

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

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Beaders 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

FIRST PAGE .- 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. Miscel lancous Advertisements.

THIRD PAGE .-- Woman and the Household. Book Reviews. Books Received. Magazines for January not Before Men tioned. Miscellaneous Advertisements

FOURTH PAGE .-- Special Notices. Notice to Subscribers Who's Afraid? N. S. Offs Joins the Majority. Alaskan Mummies. Nineteenth Century Miracles. Huntaville (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. Miscellancous Advertisements

SIXTH PAGE.-The Little Brown Bird. Prayer. Heredity. Spiritual Outlook in Philadelphia. Earnest Words from Beyond the River. Griticism and Compliment. Buddha Attacked aud 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 Premonition of His Fate. Miscellaneous Advertisements RIGHTH PAGE.-Tests of Spirit Presence. The Napoleon Myth in the Year 8000. Herbert Spencer. Another Slate Writing Medium in California. Miscellaneous Advertisements.

For the Religio Philosophical Journal. **Religious Retrospect and Prospect.** 

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 relig-

ion, as it has been taught for nearly two thousand years, will be left? Mr. Spencer argues that evolution in re-ligious 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 im-possible 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 infi-nite, omniscient and omnipotent being. His argument on this point requires close think-ing 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 execept as they pertain to ourselves. And it is clear-ly shown that no definition of consciousness, will or intelligence, as possessed by human beings, can be logically applicable to the at-tributes of an infinite being. In conclusion, the whole drift of Mr. Spen-

cer'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 panthe-istic 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 rea contrary that "the beliefs to which analytic science leads are such as do not destroy the object-matter of religion, but simply transfigures 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 de-creased 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 enig-me which he knows ear not be solved. Forema which he knows can not be solved. Espe cially 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 inappli-cable to the ultimate reality, transcending human thought, and when, though suspect-ing that explanation is a word without meaning when applied to the ultimate real-ity he year fools compalied 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 Infi-nite and Eternal Energy, from which all things proceed." I am aware that this brief sketch gives but 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. Washington, D. C. J. J. C.

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 neces-sary information of their places, etc., so that I may arrange my plan of work so as to save time, travel and expense?

SAMUEL WATSON. Memphis, Tenn.

#### For the Religio-Philosophical Journals 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 spleudid Messianic visions of Isalah. 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 so-

ancient seers. The new forces of modern so-ciety have put out the light of experience. The ablest statesmen and the foremost preachers confees themselves helpless before the great evils of society. They can offer no sure remedies. At best, they only hope to pal-liate the evils. They cry out for a great lead-er to guide them out of the darkness and con-fusion

appiness. 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 civiliza-tions. 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 pow-er 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 di-ameters. The brain and mind have become the ruling elements.



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 struc-ture 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 com-bined later in place of compatibility. bined lattor in place of competition. It will establish natural laws of government in place 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 con-duct 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

#### No. 20

For the Religio Philosophical Journal, Random Notes.

#### BY HUDSON TUTTLE.

It is somewhat strange that Spiritualists 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 Spir-itualist for thirty years, and a medium of re-markable power, the Congregational minis-ter 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 husne was "informed that the departed was an upright citizen, a kind father, a loving hus-band. 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 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 uncouth, who had been in early life a Universalist, but for later years had been what is characteristically styled a "Nothingarian," the Methodist preacher seiz-ed the opportunity to hold him up as a warn-ing before the world. He begon by reading ing before the world. He began by reading a hymn for congregational singing:

"Behold the aged sliner goes, Laden with heavy sins and wees Down to the regions of the dead With heavy curges 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

#### 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 arti-cle in the *Popular Science Monthly* for Jan-uary, 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 senti-ments throughout the future." He shows that among savage races the con-

ceptions 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 evi-dently considers the ancient Hebrews to have belonged] are deceived, make mistakes, re-pent 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 mili-tant phase of activity, the chief god is con-ceived as holding insubordination the great-est 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 indus-trialism, 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 may be supposed to minice to this the true of a 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 teach-ings. 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 transcreasion which they

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

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

Having been elected by the convention which met at Chattanooga in October, Presi-dent of the Southern Association of Spiritualists, I feel that it is due you and our glo-rious cause to do what I can to promote its interests while I occupy so responsible a po-sition, conferred on me without the least agency of mine. Having past the scriptural "three score and ten years." I should have de-clined 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, l am impressed to visit as many places in the Southern States as I can this spring and summer, for the purpose of lecturing and or-ganizing State and Local Associations, to be auxilliary 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. address you in order to see what places de sire 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-

spinal cord of h Vertel

But the mighty law of progress does not end its work in simply producing the domin-ant 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 fac-ulties. ulties.

