honored itself or the profession it represented by smothering all the attempts to bring up the question of this code for discussion, and by continuing indefinitely the discipline that permits local medical societies to expel a doctor who allows considerations of humanity to draw him into a consultation with a homeopath. The doctors of New York City have repudiated this antiquated, cruel and preposterous rule. Public opinion has heartily sustained them in their attitude. It will not fail to visit with its harshest censure, and deservedly so, those medieval and persecuting souls who are willing to allow a juestion of 'orthodoxy' to come between them and their duty to save life and reduce suffering whenever the opportunity comes The code which the American Medical Association hugs to its bosom is a code of mur-

#### A Wife's Presentiment.

A dispatch from Reading, Pa., June 12th, says that one of the most mysterious of deaths? and at the same time one of the most curious presentiments by which the death was disunbeliever's death-bed ever is really terrible, | covered, were developed near that city lately, after the dead body of a man with a twentypound stone hanging to his neck, had been drawn up from the bottom of a deep minehole. The man's name is August Hechler, Very often, as death approaches, Spiritualists | aged 40, a small farmer formerly residing on become clairvoyant and see their friends the opposite side of the river. About nineteen who have gone before, opnosite. They do days ago he suddenly disappeared from home not dream of crowns, palms, etc., but know about two o'clock in the morning. His wife loving friends are around them; that the life says she was in bed at 1 o'clock. She fell into come is only an extension of this; death | to a doze, and when she woke up at 2 o'clock not a leap in the dark, but a leap into her husband had disappeared. Next day a bottle was found in the river near by, indicating that some one had drowned himself. The day afterward it was reported that Hechler had been seen at Lebanon and at Harrisburg. The wife believed none of these reports, but she stated that frequently an inbut he sees father, mother, wife and child, describable feeling of fear came over her, and something seemed to tell her that her husband's body was at the bottom of a neighboring iron-ore mine. She finally insisted that the old deserted mine should be searched just to satisfy her, because every night the same presentiment possessed her. To-day a number of the neighbors did as she requested, and to their horror and amazement found the dead body of Hechler at the bottom of a sixty-foot shaft in fifteen feet of water and a twenty-pound stone fastened about his neck. The coroner's jury returned a verdict of suicide.

## Reading Thoughts.

Mr. Labouchere, the editor of the London

Truth, recently challenged Irving Bishop, the thought-reader, to tell the number of a bank note known only to Labouchére, and Firth, member of Parliament, the latter to hold the note. Labouchere put up £1,000 against £100, the proceeds to be devoted to charity. Three thousand persons were present, but owing to disputes concerning the conditions neither Labouchére nor Firth were present. However. Bishop guessed the number the first time, and now claims that he won the £1,000. The audience was disorderly. Mr. Labouchére was to hand the £1,000 note to the Chelsea Victoria Hospital for Children. A correspondent was present at the honse of a gentleman well known in London society when Mr. Bishop succeeded in discovering a pin concealed in the room while he was absent from it, in the custody of Lord Houghton. In this instance there was no possibility of collusion. The feat was remarkable, and also somewhat distressing to witness, the thought-reader apparently suffering curious mental agony during the experiment. None of those present could account for the phenomenon, and it would not have surprised those who witnessed it to hear that the Victoria Hospital | falls to the ground. I know no reason, therehad been enriched to the extent of Mr. Labouchere's £1,000 note.

#### GENERAL NOTES.

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

Lyman C. Howe has been lecturing at Clarendon and Dundee, N. Y.

Mrs. Mary A. Fellows is now located at 724 Bowen avenue where she will be pleased to see her friends.

David Belden of Garrettsville, Ohio, an old subscriber to the Journal and an earnest Spiritualist, passed to spirit life, June 9th.

It is a terrible shock to one's feelings after singing "Salvation's Free," to hear the announcement that "the collection will now be

T. L. Henly has commenced the publication of the Spirit Telephone at Baltimore, Md. We hope he will meet with the success that he anticipates. Readers will notice advertisement in an-

other column headed "Wanted, Fifty Men

and Women." This is certainly a worthy ob-Dr. and Mrs. Knight (formerly Mrs. M. C. Gale of Flint, Mich.,) paid us a brief visit on their

way to Omro, Wis., where Mrs. Knight was to speak at the quarterly meeting.

All religious instruction or even allusion to religion in the schools of France is strictly forbidden by the new laws on the subject, and the name of the Deity is carefully expunged from the new text books.

Dr. W. Paine, who is the originator of the germ theory of disease in this country, and whose success in curing disease has been wonderful, will be at Grand Haven, Mich., during July and August.

The July Century will contain four letters by Emerson, dating from the years immediately following his departure from college. It is said they throw much light on his early views, and on his admiration of Walter Scott's

"Startling Facts in Modern Spiritualism," by N. B. Wolfe, M. D., (revised, enlarged and appropriately illustrated), is an excellent work for Spiritualists and skeptics to read. For sale at this office. Price, in fine English cloth, gold back and sides, \$2.25; in half Turkey morocco, marbled edges, \$2.75.

Dr. Samuel Watson spent Wednesday the 13th at the Journal office, and in the evening a few friends met at the residence of Mr. and Mrs. Bundy, and passed a pleasant evening. The following morning Dr. Watson and Mr. Bundy went to Sturgis, Mich., to attend the National Conference of Spiritualists.

A Grand Rapids druggist who nearly killed a woman by mistakenly putting poison into a prescription, might have got off by paying \$1,500, that sum being awarded to his victim by a jury. But he chose to appeal, and the result of the second trial was a verdict against him of \$4,000.

Mr. Parnell is reported to have said recently when asked how he was affected by the papal excommunication: "I don't know what it will do for me in the next world, but it has made my fortune in this." His testimonial fund is rapidly nearing the intended sum of \$125,000, while before the Pope's circular was issued there was little prospect of its ever reaching \$50,000

Under the head, "Are the Physicians Competent?" The Pharmacist says: "If the physicians of Illinois are competent to practice pharmacy, let them establish it as a fact by passing an examination before the board of pharmacy. Then there will be no need of legislation. If they are not, then the people of Illinois have the right to be protected from their ignorance, as well as from the ignorance of any other class of citizens." Let the people be protected from ignorance on all

A clergyman at Cambridge preached a sermon which one of the audience commended. 'Yes," said the gentleman to whom it was mentioned, "it was a good sermon, but he stole it." This was told to the preacher. He resented it, and called the gentleman to retract what he had said. "I am not," replied the aggressor, "very apt to retract my words, but in this instance I will. I said you had stolen the sermon; I find I was wrong. for on returning home and referring to the book whence I thought it was taken, I found it there."

P. J. Sheby, who served as one of the jurors in the Guiteau trial, has become insane and will be conveyed to an asylum. His insanity has been gradually developing ever since the hanging of Guiteau, which event seemed to have a powerful effect on a mind that before that time had never shown the slightest symptom of weakness. Before the trial he frequently expressed the greatest repugnance to serving on a jury that was to try a man for his life, and after the trial he became morbid on the subject of being in part responsible for a hanging.

JOHN WESLEY ON SPIRITUAL PHENOMENA. Speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," he says: "I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it;" their outery against the appearing of spirits is "in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not,.....that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) fore, why we should suffer even this weapon to be wrested out of our hands."

We are informed by E. L. Moses that Wm. Skinner of Clinton, Iowa, has bought eighteen acres of land, called Mount Pleasant mind there can be no doubt as to the miracu-Park, which will be used for a camp meeting lons nature of the cures." there sometime during August. Arrangements will probably be made to have the ground illuminated at night with electric lights, and a pavillion is to be erected that will seat several thousand people. It is the intention of those interested in the project to make the event a successful one in every respect. The Park is located on a bluff that overlooks the city and river, and is in every way adapted for the purpose it is intended.

Some curious facts are coming out concerning the failure of the Augustinian Society of Lawrence, Mass. Col. John H. Sweeney has been examining the books of the insolvent society, and finds that, closing with April 11, 1881, an auditor of the books entered a statement in which is found that up to that date the society owed its depositors \$137,589.81. The schedule published shows that the clergy had \$167,361.15. Thus, from all sources, subscriptions, burial, and marriage fees (estimated at \$30,000), the society has received the sun: of \$634,950.96, and the question is, where has it gone?

The Episcopal Register is rather hard on the Rev. Heber Newton. It says: "In order for a preacher to lay himself open to trial for heresy, it is necessary that he should have a clear intellectual notion of what the truth is from which he willfully departs. If this knowledge is lacking, he is rather to be labored with as untaught than to be proceeded against as heretical. In this case there is every evidence that the offender is wanting in that knowledge of the truth which makes willful heresy possible. There is no indication in the whole scope of Mr. Newton's much published deliverances that he has ever grasped the catholic doctrine as to the place and function of the Holy Scriptures."

