

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

VOL. XXXV.

CHICAGO, JANUARY 12, 1884.

No. 20

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

### CONTENTS.

**FIRST PAGE.**—Religious Retrospect and Prospect.—Herbert Spencer's Views Reviewed by Judge Coombs. The Growth of Man. Random Notes.

**SECOND PAGE.**—The Natural Genesis.—An Important Work by Gerald Massey. Religion versus Spiritualism. Miscellaneous Advertisements.

**THIRD PAGE.**—Woman and the Household. Book Reviews. Books Received. Magazines for January not Before Mentioned. Miscellaneous Advertisements.

**FOURTH PAGE.**—Special Notices. Notice to Subscribers. Who's Afraid? N. S. Otis Joins the Majority. Alaskan Monuments. Nineteenth Century Miracles. Huntsville (Ala.) Industrial School. General Notes.

**FIFTH PAGE.**—The Press Club of Chicago.—It Celebrates the Fourth Year of its Existence by a Banquet. Tiffany's Reply to Jackson. The Lourdes Water. Miscellaneous Advertisements.

**SIXTH PAGE.**—The Little Brown Bird. Prayer. Heredity. Spiritual Outlook in Philadelphia. Earnest Words from Beyond the River. Criticism and Comment. Buddha Attacked and Defended. Dr. J. D. Moore of Boston, Sets a Good Example and Recommends a Worthy Medium. The Spiritualist Convention. Letter from Indianapolis, Indiana. Give Us Light.

**SEVENTH PAGE.**—The Land of Nowhere. A Proposition. A Pronouncement of His Fate. Miscellaneous Advertisements.

**EIGHTH PAGE.**—Tests of Spirit Presence. The Napoleon Myth in the Year 8000. Herbert Spencer. Another State Writing Medium in California. Miscellaneous Advertisements.

### For the Religious-Philosophical Journal. Religious Retrospect and Prospect. Herbert Spencer's Views Reviewed by Judge Coombs.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job xi: 7.

This question has been brought forcibly to my mind by reading Herbert Spencer's article in the *Popular Science Monthly* for January, entitled, "Religious Retrospect and Prospect." Seldom have I read anything which in so small a space presented so much food for thought. Spiritualists, who believe they have received scientific evidence of the existence of disembodied human spirits, will not agree with Mr. Spencer's theory that the belief in such existences, in primitive man, had no better foundation than delusive dreams. Yet whether his theory as to the origin of this belief is right or wrong, does not affect the soundness of his argument to show how religious ideas, now prevalent among the most civilized races, have been evolved from it; and as to "what we may infer will be the evolution of religious ideas and sentiments throughout the future."

He shows that among savage races the conceptions of spiritual beings, whether human spirits, demons or gods, are of "beings having intelligence, scarcely, if at all, greater than that of the living man." "Even the gods of semi-civilized [to which case he evidently considers the ancient Hebrews to have belonged] are deceived, make mistakes, repent of their plans; and only in course of time does there arise the conception of unlimited vision and universal knowledge." Mr. Spencer says:

"These ascribed characters of deities are continually adapted and re-adapted to the needs of the social state. During the militant phase of activity, the chief god is conceived as holding insubordination the greatest crime, as implacable in anger, as merciless in punishment. . . . But, where militancy declines, and the harsh despotic form of government appropriate to it is gradually qualified by the form appropriate to industrialism, the foreground of the religious consciousness is increasingly filled with those ascribed traits of the divine nature which are congruous with the ethics of peace; divine love, divine forgiveness, divine mercy are now the characteristics enlarged upon." In another paragraph he says:

"The cruelty of a Feejeean god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns man to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. . . . The visiting on Adam's descendants, through hundreds of generations, dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of a reconciliation by sacrifice of one who was perfectly innocent, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible."

These are thoughts which thousands upon

thousands of nominal Christians of the present generation have felt to be true. Yet a less number, perhaps, have asked themselves the question, when the dogmas of eternal damnation and of the vicarious atonement become obsolete beliefs, as they certainly will, sooner or later, how much of the Christian religion, as it has been taught for nearly two thousand years, will be left?

Mr. Spencer argues that evolution in religions thought now going on, must progress until every vestige of anthropomorphism and anthropopathism shall be eliminated from man's conception of Deity. In fact it is impossible for a finite human being to form any conception of an infinite being, without clothing that conception with attributes which would render him less than infinite.

Mr. Spencer argues that neither consciousness, nor will, nor intelligence, as we understand those terms, is predicable of an infinite, omniscient and omnipotent being. His argument on this point requires close thinking to be appreciated; but the more it is pondered, the more logical it appears. We have no language to express what we mean when we ascribe consciousness, will and intelligence to such a being, because we can form no conception of such attributes except as they pertain to ourselves. And it is clearly shown that no definition of consciousness, will or intelligence, as possessed by human beings, can be logically applicable to the attributes of an infinite being.

In conclusion, the whole drift of Mr. Spencer's article, while tending to prove that the evolution in religious thought now going on, and which must continue to go on, so long as the light of science and true philosophy shall continue to illuminate the human intellect, give to mankind a nobler and more sublime idea of the divine power than has hitherto existed, yet it must lead to pantheistic agnosticism, if I may be permitted to coin that term.

Mr. Spencer does not believe that the scientific enlightenment of the human mind will ever result in the extinguishment of the religious sentiment. On the contrary, he thinks that "the beliefs to which analytic science leads are such as do not destroy the object-matter of religion, but simply transfigure it;" and that "science under its concrete forms enlarges the sphere for religious sentiment." The following are his concluding paragraphs:

"And this feeling is not likely to be decreased but increased by that analysis of knowledge which, while forcing him [man] to agnosticism, yet continually prompts him to imagine some solution of the great enigma which he knows can not be solved. Especially must this be so when he remembers that the very beginning and end, course and purpose, are relative notions belonging to human thought, which are probably inapplicable to the ultimate reality, transcending human thought, and when, though suspecting that explanation is a word without meaning when applied to the ultimate reality, he yet feels compelled to think there must be an explanation.

"But, amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

I am aware that this brief sketch gives but a very meagre outline of the great thinker's article; but perhaps it may induce some of your readers to peruse the article itself and thus secure an intellectual treat which otherwise they might have missed. J. J. C. Washington, D. C.

### To the Spiritualists and Friends in the South.

Having been elected by the convention which met at Chattanooga in October, President of the Southern Association of Spiritualists, I feel that it is due you and our glorious cause to do what I can to promote its interests while I occupy so responsible a position, conferred on me without the least agency of mine. Having past the scriptural "three score and ten years," I should have declined the acceptance of the office if I had been present at the time of the election; but having given my consent to serve one year, and knowing that in the course of nature what I do on this side must be done quickly, I am impressed to visit as many places in the Southern States as I can this spring and summer, for the purpose of lecturing and organizing State and Local Associations, to be auxiliary to a National Organization to be formed this year, and to which they should send delegates for the purpose of completing the organizations, which were the result of the conventions which met at Sturgis, Michigan, and at Chattanooga, Tenn., in October. I address you in order to see what places desire me to visit them for that purpose, and to have you write me. I can only remain from one to two or three days at a place. I shall expect a church or respectable hall for our meetings; no admittance fee at the door, but a collection to defray incidental expenses.

Over forty years ago I travelled through some of the Southern States as agent for the American Bible Society. Nine years ago I travelled, lecturing in Arkansas, Texas and Louisiana, on my crutches, sowing the seed of truth. Since then I have been lecturing in nearly all the Northwestern States, and from Massachusetts to California. Now I feel like doing what I can for our Southern States, with a view of bringing them up to what they are doing in the North, East and West for the advancement of the most glo-

rious truth of the nineteenth century. Will those who feel like aiding in the work of organizing our now scattered forces, address me at Memphis, Tenn., giving me all necessary information of their places, etc., so that I may arrange my plan of work so as to save time, travel and expense? Memphis, Tenn. SAMUEL WATSON.

### For the Religious-Philosophical Journal. The Growth of Man.

Six centuries before our common Era a great wave of prophecy swept along the belt of civilization. It reached from Europe far eastward to the confines of the Celestial Empire. It assumed form in the secret Brotherhoods of Pythagoras, it burst forth in the splendid Messianic visions of Isaiah, it bore aloft the peaceful promises of Gautama in Hindostan, and it thrilled the dull heart of China with the voice of Confucius, before it finally broke on the shores of the Yellow Sea. But that great wave of prophecy did not so fertilize civilization that it could bring forth the promised fruits of universal happiness.

Science has taken the place of prophecy. Yet the torch of science reveals a destiny for man as glowing and rich as the visions of the ancient seers. The new forces of modern society have put out the light of experience. The ablest statesmen and the foremost preachers confess themselves helpless before the great evils of society. They can offer no sure remedies. At best, they only hope to palliate the evils. They cry out for a great leader to guide them out of the darkness and confusion.

Yet something more than a great leader is required. We need a great system of truth which shall apply the exact and certain methods of science to the structure and conduct of society. Such a system of truth has recently been discovered and elaborated. It covers the great questions of human life and happiness. It solves alike the problems of religion, of social life, and of politics. These great and vital questions are reduced to the same exact kinds of demonstration that carry conviction to our minds in mathematics, in chemistry, and in astronomy.

At the threshold of that system of truth we must stop and read anew the profound lessons taught in the development of past civilizations. The growth of the human race has been under the dominion of the same general law that determined the development of animal life through the geologic ages. The line of advancement has been from the base to the top and from the back to the front of the brain and nervous system. In the early geologic ages the lower and back parts of the nervous system greatly predominated over the higher parts in all animals. In the fish and serpent, for example, the brain is but a little greater in diameter than the spinal cord, as we see in the engraving. The balance of nervous power is only very slightly in favor of the head. From the age of fishes up to that of man, the scale of animals shows us the constantly increasing size and power of the brain, and the regular decrease in that of the spinal cord and lower nerves. So that in man we find that the brain exceeds the spinal cord by ten diameters. The brain and mind have become the ruling elements.



But the mighty law of progress does not end its work in simply producing the dominant brain of man. It forces man along the march of historic ages, step by step, from the base rule of the lower brain organs upward to the beneficent dominion of his higher faculties.

A nation, like a person, has its childhood, its youth, and its maturity. Through these phases we may note the successive gain of the higher organs of the brain over its lower and animal side. Our engraved Phases of National Life will tell its own story. On three lines of growth we may trace the upward path of the race. These are the lines of Intellect, of Affection and of Industry. The first ages of the human race were superstitious, sensual and nomadic. They were ruled by the base of the brain. Then followed the gradual development of dogmas in philosophy; of creeds and sects in religion; and of monopolies, competition, and poverty in the line of industrial movement.



It is in the upper verge of this phase of national youth and on the transition line to the higher phase, that the nations of Europe and America now stand. They are impelled upward by a resistless law of nature. For we must remember that this is just the one part of the law of evolution which has been established beyond all question. The average development of the brain in these countries is far above the transition line. This we know by actual measurement. The people have therefore outgrown their institutions and are prepared for higher forms of social structure and political life. And this is the cause of the widespread discontent and unrest which pervades the masses. The influence of the top brain will lead to organized and combined labor in place of competition. It will establish natural laws of government in place of arbitrary and man-made enactments. It will show that religion only means a complete fulfillment of all the laws inherent in the constitution of man. That only through this fulfillment can the unity of the human race be established with itself, and with the divine life. And, finally, that new and coming civilization will be willing that all the forms of truth should be tested by the methods of science.

The old Hebrew prophets have given the most complete description of that coming age. They declare with great emphasis that "the laws shall be found written in the inner nature of man." In more than four hundred verses they describe the splendors of that reign of universal truth, happiness, and peace. "The Messiah was to be its founder. For this reason I have ventured to call that age Messianic, and its doctrines and life Messianism. It was a literal and physical no less than a spiritual system of life and government. And science now pronounces its magnificent promises entirely within our reach. Nay, more, science gives the exact methods for their attainment.

Man possesses the lower half of the brain in common with the lower animals. We might the vigorous language of prophecy describe those past ages as the rule of "The Beast, the dragon, and the serpent." The huge strength of the old civilizations was brutal, fierce and blind. It was a wild beast, struggling for a higher expression. The Egyptian, the Roman, and other civilizations had their focal points of intensity in limited regions of the brain. The centre of every civilization was in the group of Familism. From this sprang the tribe, the community, and the nation, as all the critical historians are now agreed. From this centre their branches reached backward and forward. But none of them sent their mighty shoots upward into the lofty regions of the coronal faculties. That was left to the complete and perfect expression of a new civilization.