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 superstitions, sensual and nomadic. They were supersti-tions, 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.

forms of truth should be tested by the methods of science.

The old Hebrew propnets have given the most complete description of that coming age. They declare with great emphasis that "its 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. Well 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 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 na-tion, as all the critical historians are now agreed. From this centre their branches reached backward and forward. But none of them sont their mighty shorts neward into 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 mark-ed 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 symboliz-ed 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.

significance to the departed;" in this cas they must have been, and would have justifi ed 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 antireligious tendencies and Christians inclined to pessimism," who think such a correct state-ment, 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 guarter communicants in all, or lions and a quarter communicants in all, or leaving out the Catholics, 10,500,000 Protest-ants. It then says, "three children and ad-herents 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 popula-tion of 6.822 000 and two house a tata Ohio. tion of 6,832,000, and we have a total Chris-tian population of 48,832,000, 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 en-couraging 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 communicant. communicants. The probabilities are that the 10,500,000 Protestant communicants is the 10,500,000 Protestant communicants is an exaggeration, sufficient to cover all "chil-dren 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 charlatap. One method to prove a proor charlatan. One method to prove a proposition false, is to show its absurdity when applied, and this is the exact method pur-sued 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 manly thinker, B. F. Underwood. After 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 heap heap for the bet

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 pro-testing against much that he accepted with fullest confidence in its truth, as he went in protesting against the authority and the cor-ruption of the Church of Rome."



#### For the Religio Philosophical Journal. The Natural Genesis \*--- An Important Work by Gerald Massey.

"Nothing but the application of the evolu-tionary method can rescue us from the tradi-tions 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 stand-point 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 Dar-win'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 volnmes' 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 Sci-once, July, 1883, in reviewing "The Natural Geneeus," remarks as follows: "We do not heeltate 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 evolution-ary domain, cannot hope even if in exact agreement with fact-to meet with ready and immediate acceptance from the world's anthropologists, psychologists, philologists, and archæologists. Its facts and their concomitant conclusions have to be carefully studied, systematically weighed, patiently contrasted with other varying or rival the-ories, 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 those 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 origines 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 cunciform 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 hupreceded the was evolved from the anthropoid apes in in-ner Africa; the Kamite or Hamitic race constitutes the fountain-head of humanity; Egypt (Kam), the oldest of civilizations, was the mouthpiece for the African origines 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-historie times and the Blacks of Australia are "extreme wings extended from the same African centre;" "Egypt is old enough to be the monthpiece 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 worldmother,-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 extrazodical 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 lan-guage arose in African onomatopœia (articulate imitation of natural sounds). Likewise he claims t : demonstrate that the true subect-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 Christolatry 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 charactor, the crucifixion and resurrection, of the Savior Son who was the Word of all Ages, were altogether allegorical." 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 sweeping 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 famillarity 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."