Messrs. Palliser, Palliser & Co., of Bridgeport, Ct., the well known architects and publishers of standard works on architecture, have lately issued a sheet containing plans and specifications of a very tasteful modern eight-room cottage with tower, and also with the necessary modifications for building it without the tower, and with but six rooms if desired. In its most costly form, the outlay is estimated at \$3,000; without the tower it has been built for \$2,500; and if only six rooms are included, the cost may be reduced to \$1.700 or \$2.000. Details are given of mantels, stairs, doors and casings, cornices, etc. The publishers have found it the most popular plan they have ever issued, and state that it has been adopted in more than five hundred instances within their knowledge.

June 4th, twenty-five young women, English and Swedish emigrants, arrived at Saratoga Springs, N.Y., having been shipped there from New York City by boat and train. They were sent out by a firm, alleged to be do: ing business in New York, to accept situations in hotels and boarding houses represented to gress, and the prospect of a radical cure. Examines have been obtained for them. They found | the mind as well as the body. Enclose One Dollar, that no places had been secured and that with name and age. Address, E. F. Butterfield, they were the dupes of swindlers. Each girl | D., Syracuse, N. Y. had paid a man, purporting to be a member of the firm, \$3.50; viz; \$1 for booking and \$2.50 for boat and car fare. They were told that this would include berths and meals, but neither was furnished them, and they arrived at Saratoga without having eaten since Sunday noon." Those who swindled these poor emigrants should be severely punished; solitary confinement in a dark dungeon with People's Camp Meeting at Cassadaga Lake, a diet of bread; and water for twenty-five months (one month for each person swindled). would give them time to reflect on the enormity of the offense they had committed.

#### The Grotto of Lourdes-An Account of Recent Miracles.

An exchange says: "The Rev. I. P. Vanchie, late chaplain at the Grotto of Our Lady of Lourdes, delivered a lecture in New York in which he said that in 1858 Lourdes first became famous, for in that year a cry went forth that a strange apparition had been seen there in a grotto. The vision, which was in the form of a woman robed in white and wearing a blue scarf, appeared on eighteen different occasions to a poor peasant girl fourteen years of age named Bernadette Soubirons. The little town flash-ed at once into notoriety. But stranger miracles were yet to come, for as the child stood one day in the corner of the grotto the figure appeared and bade her go and wash herself. Bernadette went at once to the River Gave, but was told to return and wash in the grotto. But where was the water? Suddenly, as if inspired, the child stooped and scraped away a little earth, and a clear and scraped away a little earth, and a clear consider research. spring rose and sparkled at her feet. Bernadette's work was done. Soon after the last appearance of the vision, which took place in July 1959 che evision, which took place

in July, 1858, she entered a convent in Nevers, and died in 1877. Crowds went to visit the marvelous fountain, and soon found that its waters had strange powers of healing. The blind, the halt, the maimed, men, women, and children suffering from all kinds of ailments, were cured. A committee, consisting of men of science and theologians, was to investigate the matter. They examined thirty cases of cures, and decided that, though some might be due to natural, fifteen were undoubtedly due to supernatural causes. From that time Lourdes has been thronged with pilgrims. Last year alone there were 115,000 between April and November, and 250,000 received the holy communion. From all parts of Europe the sick crowd came to bathe in the fountain. The number of those who are cured it is impossible to calculate. Several such cases were brought under Father Vanchie's notice, among others that of a Spanish priest notice, among others that of a Spanish priest who was cured of blindness, that of a young girl whose contracted leg. pronounced incurable by the physicians, became sound, and that of an old woman who recovered from heart disease at the very point of death. Daily the multitude gathers at the piscina, or bathing place, near which is the white marble statue of Our Lady, or kneel around the grotto in slient prayer. The church has thoroughly investigated this matter. The water has been analyzed, and has been found

to contain no healing properties. The cures are mostly instantaneous and the diseases of an inveterate character. To an unprejudiced

#### Religion of the Sun.

Many of the older literateurs will remember the flutter of excitement which followed the publication, in 1826, of a little pamphlet entitled "The Religion of the Sun; a Posthumous Peem of Thomas Paine." The style of poem is so unlike any of Paine's acknowledged works-so hyperbolic and fantastical-that its authenticity has often been disputed. Mr. Samuel Yorke At Lee, now a resident of Washington, took out the certificate of copyright, and said to me recently: "'The Religion of the Sun' was not written by Thomas Paine. Its author was the late Columbus C. Conwell, of Philadelphia, a gentleman of brilliant talents and very fond of practical jokes. Some newspapers had stated that Paine had submitted for criticism a poem of his to Mr. Jefferson, who had recently deceased; and it was supposed that in the examination of Mr. Jefferson's papers by his executors the poem might be found. On this hint Mr. Conwell let loose his fancy and produced 'The Relig-ion of the Sun.' As Mr. Conwell was an inti-mate associate of mine, I was in the secret, as was also Mr. Morris, late editor of the Philadelphia Album, and a consultation was had in regard to the ways and means of publication. At that time the press was not so free as it is now, and not a printer nor book-seller would run the risk of the public odium. The name of Paine stopped all negotiations. Under these circumstances we resolved to put it int) the market ourselves. Mr. Conwell, however, being the nephew of the Roman Catholic Bishop of Philadelphia, could not stand the hazard of his uncle's displeasure, and Mr. Morris feared for the well-being of his Album. In this crisis I assumed the responsibility, and issued the book under my name.—Washington Correspondence of Boston Traveler.

#### Business Aotices.

DELIGHTFUL BOUQUETS.—Dr. Price's Pet Rose, Alista Bouquet, and his other handkerchief perfumes are most exquisite ecents.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

and you will he satisfied that they are far superior to anything in their line. SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: §2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

TRY Dr. Price's justly celebrated Flavoring Extracts

'THE public should obtain articles that are not only good, but healthful—as Dr. Price's Cream Baking Powder. Sold only in cans.

PROF. W. PAINE, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and repairers. His factory at Grand Haven, Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from Sep-tember and July are for repairing dilapidated con-stitutions. Send for book. Free. 250 S. 9th Street, Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, pro-

CURES EVERY CASE OF PILES.

Grove Meetings.

The First Society of Spiritualists of Franklin Co., Kansas, will held Grove Meetings on the second Sunday of each month from May till September. These Meetings will be held near the Iron Bridge on Hickory Greek, on the farm of Mr. Charles Bosworth, five miles south of the Village of Wellsville, Good speakers and good music will be in attendance. The public are cordially invited.

By United Committees of the Maynesia Meetings of the Committees of the Committee of the Comm re cornany invited By Order of the Committee: J. H. Harrison, President; P. J. Sargent, Treasurer; E. A. Carpenter, Cor. Secretary.

Chautauqua County, N. Y., Beginning July 29th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the Ib A. V. & P. R. R., midway between Dunkirkon the Lake Shore and Michigan Southern and Eric Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely sheet of water navigated by steam, 800 feet above Lake Eric and 1,300 feet above tide water.

Excursion tickets, good for the season, can be purchased at low rates on all railroads in the country.

SPEAKERS.

The following list of speakers have been engaged:
July 29 Mrs. R. S. Lillio, Philadelphia, Pa., and Wm. Fletcher, New York City; July 30, Wm. Fletcher; July 31, Wm. Fletcher; August 1, Mrs. R. S. Lillie; August 2, Hon. R. S. McCormick, Franklin, Pa.; August 3, Mrs. R. S. Lillie; August 4. Mrs. R. S. Lillie, and J. E. Emerson, Beaver Falls, Pa.; August 5, Mrs. R. S. Lillie, and J. E. Emerson, Beaver Falls, Pa.; August 5, Mrs. R. S. Lillie, and J. E. Emerson, Beaver Falls, Pa.; August 5, Mrs. R. S. Lillie, and O. P. Kellogg; August 6, Conference and volunteer speaking; August 7, Lyman C. Howe, Fredonia, N. Y.; August 8, Lyman C. Howe; August 9, Lyman C. Howe; August 10, J. Frank Baxter; Chelsea, Mass.; August 11, Mrs. Clara Watson, Jamestown N. Y., and J. Frank Baxter; August 13, Conference and volunteer speaking; August 14, Mrs. Anna Kimball, Dunkirk, N. Y.; August 15, W. W. King, Chicago, Ill.; August 16, W. W. King; August 17, W. W. King, Chicago, Ill.; August 16, W. W. King; August 17, W. W. King, August 18, Conference and volunteer speaking; August 21, Mrs. Emma Tuttle; August 22, Hudson and Mrs. A. H. Colby, St. Louls, and O. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and O. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and Mrs. A. H. Colby, St. Louls, and C. P. Kellogg; August 19, W. W. King and A. B. French, Clyde, Ohio, and Mrs. N. T. Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham and A. B. French, Clyde, Ohio, and Mrs. N. T. Brigham, Colerain Mass.; August 26, Mrs. N. T. Brig

Spiritual Meetings in Brooklyn and New York.