The scientific man of to-day can accept with profound approval the symbolism of the ancient prophets. Isaiah describes the lion and the young ox, the wolf and the lamb, as lying down together in peace. We have marked the lion, the wolf, the leopard and the serpent on the back of this head. Their ruling faculties were located there. In the front and above are the faculties which were symbolized by the ox, the dove, and the lamb. Between these locations is the Parental group, where the Child belongs. "And a little child shall lead them." Truly the voice of prophecy and the voice of science agree to the letter. SIDARtha.

### For the Religious-Philosophical Journal. Random Notes.

By HUDSON TUTTLE.

It is somewhat strange that Spiritualists and free thinkers so often employ ministers on funeral occasions, when a little effort would secure speakers of their own belief. It may not be of the least significance to the dead, but it is a satisfaction to the living to have the life and motives of departed friends set before the public in a true light. At a recent funeral of a man who had been a Spiritualist for thirty years, and a medium of remarkable power, the Congregational minister employed by the wife, who was a member of his church, began his discourse by briefly alluding to the life of the deceased. He said, he was "informed that the departed was an upright citizen, a kind father, a loving husband. He had never belonged to any church. What his state now was in the future life was not for him to say. He was not there to judge the dead, but warn the living." He then showed that Christ was the way and life, and that belief in him was absolutely essential to salvation. I thought that the weeping wife and children would receive slight consolation from a logic that consigned the departed remorselessly to perdition.

At another funeral, of an aged pioneer, a good and unselfish man, though somewhat rough and uncomely, who had been in early life a Universalist, but for later years had been what is characteristically styled a "Nothingarian," the Methodist preacher seized the opportunity to hold him up as a warning before the world. He began by reading a hymn for congregational singing:

"Behold the aged sinner goes,  
Laden with heavy sins and woes  
Down to the regions of the dead  
With heavy crosses on his head."

His sermon was in the same style and, if believed, would have driven a sensitive hearer frantic.

We have previously stated that the idle words of a discourse may "not be of the least significance to the departed;" in this case they must have been, and would have justified the now mute spirit in "materializing," if only to express his scorn for such abuse. Another aged pioneer becoming alarmed at the prospect of the same being repeated at his death, said to a lecturer: "I want you to pledge yourself to speak at my funeral, for," he added naively, "I don't want any minister lying over me when I have no chance to talk back."

IS CHRISTIANITY DYING?  
The *Independent* takes up the subject, "Is Christianity Dying out of the Land?" and thinks those "superficial observers of anti-religious tendencies and Christians inclined to pessimism," who think such a correct statement, entirely at fault. It is said figures will not lie, but they can be made to yield strange results. The *Independent* understands the jugglery of statistics, and comes to a wonderful conclusion. It gives the number belonging to each sect, seventeen millions and a quarter communicants in all, or leaving out the Catholics, 10,500,000 Protestants. It then says, "three children and adherents to each communicant is not a large ratio. It is probably lower than the fact. Upon this basis the Protestant population is 42,000,000, to which add the Catholic population of 6,332,000, and we have a total Christian population of 48,332,000, leaving the Jews, Mormons and other classes besides the non-religious to make up the small balance of 1,000,000. Is not this wonderfully encouraging when the complex character of our population is considered?"

This is plausible, and the conclusion correct, granting the data, but the whole depends on the "three children or dependents." In other words, this sage writer would have us believe that every "communicant" is a head of a family of three, whereas in most cases, the husband, wife and children are all communicants. The probabilities are that the 10,500,000 Protestant communicants is an exaggeration, sufficient to cover all "children and dependents." The result reached by this sapient statistician, which leaves but one million, of a population of fifty millions, for "Jews, Mormons and other classes," ought to have opened his eyes and straightened their obliquity, and prevented him from writing himself down either as a blunderer or charlatan. One method to prove a proposition false, is to show its absurdity when applied, and this is the exact method pursued by the *Independent*, in which it admirably succeeds.

### MARTIN LUTHER.

Of all the innumerable articles which the press has contained on Martin Luther, none so perfectly express the whole truth from horizon to horizon as a short, but compact editorial in the *Index* by that clear and many thinker, B. F. Underwood. After showing that Luther was not a phenomenal character, but an outgrowth of his times, and their honest exponent, he concludes with this paragraph which will be responded to by every free thinker the world over:

"Not by Luther's theology, we may add in conclusion, has the world been benefited, but by his bold enunciation and defence of the right of private judgment. And he is less honored to-day by the majority of orthodox clergymen, who eulogize him and worship Jesus, than by those men and women who carrying out logically and courageously, the principles he maintained, go as far in protesting against much that he accepted with fullest confidence in its truth, as he went in protesting against the authority and the corruption of the Church of Rome."

Continued on Eighth Page.

The Natural Genesis\*—An Important Work by Gerald Massey.

"Nothing but the application of the evolutionary method can rescue us from the traditions we have inherited as survivals of the primitive system of mythical interpretation. It takes the latter half of one's lifetime to unlearn the falsehood that was instilled into us during the other half. Generation after generation we learn, unlearn, and re-learn the same lying legendary lore. Henceforth our studies must begin from the evolutionist standpoint in order that they may not have to be gone over again."—Gerald Massey.

We have here to deal with a most remarkable work. This and its companion-work, "A Book of the Beginnings," may, like Darwin's "Origin of Species," Newton's "Principia," etc., at no distant day be classed among the epoch-making books; certainly, if the fundamental bases of these bulky volumes can be established as scientifically correct or even as approximately in accordance with the evolutionary unfoldments of nature's principles, then they must at once take rank with the books par excellence of this century. The London Journal of Science, July, 1883, in reviewing "The Natural Genesis," remarks as follows: "We do not hesitate to say that if the substance of this work could be presented in a condensed form, it would form a valuable—almost necessary—companion to Darwin's 'Descent of Man,' the one work complementing and supporting the other." For a dozen years Mr. Massey has "put his whole life" into the labor of the production of these volumes, and they will ever remain a monument of his untiring industry, perseverance, zeal, and fidelity to truth as perceived and apprehended. It is to be hoped that, in so far as these four volumes represent truth and are in accord with the "natural genesis," the author may, even in his earthly life time, receive from the scientific world, his due meed of fraternal recognition and appreciation. Such far-reaching, revolutionary theories and ideas, posited as regnant in man's evolutionary domain, cannot hope even if in exact agreement with fact—to meet with ready and immediate acceptance from the world's anthropologists, philologists, and archaeologists. Its facts and their concomitant conclusions have to be carefully studied, systematically weighed, patiently contrasted with other varying or rival theories, before the final verdict of science can be given. Undoubtedly, however, the nature of the work itself, and its great importance in the fields of philology, thropology, and comparative mythology, if its conclusions be established as true, demand its thorough examination and careful, impartial consideration at the hands of the great masters in these and cognate branches of science.

What it is that this great work seeks to establish will now be outlined. The author tells us, "it was written by an Evolutionist for Evolutionists, and is intended to trace the natural origins and teach the doctrine of development. The total work is based upon the new matter supplied by the ancient monuments, ranging from the revelations of the bone-caves and the records of the Stone Age to the latest discoveries of hieroglyphic inscriptions, the cuneiform tablets and the still extant language of gesture-signs." Mr. Massey claims "that Africa and not Asia was the birthplace of articulate man and therefore the primordial home of all things human." The black preceded the white man as evolved from the anthropoid apes in inner Africa; the Kamite or Hamitic race constitutes the fountain-head of humanity; Egypt (Kam), the oldest of civilizations, was the mouthpiece for the African origins of language, mythology, sociology, religion, types and symbols, etc.; "the race which first ranged out over the world, including the islands of the north and the lands of the southern seas, was distinctly Kamite"; the Blacks who inhabited Britain in pre-historic times and the Blacks of Australia are "extreme wings extended from the same African centre"; "Egypt is old enough to be the mouthpiece of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought." Mr. Massey also claims, that the Hebrew and Christian theology originated in Egyptian mythology; that all mythology throughout the world is one in origin, and that origin is Kamite; that the mythical Genitrix (or world-mother), the feminine Creator and her brood of seven elementary forces, found in Egypt, Akhad, India, Britain, and New Zealand, all had a common origin, becoming kronotypes (symbols of nature's forces) in their secondary phase, and spirits or gods in their final psycho-theistic phase; that the chief celestial or astronomical signs, zodiacal and extra-zodiacal had an Egyptian origin; that all mythology originated in the Kamite typology (or symbol-language); that typology had its origin in gesture-signs; and that language arose in African onomatopoeia (articulate imitation of natural sounds). Likewise he claims to demonstrate that the true subject-matter of the Bible belongs to astronomical mythology; that the celestial history, which was first written, has become converted into human history in both the Old and New Testaments; that the "Fall in Heaven" was an Egyptian myth before it was transformed into the Hebrew story of Adam and Eve; that the Exodus from Egypt occurred in the heavens before it became historical in the migration of the Jews; that astronomical mythology was transformed into the system of Equinoctial Christology called Christianity; that the canonical gospels are non-historical, as is demonstrated by means of the original myth, "in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection, of the Savior Son who was the Word of all Ages, were altogether aliborical."

The New York Tribune, Nov. 13, 1883, in its review of "The Natural Genesis," says, "The author deliberately undertakes to prove all Christendom the dupes of sleeping and long-sustained delusions. He challenges scientists, theologians, philologists, anthropologists, sociologists. But he proceeds upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions.... In these researches it must be conceded that the author has sifted the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining, distorting, or mutilating the evidence used in its behalf."

\* The Natural Genesis, or Second Part of A Book of the Beginnings, containing an attempt to recover and Reconstitute the Lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birth-Place. By G. Massey. Two vols. Imperial 8vo. New York: Chas. Scribner's Sons, 1883. Price, \$12.00.

To avoid error, Mr. Massey has taken the precaution of having his fundamental facts in Egyptology verified by Dr. Samuel Birch, of the British Museum, one of England's foremost Egyptologists, and President of the Society of Biblical Archaeology. In the first part of Mr. Massey's work, "A Book of the Beginnings," some of his suggestions and conclusions concerning the vast age of Egyptian pre-monumental mythology were in direct opposition to the accepted authorities. Since then, we are told, the inscriptions discovered at Sakharah have come to corroborate Mr. Massey,—containing allusions, as they do, which carry the chronology back to 9,000 or 10,000 years from the present day. "Various myths, hitherto supposed to have been the growth of later centuries or of Asiatic origin, including the most important of all, that of Sut-Horus, were then extant and of immemorial antiquity."

The two volumes of "The Natural Genesis" are devoted to what Mr. Massey calls "Typology," each of the thirteen sections being devoted to one or more branches of this Typology. Religion arose from mythology, says Mr. Massey; mythology arose from typology; typology originated in gesture-signs. Primitive man, almost destitute of artificial language, was compelled to use gesture-signs as methods of communication. "These gesture-signs were largely derived from the character of the objects in nature, animate and inanimate, surrounding man in his infancy. To indicate an object in nature, some gesture must be made typical or symbolical of the thing designed to be pointed out, or described. Gesture-language was the first mode of figuring an image. "Typology had its origin in gesture-language, where a few signs, supplemented by a few sounds, served all purposes of expressing sensations, feelings, and ideas. Gesture-language was (so to say) developed and made permanent in typology." Typology may be defined as the science of symbols, types, signs. "The origins of mythology, symbolism and numbers have all to be sought in the stage of gesture-language." "Egypt or Kam is the parent of all primitive typology, and she alone can adequately explain it, as she was the great conscious recorder of that which had been unconsciously created for the commonest use in the inner African birthplace." The lost unity of language can only be recovered in the symbolic stage of expression, as "preserved in the gesture-signs, ideographic types, the origin of numbers and the myths, the imagery scattered over the world that still remains unread by us; and in the religious rites and ceremonies, popular customs, and other practical forms of typology which have been wandering dispersedly about the earth." "The symbol is the true Tower of Babel and point of dispersion in language. The symbolic extends beyond the written or the spoken language of any people now extant."