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 Egyptologers, and President of the Society of Biblical Archeology. 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 de-voted to one or more branches of this Typology. Religion arose from mythology, says Mr. Massey; mythology arose from typology; typology originated in gesture-signs. Prim-itive man, almost destitute of artificial language, was compelled to use gesture-signs as methods of communication. These gesturesigns 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 ges ture 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 typol-Typology may be defined as the science of symbols, types, signs. "The origines 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 con-scious 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 fetichtic or religious being their final phase." "To trace the natu-ral 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 tionary—is undoubtedly correct; but whether 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 mytholatry of the present; that it represents the ancient wisdom, the secrets of the mysteries, numer-ical, 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 satvr 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 inherit-ing 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 Theologists into problems and metaphysical mysteries which they have no basis for, and can only wrangle over en l'air, 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 fal-len 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 sys-tematic presentation of the origines of the multiform branches of the primitive Kamite typology, as manifest in ancient, medieval, and modern forms of thought, in ideas, creeds, dogmas, revelations, mythologies, cultes, etc. The first section outlines the natural genesis of the Kamite typology.postu-lates the basic principles of the investigation and analysis. Section two describes the nat-the Maori (or aboriginal New Zealand) lan-is claimed to show Egyptian origines, and lates 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 bifur-cation 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 re-lates 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 onomato-pœia 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 eat-ing, panting or puffing with the breath, sucking and spitting, etc. "These sounds were continued by the dawning consciousness now known as human, and repeated as signs of want and warning, desire and satisfaction, fear and anger, pain and pleasure, their cur-rent 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 ele-mentaries, the origin of the cult of darkness, the symbolic personalization of the principle of darkness and ill, primarily physical and inally 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 prehistoric 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 great mother, the two sisters, the twins, triads, 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 ypology of the deluge and the ark including the lost Atlantis which is claimed to have been celestial and not mundano-geological Section twelve treats of the natural genesis of time, and the typology of the Word or Logus 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 Chrisolatry, 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 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 therough study necessary to enable the cautious truth-seeker to form a positive states in the 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-astro nomical 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 affegory, as that Jesus is an equinoctial myth. However sound may be Mr. Massey's conclusions regarding the genesis and origines 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 sus picion 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 even lived on earth. There may be, and doubtless is, considerable truth in his basic propositions anent natural genesis and typologies; but, like many other discov-erers and theorizers, he has been tempted to stretch his theories too far. Egyptian typology may account for much, but not for every thing, Semitic and Aryan. The Kamites may have done much, but the Semites and Aryana have had some originality, and to them some credit is due for mythologic and philologic creations. I am convinced Mr. Massey wil receive no eulogium, in this or future gener-ations, from the untrammeled science of the world for his untenable hypotheses concern-ing Equinoctial Christolatry. 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 conclu-sion 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 let-ters. 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 delties are said to have been identified from

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

> For the Religio-Philosophical Journal. 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 stagna-tion and retrogression. True, brave, pro-gressive men and women will never ground arms and retire to the rear till all the enemies of truth and progression are vanquish-

ed, 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 "sys-tems of faith and worship," and in "un-known 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 Spiritworld, 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 with-drawn altogether, and it will fall into the same old channels of intolerance and persecution that have characterized all past sys

Mr. Geo. Lieberknecht thinks Spiritualism is "a system of faith and worship" already Having set up an "ideal God" and got relig-ion, he no longer has any use for the phe-nomena or the Spirit-world. He makes war on me even more fiercely than on my work, because I think atherwise. 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 Spiritualist on earth. Spiritualism has been cursed too much already by this same vin-dictive warfare between Spiritualists, so-called, and pretended "harmonial philoso-phers," 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

OURNAL of my folly.

JANUA 12, 1884.

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; humanity 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 sys-tem 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, Marveilousness 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, pre-cisely as it is with astonomers 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, imprisioned 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. CLEVENGER, Chicago, III., Says: "Horsford's Acid Phosphate should be made officinal. It is the most eligible form for the administration of phosphorons, and no physician need hesitate to order it on his prescription blanks,"

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\* The Natural Genesis: or Second Part of A Book of the Beginnings, containing an attempt to Recover and Beconstitute the Lost Origines of the Myths and Mys-teries. Types and Symbols, Religion and Language, with Egypt for the Mouthplece and Africa as the Birth-place. By G raid Massey. Two vols., imperial Svo. New York: Chas. Scribner's Sons. 1883, Price, \$12.00.

. OF OI LINE SHIDEFIOF dom and goodness of an opponent.

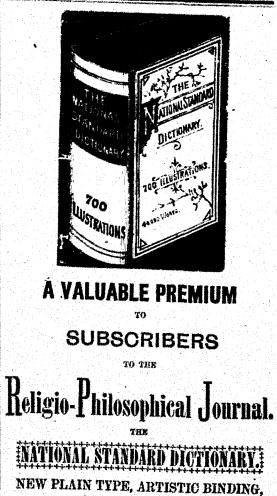
Let us be honest with ourselves as well as each other, "with charity for all and malice towards none." If we see we have made mistakes, or are in error, let us honestly own it. I have made one at least; possibly more, in this discussion. I said those who claim that Spiritualism is religion "are Judases." 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 organ-isms to feel and think as they do. Undoubtedly they believe veneration is of more value than the perceptive or reasoning faculties. Spirituality, benevolence and the reasoning faculties may safely be cultivated to the utmost limit, but Veneration, which is akin to Marvellousness, with Self-esteem, Destructiveness, Combativeness, etc., etc., are often-times dangerous, and should be repressed. Good phrenologists 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 nece sity, 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. Bene-volence 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 cer-tainly raise us one notch higher than the heathen who "bow down to images of wood and stone." If we have the faculty for form-ulating "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 "nut lies into the mouths of 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 wor-ship 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

connected with Kohl & Middleton dime museums, at the base-ball grounds, gave an exhibition of non-rang-throwing before quite a large number of gen-tlemen and a few ladies, present by invitation. Most people have a notion that the stories' told of the weapon are largely mythical, but after witness-ing 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.