At Steek Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Bavis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordulally invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ien, A. M., and half-past seven P. M. Chikiren's Progressive Lyceum meets at 8 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION. Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational presching by Walter Howell every Sunday at 8 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladles Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free.

A. H. DAILEY, President.



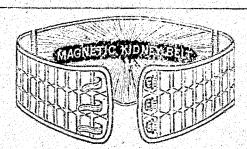
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The Members of the "Maine State Spiritual Temple" are requested to meet at A. Righy's, Upper Stillwater July 6t 1, 1883, at 10 A. M., for the purpose of electing a Secretary in place of S. Wardwell resigned. Also to act upon the repeal of Art. 10 of the Constitution and such other business as may come before the Temple.

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IV. That families separated by death are reunited in the Spirit World, where the different members of the "Home

Circle," still united in love, manifest the same diversitied tastes and inclinations they exhibited while on earth inclinations they exhibited while on earth inclinations they were known to us a discovered elementary. It must do not necessarily add to the happiness force than object powers.

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## Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

#### "Wearin' Awa,"

Glasgow (Scotland) Herald. Mr. James M'Kie, of Kilmarnock has just favored me with an inspection of the MS. of the following exquisite lyric, headed as above. It is written (without a single correction) in a tree, flowing female hand, on lined process-verbal paper, and initialed "M. S." No date is affixed; but, from the appearance of both ink and paper, it is plain that many years must have clapsed since the verses were trans-cribed. The copy is too "clean" not to have been a transcription from some source; and being written on both sides of the paper, seems not to have been intended for the printer's case. Mr. M'Kie's interest in the manuscript—in addition to its intrinsic merits—lies in the fact of its embodying Burn's sentiment towards Jessie Leurs (a true friend to himself and family) when he perceived death rapidly appraisabling: approaching:
The sun lies clasped in amber clouds,

Half-hidden in the sea; And o'er the sands the flowing tide Comes racing merrily.
The hawthorn hedge is white with bloom,
Tho wind is soft and lown;
And sad and still you watch by me, Your hand clasped in my own.

Oh! let the curtain bide, Jessie, And raise my head awee, And let the bonny setting sun Glint in on you and me. The world looks fair and bright, Jessie, Near loving hearts like you; But puirtith's blast sifts summer love, And makes leal friendships few.

O! Jessie, in the dreary night, I closp my burning hands Upon those throbbing sleepless lide O'er eyes like glowing brands, And wonder, in my weary brain, If, haply, when I'm dead My old boon friends for love of me Will give my bairnles bread.

O! did the poor not beln the poor, Each in their simple way, With humble glft, and kindly word, God pity them I say; For many a man who clasped my hand, With pledges o'er the bowl, When the wine halo passed away, Proved but a niggard soul.

O! blessed thought midst our despair
There is a promise made,
That in the day the rough wind blow
The east wind shall be stayed.
A few short years, and those I love Will come again to me, In that bright realm without a sun, That land without a sea.

Oh! wilt thou gang o' nichts, Jessie, To my forsaken hearth, And be as thou hast been to me, The truest friend on earth? Sae sweetly in your linnet voice, You'll sing my weans to rest, While Jean will lean her weary head Upon your loving breast.

Oh! what is fame: Its wreath of rays Cools not the fevered brow, Will tell his paine in coming days, Who whistled at the plough, And wrote a simple song or two, For happier hearts to sing. Among the chining sheaves of corn, Or round the household ring.

Yet would I prize the bubble fame. If but mine artless lays Bore thy sweet deed and lovingness For future times to praise. True couls! I bless the pact's skill, Which won a friend like thee, Whose tender love 'twixt Home and Heaven Is with me constantly.

#### T. Shepard, a Prominent Lecturer and Medium.

To the Editor of the Iteligio-Philosophical Journal: The JOHNAL is such a constant source of pleasure

and profit to my husband and myself, that I cannot refrain from writing some acknowledgment of that fact. It seems to me it grows better and better all the time. One of its best features is that it supplies so large an amount of general information, a matter which our spiritual papers too frequently neglect. It is not with a view of impairing its general excellence that I enclose the accompanying "Soliloquy," for I well know if it should seem to you worthless it will be consigned to the waste paper basket, and you will thereby earn my gratitude:

A SOLILOQUY. When I put off these cerements of clay What, I wonder, are the garments I shall wear! Shall I be clad in rich and bright array So that all who gaze upon will call me fair?

Will they be woven out of shimmering light, These debut garments of another world, And shall I be a radiant angel bright, With snowy pinions all unfurl'd?

Where in the chrysalis of the present me, Can such glorious possibilities be found, As in some great future "Yet to Be" May with such fruition rich be crowned?

All seems so trivial, and of little worth, Yet the acorn surely makes the giant tree, And from dim nebulæ each star has birth; Then may not a soul from out the present me,

Tree-like expand into proportions, grand and free Heavenward growing in beauty and in grace, And star-like in celestial purity, Finding its true orbit, shine in its allotted space?

MRS. OPHELIA SHEPARD. Waukegan, Ill.

## An Innovation.

To the Editor of the Religio-Philosophical Journal:

John Wesley was once censured by his Methodis brethren, for using some popular tunes with his sacred songs and hymns. He remarked that the devil had used these tunes long enough, and that it was time the Church appropriate them. We might make a similar remark about some of the divine songs of 1)r. Watts and others. The orthodox church has sung these Psalms for many years and strength-ened their errors by the use of them till it is time there was a change. Sometimes by the alteration of a few words or expressions, the fine song may be made acceptable to the spiritualistic idea of worship. The following is an example in this good old hymn addressed to the Holy Spirit:

Come, heavenly spirits, with thy love And all thy quickening powers; Come with thy influence from above, And fill these hearts of ours.

Look on us now while here below, So fond of earthly toys; Our souls, how heavily they go Towards eternal joys.

We strive to raise our formal songs, And seek some aid from thee. O! give us sorrow for our wrongs, And more thy love to see.

Our Father, shall we ever live At this poor dying rate; Our love so faint, so cold to thee, And thine to us so great.

Come, heavenly spirits, from above, With all thy quickening powers Kindle a flame of sacred love In these cold hearts of ours. I. M. C.

T. G. Poynton writes: Having had a tendency towards inidelity of all theology, the good Jour-NAL has been a great blessing to me, and also to some of my good friends.

#### The "Theosophist" Talks to the Point.

The leading editorial in the May number of the Theosophist, received last week, has the true ring of independent journalism and we transfer the greater part to our columns. With a very little change to meet the varying conditions of the case, it expresses the position of the RELIGIO-PHILOSOPHICAL JOUR-NAL exactly. If there is one mean thing on earth that is more contemptible than another, it is a narrow, sectarian paper or magazine, which is always for its party or sect, right or wrong, and which fears discussion, and the truth, if perchance the truth seems to hurt the petty interests of what it advocates; and whose only recommend is its "harmonious"

"goody goody" milk and water quality: We have seen the folly of the system of favoritism and sectarianism to the exclusion of all other opinious prevalent among most of the periodicals in India; and we are resolved that in the management of the *Theosophist* the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Chris-tian, of Materialists and Spiritualists, Theists, Atheists and Polytheists, men of ability, in short, wherever to be found, without inquiring into their faith and without the smallest preference given to person-al partialities or antipathies. Nevertheless, we have not hitherto been able to satisfy all our readers, nor, our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every new-fangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain "goody goody," never tread-ing upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of "favoritism," something we have altogether and strenuously avoided. To those con-tributors whom the present cap will fit, we can answer but the following: "Gentlemen, our Maga-zine is by no means intended to be a refuge for the destitute, an omnium qatherum for these who have to satisfy an old grudge; nor is it a receptacle for any and every thing which may not be able to find hospitality even in its own sectarian journals. The Theosophist does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a theist, it must, therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the MSS. handed to it for publicafion, opened, and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hestitated to give any one of the above said religions and doctrines its dues and sneek out the truth whether doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favor. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colorless, least of all, for fear that our own house should be shown as 'also of glass,'"