From typology sprang mythology, and from mythology was religion evolved. "The natural need of making signs by gesture-language led to the gradual adoption of certain things that were used as typical figures, a medium for the exchange of meanings, the earliest current coinage ever stamped and issued from the mint of mind. Such types were adopted for use, and became sacred in the course of time, the fetichic or religious being their final phase." "To trace the natural genesis of mythology and typology is to write a history or present a panorama of man's mental evolution; and every type portrayed in these pages proves the lowly status of the beginnings, and tends to establish the doctrine of mental evolution in accordance with the physical." Mr. Massey claims that his work "sets forth a physical basis for the human beginnings in thought, language and typology; shows the mode in which the primitive and archaic man attained expression in terms of external phenomena; demonstrates the natural genesis of signs and symbols, recovers the lost foothold of mythology in the phenomena of time and space, and traces the typology of the past into the mythology of the present; that it represents the ancient wisdom, the secrets of the mysteries, numerical, physiological and astronomical, according to the mode in which the Gnosis was expressed; that mystical subjects previously dabbled in are for the first time sounded to the depth; that the foundations of the phallic cult are laid bare without the grin of the satyr in Greece or the libidinous leer of the subject in its Italian phase—by a process as purely scientific as the origin was simply natural. The writer has not only shown that the current theology is, but also how it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive man and ignorantly mistaking them for divine revelations." The author's aim has been to "ascertain how the oneness in primitive thought bifurcated in duality and was differentiated in expression by visible and audible signs,—how natural gestures got stereotyped as ideographs and hieroglyphics,—why the letter A should win the foremost place in the alphabet,—why mankind should come to worship a supposed divine being alleged to divide all things into three, as a mode of representing its own triune nature."

The theologies of the world are due to perverted typology or perverted symbolism. "The ancient symbolism was a mode of expression which has bequeathed a mould of thought, that imprisons the minds of myriads as effectually as the toad shut-up by the rock into which it was born. The human mind has long suffered an eclipse, and has been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. A great deal of what has been imposed on us as God's own true and sole revelation to man, is a mass of inverted myth. The simple realities of the earliest time, were expressed by signs and symbols, and these have been taken and applied to later thoughts and converted by Theologians into problems and metaphysical mysteries which they have no basis for, and can only wrangle over en Pair, unable to touch solid earth with one foot when they want to expel opponents with the other. Much of our folk-lore and most of our popular beliefs are fossilized symbolism. Misinterpreted mythology has so profoundly infected religion, poetry, art and criticism, that it has created a cult of the unreal. The world of thought is thronged with false births and malformations which were entirely bred of perverted typology. The theological doctrines of evil, the depravity of matter, the fallen nature of the flesh, have no other basis, and had no other beginning. Religion itself is sick and daily dying in the process of unliving, and sloughing off that which has been imposed upon it by a misinterpretation of symbolism."

"The Natural Genesis" is devoted to a systematic presentation of the origins of the multifarious branches of the primitive Kamite typology, as manifest in ancient, mediæval, and modern forms of thought, in ideas, creeds, dogmas, revelations, mythologies, cultes, etc. The first section outlines the natural genesis of the Kamite typology, postulates the basic principles of the investigation and analysis. Section two describes the nat-

ural genesis and typology of primitive customs, their origin from gesture-language and the process of their embodiment in symbolism, many of which are still current. Section three treats of the natural genesis and typology of the "two truths," the bifurcation of the unity of primitive conceptions into the dualism of antiquity and of to-day, generally expressed through the bi-sexuality of nature and natural forces, the male and female elements of being. Section four relates to the natural genesis and typology of numbers, illustrating the symbolism underlying systems of numeration, and demonstrating that Number was a prime factor in Naming, which constitutes a link between gesture-signs and the words of later language. Section five indicates the natural genesis and typology of primordial onomatopoeia and aboriginal African sounds. The origin of language is herein discussed at length, and the theory advocated that the primary elements of language originated in the involuntary utterance of natural sounds, beginning with those sounds natural to man, such as sneezing, coughing, clicking in eating, panting or puffing with the breath, sucking and spitting, etc. "These sounds were continued by the dawning consciousness of want and warning, desire and satisfaction, fear and anger, pain and pleasure, their current value being recognized by force of repetition, accompanied, as they were, by determinative, gesture-signs." Section six tells of the natural genesis and typology of the mythical serpent or dragon and other elementaries, the origin of the ent of darkness, the symbolic personification of the principle of darkness and ill, primarily physical and finally moral and spiritual. Section seven relates to the natural genesis and typology of the mythical mount, tree, cross, and four corners; showing how the mountain and tree became two of the chief sacred types and figures of expression for primitive and pre-historic man; also the origin of the four types so prevalent in mythology as the four elements, four quarters, four colors, etc., and the genesis and typology of the cross in its varied forms. Section eight treats of the natural genesis and typology of the mythical triad, trinity, and tetrad. Section nine, pertains to the natural genesis and typology of the mythical creations, including the astronomical nature of mythology, the inner African origin of Adam and Eve, etc. Section ten refers to the natural genesis and typology of "the fall" in heaven and on earth. Section eleven considers the natural genesis and typology of the deluge and the ark including the lost Atlantis which is claimed to have been celestial and not mundane-geological. Section twelve treats of the natural genesis of time, and the typology of the Word or Logos including the origin of the various divisions of time, the sabbath-day, and the celestial time-keepers as Logoi or Words of Announcement. The last section is devoted to the genesis and typology of Equinoctial Christology, in which the historical existence of Jesus of Nazareth is denied and Christianity claimed to have been founded on the adoration of the Zodiacal signs—Aries (the Ram) and Pisces (the Fish).

The foregoing indicates the comprehensive scope of these two volumes, and illustrates the immense amount of research and study the author has given to the production of the work. Such a work merits the most careful study, sifting and testing by those competent for the task. Its method—the strictly evolutionary—is undoubtedly correct; but whether its theories are grounded in fact or baseless speculations remains for science to determine. The present writer has not been able as yet to give it that thorough study necessary to enable the cautious truth-seeker to form a positive and definite conclusion as to the soundness of its propositions. The present review is intended, therefore, as preliminary to a succeeding critique, to be prepared after study of the work commensurate with its importance and merits has been made. It is well known, however, to the readers of the JOURNAL that the most decided convictions are held by the writer concerning the historical existence of Jesus and the non-astronomical origin of Christianity; and there is not the slightest probability that those convictions can ever be shaken. I could about as readily believe that black is white, that George Washington was an astronomical myth and the life of Napoleon a mythological allegory, as that Jesus is an equinoctial myth. However sound may be Mr. Massey's conclusions regarding the genesis and origins of language, mythology, etc., in primitive times, and their derivation in historic periods from Egyptian typology, it must be frankly said, when he attempts to relegate the historical events of as late a date in the world's history as the beginning of the Christian era into Egyptian mythology, he detracts much from the value of his work and engenders the suspicion in thinking minds that the other portions of his work may possibly be as fanciful and devoid of substantial foundation as is his last section. I have read that section, and I find nothing at all in it probative of the non-historical character of Jesus; but instead, I find much that is open to criticism when tested in the light of known facts and a sound rationalism. I am sorry Mr. Massey should have been so far led captive by his Egypto mythologic theory, as to attempt to make it cover the origin of Christianity, even to the extent of actually denying that Jesus the Christ ever lived on earth. There may be, and doubtless is, considerable truth in his basic propositions as to natural genesis and typologies; but, like many other discoverers and theorists, he has been tempted to stretch his theories too far. Egyptian typology may account for much, but not for everything. Semite and Aryan. The Kamites may have done much, but the Semites and Aryans have had some originality, and to them some credit is due for mythologic and philologic creations. I am convinced Mr. Massey will receive no eulogium, in this or future generations, from the untrammelled science of the world for his untenable hypotheses concerning Equinoctial Christology. They tend to mar and spoil an otherwise valuable and suggestive book.

The Natural Genesis is called the second part of "A Book of the Beginnings," but it is complete in itself, and really should be read first of the two, the one first published presupposing and being based upon the conclusion in "The Natural Genesis." The first volume of "A Book of the Beginnings" deals principally with an attempt to show the Egyptian origin of the language, custom, names, etc., of the ancient inhabitants of Britain. Volume two is largely devoted to proving the Egyptian origin of the Hebrews, their language, religion, scriptures, and letters. The Jewish gods, Jehovah, Elohim, and Shadal, are claimed as Egyptian; Moses and Joshua are asserted to have been the Two Lion-gods of Egypt, and a dynasty of Hebrew deities are said to have been identified from the monuments. The Akhadian mythology is claimed to show Egyptian origins, and the Maori (or aboriginal New Zealand) lan-

guage and people claimed as African in origin. The two works, it is seen, are independent, treating of different branches of the author's comprehensive scheme of Egyptian origins. W. E. C. Presidio of San Francisco, Cal.

Religion versus Spiritualism. BY E. A. CHAPMAN.

I am not a "summer soldier or a sunshine patriot," but an aggressive Spiritualist. I believe in waging an uncompromising warfare on ignorance, error and disease, in all their varied forms. A peaceful compromise with anything that debases mankind, or retires us from active service, means stagnation and retrogression. True, brave, progressive men and women will never ground arms and retire to the rear till all the enemies of truth and progression are vanquished, and the race becomes free.

As I see it, all past systems of religion have retarded progression and proved an injury to the race. For ages past religion has been such a hydra-headed monster of evil, it has been the cause of so much cruelty and suffering, that I have lost confidence in "systems of faith and worship," and in "unknown gods," as elements of progression or good to the race. As an antidote for evil, religion is, and always has been, a failure. All the gods in the universe having failed, the spirits now propose to try their hands—using knowledge instead of religion as a means of purifying, enlightening and elevating the race. The spiritual phenomena is not a revelation from God, but from the Spirit-world, and if ever Spiritualism becomes a system of faith and worship, as is now planned, with creeds, ceremonies, priests, divine commands and law givers, the phenomena will be wholly ignored, even if it be not withdrawn altogether, and it will fall into the same old channels of intolerance and persecution that have characterized all past systems.

Mr. Geo. Lieberknecht thinks Spiritualism is "a system of faith and worship" already. Having set up an "ideal God" and got religion, he no longer has any use for the phenomena or the Spirit-world. He makes war on me even more fiercely than on my work, because I think otherwise. I seem to stand alone. He is one of many and is, therefore, bold and courageous, if not insolent and abusive. I have no quarrel or war with any Spiritualist on earth. Spiritualism has been cursed too much already by this same vindictive warfare between Spiritualists, so-called, and pretended "harmonial philosophers," and I will have none of it. Let him or any other writer attack my position with honest argument, in a proper spirit, and I will be glad to discuss points of difference between us.

Those who think I judge too harshly will please read his article in the JOURNAL of December 1st. For the present I have only a friendly good-bye for him, hoping that when next we meet, whether it be in the columns of the JOURNAL or elsewhere, we may both have so far progressed that we can at least treat each other like gentlemen. "Come, let us reason together," is my motto, and should be that of all Spiritualists. I may be wrong; if so, I sincerely wish to know it. Calling me a fool or a knave, and my arguments "adulterated, one-sided, distorted, scientific twaddle" and "rant," is a poor way to convince me of my errors, or the readers of the JOURNAL of my folly, or of the superior wisdom and goodness of an opponent.

Let us be honest with ourselves as well as each other, "with charity for all and malice towards none." If we see we have made mistakes, or are in error, let us honestly own it. I have made one at least; possibly more, in this discussion. I said those who claim that Spiritualism is religion "are Judases." While I believe "they are betraying it into the hands of its deadliest foe," yet, I would not call them traitors. Many, if not all, are perfectly honest in this claim. Those who have veneration, marvellousness and credulity large, are impelled by their very organisms to feel and think as they do. Undoubtedly they believe veneration is of more value than the perceptive or reasoning faculties. Spiritualists may safely be cultivated to the utmost limit, but veneration which is akin to Marvellousness, with Self-esteem, Destructiveness, Combativeness, etc., etc., are oftentimes dangerous, and should be repressed. Good philologists often mark them so in their delineations. Those who have Veneration and Self-esteem large make fine "harmonial philosophers" of the religious kind. With such, God and self fills the universe. With them, Tiffany's "ideal God" becomes a necessity, and having once found such a being, all things, even spiritual manifestations, the death of their friends or the burning of their homes, hinge upon this "ideal God." To them a rap is more suggestive of God than the loving ones who seek to prove continued existence, and to impart the practical lessons of life. As I see it, the organ of Benevolence is of far more value than Veneration. Benevolence prompts us to charity and usefulness, while Veneration inevitably culminates in selfishness.