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# JANUARY 12, 1884.

2 8 M 3

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Woman and the Household.

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

#### DISCIPLINE.

I cried aloud, and wrung my hands in wee . When Grief came to my door in mourning guise; 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 Grief's sisters, talking soft and low, Long, long I stood rebellious, with the door Closed on the grim ranks waiting there outside; We hear there increase and Lowed the face My heart beat liercely, and I paced the floor With sobs and moans. But when the daylight died With trembling hands I flung the portals wide— And lo! but Peace came in, to go no more. —Punny Driscoll.

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, crotchet workers, kid glove makers, shoe fitters, photograph colorers, fringe makers, feather workers, laundresses, milliners, base ball hands, candy packers, type writers, cash-iers, toy makers, umbrella makers, straw sewers, hair workers, china painters, pianoaction makers, nurses, housekeepers, corset makers, costumers, gold-leaf workers, seamstresses, lace workers, tailoresses, collar makers, necktie makers, paper bag makers, cig-arette rollers, bead workers, tobacco strippers, suspender makers, upholsterers, bookfolders, 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 mak-ers. 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 accu-rate census has ever been made of these working women, but one hundred thousand is likely to be below rather than above the acthal number of women bread-winners in this

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 con-dition 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 wo-man that one of her class and opportunity has ever risen above want to competency. 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 miud, 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 numerously 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 went, she should be fairly part 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, In-dians and fools, are liable to be imposed upon

eity. "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. Her innate ta-o'clock in the morning till six or eight at night, to require from her the same work re-quired of a man, and to pay her perhaps one-half the salary a man clerk is paid for simi-lar work. Is manifestly unfair. Naturally. lar 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. Girl-, when you marry don't begin that way. Be the equal of your hushands."

#### BOOK REVIEWS.

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

PIONEERS OF THE SPIRITUAL REFORMA-TION. Life Works of Dr. Justinus Kerner. Adapt-ed from the German. William Howitt and his Work for Spiritualism. Biographical Sketches. By Anna Mary Howitt Watts. London: The Psycho-logical Press Association, 38 Great Russell St., W. C.; and E. W. Allen, 4 Ave Maria Lane, E. C. Price

Mrs. Anna Mary Howitt Watts, the daughter of William Howitt, has given us 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 Ger-

man of the life and works of Dr. Justinus Kerner, who, it will be remembered, was the author of "The Two Somnambules," "The Secress of Prevorst," etc. etc., and of whom Aimé Reinhard said: "The pecul-iar work of blending the Revelations of Swedenborg and Mesmer, and bringing them combined with ad-ditional confi matory facts before the world, in a strangely novel and romantic form, was reserved for Justinus Kerner." The life of William Howitt and his work for Spiritualism are also given in this vol-ume. There was a strong resemblance in the lives of these two poets and philosophers. Both were ardent lovers of Nature an i worshipers of truth, and willing to follow wherever she led, and when once satisfied that they had found truth, they were always brave enough to champion her openly, avow their convictions and even to advanced age retained their enthusiasm for the true.

Kerner was a keen observer and is said to have dis-covered 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 de-lighted to experimentalize in his childish sports. He is said to have approached the great discovery 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 con-dition, a similar "middle state" must also exist for man after death. During a severe illness which last-ed 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 skin of the physicians, though his family attributed the cure to a Russian doctor who gave him an elixir. In 1823 Kerner published one of the most remark-able works ever published, namely "The Secrets of Prevorst," but want of space prevents us making ex-tracts, but sufficient to car the neurophysic or interval tracts, but suffice it to say the narratives are intense ly interesting. A long account is given of Mesm-r and his experiences. About half the book is devoted to William Howitt and his experiences of, and work

for, Spiritualism. "The first of Dr. Kerner's remarkable series of works connected with the inner life of man ap-peared 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 En-glish reader, never having been translated, and now scarce in Germany. It is a diary kept by Kerner with reference to two remarkable patients of his; the one the daughter of a vineyard grower at Weins burg, the other a young woman born at Stuttgardt and living in service at Weinsburg. Both patients exhibited, as stated in the memoir, marvellous phenomena, and, treated magetically by their physician, both were ultimately restored to perfect health.