#### Free Thinkers.

To the Editor of the Religio Philosophical Journal: Your contributor, Mr. Giles B. Stebbins, in your is

sue of May 26th, presents, from the London Tele-graph, a report of some proceedings in the trial of graph, a report of some proceedings in the trial of Foote, Ramsey and Kemp, editors and publishers of the Freetlenker, with some editorial comment of the Telegraph, and winding up with some comment of his own. As Mr. Stebbins truly observed, the Telegraph is not only able, but it is not considered concervative, and I think man Schildeslieb. graph is not only and, but his not considered con-cervative, and I think many Spiritualists will be sorry that Mr. Stebbins could not have found it con-sistent, with his sense of justice, to indorse the edi-torial expression of the *Telegraph*, instead of writing what appears like a quasi-apology or defense of these men of whom he admits that they "stooped to a vulgar coarseness, which is the hane of a certain type of free thought." The distinction made by Mr. Steb-bins, is of course, as between the attack of these men on the laws of public decency and their being pun-Letter and Solitoquy from Mrs. Ophelia shed for insults to Christianity, as if Christianity were any better than anti-Christianity. We must not overlook the fact that no citizen, whatever his religious convictions, must forget his respect for law so long as it is law. To disregard it and go as we each of us please, would bring on a fine state of affairs. The remedy is to get an obnoxious law re-pealed. Now, in this case, as appears by the evidence, the insults to Christianity did in fact constitute the offense, and they were of the grossest description being as the *Telegraph* truly remarks, "almost equally offensive to the Christian, the Jew, the Mohamme dan and the Hindoo." For my part I am heartily glad that England had a law under which these so called Freethinkers could be punished. They de-served all they got and more too, and I do not think there's pressing need of splitting hairs over the question whether they offended so-called Christianity or public decency. There is a class of vulgar dema-gogues, low in their instincts, craving notoriety and clever enough to appear alike on the picket-line of indecency and martyrdom, flaunting themselves be-fore the public as freethinkers, claiming the right to do, say or print anything they choose that is dirty, and appealing to the public to sustain them, who are buccaneers and pirates in morals, who poison and confuse outthinking minds, and excite the intense disgust of those who are of sterling moral quality. We imprison thieves and murderers on conviction. Why should we not equally imprison these loathsome creatures who by precept, and often by example, de-bauch public morals? They do insult Christianity. They equally insult Huxley, Darwin and others of liberal views. They antagonize many of the virtues, and the few that they do not they use as capital to win the confidence of superficial thinkers who in-cline to listen to them. If the British Courts choose to set up Christianity instead of public decency as the aggrieved plaintiff, what does it matter? It might be John Doe or Richard Roe. In every law-abiding community there are plaintiffs enough against such violators of law as the editors and publishers of the Freethinker, and the great point gained is to convict the defendants, if guilty. It does not seem to me that Spiritualists, however much they may believe in free thought and liberty of opinion, can afford to "throw the bars down" entirely. The line must be drawn somewhere. I have no "use," as the expression goes, for sympathy with such men as the editors and publishers of the \*Freethinker\* and I think all lears, liberal midded reagle over it to the message and clean, liberal minded people owe it to themselves and the views they cherish to express their satisfaction in seeing the law enforced against these representatives of mad license, indecency and riot, who have been masquerading under the guise of free thinking. Brooklyn, N. Y.

## Brilliant Thoughts.

During the delivery of his oration at Kansas City on Decoration Day, Dr. Joshua Thorne said:

"Comrades of the Grand Army still on earth, let us feel in ourselves the future life by deeds of kindness to each other. We are now like a forest in which more than half the trees have been cut down. The winters have showed their years upon us, and our steps begin to fail. I am rising, I know, toward the sky, the sunshine is on my head and beaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powthe soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous, when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty. The nearer I approach the end, the plainer I hear the symphonies of the words which invite me. It is marvelous, yet simple; it is a fairy tale, but it is history. Comrades, let us say when we go down to the grave, I have finished my day's work, not I have finished my life, for our day's work will, with our risen comrades, begin again, the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight to open on the dawn. Heroes are waiting us from Marathon and Salamis, from Waterloo and Yorktown, from Antietam and from Gettysburg. From every field for the defense of human rights our comrades wait, and when at the great final roll-call the last recruit to the grand army above shall be askthe last recruit to the grand army above shall be asked why he tarried so long, let him so live that he can look the Supreme Commander in the face and answer, "Absent on duty."

#### A MALARIAL VICTIM.

The Trying Experience of a Promineut Minister in the Tropics and at the North

TO THE EDITOR.

The following circumstances, drawn from my personal experience, are so important and really remarkable that I have felt called upon to make them public. Their truth can be amply verified:

In 1875 I moved from Canton, St. Lawrence county, N. Y., to Florida, which state I intended to make my future residence. I purchased a home on the banks of the St. John's river and settled down, as I thought, for life. The summer following the first winter I was conscious of most peculiar which recommend to be decommended. sensations which seemed to be the accompaniment of a change of climate. I felt a sinking at the pit of the stomach accompanied by occasional dizziness and hausea. My head ached. My limbs pained me and I had an oppressive sense of weariness. I had a thirst for acids and my appetite was weak and uncertain. My digestion was impaired and my food did not assimilate. At first I imagined it was the effort of nature to become acclimated and so I thought little of it. But my troubles increased un-til I became restless and feverish and the physicians informed my I was suffering from malarial favor informed me I was suffering from malarial fever, This continued in spite of all the best physicians could do and I kept growing steadily woise. In the year 1880 my physicians informed me a change of climate was absolutely necessary—that I could not survive another summer in the south. I deter-mined to return north, but not to the extreme portion, and so I took up my residence at Upper Sandusky in Central Ohio. The change did not work the desired cure and I again consulted physicians. I found they were unable to effect a permanent cure, and when the extreme warm weather of summer came on I grew so much worse that I gave up all hope. At that time I was suffering terribly. How badly, only those can appreciate who have contracted malarial disease in tropical regions. It seemed as if death would be a relief greater than any other blessing. But notwithstanding all this, I am happy to state that I am to-day a perfectly well and healthy man. How I came to recover so remarkably can be understood from the following card voluntarily published by me in the Sandusky, O. Republican, entitled:

HONOR TO WHOM HONOR IS DUE. EDITORS REPUBLICAN: During my recent visit to Upper Sandusky, so many inquiries were made rel-ative to what medicine, or course of treatment had brought such a marked change in my system, I feel it to be due to the proprietors and to the public to state that Warner's Safe Kidney and Liver Cure accomplished for me what other medicines and physicians had failed to do. The malarial poison which had worked its way so thoroughly through my system during my five years residence in Florida had brought me to the verge of the grave, and physicians had pronounced my case incurable; but that is not to be wondowed at as it was undownted to see is not to be wondered at, as it was undoubtedly one of the worst on record. Hough Brothers, of your city, called my attention to the medicine referred to, and induced me to try a few bottles. So marked was the change after four week's trial that I continued its use, and now, after three months, the cure is complete. This is not written for the benefit of Warner & Co., but for the public, and especially for any person troubled with malarial or bilious at-

tacks. Such is the statement I made, without solicitation, after my recovery, and such I stand by at the present moment. I am convinced that Warner's Safe Cure is all it is claimed to be, and as such de-serves the great favor it has received. A remedy which can cure the severest case of tropical ma-laria of five years' standing certainly cannot fail to cure those minor malarial troubles which are so prevalent and yet so serious.

ALFRED DAY,

Pastor Universalist Church. Woodstock, O., May 10, 1883.

## A New Departure.

To the Editor of the Religio-Philosophical Journal:

A new Society of Spiritualists, organized in lodges, styling themselves Faithists, to carry out the plan laid down in Oahspe, of raising up children in communal life, has been now some five months in opera-tion in this city. Their work is not to teach Spiritualism to the world, nor "to go about preaching," but to gather in orphan babes and foundlings in the great cities, to take them into the country and there provide them in ample homes and raise them up acquainted with all the advanced thought of the day. The Faithists now number some thirty members; they have begun the work of gathering in the babes, and they claim that they are the first spiritual socie-ty that has really set on foot educational and benevolent culture, looking to the lettering of the race on a permanent basis. They were donated last week a thirty thousand dollar farm and mansion, fully furrished, to carry on their work. This makes the fifth great donation they have received. They say the reason spiritual societies are all so poor is because they do not engage in any good works, but that they follow in the wake of the churches— preaching, preaching. The New York *Herald* of June 4th, thus mentions them:

A SERMON TO FAITHISTS. Dr. John B. Newbrough, by whose hand "Oahspe, the New Bible," was written, preached before the Lodge of Faithists, in the Thirty-fifth Street meeting room. Dr. Newbrough's manner of preaching is peculiar. He keeps his eyes shut and his hands clasped over his breast with the thumbs touching and projecting forward. He talks in a very far-off sounding voice, and it is generally a little difficult for the uninitiated to grasp his meaning. Among other things, he said in his morning sermon that the majority of mankind consisted of spirits in bondage who could not get free, whether they were in water, in air, in fire or in rock. "In proportion," said he, "as you put forth the spirit of God you will approach to freedom, and therefore it is necessary to use all your strength to attain that end. When a man is in bondage he is blessed in bondage if he accomplishes his freedom, but he must not complain of his Father in heaven. However a man may pray for resurrec-tion, unless he put forward an effort to resurrect himself he has not begun to approach resurrection." The saying of Christ, "I and my Father are one," Dr. Newbrough said had been misunderstood. It meant that they were one in the sense that a note in a song is one with the song—not as large or grand as the song, but in harmony with it. He also said there were three classes of worlds: first, the corporeal world like this; second, the region of atmospheria, where spirits underwent preparation, and, finally, etheria, where the perfect spirits went. Those who dwelt in this last region were such as men might call gods and goddesses. They were chief angels

and fit to take full charge of worlds themselves.