There are many objections to "ideal Gods." Like the Genii of the Arabian Nights Tales, they are the creatures of fancy or the imagination.

Spiritualists have not one iota more of proof that there is a personal God in the universe than have Christians, Mohammedans or Buddhists. Not having any proof, Tiffany leaps the chasm by telling us to formulate in our minds an "ideal God." This would certainly raise us one notch higher than the heathen who "bow down to images of wood and stone." If we have the faculty for formulating "ideal Gods," we certainly can "go them one better," providing our "ideal Gods" are not too bloodthirsty, and can tell the truth. Those of us who have "ideal Gods," or any others, should pray most fervently that they will not "put lies into the mouths of their prophets that they may deceive the people" as Jehovah did, and does still. Such invariably want all the people to worship him, just as they do, and this inevitably leads to intolerance and persecution. They believe, as a rule, that their God is under obligation to them in exact proportion to the injury they inflict on those who do not accept and worship him as they do. As yet this is not true of Spiritualists, who have taken on, or entered the religious phase, but wait a few years or centuries, and see what will happen. When Spiritualism becomes "a system of faith and worship" with creeds, ceremonies and priests, it will be utterly impossible for men like Tiffany, Babbit, Watson, Kiddle, Stebbins, and Bundy, to stem the tide of religious intolerance, bigotry and persecution, that will set in.

I am for holding on to the phenomena, and going no farther with our conclusions than the facts warrant. The world has had enough of hypothesis and assumption. The phenomena proves just so much and no more. Beyond continued existence of human beings, it says

not a word. Spiritualism possesses no more facilities for finding God than Christianity or Buddhism. Convert Spiritualism into religion, with an ideal or unknown God as its head, and it becomes the same old superstition that has cursed the world for ages past. Spiritualism is based on solid facts; its mission is to earth instead of heaven; Jumanity instead of God, therefore I protest against calling it religion.

It opens up a new field of science; in fact, it throws a flood of light upon all departments of science, and when we inform the people they must investigate "more than facts," that like Buddhists, Mohammedans and Christians they must have an "ideal God," with "a system of faith and worship," all the Huxleys, Tyndalls, Darwins, Haeckels and Ingersolls, turn away in disgust, and beg to be excused.

Religion, then, pure and simple, owes its origin entirely to the organs of Veneration, Marvellousness and Credulity, and in no sense to the phenomena of Spiritualism. A person may comprehend the full import of the phenomena, practice all the lessons inculcated by the same, be intuitive or spiritual, conscious of spiritual presences and elements, and have the most exalted appreciation of the beautiful and good, and be in no sense religious.

Spiritualism is so broad that every person on earth from the lowest savage to the most enlightened man or woman may receive it, and feel its benign influences. None so low or exalted but have spirit friends.

Religion is as foreign to Spiritualism as free-lovism or communism. If Spiritualists desire to be free-lovers, Mormons, communists, or religionists, it is their privilege, precisely as it is with astronomers or chemists, but this does not make chemistry, astronomy, free-lovism, or religion, Spiritualism by any means. I protest just as emphatically against calling free-lovism, Spiritualism, as I do religion. It is not necessary to formulate in our minds an "ideal God" in order to profit by the lessons our spirit friends would impart.

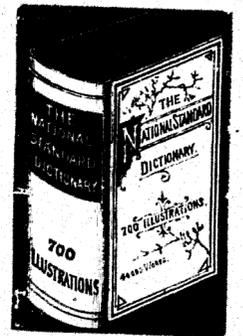
Again I say, let us get right by turning our attention to humanity instead of God. If there is a God, he is able to take care of himself. When I think of poor ignorant, debased, downtrodden, enslaved, burdened, diseased, imprisoned humanity, and the wonderful relief for the same there is in practical Spiritualism, as based on the phenomena, I cry out with all my soul against this giving everything to God when humanity needs it so much.

I have been charged with advocating Ingersollism. Ingersollism is based on the doctrine that "death ends all." This is materialism as defined by Webster. In this sense of the term I am not a materialist. I believe, however, there is nothing but what is composed of substance or matter in some form or condition. I do not remember having said anything, either in this discussion or elsewhere, since I became a Spiritualist, favoring the doctrine that "death ends all." When I do I shall be an advocate of Ingersollism. Lowell, Mich.

Horsford's Acid Phosphate

NO PHYSICIAN NEED HESITATE. DR. S. CLEVELAND, Chicago, Ill., says: "Horsford's Acid Phosphate should be made official. It is the most eligible form for the administration of phosphorus, and no physician need hesitate to order it on his prescription blank."

The Boomerang. Two Australians now connected with Kohl & Middleton dime museums, at the base-ball grounds, gave an exhibition of boomerangs—throwing before quite a large number of gentlemen and a few ladies, present by invitation. Most people have a notion that the stories told of the vast converging spirals—hundreds of feet in diameter—described by them yesterday, their swift and savage swoop, and final vicious plunge into the snow, probably nobody would care to stand in the way.



A VALUABLE PREMIUM TO SUBSCRIBERS

Religio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING, A Universal Hand Book for Ready Reference.

776 PAGES. CONTENTS.—40,000 words, pronounced and defined; illustrated with 700 wood cuts; a table of synonyms; foreign words and phrases; a table of synonyms; Foreign Words and Phrases; American Geographical Names; A Biographical Register; Abbreviations in Common use; Metric System; Weights and Measures; Marks and Rules for Punctuation; Simple Rules for Spelling; Use of Capital Letters; Parallelistic Rules and Usage; Valuable information for Business Men; Geographical Statistics; Census of the United States; Distance Tables; Colored Tables; Deal and Dumb Alphabets; Dictionary of Musical Terms; Biographical History; Handy Mythological Dictionary; and various other information.

READ THE CONDITIONS TO SECURE THIS PREMIUM.

This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$3 00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each Subscriber who sends in with the renewal of yearly subscription, one \$1.00 yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the NATIONAL STANDARD DICTIONARY. 2. Each Subscriber who also receives a copy of the NATIONAL STANDARD DICTIONARY, and the new Subscriber will also receive a copy of said Dictionary. 3. Each Subscriber who is already paid in advance six months, or for a less time, and who sends in with the renewal of a copy of the NATIONAL STANDARD DICTIONARY, and the new Subscriber will also receive a copy of said Dictionary. 4. Any person not now a subscriber, who subscribes to the JOURNAL for one year in advance, will receive a copy of the DICTIONARY.

In order to secure this Premium, Subscriptions must be sent directly to the Publisher and not through any News Agency.

Remit by Postal or Express Money Order, Registered Letter, or Draft on New York or Chicago. Do not send Checks on Local Banks. Address JNO. C. BUNDY, Chicago, Ill.

Woman and the Household.

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

DISCIPLINE.

I cried aloud, and wrung my hands in woe. When grief came to my door in morning gloom; I strove to shut the door, and closed my eyes. But she stood, patient, there, and would not go. Then Pain came down the pathway, sad and slow, And Sacrifice with face raised to the skies; And Poverty with brooding, anxious sighs; And all the sisters, talking soft and low, And long, long I stood rebellious, with the door closed on the grim ranks waiting there outside; My heart beat fiercely, and I paced the floor With sob and moan. But when the daylight died With trembling hands I flung the portals wide— And lo! but Peace came in, to go no more.

Those who crowd from the country into cities in search of work, are invited to peruse this sad description of working women, from John Swinton's Paper. It filled one of the editorial columns of a late issue. We make only a series of extracts from

WORKING WOMEN.

"Every night of this wintry season, under the darkness of six o'clock, you can see trudging through the streets of New York, to their boarding houses or other quarters, thousands and tens of thousands of young working women. They have been toiling from early daylight at some one or other of the hundred industries through which they find scanty means of livelihood. They are now in the horse cars and elevated trains; they crowd their way along Nassau street and City Hall Park; they swarm through the Bowery; they march in long procession up Second and Third avenues, Sixth and Eighth avenues, and other lines of busy travel and traffic on the east and west sides of the island. They have been variously employed through the day as: dress makers, paper box makers, artificial flower hands, silk embroiderers, crocheted workers, kid glove makers, shoe fitters, photograph colorers, fringe makers, feather workers, laundresses, milliners, base ball hands, candy packers, type writers, cashiers, toy makers, umbrella makers, straw sewers, hair workers, china painters, piano-action makers, nurses, housekeepers, corset makers, costumers, gold-leaf workers, seamstresses, lace workers, tailorsesses, collar makers, necktie makers, paper bag makers, cigarette rollers, bead workers, tobacco strippers, suspender makers, upholsterers, bookbinders, cloak makers, yarn spoolers, hat finishers, fur sewers, flag makers, pocket book hands, fruit canners, errand girls, book stitchers, governesses, canvassers, cash girls, perfumery makers, labellers, hoopskirt makers. Or in scores of other industries where their labor can be made available.

ONE HUNDRED THOUSAND WOMEN.

They turn out an army one hundred thousand strong, for that is their number as near as can be ascertained from the imperfect statistics that have been compiled. No accurate census has ever been made of these working women, but one hundred thousand is likely to be below rather than above the actual number of women bread-winners in this city.

"These working women who are on their way to their homes in the early darkness, left their homes (if they have any) or lodging places, some of them at six o'clock in the morning and few of them as late as seven. From seven or eight till six they have bent over machines of one kind or another, or sat on hard-backed chairs, or stood on aching feet.

"Ten hours a day is a short average for the time employed. You will see thousands more of these women coming from shops and stores at seven, eight, nine, ten, eleven o'clock at night, who have been at their tasks from seven in the morning. Some of the petty shopkeepers on the east side drive their saleswomen with a brutality that makes black slavery at its worst seem humane.

WAGES PAID.

"What are the wages paid in the various trades and industries to these women, young and old?"

"There, again, we find the answer hard to obtain. There are no trades unions, or societies, or market rates of wages. Much of the work is piece-work—so much a dozen or gross or what not—and the pay depends upon the skill and swiftness of the worker. Twenty dollars a week is the very highest sum paid to any of the women of whom the Working Women's Protective Union has a record, but of course this class is so small as to be hardly worth counting. Those wages are earned by forewomen in dress making, cloak making or fur-trimming shops. Some few young women of good common school education and general cleverness earn ten to fifteen dollars a week on type writers, but these also are exceptions.

"The minimum of wages it would be hard to strike. Small girls who assist older workers in the various trades get as low as a dollar a week, and two to four dollars a week each is all that thousands of girls can earn in factories and stores. Girls who earn six or seven dollars a week are objects of envy to thousands of their less fortunate sisters.

AVERAGE EARNINGS.

"The average earnings of the one hundred thousand working women of the great metropolis are about four dollars and fifty cents a week! The interest for three months on that lesser part of Vanderbilt's fortune invested in government bonds would more than pay the whole week's wages of all these hundred thousand workers.

HOW DO THEY LIVE?

"Where and how do they live? In all sorts of quarters, in every place, and under every condition that their hard circumstances warrant. In attics and basements about Battery Park; in east side and west side tenements; in lodging houses kept by landladies as merciless and grasping as employers; with widowed mothers or married sisters or generous brothers in humble homes in Yorkville and Harlem; at the end of almost interminable car routes away in Brooklyn, Jersey City and Hoboken. Where lodgings are hardest and cheapest you will find the large part of the great army quartered, striving almost hopelessly to exist on the scant wages earned by wearisome hours of hard toil.

"Follow any of these passing girls to their homes. This one just released from an up-town store, leads us on a long chase to the second floor of a Jersey City cottage, where with her mother and sister she has lodgings. Her five dollars a week—five left after paying the inevitable frieze and car fares—is the main support of the family. The dollar or two more that the mother and sister earn by making pantaloons at ten or twelve cents a pair, or shirts at four cents a piece, makes up the sum total of the family income. They make their own clothing, and with every economical possibility that ingenuity can devise, the end of each week finds them in exactly the same condition as the preceding

week, with their noses at the grindstone of necessity, and not a penny put by for a rainy day.

"Working men have now and then a chance to rise, even under our present shameful condition of society; but for working women there is no chance. 'There are no palaces, no great houses, no cottages, even,' says a recent writer, 'which tell the working woman that one of her class and opportunity has ever risen above want to competency. For her there is only the possibility, and no more, of an unfurnished and scant lodging and scant clothing to-day, the same to-morrow, no better than it was yesterday.'

"The wreck of life, the ruin of mind, and the crushing of hope, forever going on, year after year, among the hundred thousand working women of this city—who can tell?"