After the sermon Dr. Newbrough aunounced that
Highland Home for the salvation of children would be opened next week; he told a reporter who made inquiries later that this home was in Gloucester County, N. J.; that it was a splendid old country mansion, with 266 acres of fine land, and that it was one of five plantations, in various localities, lately donated to the Society of Faithists for the rearing of children. He said the Society had already many children at nurse, who were to be located at this home in a short time. The attendance was to be by a number of ladies, who, like Sisters of Charity, would give their lives to the work gratuitously. \*

Mrs. C. A. Bateson writes: I am well pleas ed with the RELIGIO-PHILOSOPHICAL JOURNAL and am doing all I can to awaken in others a love and faith in the beautiful truths therein taught. The unweilding, far-fetched and nonsensical religious of the day have nothing in common with the progress and development of this century and must surely give way under the natural, scientific and revealed religion of Spiritualism.

Mrs. W. L. Sprague, of Whitehall, Mich. writes: I have got for you one yearly subscriber, and herewith you will find \$5,00. Send the dictionary with the good old Journal. I hope the good angels may ever stand by you in your noble work for the good of humanity. good of humanity.

Mrs. Emiline Harding, of Armstrong Neb., writes: We would herewith express our thanks to the kind friend, J. A. Unthank, for the donation which insures us the dear JOURNAL for another year. Living as isolated as we do, it is very lonely, yet when we read the soul cheering lectures and letters from our best and clearest thinkers, we feel that we commune with the best projety after all, and our commune with the best society after all, and our loneliness is canished for the time.

#### A Few Facts. .

To the Editor of the Religio-Philosophical Journal:

The facts of history are decidedly against Mr. W E. Coleman's assertions, for common sense says that Josephus. Philo, Pliny and others of that age must know more about the Therapeutics than "Kuenen," or any one else since their time; also those writing of the Hindoo religion and the Veda "Sacrel Books," which must have been in MSS, before printing was invented, unless it was a lost art previously. It also seems in bad taste to call any one "llar and forger," not assenting to his views. For Mr. Coleman to assert "there were never any Therapeuties in Egypt," would make the writers or authors above named appear as relating "exploded falsehoods," as existing pear as relating "exploded falsehoods," as existing before they were born! Josephus, in Book xviii, chap. I., has much to say of the sects among the Jews, especially the Essenes, and their numbers, lo-cality, etc., agreeing exactly with what Mr. Gibbon and others relate of the Therapeutics, called also Essenes, there being two branches of them, viz, healers or dectors, and the contemplative or men of prayer.

Mr. Prideaux, m his great history about the Jews, (vol. ii., pages 219 to 238) quotes what Josephus, Philo and Pliny said of them and of their "very peculion articles." I take to according to the property of t iar opinions," being so remarkable and different from the Pharisees and Sadducees. Mr. Mosheim, in his Ecclesiastical Church History,

vol. i., pages 21, 22 and 23, speaks of the Therapeutic and other sects among them, adding in a note that "We cannot reasonably look upon them as fictitious," and further on says, "these three illustrious sects were involved in endless disputes of the highest importance," viz., the Therapeutics, Pharisees and Sad-

ducees. Mr. Gibbon vol. i., pages 177, 178, shows beyond all question, that Mr. Coleman's assertions are any thing else than truth, showing conclusively that Philo, Pliny, and after them, Mr. Basnage, Mr. Beausobre and others, are with good reasons entitled to far more credit than Mr. Coleman. Even Rev. xi.8, makes Egypt the place where the Lord was crucified! When Mr. Coleman shows conclusively all the foregoing are "exploded falsehoods," it will be soon enough to think him not a charlatan of the highest grade.

Columbus, Ind. A. B. CHURCH.

#### Fatal Errors.-Hard on the Doctors.

The Pharmacist shows conclusively that physicians are not always capable of preparing their own medicine. It says:

"A case in point, showing the danger to the public of allowing physicians to take the place of pharma-cists, is that of Mr. Swift, of Woodcock, Pa. Dr. cists, is that of Mr. Swift, of Woodcock, Pa. Dr. Gray went with Mr. Swift to a grocery store where medicines were sold, and ordered of the boy who was in charge an ounce of acetate of potash. This boy told the doctor that their acetate of potash had nearly killed David Clark the week before. The doctor asked to see the jar, and after examining it said it was all right. That jar was filled with prussiate of potash, a deadly poison. The Doctor then gave Mr. Swift one ounce of the poison—enough to kill ninety-six adults—and Mr. Swift died from its effects. At the inquest Doctor Gray again examined the medicine inquest Doctor Gray again examined the medicine and again pronounced it correct, saying that Swift died of congestion of the brain; nor is there any thing to show that Dr. Gray is not an average, well posted and intelligent physician."

It is unnecessary to say that between these two medicines there is a great difference, both in appear-ance and taste. It is safe to say that the average drug clerk could tell them apart on sight. It, then, physicians can so easily mistake chemicals whose difference is so marked, how must it be in case of the hundreds whose similarity is more liable to cause er-

#### Strange Cure.

To the Editor of the Religio-Philosophical Journal:

Just for your private amusement (though I do not restrict you in the use of what I may say) I will add the following singular circumstance to show you the benefit I once derived, in a physical way, by reading your valuable paper. Some fifteen months ago I was attacked with erysipelas on my left wrist, which spread up the arm and over back of the hand until the wrist was raw two-thirds of the way around it, and other parts affected became raw as any beef that ever reposed on the butcher's block. The hand swelled to nearly double its usual thickness and assumed a dangerous and threatening aspect. Whilst doubting what course to pursue for the best, a copy of the JOURNAL came to hand, containing a statement (I think editorial) that the human breath contained remedial powers which, if judiciously applied, were frequently efficacious in producing a cure. I immediately commenced operating on said hand as you directed, and by means of this agent, together with the magnetism of the right hand, in less than twenty-four hours a change for the better was plainly visible, and in a very few days a permanent cure was effected. So much for your publication of this one

Chariton, Iowa. M. J. BURR.

## Spiritualism.

BY JAMES S. PRESCOTT, IN THE "SHAKER MANIFESTO."

He who rejects modern Spiritualism without investigating it, or making a discrimination between the true and the false, may be likened unto a man who rejects gold and silver coin because some spurious pieces are found among them, or, like unto a man who throws away a field of wheat, because he found some tares growing among the precious grain. How unwise! True Spiritualism is something to be sought after. "Seek and ye shall find." And when found, it will be the "pearl of great price." A key that unlocks the mysteries of the past, inspires the living present and unfolds the brightness of the furnishment.

ure. He who believes the Bible to be the infallible word of God just as it is, indorses ancient Spiritualism, just as it was, which was no better than modern Spiritu-alism, just as it is, and if the former was true and the Bible originated from it, so is the Revelation of modern Spiritualism equally true, and infallible, and more authentic, because it has never been 'perverted by translators, and is adapted to the day and age in

## Seance With Miss Wood.

Observer in Eight of London, says: "Yesterday afternoon a very successful scance was held in this town at the Society's rooms. Miss Wood the medium, was secured in the cabinet which has been so often described. We had a good light durbeen so often described. We had a good light during the sitting, and the diminutive form of "Pocha" was well observed; she showed us her black arm and hand, then dematerialized in our presence. After the medium (still sitting in her chair), had been moved out of the cabinet by the invisibles, and while in full view of the sitters, a form showed itself at one corner of the curtains, and quite out of the reach of the medium. Four forms in all were presented to us. The first form which showed itself intimated by signs that it was a friend of one of the sitters, and it

transpired that the sitter in question (a lady) had been given to understand at another private circle that this particular spirit friend, who only recently passed over, would endeavor to appear at our sitting yesterday afternoon. The medium, Miss Wood, was quite unaware that this friend was in the Spirit-

Susan S. Henderson writes: After the death of my little ones, I felt that I must know how they were. One Sunday soon after, I being alone, all at once my three children, who had passed to spiritlife, came in from the outside door, looking healthy and joyous. They came close to me. I said, "Are you happy?" They all responded, "We are happy; don't mourn for us." I reached out to embrace them and they vanished. In 1856 my daughter Mary was taken sick and died. Before her death she told me that her spirit brother whispered to her, telling her that she would soon pass to spirit-life. that she would soon pass to spirit-life.

M. J. Burr writes: I thank you kindly, Brother Bundy, for the favor conferred by sending me your valuable paper when I had not the means at command to pay you in advance.

What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achieve-ment of good with bleeding feet.

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#### The World is Growing Better.

The world is growing better! Thought takes a wider sweep; The hand of sturdy labor With a friendly hand we greet; We will not drink the bitter When so little-makes it sweet.

The world is growing better! With fewer musty creeds, With more of human strivings To answer human needs. With precious harvests garnered As the growth of precious seeds.

Slight Evasion by a Priest. The Irish priests in the matter of the Parnell fund have with characteristic ingenuity pretended ignorance of the existence of the Papal circular until officially informed of its existence, and as Rome moves slowly they were not aware, that is to say officially, of its existence for several days after it was published in the public journals of England and Ireland. Indeed, some of them living in remote places are perhaps not yet officially aware of its existence. The spirit in which they have acted recalls an incident of the time of Cardinal Cullen. The Cardinal, as is well known, steadily opposed and denounced all popular movements. Several of his priests were in sympathy with the movement, and could but ill conceal their chagrin when called on, as they were several times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read from the after the Cardinal's decoral times to read the cardinal times times times times times times th eral times, to read from the altar the Cardinal's de-nunciatory circulars. They usually mumbled the words, or read them so rapidly that the members of the congregation were hardly ever able to catch the meaning. They fully understood the meaning of the priest. But it remained for one clergyman to hit on a thoroughly effective plan. He used to translate the Cardinal's pastoruls into Monkish Latin, and then would read them to his congregation. It was all Greek to them.

The Imagination. Surgeon General Francis, of the Indian Medical service, reports the fol-lowing case: A drummer was suddenly aroused from his sleep by something creeping over one of his naked legs. He immediately jumped to the conclu-sion that it was a cobra and his friends, collected by his outery, not unnaturally thought so, too, and he was treated accordingly. Incautations, such as are customary among the natives on these occasions, were resorted to, and the poor fellow was flaggel-lated with twisted cloths on the arms and legs in view partly to rouse him, but principally to drive out the evil influence (spirit?) that for the time be-ing had got hold of him. With the first light of dawn the cause of the fright was discovered in the shape of a harmless lizard, which was lying crushed and half killed by the side of the poor drummer. But it was too late. From the moment when he believed that a poisonous snake had bitten him he passed into an increasing collapse until he died. The drummer was not a strong lad and the shock was too much for him.—Medical Times.

Suicide in Italy. Another growing evil in Italy is suicide. One a day is the rule. Octogena-rians already up to the shoulders in the grave; children who have not even learned to spell the word "life;" men in their prime, apparently well-doing and happy, have ended their lives during the past week in various ways. It is fearful. I thought it was only in Paris that children grew tired of their lives, and that it might be accounted for by the microry and presently of a greater endersor. But in misery and precocity of a greater center. But in Rome, where life's fever was not supposed to have reached, a child's suicide seems doubly unaccountable. Yet we have had an instance of one this week. He was in an orphanage. All the children were out for a walk, and on passing the Ripetta Bridge he separated himself from his companions and threw himself over the parapet. What sad mystery or misery could have driven him to this act of despair?—Paris American Register.

Religious Maniacs. One Sunday lately a man and his wife, named Palmer, living in Crowley County, Kan., while laboring under a delusion, stripped themselves, and, not being adorned by even the historical fig-leaf, wandered about their corral and orehard all day and night, imagining they were in Eden and obeying the behests of Jehovah. As the husband is a very strong and powerful man, the neighbors were afraid to go near them, but on Monday morning some of them coaxed up courage enough to go to them and persuade them to clothe themselves. Their children were in the house, but themselves. Their children were in the house, but were unable to do anything with their parents. The couple are now quiet, but still out of their minds. The woman, who is very well educated, was bitten by a rattlesnake a few days before the occurrence, but trusting solely in prayer, refused to allow anything to be done to cure the bite.

Superstition Among Ball Players. Last Monday morning, while several of the Boston club were sitting in front of their hotel at Detroit, Mich., a hack was driven by and Radford noticed that one of the horses cast a shoe. He immediately started for it, exclaiming: "I'll get that for luck!" At this time the Bostons had lost the last eight games played by them, and in the last four games Radford had not participated. In the afternoon of the day referred to he was assigned a position, and the Bostons won. He played in both of vesterday's games, which were also won by the Boston club. The name of the maker of the shoe, O. Winn (which appears to be prophetic), is plainly stamped upon it. Acting upon the advice of the "boys," Paul brought the above and it will be least events. brought the shoe home, and it will be kept among the trophies of the club.—Boston Herald.

Photographing Sound. Bargains are hourly made by telephone in this city, but no evidence of them is preserved. The telephone makes two a company, but has no place for a third, so there is neither record nor witness of what is said. Science, however, seems ready to afford a means of getting legal evidence of telephonic transactions through photography. The fact of photographing sound variations has been accomplished, and it may yet be applied to the telephone. The shadow of the vibrating plate is caught, and the curves it makes vary according to the sounds uttered, the vowel curves being simple and the consonant curves being more complex. Here is the nucleus of a genuine photography, which may yet add to the wonders of photography which may yet add to the wonders of the telephonic age.

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Canaries. A writer in the London Queen says: "There is no doubt that canaries 'fall in love." cock and hen are put together, and do nothing but fight furiously. A hen in another cage is chirping, and, being answered by the same cock, they both flutter about against the bars in evident anxiety to be together. The wise breeder will accordingly change the hens."

From Major Downs, Military Instructor, Sing Sing N. Y.: I was suffering with Catarrh. My head ached so severely I gave up everything and kept quiet. Ely's Cream Balm was suggested. Within an hour from the first application I felt relieved. Was entirely cured in a few days.

As an illustration of the value of expert testimony it is related that six medical experts recently examined a man at Yorkshire as to his mental capability of managing his own affairs, and were evenly divided as to his sanity. The wrangle was at its height when a messenger hurriedly entered to say they had examined the wrong man.

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To the Editor of the Religio-Philosophical Journal:

For the Religio-Philosophical Journal. Religiou versus Theology.

BY CAPT. H. H. BROWN.

The first thing to do in any discussion is to settle upon the definition of terms. A great portion of the intellectual quarreling to-day is over definitions; one disputant meaning one thing, another something else, and yet using both the same word. And there is no word with regard to which the definition, in discussions, is so unsettled as the word Religion. The common use of it makes it syn-onymous with theology. They are not synonyms, but opposites in meaning. As ordinarily used the word religion occasions confusion, for it is put both for the force and the organum; the stream and the channel; the thought and the method; for action and reaction, for art and science, for the seen and the unseen, for theory and practice, for idea and conception. He who would say electricity and telegraphy are one, would give a definition that would exclude all other uses of electricity. Electricity is necessary to tele-graphy, but telegraphy is not necessary to electricity. The part does not equal the whole. Even so of religion; it is necessary to theology, but it existed before theology and independ

Religion is the force, theology one form of its expression; religion is the stream, theology one of its channels, religion the thought, theology one method of expressing it; religion the action of intuition, theology reaction of reason; religion the science of life, theology one of the arts of life; religion the un-seen emotion, theology one form of its seen manifestations. There are principles of political economy, but there are the false concentions and the corruption of party. So there is religion and there are the false concep-

tion and corruption of theology.
It was natural that the bigoted theologians who, holding that their system of religion was the true system, should soon confound the two, and make the system stand for the thing itself, and thus make theology (a system of religion) identical with religion. It was as natural they should do this, as it would be for the child who had never seen any water nor been told there was any other save that of the lake on whose shore I am writing, to make water and Lake Erie synonymous; but the traveler, while he realizes the identity of water everywhere, learns that different bodies of it take different names, so should it be with the philosopher. He should distinguish between religion and religious systems [the-

"Of religion," say Max Mueller [Chips vol I., page 10,1 "as of language it may be said, that in it, everything new is old and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there as far back as we can trace the history of man."

He quotes on page 11, same volume, St. Augustine as saying: "What is now called the Christian religion, has existed among the ancients and was not absent from the human race till Christ came."