Catharine Cole, the bright correspondent of the New Orleans Picayune, writes in this manner concerning unequal pay for equal work done by men and by women:

"The most interesting feature of the telegraphers' strike has been the demand of just compensation for the women operators. First class pay for first class work, regardless of the sex or of the work, is the demand. Women workers seldom strike; if they do they are apt to get scared, finally, and give in. True, in many occupations in which they are numerous engaged their services are not so valuable as the services of men, a condition largely their own fault, and due to a nursing of little femininities. But this even does not lessen the rights of competent women workers to fair pay.

"There are, according to Miss Emily Faithful, two hundred and eighty-four occupations open to and engaged in by women. Where women compete with men, as a general thing, they do not get the same salaries for the same work. In a literary profession they probably do; also in certain artistic and industrial works; for clerical work, and as household servants, etc., their wages are smaller. Her sex appears to be sufficient reason why she should require less wages than a man. She leaves off or stops home on small provocation. This is the chiefest fault. She never comes to office intoxicated. She never gambles or embezzles. She makes no debts, which bring irate creditors about her ears. However, if she did any of these things which her fellow clerks are allowed to do frequently, and in whom the fault is permitted unrebuked, she would be promptly discharged. So her little feminine peculiarities are perhaps properly balanced. When she does her work well, she should be fairly paid for it. It is no favor she asks; it is the merest, simplest justice. But, alas, she does not avail herself of her striking rights. Being a woman she is slow to assert herself. She cheapens her own labor, and all her sex suffer for it.

"Women seldom 'strike' seldom even pluck up courage to ask for a raise of salary. It frequently happens that they are slavishly afraid of their employers, and for no tangible reason. And they permit themselves to be imposed upon. Women, like niggers, Indians and fools, are liable to be imposed upon anyway; they submit to imposition cheerfully, even.

JUSTICE.

"The prosperity, happiness, virtue of women depend upon just compensation for their work. To ask a woman to work from eight o'clock in the morning till six or eight at night, to require from her the same work required of a man, and to pay her perhaps one-half the salary a man clerk is paid for similar work, is manifestly unfair. Naturally, however, this condition of things will last as long as women will permit it.

"Like horses, women do not guess at their own strength and power. When women have protective unions of their own, they will become braver to ask for the things that reasonably belong to them. With a woman, to be competent does not also mean to be confident. In fact, I do believe she is more apt to have confidence in herself when she is incompetent. It requires the true talent, the real merit, the fine, brave patience, to retain a valuable position; but even the best and most conscientious of women workers cannot honestly work their best in the face of niggard estimation. Men assert their rights and get them. Why should not women?"

"In a way, even the education of women is an imposition. A father thinks if he graduates his girl at some smart institute, giving her a smattering of fifteen or sixteen different studies, he has done all that is required of him. To the son he gives an education that at least is certain to win a livelihood, and when he dies, it is to the son he leaves most of his money, and the daughter has a genteel inability to do any thing but marry for a living.

"It is only just now that women, recovering from the ignorance to which they had been consigned, may begin to think, in their new and independent pursuits, of striking for their rights by virtue of competency. Women have not only had to educate themselves to work, but to feed, clothe and sustain themselves during the learning.

"Even the wife has rights for which she ought to 'strike.' The wife gets just such comforts, clothes, pin-money as her husband chooses to give her. It is a question of bounty with him. If he chooses to pension her, all right. You won't catch him admitting that she is 'entitled' to an equal share of his earnings. Nine wives out of ten, barring those who support themselves and their husbands also, are as much charity patients as if they lived in indigent homes. Nine wives out of ten have to ask their husbands for every cent of money they spend. A wife who has borne and reared children for her husband, cooked for him, nursed him, sewed, patched and kept things clean and cozy for him, economized in a hundred ways that he would not, and performed patiently the hundred and one things that fall to a woman's lot, must beg, whine, wheedle, explain and apologize every time she wants money for a new dress or pair of two dollar shoes. Don't do it, sister women! Girls, when you marry don't begin that way. Be the equal of your husbands."

Jones of Binghamton, N. Y., is making a new scale called "Stop Thief." It will weigh from one oz. to ten pounds. It costs only \$1.00. Every family should have one of these scales.

Great ideas travel slowly and for a time noiselessly, as the gods whose feet were shod with wool.

Botanists have a class of plants which they name Incomplete; we might in the same sense speak of incomplete, imperfect men—those, namely, whose longing and struggling are not in proportion to their doing and performing.

We will mail, postpaid, as a present, to every Sunday-school whose Superintendent or music leader will send his address and the number of copies necessary, a new song entitled "Are you Doers of the Word?" adapted to the lesson of Sunday, January 13, 1884. FILLMORE BROS., 185 Race St., Cincinnati, O.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PIONEERS OF THE SPIRITUAL REFORMATION. Life Works of Dr. Justus Kerner. Adapted from the German. William Howitt and his Work for Spiritualism. Biographical Sketches. By Anna Mary Howitt Watts. London: The Psychological Press Association, 35 Great Russell St., W. G. and E. W. Allen, 4 Ave Maria Lane, E. C. Price \$2.00.

Mrs. Anna Mary Howitt Watts, the daughter of William Howitt, has given an interesting volume of 324 pages, gotten out in good style on heavy paper, and bound in an attractive manner, by the Psychological Press Association, and is a piece of work for which they may feel a just pride.

This work comprises a translation from the German of the life and works of Dr. Justus Kerner, who, it will be remembered, was the author of "The Two Somnambules," "The Secret of Prevorst," etc., and of whom Aimé Reinhard said: "The peculiar work of blending the Revelations of Swedenborg and Mesmer, and bringing them combined with additional confatory facts before the world, in a strangely novel and romantic form, was reserved for a single man, the German, William Howitt, and his work for Spiritualism are also in this volume. There was a strong resemblance in the lives of these two poets and philosophers. Both were ardent lovers of Nature and its wonders, and willing to follow wherever she led, and when once satisfied that they had found truth, they were always brave enough to champion it openly, avow their convictions, and even advanced age retained their enthusiasm for the true.

Kerner was a keen observer and is said to have discovered the principle of the Camera Obscura, while placed by his father in a dark corner for punishment for some boyish misdemeanor. In after years he devoted himself to experimental and practical optics. He is said to have anticipated the great secret of the century, locomotion by steam. The phenomena of electricity called forth his deepest interest also. In studying the metamorphosis of beetles and butterflies, the idea occurred to him that, as the chrysalis state exists between the grub and the butterfly condition, a similar "middle state" must also exist for man after death. This is a theory which he elaborated over a year, (Gmelin, of Heilbronn, a celebrated magnetizer, made a few passes upon him, to which he attributed his cure after he had exhausted the skill of the physicians, though his family attributed the cure to a Russian doctor who gave him an elixir.

In 1827 Kerner published one of the most remarkable works connected with the inner life of man appeared in the year 1826. It is entitled "The History of Two Somnambules, together with certain Notable Things from the Realms of Magical Cure and Psychology." It is a book entirely unknown to the English reader, never having been translated, and now ready to be translated by the Psychological Press Association, with reference to two remarkable patients of his; the one the daughter of a vineyard grower at Weinsburg, the other a young woman born at Stuttgart and living in service at Weinsburg. Both patients exhibited, as stated in the memoir, marvellous phenomena, and treated magnetically by their physician, but were ultimately restored to perfect health.

"The History of the Two Somnambules" thus commences: "The following story relates to a thoroughly respectable girl, a true child of nature, the daughter of an honest vine-grower of Weinsburg, a girl whose occupations consisted in cultivating the vineyard and garden during the week, and at Sundays in reading her Bible or her prayers. Her innate talent was, however, such that together with the thorough instruction she had received at school she could, especially in writing her mother-tongue, vie with the young ladies educated at celebrated academies. Possibly her father, who in his youth had been well educated, had cared for the improvement of his daughter.

"The education manifests in the following account drawn up by him of the singular sickness of his children. "In the year 1816 on the 6th of July, he writes, my son named Frederick was seized with indisposition. It showed itself in the following manner. On the previous morning he stepped before the looking-glass—a thing quite unusual with him—and contemplated his face in it. Upon this he burst into the most immoderate laughter which seemed to convulse his whole body. He was reproved by me severely for this. He replied that he felt himself impelled to this laughter in spite of himself. He went that day to school and also the following morning, but returned in about an hour, complaining of a severe pain in his head and eyes. A doctor was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition. Upon this he was summoned and he advised baths and various medicines, but the boy declared that it was quite useless to administer them, because he must surely die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually that 'all was in vain.' The schoolmaster came to see the poor fellow as usual, and apparently still in the same condition.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

Advertising Rates, 20 cents per Agate Line. Reading Notice, 40 cents per line.

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, January 12, 1884.

NOTICE TO SUBSCRIBERS.

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

Who's Afraid?

The bravest fear sometimes, and usually fear what they do not comprehend—the terrible—because not fully known. When the Peruvians first saw Spaniards on horses, they thought the two were one animal, and feared them, chiefly because they had never seen any animal like it.

One believes many things; shall one be afraid to use the word, because it means something else to some one else? If one believes in a highest good, limitless, undefinable, is it necessary to use long periphrases instead of three letters lest some one whose idea is narrower, should think one agrees with him?

sort, and no one has a right to object to any one's use of the term, only to the definition attached to it. No one can say another is wrong without such a definition, and no one can give a definition which satisfies himself.

N. S. Otis Joins the Majority.

In the early morning of New Year's day, Newton S. Otis passed to the higher life from Brooklyn, N. Y., in the forty-sixth year of his age. He had been low for six weeks with what was supposed to be congestion of the brain, and was thought to be recovering when suddenly he died.

Mr. Otis had a very extended acquaintance, many warm friends and no enemies. He was a genial, kind-hearted, estimable gentleman. It was our good fortune to know him intimately for a quarter of a century, and the longer the acquaintance continued, the more highly we esteemed him.

We are informed by a Brooklyn correspondent that while Mr. Otis lay unconscious, Mrs. Otis visited the wife of a prominent gentleman of Brooklyn, by whom Mrs. Otis was told she could see a black spot on Mr. Otis's brain, and that he would not recover.

Alaskan Mummies.

We learn some interesting particulars in relation to Alaskan mummies from San Francisco Bulletin. Four of them were brought down from Alaska by the schooner Kodiak. Three were taken to Berlin and one to the Smithsonian Institution.

Rev. Samuel Watson has quite seriously injured one of his feet, which confines him to his room. He expects to recover soon.

Nineteenth Century Miracles.

Continuous readers of the JOURNAL are already aware that Mrs. Emma Hardinge-Britten's stupendous work entitled, "Nineteenth Century Miracles or Spirits and their Work in every Country of the Earth," is soon to appear.

Mrs. Britten in her advertisement of the work says: "The Spiritualist will find in this work a complete manual of every phenomenon he wishes to read of, refer to or describe to others."

The Spiritualist will find in this work a complete manual of every phenomenon he wishes to read of, refer to or describe to others. The Skeptic will be herein answered, and the Opponent refuted at every point.

The JOURNAL will from time to time publish extracts from the book. From among the numerous references to the JOURNAL contained in the volume, the following extract is made.

The charge of the RELIGIO-PHILOSOPHICAL JOURNAL was at once assumed on Mr. Jones's decease by his son-in-law and former business manager, Colonel Bundy, and as this gentleman still continues his great and onerous work, and no single individual in the ranks has ever made a deeper and more healthful mark upon the reputation of the spiritual movement, both as a man and an editor, it seems in order at this point to give an outline of the special place in the work of journalistic propagandism which Colonel Bundy's paper occupies.

The author then quotes from the JOURNAL to show its platform and principles, and then says:

During the author's far and wide wanderings round the world as a spiritual propagandist, no charge has been more universally preferred against the cause of Spiritualism than that of being allied to the odious doctrines of "Free love."

We have already made our readers aware of the utter falsity of this charge and the concatenation of circumstances which gave the antagonists of Spiritualism an opportunity which they eagerly embraced—of shouldering the daring licentiousness of the few, upon the entire rank and file of the Spiritualists.

In foreign lands, however, and especially when lacking those literary references which would enable her to furnish abundant counter-statements, the author's denials of this abhorrent stain would have found but slight chance of acceptance, had she not been nobly sustained by the uncompromising denunciations of "Free love" and all its propagandists, which filled the columns of the RELIGIO-PHILOSOPHICAL JOURNAL during the entire period that its madness ruled the public mind.

The author is under a debt of deep gratitude to Colonel Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest link of connection between the doctrines of true Spiritualism and "Free love."

In answer to this plea it has been abundantly shown that the JOURNAL has ever been the champion of true reforms. Its special aim has been to draw the impassable line of demarcation between liberty and license, moral law and immoral lawlessness, true love and true licentiousness.

Another specialty of the RELIGIO-PHILOSOPHICAL JOURNAL has been its editor's fearless exposure of the frauds practiced in the name of Spiritualism and the resolute protection which he has extended not only to genuine Mediums, but also to earnest investigators by his unflinching denunciation of sham manifestations, and attempts to simulate genuine spirit mediumship.

From a large number of press comments which Colonel Bundy's unflinching denunciations of fraud and counterfeit Spiritualism has called forth, both from friends and foes, the following is selected as a fair representative example:

"The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, as its name implies, is a weekly publication, exclusively devoted to religion and philosophy, and is recognized among its many readers as the boldest, as well as the most sincere and able, JOURNAL published in the West, and has for its motto—'Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.'"

"While the JOURNAL is published mainly in the interest of spiritual philosophy, it shows no quarter to mediums who will not submit to the most scrutinizing tests of their genuineness. It will not tolerate humbugs, or recommend any travelling mediums, who do not court, and submit to, absolute test conditions, in their exhibitions of mediumship. This rigid scrutiny over the subject of Spiritualism has raised up to the JOURNAL some enemies of the gullible kind, but at the same time it has done more to call attention to, and establish the truth of the phenomena than all the other journals together. It is a good and ably edited paper, bold and outspoken on all subjects, but treating mainly upon philosophy, science, and religion, so far as religion can be reduced to philosophy and science."

"It has been a welcome weekly visitor to our desk for several years past, and we propose to so continue it at whatever cost."—Democrat News, Xenia, Ohio.

A. Y. Gordon, of Canal Dover, Ohio, writes to us as follows: "The Spiritualists of Dover want a good materializing medium to visit this place; must come recommended by yourself or some other Spiritualist that is well known."

We are glad to hear that Mrs. Maria M. King is convalescent. We hope she may soon be restored to good health.

Huntsville (Ala.) Industrial School.

In 1876, Samuel R. Lowery established an Industrial School for colored children at Huntsville, Ala. Its Superintendent, Mrs. A. A. Lowery, says: "It is our purpose to add important features to our Industrial Department the coming year. Upon securing sufficient means to raise one thousand pounds of silk, we shall introduce a Jacquard loom to weave ribbons, neckties, handkerchiefs, etc., that our pupils may receive the benefit of artful skill in a useful occupation."

GENERAL NOTES.

Dr. F. L. Willis has been speaking in Providence, R. I.

Dr. Slade is at Huntsville, Ala., and will soon go to Jacksonville, Florida.

A Baptist clergyman of Detroit, named Grenell, is of the opinion that the end of the world is very near at hand.

Mrs. S. B. Perry gave a tea party in honor of Mrs. J. T. Lillie, on Thursday evening last. Those present had a most enjoyable evening.

The Christmas number of the San Jose Mercury is finely illustrated, reflecting great credit on its enterprising publishers.

Light for Thinkers comes out with a new head, and is otherwise improved. We are glad to see this evidence of prosperity.

Mrs. Laura Whipple of Clarion, Iowa, has been entirely cured by magnetic treatments after having suffered for years and been treated without success by the "regular" physicians.

Geo. H. Mellish of New York City, writes: "The American Spiritualists' Alliance have established a Reading Room, to be open daily from 10 A. M. to 10 P. M., for the benefit of the Association, at No. 137 West 35th Street, New York."

A well known authoress and contributor of both poems and prose to the Spiritualist press, in a private letter says: "Some people get out of a good deal of honest work they ought to do by imagining themselves inspired and consequently unimprovable."

Mrs. L. K. Joslyn of Providence, R. I., has passed to the higher life. A correspondent writes: "She was one of our most esteemed Spiritualists and will be greatly missed. The funeral was largely attended last Sunday, Rev. Mr. Hinckley of the Free Religious Society, officiating, assisted by Dr. F. L. Willis."

There are thirty-eight large volcanoes in Java, some of which are more than 10,000 feet high. It is a peculiarity of the volcanoes of that region that they seldom eject lava, but enormous masses of mud; "rivers of mud," as they have been called, flow from them.

G. B. Stebbins will attend the County Meeting of Spiritualists at Metamora, Mich., the 12th and 13th, and will speak in Detroit, Sundays, January 20th and 27th. He also has an engagement to lecture to a Unitarian Society at Mt. Pleasant, Mich., on "Asiatic Religions."

Holland, in the last three centuries, has recovered from the sea at least 90,000 acres. The Lake of Harlem became terra firma between 1840 and 1852, and the Zuyder Zee is in process of transformation into 500,000 valuable acres. Holland has now 1,479,000 oxen and cows, and her present output of cheese is estimated to be worth \$3,000,000.

Mr. and Mrs. J. T. Lillie paid us a brief visit last week en route from Minneapolis, Minn., to Alliance, Ohio, where they have an engagement. The Spiritualists of Alliance are to be congratulated upon securing the services of so able a speaker as Mrs. Lillie, and the effectiveness of her work is greatly augmented by the assistance of Mr. Lillie, whose genius for music and ability to forward the social element in societies, are always productive of the best results.

Wm. H. Holcombe in a late number of the New Church Independent, reviews "Oahspe." In one paragraph he says: "The author of any book who denies the birth of Christ from the Virgin Mary in what we call miraculous manner, is in spiritual darkness, has no true knowledge of the Lord, or of the uses of His incarnation, or of the glorification of the human nature, or the wonderful processes of individual regeneration." What a vast number there are, in his opinion, in spiritual darkness!

The Luther celebrations have brought to light curious statistics. The aggregate population of France, Belgium, Italy, Spain and Portugal amounts to 90,000,000. Of these only 680,000 are Protestants. In France the proportion is largest, the Protestant population amounting to 630,000. In Spain the Protestant population is 30,000; in Belgium, 15,000; in Italy, 14,000; while in Portugal the entire native Protestant population amounts only to 500. It is claimed that but for the decrees of Napoleon I., who endowed all religious bodies with a membership roll of 100,000, Protestantism would have been stronger in France. But that Protestantism has still some vitality in France is proved by the fact that some of her most prominent men belong to that side of the Christian Church. Gutzeit was a Protestant. The Ferrys are Protestants. Haussman is a Protestant. Woodington is a Protestant. Senators Wallon, Hebrard and Pressence are Protestants. One of MacMahon's Cabinets contained three Protestant Ministers.

Mr. T. J. Skidmore, of Fredonia, N. Y., President of the Cassadaga Lake Camp Meeting, writes: "Our camp (Cassadaga Lake) has improved considerably this fall; several new cottages have been erected and more will go up in the spring."

As a result of Mrs. Annie Stewart-Walling's playing fraud and getting detected at Battle Creek, her husband was fined \$20.00 and costs for running a show without a license. The religious dodge, which is usually assumed by the tricksters when they get into trouble, did not seem, somehow, to impress the jury.

Mr. George H. Brooks is lecturing for a Spiritualist Society in St. Louis. The meetings are held in Excelsior Hall, corner of Ninth Street and Franklin Avenue. The election of officers for the coming year resulted in the choice of A. C. Tuckett, President; Mrs. C. A. Steele, Vice-President; Mrs. G. H. Brooks, Secretary; J. H. Ray, Treasurer. Mr. Brooks reports a growing interest in the meetings.

An exchange says that a religious society has been discovered in Brooklyn which has kept the dead body of its leader for fourteen days in the expectation that life will be restored to it. One of the members said: "Brother Haynes is still with us. He is only dead for a punishment, and in a few days will return to life. You see, he never wanted to die, and made up his mind that he would not. God, to punish him, caused the death; but he will restore him to life to work more earnestly for his glory."

Mrs. Francis Wilkeson, of Rochester, has become possessed of a queer hallucination, which has induced her to sue for a separation from her husband. The ground she bases her complaint upon is the conviction that her husband will one day murder her. She gives as a reason for this belief that on two successive nights she dreamed that she would die by his hand. She admitted, however, that Mr. Wilkeson had always been kind to her, while the latter testified that he had never thought of harming her.

There was the old-time clarion ring in the voice of the patriarch, Wendell Phillips, at the Harriet Martineau meeting, when he said that in 1835, when she was invited to attend a secret meeting of the abolitionists in this city, and "the only hall in which they were allowed to hold that meeting—veil your faces, Christians!—was one owned by an infidel, though," continued Mr. Phillips, "the infidelity of that day is the Christianity of to-day!" It was the hall of Abner Kneeland, the originator of the Investigator, who was soon after imprisoned for blasphemy by reason of careless punctuation, which was the only place in Boston where a word for the enslaved black man could then be freely spoken.—The Index.

Unable to prevent the opening on Sunday of the Bartholdi Art Loan Exhibition, the "Law and Order" Society in New York, composed of ministers and church members, notified the managers that, if catalogues were sold, complaint would be made against them, and they would be prosecuted under the penal code. No catalogues were sold; but a large number were distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirty-five hundred attended the first Sunday, at the reduced admission price of twenty-five cents; and the papers state that not a catalogue, at the close of the day, was missing. What shall we say of an attempt to close an art gallery on Sunday against people like these?

D. R. Locke in Toledo Blade: It is a singular fact that we are indebted to Pompeii for the great industry of canning fruit. Years ago, when the excavations were just beginning, a party of Cincinnatians found, in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into the jars in a heated state, an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year canning fruit was introduced into the United States—the process being identical with that in vogue in Pompeii twenty centuries ago. The old ladies in America who can tomatoes and peaches do not realize that they are indebted for this art to a people who were literally ashes but a few years after Christ. There is nothing new under the sun. Canned tomatoes and loaded dice—the people of Pompeii had both.

The Rev. Dr. Wise, President of the Hebrew Union College, lectured lately in Cincinnati, Ohio, on intermarriages between Jews and Gentiles. He took the ground that such marriages are not forbidden by the Mosaic law. The prohibition pronounced by Moses was not one of race, or color, or other corporeal accident. It was purely spiritual. The purpose of his command was to keep aloof the chosen people from the heathen, "for they will turn away thy sons from following Me, that they may serve other gods," said Dr. Wise, "although they consider one another heathens, or even something worse than that—Protestants denounce Catholics as pagans and Catholics look upon Protestants and Greek Catholics in no better light; nay, though Protestant sects look upon one another as erring sheep, and the Unitarians call all of them heathens—Jewish authorities deny that unkind assertion." Although holding that by the law of Moses the intermarriage of Jews and Christians is not prohibited, Dr. Wise does not counsel such unions.

It has been calculated, says M. de Lavallay, the French economist, that the amount spent by daily laborers in intoxicating liquors would suffice in a very few years to buy up all the factories in England.

The Press Club of Chicago.

It Celebrates the Fourth Year of its Existence by a Banquet.

On last Saturday evening the members of the Press Club gave their fourth banquet. Owing to the severity of the weather, and short notice only about sixty members with their ladies were present.

No eloquent thought and no flowery word—That the most of you, listening enraptured, have heard—Could allure me from vultures so temptingly spread.

And of course you'll agree—since our wives are all here To brighten the scene and partake of our cheer—That the best of all angels kind Heaven has sent.

When the editor comes from his office at night At a very late hour, in a dubious plight The impression he carries and the story he told That an editor's wife can be always cajoled.

All such fables are cruel, and men are unkind To libel a sex of such generous mind—A sex who economize all through the year That we may afford to exhibit them here.

But, all jesting aside—since I dimly surmise That the ladies regard me with sinister eyes—Who more than the wife of our bosom deserves The sweet vengeance of her beauty preserves.

And some of us, glancing back over the years, Can call up sweet visions all hallowed by tears—A dress, or a toy, or a hood that is torn—Or a quaint little shoe that a baby has worn.

You may drink to your trade and your creatures of fame— I raise not my glass till I hear her sweet name: 'Tis to her who alone uncomplainingly bears The all of her sorrows and most of our cares.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL could appreciate both the wit and pathos of Mr. Field, and he republishes the poem for the benefit of other hard working and economical editors with model wives, whose papers may be on his exchange list.