This confounding of the two-religion and theology—has rendered abortive many of the efforts of the liberal writers against the errors of the church, and affords the theologian and religionist a shield with which to ward off their blows. Had Dr. Draper entitled his masterly and unanswerable work, "The Conflict of Science and Theology," instead of naming it. "The Conflict of Science and Religion." he would have told the truth in his title, and left no room for the reply of the article who have declared. With truth, that there had never been any conflict between science and religion, and that Dr. Draper instead of talking about religion, had been talking about theology; about religious opin-

ions, forms, belief, creeds, etc.
While this use of the word is found thus among scientists, it is found more frequently on the lips of those that denominate them-selves "Freethinkers," and especially the materialistic speakers and writers, and it weakens very much their attacks. But I am more particularly pained at the careless use made of the word on the Spiritualist platform. Spiritualism is most essentially, religion, and is also most distinctly not a theology. While it is religion, as is all truth, it is not a religion, not a system of religion. The article "a" should never be placed before God, (with a capital) before religion, or any word that is universal or infinite in its definition.

Few of our speakers are men and women of liberal education, and this lack of culture shows itself most wofully in their use of words. There is no word that for the four years since my attention was called to it. that is more misused on Spiritualist plat-forms than the word religion. Out of the many speakers to whom I have listened in that time, only two have been careful to distinguish between theology and religion. Usually the latter is used when the former is meant, and thus they tear down as fast as they build up and send their audiences away misinformed rather than instructed.

The difference between the two is obvious whenever there is little thought given to it. Religion is universal; is emotion; is deep feeling; is goodness; is the spiritual; is the soul side. Theology is creed, form, belief; is of the intellect; is limited; is a system seeking to regulate the flow of feeling; is an attempt to formulate methods for soul-expression. Methods may differ—feeling is one. We may reject forms, but the emotion is the same. Religion is the same in Brahm, Mohammedan, Jew, Christian, Spiritualist or Agnos-"One religion—many creeds."

It were easy to fill columns with definitions of religion from good authorities. I will content myself with a few:

Jesus—"Love" [to God and man.] James—"Visit the widow and fatherless. and keep yourself unspotted from the world." Buddha—"Is not reciprocity the word?" F. E. Abbott-"Man's attempt to perfect

himself.' Prof. Felix Adler (virtually)-"Following

Augustus Radeliffe Grote in his work, "The New Infidelity;"—"It is a feeling and expression to which all are subject and accessary."

Wm. R. Alger (substantially)—"The offering of one's self to the universal exclusion

and silence.' Whittier—"Religion is life and a creed." To these definitions the theologians will agree, but they will also add, that of their own distinctive creed, with which all these will disagree. The part of wisdom, then, is to accept the universal definition and call the partial, limited definition, theology.

My attention has been particularly called to this subject, by the different uses made of the word by Rev. Heber Newton, in that otherwise admirable work, over which there is now so much discussion—"The Right and Wrong Uses of the Bible." I find many a text in it for a sermon on the right and wrong use of the word religion. And as this work so well illustrates my point I quote from it. First, those passages where the word religion is correctly used:

"The high-water mark of religion in human history is recorded in these writings,

p. 71. "Religion is always life, the experience of

souls," p. 74.

He gives the difference, beautifully expressed, between theology and religion where, in speaking of the real Bible, he says: "It is the spiritual reality—our fathers rightly felt, but wrongly expressed." So is it true of religion, "It is the spiritual reality rightly felt." Theology is this "spiritual reality" "wrongly expressed" in creed and form. Here is a beautiful and clear definition, from page is a beautiful and clear definition, from page

"Let me define these contrasting terms, so commonly confounded. Religion is man's perception of the Power in whom we live. move and have our being and his emotion towards that Power. Theology is man's conception of this Power, and his thought defined and formulated. Religion is man's feeling of the Code theology. ing after God; theology is man's grasp of

But he is not so clear when he says: "They are different forms of one and the same force. the heat and light which stream from God, but the light and the heat are not always equal." He improves, however, when he says: "More often the emotion precedes the conception; the vague, awed sense of God travails, till a new thought is born... Men felt the Divine Power and Presence ages before they had learned so much of theology as to say—God. The feeling of God—religion always keeps in healthy natures far ahead of theology—the thought of about Him." Again he speaks of theology "as the final and fixed form of thought in which religion is to live." Religion was never narrowed to a theory. an institution, an 'ism,' a sect, a school."

In a few cases he uses both words like the following: "It is a wrong use of the Bible to cite its authors as of equal authority, even in the spheres of theology and religion."

We wish our learned author, in a book destined to so large circulation and to influence so deeply the theological thought of the immediate future, had been equally careful throughout his work, not to himself confound the two words which he tells us "are com-monly confounded," but he has not been. With the exceptions above almost every place he uses the world religion, he means theology.

I quote a few from the many I have noted:
"A spiritual and ethical religion" is a favorite phrase with him. "Religion is of the soul," he has told us; it is then necessarily spiritual and ethical. But we do need "a

spiritual and ethical" theology.

"Popular religion," "universal religion,"
"true religion," "noble religion," perfect religion," "higher religion," "natural religion," "Eastern religion," "the religion of the Christ is the one religion which to-day holds the promise and potency of further evolution," hand-book of religion," "setting religion to conjuring with visions of monstrous beasts," etc., "the religion of a people in any stage of its history is always composite," "the worship of Jehovah had a special honor as a State religion." Here by substitution of "theology" for the word "religion," we get

the meaning of the author. There are some passages where there is need of greater perspicuity. We can get a meaning by the use of either of the words, but which the author meant we cannot tell. For instance: "Where religion was so largely a worship of the physical powers of Nature," "Religion became social reform,"
"These intellectual influences wrought directly upon the development of Israel's religion.'

These extracts might be multiplied, but enough has been given to convince the reader of the definition of these words and, of care, in their use.

Religion is the one unchangeable force in man, the spiritual impulse manifesting itself in feeling, containing within itself the "promise and potency," not only of all forms of worship, but also of all forms of government and social life, of the beauties of art and literature, of all the inventions and discoveries of science. It is the force that expresses itself through every avenue of the physical body, and the more of the force deep feeling—the more there is of outward expression, and that expression will vary in form with the shape and development of the organism. It is this recognition that is today needed, because as never before, relig-ion-life-and not creed is the standard of

judgment. All persons have similar emotions, differing only in degree of intensity, in contemplating infinity, goodness, virtue, beauty, The ideal—God,—under whatever name, but when we try to translate this emotion into thought and act, how we all differ. One finds a channel for its expression in the rosary and crucifix; another in the bread and wine, and in the shout of the Methodist; another in silence like the Quaker, or in the scance with the Spiritualist: one contemplating the heavens with the astronomer, or the fossil with the geologist; another the want and suffering. and his duty to the race; one strikes the musical instrument; one sings a ballad or hymn; another writes the poem or essay. From one springs the novel or dissertation: from another the sermon; one paints the canvas, another carves the marble and still another constructs the engine. Whatever the outward form, the spirit under them all is one and

that spirit is religion. The spirit of charity which recognizes this should be particularly characteristic of the Spiritualist, for he knows the universality of spirit, and looks to it as the cause of all life. To him every manifestation of power is a spiritual manifestation. To him all emotion is of his spirit and here is religion. He has the same inward life with his brothers of whatever name or creed. He has the same phenomena that underlies every institutional religious systems. But he has no theology. The methods, forms, ceremonials of religious expression he has left to nature, and these intellectually interpreted, is Science. Spiritualism, then, is religion in feeling, is science in thought. It is the basis of all religious systems and its philosophy a key to them all.

A non-conductor of electricity has yet to be found, for all substances hitherto discovered are conductors of the force under certain known conditions, but those which offer a great resistance to it serve the purpose of non-conductors in practice, although they may all be either classed as good or bad conductors. The best conductor known as yet is silver. The worst conductor is paraffine.

A gentleman in Manchester claims to have succeeded in applying orange-peel to a very useful purpose. Orange-peel dried in or on an oven until all the moisture has been expelled becomes readily inflammable, and serves admirably for lighting fires or for resuscitating them when they have nearly gone out. Thoroughly-dried orange-peel will keep for a long time, and might be collected when the fruit is in season and stored for

Feats of Memory or Evidences of Spirit Presence-Which?

Our good friend Nelson Cross is chairman of a conference to which the public are invit ed as listeners, but in which only the members of the "Alliance" are expected to speak, unless by special permission. At its meeting on the 3rd inst., after complaining of my article printed in the Journal of the 2nd, he stated that he had sent a reply to the Jour-NAL, but expressed doubts whether you would print his letter. I felt sure the JOURNAL would do so, and am glad to perceive it has. The Journal is a good Spiritualist paper; it opens its columns to both sides in every difference between Spiritualists. It is sure that Spiritualism has nothing to fear and everything to gain from frank, manly and open discussion. It will be a credit to the Alliance" when it advances to this ground and allows freedom of speech to all Spiritual ists, whether they are able to pay half a dollar per month or not. That is my view.