The other toasts were: "The Old-Timers of '56," response by A. L. Shuman; "Bohemianism," Franc B. Wilkie; "Our Esteemed Contemporary," Melville E. Stone; "Hard-working Journalists," William H. Busby; "Don't," John Frazer; "Other Ladies," E. J. McPhelin.

Letters of regret were read from John G. Whittier, O. W. Holmes, C. A. Snowden, E. C. Stedman, and others. From 9 until 12 o'clock there was dancing, Hand's orchestra furnished the music.

Tiffany's Reply to Jackson.

DEAR BRO. JACKSON:—Your several open letters addressed to myself, have led me to inquire whether you intend to hold me responsible for any definition of Christianity other than my own. I had supposed I had the right common to all men, to study and interpret the teachings of Jesus, and to declare my faith in the same, and the reasons upon which that faith became mine.

But I think you err when you hold the system itself responsible for the divers theological systems which the many sects in Christendom have set up and published as their interpretation of the Christian system. You will certainly perceive that every system claiming to be Christian, must be maintained, if at all, upon its agreement with those principles and truths which Jesus declared to be fundamental.

In his sermon on the Mount, Jesus is represented as teaching all that he deemed to be essential to be observed and actualized in character, to fit one for the heavenly kingdom; and in that sermon, I find not one word about those dogmas, which you say I am bound to recognize as constituting a part of his system.

I do not find but one statement of Jesus in that sermon to which you take exception, and that is this, "Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Here Jesus stated a fact, which is or may be known to every one; and which our every day's ob-

servation and experience demonstrates to be true. Jesus had, on several occasions, alluded to the two classes of impulse to which the individual human was subject, and he called the one the good tree, producing good fruit, and he denominated the other the corrupt tree bringing forth corrupt fruit.

Jesus, evidently to my mind, contemplated the spiritual completeness of the human soul in its several attributes, as consisting in the attainment of a condition of spiritual oneness of life and character with the Father Spirit; which necessarily required the individual to become perfect in the spirit of each and all the moral virtues. And he required his disciples to invest their all in their effort to attain to this spiritual status, which he deemed to be the true life of the spirit.

Chicago, Jan. 2, 1884.

The Lourdes Water.

The Spectator (November 24th ult.) has a very fair review of the Lourdes cures, of which an account has been recently published by M. Henri Lasserre. This gentleman had been recommended to try the Lourdes water by M. de Freymet, a Protestant, and since then Prime Minister of France. In September, 1862, M. Lasserre had so far lost his eyesight (from hypertrophy of the optic nerve) that he could not read three or four lines of the largest print without an excessive fatigue in the upper part of the eyes, which rendered it quite impossible for him to continue.

Business Notices.

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.

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.

Passed to Spirit-Life.

Christmas day, at one o'clock, Dr. Franklin French, of Hillsdale, Mich., passed away after three hours illness, aged seventy years.

The Hillsdale Leader spoke of him as "one of the oldest and most prominent citizens, favorably and widely known, who leaves many friends and a place not easily filled."

Another worker in our cause has been called upon higher. Capt. Matt. Clary passed away Sunday evening, December 30th, at 8:30.

He was Vice President of the First Spiritual Society of Kansas City, and an earnest worker. His transition has left a gap in our ranks that will be hard to fill. He was buried Wednesday, January 2nd, 1884. The Spiritual Society held services at his house, Dr. E. G. Granville, President of the Society, delivered the funeral address, after which the Old Ladies and Knights of Pythias took charge of the remains and performed their services at the grave.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th, at 11 A. M. and 7:30 P. M., at the Hall, corner of Bedford Avenue, J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 2 and 7:30 P. M. The Spiritual Society held services at his house, Dr. E. G. Granville, President of the Society, delivered the funeral address, after which the Old Ladies and Knights of Pythias took charge of the remains and performed their services at the grave.

Church Social every second and fourth Wednesday, in each month, at 8 P. M. Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Cook, President.

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. B. Nichols, President. A. H. DALLEY, President. Brooklyn, Sept. 24, 1883. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonical Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 69th Street. MRS. S. A. MOOREHEAD, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday 8 P. M., in Lector's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby Secretary.

THE PHILOSOPHY OF DEATH.

By EUGENE CRAWFORD, M. D.



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

AGENTS: Our new war book, DEEDS OF DARING, etc., by fine art-draw, by outsetting all other books. Illustrated cheaply and terms free.

Good Pay for Agents, \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois.

MILL OWNERS SEND FOR PAMPHLET. TURBINE WATER WHEELS. MANUFACTURED AT MOUNT HOLLY N.J.



Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetables and Flower Seeds, Plants, etc. Invaluable to all.

ABRAHAM LINCOLN.

HISTORICAL ROMANCE. By RUFUS BRANFORD.

Author of "The History of the North West"

This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American life; as last to become the Type of American Freedom. The story is well told with a wealth of philosophy blended with graphic description. 8vo, cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Home Amusements.

THE LAWS OF ATHLETICS. How to preserve and improve Health, Strength and Beauty; and to correct personal defects caused by want of physical exercise. How to train for walking, running, rowing, &c., with the systems and opinions of the champion athletes of the world.

ATHLETIC SPORTS FOR BOYS. A repository of graceful recreations for youth. Containing complete instructions in Gymnastic and limb exercise, skating, swimming, rowing, sailing, riding, driving, angling, fencing and broadsword exercise. The whole illustrated with 104 fine woodcuts and diagrams in 16mo. bound in boards. Postpaid.....75c.

THE SCIENCE OF SELF-DEFENSE. A treatise on sparring and wrestling. Including complete instructions in training and physical development, also, several remarks upon a course prescribed, for the reduction of corpulence. By Edmund E. Price. Illustrated with explanatory engravings. 16mo, bound in boards. Postpaid.....75c.

BOXING MADE EASY; OR, THE COMPLETE MANUAL OF SELF-DEFENSE. Clearly explained and illustrated. 12mo. Postpaid.....15c.

PARLOR THEATRICALS; OR WINTER EVENINGS ENTERTAINMENT. A collection of dramatic amusements and comic plays. Illustrated with cuts and diagrams. Large 16mo, paper cover. Postpaid.....30c.

FROST'S BOOK OF TABLEAU, AND SHADOW PANTOMIMES. Containing a choice collection of tableaux of living pictures, with directions for arranging the stage, containing the characters and forming appropriate groups. By Miss S. Annie Frost. To which is added a number of Shadow Acts and Pantomimes, with complete stage instructions. 180 pages, 16mo, paper cover. Postpaid.....50c.

FROST'S PARLOR ACTING CHARADES. Intended solely for performance in the drawing room, and requiring no expensive scenery or properties to render them effective. By S. A. Frost. These excellent and original charades are arranged as short comedies and farces, full of brilliant repartee and amusing situations. They are selected from "The Parlor Stage" by the same author. 16mo. Illustrated paper cover. Postpaid.....50c.

BURLESQUE AND MUSICAL ACTING CHARADES. By Edmund C. Nugent. Containing twelve charades, all in different styles, two of which are easy and effective comic parlor operas, with music and piano-forte accompaniments. These plays require no scenery, and the dialogue is short, witty, and easy to learn. To each charade will be found an introductory note, containing hints for its performance. 16mo, paper cover. Postpaid.....50c.

Any of the Above Sent Postpaid on Receipt of Price.

CHICAGO BOOK CO.,

88 Randolph St., Chicago.

TOBACCO AND ITS EFFECTS.

A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

By HENRY GIBSON, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal.

This is a very thorough, scientific and comprehensive digest of the laws of life, and the therapeutic action of Tobacco upon the human system, and should be read by every body.

Price, 30 Cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Sent Free. FOWLER & WELLS will send a Book, Number of their Parthenological Journal and Science of Health with Premium List and Catalogue of Books on Hygiene, Physiology, Health, Mesmerism, etc., Free. Address on postal E. & W. 123 Broadway, N. Y.

THE WESTERN HORTICULTURIST, DEVOTED TO FRUIT, FLOWERS & VEGETABLES. Sample Free. J. H. Peabody, Alton, Ill.

The FLORAL World A superb illustrated \$1.00 monthly free a year to all that enclose this ad. to us now with 12c for postage. FLORAL WORLD, HIGHLAND PARK ILL.

UTOPIA; OR, THE HISTORY OF AN EXTINGUISHED PLANET. By Alfred Denton Cridge. Price 25 cents, pamphlet form.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

JUST ISSUED. PROF. TICE'S WEATHER FORECASTS AND American Almanac for 1884.

This Almanac gives the condition of the weather for every day in the year, with explanations of the causes governing it and its changes. Price 20 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

DESCRIPTIVE ARTICLES OF THE GOLDEN NORTHWEST, THE GREAT WHEAT AND STOCK GROWING SECTION OF THE WESTERN WORLD, ARE PUBLISHED WEEKLY IN THE MINNESOTA FARMER.

(Box 412) MINNEAPOLIS, Minn. Subscription price, \$1.00 per year. Send in your name. Agents wanted.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. BY ANDREW JACOBSON DAVID.

Price, in paper, 50 cents; in cloth, 75 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

AGENTS \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

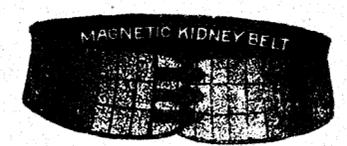
Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK

Are making \$100 PER MONTH SELLING MANNING'S STOCK-BOOK



Magnetism will cure disease, renew all the vital forces quicker than all other remedies known to man. The reason this powerful life-force works so effectively is because it is a part of man. We are dependent upon this magnetic law of POLARITY for auxiliary attraction. The blood of the body is a MAGNET. When the iron in the blood loses its magnetism, the law of polarity is unbalanced and we are sick. This subject is fully considered and scientifically explained in our new 64-page book, entitled A PLAIN ROAD TO HEALTH. We send this book free upon application. Our Magnetic Foot Batteries warm the feet, prevent colds, fortify and protect the whole body from disturbing influences and meteorological changes, and the atmosphere around them. If you prize health and value life, you cannot afford to pass these statements without INVESTIGATING. Send One Dollar in stamps or currency, and secure a pair of these Foot Batteries.

Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL, CHICAGO, ILL.

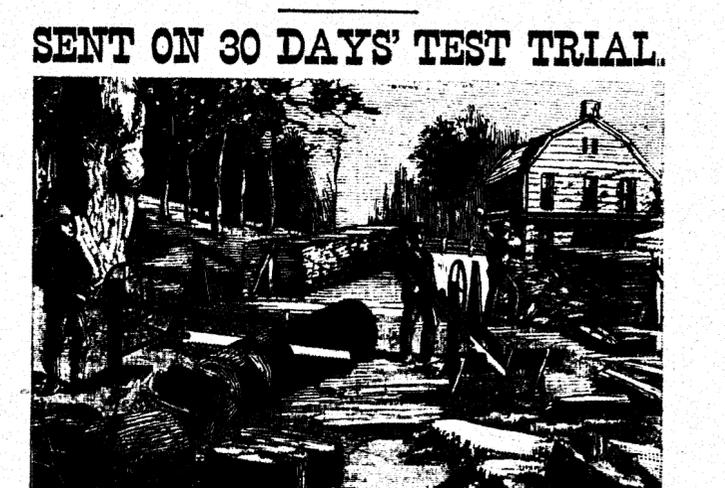


Splendid Present EASILY OBTAINED.

One of the famous stem-winder WATERBUURY WATCHES presented to every one who sends us a club of only eight subscribers to the RACINE MANUFACTURING CO. for one year. Sample copies mailed free to any address. RACINE MANUFACTURING CO., RACINE, WIS.

THE FAMOUS EASY-RUNNING Monarch Lightning Sawing Machine

IT BEATS THE WORLD FOR SAWING LOGS OR FAMILY STOVE WOOD. SENT ON 30 DAYS' TEST TRIAL.



The boy in the picture on the left is sawing up logs into 20-inch lengths, to be split into stove wood for family use. This is much the best and CHEAPEST way to get out your firewood, because the 20-inch blocks are VERY EASILY split up, a good deal easier and quicker than the old-fashioned way of cutting the logs into 4-foot lengths, splitting it into cordwood, and from that sawing it up with a buck saw into stove wood. We sell a large number of machines to farmers and others for just this purpose. A great many persons who had formerly burned coal have stopped that useless expense since getting our Machine. Most families have one or two boys, 16 years of age and up, who can employ their spare time in sawing up wood just as well as not. The

MONARCH LIGHTNING SAWING MACHINE

will save your paying money and board to one hired man and perhaps two men. The boy at the right in the picture is sawing up cordwood in a buck frame. You can very easily use our machine in this way if you have cordwood on hand that you wish to saw up into suitable lengths for firewood.

A boy sixteen years old can work the machine all day and not feel any more tired than he would taking hay. The machine runs very easily, so easily, in fact, that after giving the crank half a dozen turns, the operator may let go and the machine will run itself for three or four revolutions. Farmers owning standing timber cannot fail to see the many advantages of this great labor-saving and money-saving machine. If you prefer, you can easily go directly into the woods and easily saw the logs into 20-inch lengths for your family use, or you can saw them into 4-foot lengths, to be split into cordwood, when it can be readily hauled off to the village market. Many farmers are making a good deal of money with this Machine in employing the dull months of the year in selling cordwood.

It makes a great difference in labor and money both in using our machine, because you get away from the hired man, and you get away from the hired man with a second man. It takes two men to run the old-fashioned cross-cut saw, and it makes two backs ache every day they use it. Not so with our saw. We offer \$1,000 for a sawing machine that is EASIER OPERATED and FASTER RUNNING than ours. Every farmer should own our machine. It will pay for itself in one season. Easily operated by a sixteen-year-old boy.

N. B.—We are selling SIX TIMES as many Machines as any other firm, simply because our Machine gives perfect satisfaction. Our factory is running day and night to fill orders. Send in your order at once. THE BEST is the CHEAPEST. Our agent sold four machines in one day. Another sold twenty-eight in his township. Another agent cleared \$100 in one week. BE SURE AND MENTION THIS PAPER.

WE WISH A LIVE, WIDE-AWAKE AGENT IN EVERY COUNTY IN THE UNITED STATES AND CANADA. Write for Latest Illustrated Catalogue giving Special Terms and scores of Testimonials.

MONARCH MANUFACTURING CO.

163 E. RANDOLPH STREET, CHICAGO, ILL.



The Land of Nowhere.

Do you know where the Summer blooms all the year round; Where there never is rain on a picnic day; Where the thornless rose in its beauty grows, And little boys never are called from play? Oh hey! it is far away, In the wonderful Land of Nowhere.

A Proposition.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of November 25th, is an article entitled, "Proper Credentials," by S. Bigelow, to which I subscribe my hearty "Amen!"

A Premonition of His Fate.

A Youngstown, Ohio, dispatch says: William McBride, the brakeman crushed to death while coupling cars Wednesday night, although not a young man, had a young man, who would meet with a terrible accident resulting in death.

Praying in English. A much larger congregation than is customary assembled in the Synagogue of the British Roshah, in Rochester, N. Y., last week, and a few minutes after 7 o'clock, when the rabbi, Dr. Max Landsberg, entered, all were busily engaged in the reading of the prayer for the Jewish service, printed in English, which had for the first time made their appearance in the conduct of the service.

The Church Fair. The progressive church fair has reached Connecticut. Not to be outdone by the Canadian church which had a ball-of-buff-stuffing row at its fair, the Trinity Lutheran Church at New Haven allowed lager beer to be sold at its fair, and had several lotteries and walking besides.

War-Like. A correspondent of the London Telegraph who has visited the great arsenal at Canton, now entirely under the control of Chinamen, declares that it is turning out breech-loading rifles, artillery, and machine guns of the best patterns and of exquisite quality and finish.

More Than Six Score. A case of extraordinary longevity is reported by Russian papers from a Bessarabia province, where Savtchuk, a man of above 130 years, enjoys perfect health and strength, but his white hair has a greenish tint.

34 years a victim of Catarrh. I have tried many remedies. One bottle of Ely's Cream Balm gave me more real benefit than all the rest. It is a safe and valuable medicine.

The New York Tribune says that what Monsignor Capel and his school argue for, is neither more nor less than the subjection of the private judgment of the masses to the private judgment of a little coterie which arrogates to itself imaginary authority and power.

The Threat. "Brown's Bronchial Troches" act directly on the organs of the voice. They have an extraordinary effect in all disorders of the throat.

Col. H. Waters, U. S. Dist. Att'y., Kansas City, said: "Samaritan Nerveine cured my niece of spasms." Druggists in all States keep it.

An exchange asks, "Does insurance pay?" Certainly—the companies.

As a remedy for coughs and colds, Ayer's Cherry Pectoral has never been equalled. Its name is a household word throughout the world.

The fatter the woman the smaller the parasol.

Worth Thinking Of.

What Ayer's Cherry Pectoral does.

It prevents the growth, to serious illness, of a dangerous class of diseases that begin as mere trifling ailments, and are soon afterwards protracted and fatal.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane. It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.

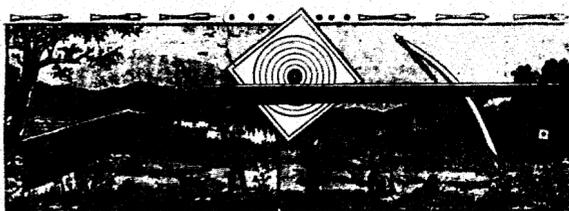
Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicine for the cure of colds, bronchitis, and pulmonary affections where all others had failed. It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., [Analytical Chemists] Lowell, Mass. Sold by all Druggists: Price \$1, six bottles for \$5.

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Bullets straight as a rifle. Loads from muzzle. Entire length, 30 inches. The game. Has no recoil. Will carry 600 feet. Thousands of them in use and never fail to give satisfaction.

PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

REMARKABLE SPIRITUAL VISITATION.

MR. HEAPHY'S GHOST.

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 pamphlet are so well authenticated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM

Means of avoiding inconveniences and dangers, showing how to develop the magnetic faculty and perfect oneself in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

THE BIOGRAPHY OF SATAN;

Or, A Historical Exposition of the Devil and His Flery Dominions. Disclosing the Oriental origin of the belief in A DEVIL, AND Future Endless Punishment. ALSO, The Pagan Origin of the Scripture, terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chain of Darkness," "Tasting out Devils," "Everlasting Punishment," "The Worm that never Die," etc., etc., all explained.

SPIRITUAL HARMONIES.

Containing nearly 100 Popular Hymns and Songs with the BELIEF OF SPIRITUALISTS. And readings appropriate for Funeral Occasions. By DR. J. M. PEEBLES.

WORLDS WITHIN WORLDS.

THE SUN AND STARS INHABITED. BY WM. BAKER FARNESTOCK, M. D. The reader is at once convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception met with fierce opposition from the bigoted and narrow-minded, and such enemies that one could not read and conceive the possibility of that which has not been known before.

THE BIOGRAPHY OF SATAN;

Or, A Historical Exposition of the Devil and His Flery Dominions. Disclosing the Oriental origin of the belief in A DEVIL, AND Future Endless Punishment. ALSO, The Pagan Origin of the Scripture, terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chain of Darkness," "Tasting out Devils," "Everlasting Punishment," "The Worm that never Die," etc., etc., all explained.

A VALUABLE BOOK.

A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt. This is considered a valuable work. Paper, pamphlet form 25 cents.

DR. SOMERS'

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

These baths are of great luxury and most potent curative agent. Nearly all forms of Disease, Rapidly Disappear Under their influence when properly administered.

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

A MAN

WHO IS UNACCURATE WITH THE GEOGRAPHY OF THIS COUNTRY WILL NOT BE EXAMINING THIS MAP.



CHICAGO, ROCK ISLAND & PACIFIC RY. By the central position of its line, connects the East and the West by the shortest route, and carries passengers, freight, and mail, between Chicago and Kansas City, Council Bluffs, Omaha, St. Paul, Minneapolis, and St. Paul.

GREAT ROCK ISLAND ROUTE. A New and Improved Line, via St. Louis and Kansas City, recently opened between Chicago, St. Louis, and Kansas City, via St. Louis and Kansas City, via St. Louis and Kansas City.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticket Office 533 Clark Street, Sherman House.

Table with columns for Leave, Destination, and Arrive. Includes routes to Davenport and Peoria, Kansas City, St. Paul, and Minneapolis.

JESUS AND THE PROPHETS

AGAINST PAUL. BY ALSHAM. Their teachings are placed side by side in this pamphlet, and will be found interesting. Price 10 Cents per Copy.

FREE GIFT! A copy of my Medical Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed, and illustrated 144 pages, 12mo. 1878. It has been the means of saving many valuable lives.

NO CURE! NO PAY! DR. KEAN,

173 South Clark St., Chicago, may be consulted by mail, free of charge, on all chronic or nervous diseases. DR. J. KEAN is the only physician in the city who warrants cure or no cure. Fees: Consultation, 50 cents; 500 pages, 144 pages, fully bound; prescriptions for all diseases. Price \$1, postpaid.

PROSPECTUS

DREAM INVESTIGATOR

Oneirocritica. The frequent dream experiences of nearly all persons, and the wide-spread conviction of prophetic truth in a certain class of dreams have suggested the desirability of an organ through which those who feel an interest in the subject may have an opportunity to compare their views with those of more or less illustrious dreamers.

JAMES MONROE,

P. O. Box 647. Peoria, Ill.

NEWSPAPERS AND MAGAZINES.

Table listing various newspapers and magazines with their respective owners and prices.

GELA MODEL PRESS.

Improved. The Gela Model Press is a complete and perfect machine for the production of all kinds of printed matter.

PARTURITION WITHOUT PAIN.

A Code of Directions for Escaping from the Primal Curse. Edited by M. L. Lohrman, M. D., Editor of the " Herald of Health," with an Appendix on the Care of Children, by Dr. S. L. Lohrman, Dean of the New York Medical College for Women, etc.

The difficulty has been to find what to say, but to decide what to say. It is believed that a method of escape has been described, a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs.

Price, postage paid, \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

App's Calculator & Diary.

App's Calculator and Diary, a complete and perfect machine for the production of all kinds of printed matter. It is a valuable and useful work, and is highly recommended by all who are interested in the subject.

MENTAL DISORDERS;

Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME.

With full directions for their TREATMENT AND CURE. By ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author sets forth the origin and philosophy of Mania, Insanity and Crime, and also the best methods for their treatment and cure.

Price, cloth, \$1.50; postage, 12 cents. Paper, \$1; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

POEMS FROM THE INNER LIFE

By MISS MARIAN COHEN.

The elaboration of numerous editions of these beautiful poems shows how well they are appreciated by the public. The publishers are confident that these poems will continue to be read and loved by all who are interested in the subject.

Price, cloth, \$2.00; postage, 12 cents. Paper, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IMMORTALITY,

AND OUR EMPLOYMENTS HEREAFTER.

By J. M. PEEBLES, M. D.

This large volume of 200 pages, 8vo., which is a philosophical treatise, is a most interesting and valuable work, and is highly recommended by all who are interested in the subject.

Price, cloth, \$2.00; postage, 12 cents. Paper, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MORAL EDUCATION:

ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D.

Author of "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Psychology and Institutes of Medicine in four Medical Colleges. Successor to the Chair of Moral Philosophy in 1847, and of the Chair of Psychology and Anthropology in 1851.

Governments, Churches, and Colleges for many thousands years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "Four more than a third of a century the doctrine illustrated in this volume has been cherished by the author, when there were few to sympathize with him. Today there are thousands by whom many of these ideas are enthusiastically approved, and the educational system of the English-speaking race, and the educational system of the United States, are being reformed by the principles which are set forth in this volume."

Price, cloth, \$1.50; postage, 10 cents. Paper, \$1; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

CONTENTS.

Table of contents listing various sections and their page numbers, including I. The Essential Elements of a Liberal Education, II. Moral Education, III. Evolution of Genius, IV. Ethical Culture, V. Ethical Principles and Training, VI. Relation of Ethical to Religious Education, VII. Relation of Ethical to Intellectual Education, VIII. Relation of Ethical to Practical Education, IX. Moral and Education of Woman, X. Moral Education and Peace, XI. Ethical Education Crisis, XII. Ventilation and Health, XIII. The Psychological University, XIV. The Management of Children—by Mrs. Elizabeth Thompson, XV. Moral Education and Peace, XVI. Ethical Education Crisis, XVII. Ventilation and Health, XVIII. The Psychological University, XIX. The Management of Children—by Mrs. Elizabeth Thompson, XX. Moral Education and Peace, XXI. Ethical Education Crisis, XXII. Ventilation and Health, XXIII. The Psychological University, XXIV. The Management of Children—by Mrs. Elizabeth Thompson.