Now as to Mr. Cross's article in the Jour

NAL of June 9th, putting aside its personali-ties and "nipping" words about my "rushing into print," etc., to which a prominent writer on ethics has said a person is not at liberty to digress from the subject matter or question, I have to say that, any person who will read my letter will notice that I made no "complaint" at all, and will perceive that I wrote it the day after the conference in question, and that it was printed two weeks later. While Mr. Cross's article was written the very day that the Journal reached him and appeared one week later, so that my friend decidedly got the start of me in "rushing." I think Mr. Cross is mistaken in stating some person watched or said he watched Mr. Mansfield, and saw him "write the names in question on blank paper." I am quite sure no such statement was made in my hearing; but setting that aside, here is a matter of memory perhaps, or of spirit proof. Which is it? That is my question. The object in presenting it, Mr. Cross says, was "that a crumb of comfort might find its way to some hungry sorrowing heart." I suppose the purpose was to show the fact of spirit communion. In that it seems I erred. But now I ask, of the writing of "260 names in one hour and ten minutes" and then reading them off to a miscellaneous audience, does it justify "the hope that a crumb of comfort might find its way to some hungry sorrowing heart?" I ask that. If it does, then cannot much comfort be furnished by doing the same thing through the instrumentality of persons who have active, retentive memories? Is it the province of the "Alliance" to utilize these instrumentalities

great memories? Now, with Mrs. Maud Lord (whatever may be said of her rendition of names in public it is quite another affair. She goes to the person, and often to strangers, and exclaims, "I see about you spirits who give such and such a name." When the person is a stranger to Mrs. Lord that is a test quite likely to give a crumb of comfort to some sorrowing soul. I look upon this as quite another matter, but my friend, Mr. Cross, sees it as identical or, at least, treats it as such.

BRONSON MURBAY.

Mrs. Maud E. Lord's Seances.

To the Editor of the Religio-Philosophical Journal:

Brooklyn Spiritualists have had a gala time the last two weeks. Mrs. Maud Lord has shaken them up considerably. At her first appearance she held the largest audience ever assembled in the Church of the New flesh of partridges, among other things, is Spiritual Dispensation in breathless attenthat there is need of a correct understanding | Spiritual Dispensation in breathless attention for more than an hour, while she detailed her experience in mediumship, or rather some of it-a most wonderful tale. Eager as the people were to receive and witness the remarkable tests she gives with such profusion and accuracy, they were sorry to have her stop. Then descending from the platform, she went among the people, astonishing and delighting them with her wonderful clairvoyant power. I could see tears and smiles, could hear bursts of astonishment and applause, but did not then, or have not since, heard of a single error or failure. Then private scances were announced and places eagerly sought for. Mrs. Lord had all she could do, before she must leave for Boston. It is believed wes' all have her with us again this week. Her addresses and her tests have done much good here, and prove her to be a veritable missionary, one of the best Spiritu-alism has ever had, at least in Brooklyn. Brooklyn, June 9, 1883. D. M. C.

Current Items.

More than two hundred dissenting churches have been built in London during the last ten years.

The lilac grows to the size of a tree in New Mexico and specimens whose trunks are a foot in diameter are common.

The United States has about 2,400 naval officers on pay, while Great Britian has less than 3,000 for the most powerful navy in the

There are 132 pianos in the Boston public sphools, and they are kept in tune at a cost of \$1,200 a year by inmates of the Perkins Institution for the Blind. The oldest system of short-hand extant was written about 1412, but the art is said to

have been practiced by the Greeks, and by Ennius, the Latin poet. The British House of Lords is composed of hereditary landowners, who collectively own

14,258,727 acres of land, whose collective incomes are about \$75,000,000. A box of oranges was received in Germany from Florida, last January, in excellent con-

dition, and the oranges were considered su-

perior to those from European groves. Dr. Gussfeldt, the eminent traveler, has discovered a glacier of the first order in the Cordilleras. He has made a collection of alpine plants—among them a wild potato from

above the glacier. The Mayor of Moscow has been banished to his estate for expressing in the course of a speech during the coronation ceremonies, the lope that constitutional government would be granted to Russia.

The Indian name of Washington Territory is Tahoma, meaning "almost to heaven," and was given by the Indians to Mt. Ranier on account of the great height of that mountain, which is 14,000 feet above the level of

The teachers at the school for the sons of Japanese nobles in Tokio, teach physical geography from a physical map of the country, between three and four hundred feet long, which is placed in the court behind the school-building. This map is made of turf and rock, and is bordered with pebbles, which look at a little distance much like water. inlet, river and mountain is reproduc-this model, with a fidelity to detail h is wonderful. Latitude and longitude are indicated by telegraph wires, and tablets

show the position of the cities. Botanical studies are also illustrated. For example, a picture of the pine, showing the cone, leaf, and dissected flower, is set in a frame which shows the bark and longitudinal and transverse sections of the wood.

It is not perhaps generally known that Mr. Whistler, the London artist who has become famous through his "nocturnes" and "symphonies" in color, is an American by birth. Such, however, is the case, and the quiet. rocky old town of Stonington, in Connecticut, can claim the honor of being his birth-

So firm in texture is the genuine Bank of England note that burning alone can destroy it. The authorities have in a little glazed frame the remnants of the note which was in the great fire of Chicago. Though completely charred and black the paper holds together, and the note is sufficiently legible to establish its genuineness and to be cashed.

Prof. Schonborn of Konigsberg, recently performed an operation on a young girl, removing from her stomach a hard ball, several inches in diameter, made of fragments of hair. It was due to the patient's habit, when a child, of gnawing the ends of her braids. Such a case was never known before, although such balls have been found in animals' stomachs.

A writer in the North China Herald asserts that gun-powder was known in China in the seventh century of our era. earliest exhibition of fireworks mentioned in Chinese history belongs to that date. But owing to their bad hypotheses and the futili-ty of their aims, the Chinese alchemists were slow at improvement. The Arabs learned the art of making gun powder from the Chi-nese, and assisted by Nestorians, Jews and Greeks, improved on what they learned, and in the course of years firearms were introduced into China from Mohammedan countries. It is clear that China owed its knowledge of artillery to the Mohammedans. In the four-teenth century commenced the European intercourse with China, which then abandoned the Arabs, and took the Portuguese as teachers in the construction of weapons of warfare.

In China, when assured of the existence of a corpse, coroners are instructed to proceed to the spot well provided with onions, red pepper, salt, white prunes, and vinegar with lees. When death is suspected to result from violence, but no injury is at first sight apparent, the coroner pours vinegar with the lees on the body, over which the clothes of the deceased, saturated again with hot vinegar, should be laid, and, covering all, mats are spread to keep the steam in. The fumes of steam which thus arise are supposed to render the wounds, if any, visible, which are carefully noted and death attributed to the most vulnerable. The Chinese assert that if death has arisen from a blow on the lower part of the abdomen, the injury is discoverable by the condition of the roots of either the upper or lower teeth in the case of men, and in that of women by the appearance of the gums. To identify the corpse when decomposition is so far advanced that the bones only remain, the Chinese assert that if a child or grandehild of the deceased cut himself or herself, so that the blood may drip upon the bones, if they really be those of a parent, the blood will soak into them, otherwise it will not. Swallowing gold seems to be the favorite way of seeking death with the wealthy Chinese. When suffocation, from this cause, is imminent, draughts of ricewater are given to wash the gold downwards, and when this object has been attained, the and thus prevent its doing injury.

Science and Art.

The French military engineers have sug gested a scheme for extending the area of Paris by suppressing old fortifications, which cover 2,000 acres.

M. Angot finds that the harvest in France for winter wheat is retarded on an average four days when the hight is increased about

A movement is on foot to establish a School of Electric Engineering at Brattleboro, Vt., in connection with the old Norwich University, which it is proposed to remove to that town from Northfield.

An electric light for deep sea fishing adorns the new steamer Albatross, of the Fish Commission. When sunk beneath the water it attracts the fishes, and these are caught by a net which is drawn up from beneath it.

A correspondent of the British Medical Journal states that he has found the application of a strong solution of chromic acid three or four times by means of a camel's hair pencil to be the most efficient and easy method of removing warts. They become black and soon fall off.

M. Pompieu has made two ascents with his elongated balloon, carrying four people. Both of these ascents were successful. In his second he obtained a movement of the balloon in the required direction by the action of his rudder independent of the wind, which appears to be the first time any aeronaut has done so.

The Volta prize of \$6,000 will be awarded by the Academies of Sciences, Paris, in December, 1887, under the decree of June 11, 1882, for the discovery or invention of whatever shall render electricity applicable eco-nomically to one of the following objects: Heat, light, chemical action, mechanical force, the transmission of messages, or the treatment of sick persons.

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