"The History of the two Somnamhules" thus com-

"The prosperity, happiness, virtue of wo men 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

sensitive to whom the secrets of nature were revealed—as for instance the curative properties of herbs and trees, the properties of metals and minorals, etc.: also to her were presented beautiful visions of the world of spirits. Through the judicious treatment of Dr. Kerner, who availed himself wisely of the clear seeing of his patient, this interesting girl was restored within the space of three years to entire health. The history is well worth the labor of translation, since it is a store-house of facts relative to the employment of mesmerism as a curative agent. The author in speaking of William Howitt says:

"So various were his literary labors, so incessant his mental and physical activity, that I feel embar-rassed by the very richness of the material before ine. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, con-sequently, unpopular truth-my special object in writing this memorial--a championship and apostle-ship which, in the sight of an unsympathetic world, throw their shadow, rather than their light, upon his provious reputation and works.

#### MESMERISM.

His first acquaintance with the mesmeric phe-nomena was made at Heidelberg, through Dr. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spiritualist, Alfred R. Wallace. Dr. Hall had sent to him a news paper report of a lecture on mesmerism: and Mr Howitt had written to warn him to let the unpopu

lar subject alone. The narrative is thus continued: "The same day that I wrote this letter, there pre-sented himself in the evening a young American, who, having overworked himself in Harvard College, was now travelling in Europe for his health. en route for the East. I placed the newspaper in his hand, asking him what he thought of Hall's lecins hand, asking that what he thought of Hairs lec-ture. Having read it very deliberately, he said, to my great astonishment, that the whole was perfect-ly true, and that he himself possessed some mesmer-ical power. As several other friends were coming that evening to us, we requested him after tea to make a trial of his power. He consented. He first experimented upon a German gentleman, the tutor of our sons. Mr. Wheeler, the American, had not made many 'passes' over our German friend, before he cried, vehemently, 'Take me out of this! take me out of this! I am being frozen to death?' The operator stopped, and finding the young gentleman actually trembling with cold, we at once gave him some wine and roused up the fire in the stove. This, however, did not fully restore the young man to his usual temperature; nor, indeed, did he fully regain it throughout the evening. Notwithstanding this strange effect, a lady, a strong, healthy, high-spirited woman, a cousin of my wife, proposed to sit down next, and have 'passes' made over her. The effect produced was exactly the same, and it was as difficult to restore her natural warmth as it had been in the case of the young German. She cried out that she was perishing with cold, and it seemed impossible to conquer the chill from which she suffered. Our American friend expressed much astonishment, Such an experience was entirely new to him. It was evident, however, that the mesmeric force was a very powerful and formidable one. Mr. Wheeler took his leave of us that evening, saying that he started the next morning on his journey towards Syria. Within ten days after this we were shocked to learn that he had proceeded no farther than Darmstadt, a stage but of a few hours, where he had died of a rapid consumption. This threw a curious light over his mesmeric operations. Death was al-ready in him, and the deficiency of his life-power in his mesmeric passes was rapidly drawing away that of his patients.

"The cold they felt was really the cold of death, proceeding from the already well-nigh dead man." SPIRIT IDENTITY.

There are among other noteworthy recitals three excellent cases of Spirit Identity,+ to one only of which can we make partial reference. The medium was C. Foster, just arrived from America, and the sitting was held at Mr. Howlit's house at Highgate. Colonel Drayson was present, and received what he considered a conclusive proof of Spirit Identity.

"Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My o died of cancer

THE DREAM INVESTIGATOR AND ONEIROCRIT-ICA. (James Monroe, Peoria, Ills.) "Contents: Vol. 1, No. 1. Dreams: Address to a Jug of Rum: Dreaming; Inconsistent Opinions, Dream Experiences and Interpretations; Dreams Classified; Rules of Interpretations; A Mother's ter-rible bereavement foreshadowed; Two Strange Dreams; Dream Symbols defined and practically applied; To the Public.

3

THE MEDICAL TRIBUNE. (Robert A. Gunn, New York.) Contents: Magnetism and Agehaic Medicine: The treatment of obstinate Innu-trition; Treatment of Pneumonia; Strange case in Obstetrical Practice; Treatment of Typhoid Fever; Displacements of the Uterus; The use of Chlorotorm in Labor; On Prevention of Laceration of the Perineum; The Mirror.

BABYLAND. (D. Lothrop & Co., Boston). A monthly for the youngest readers with pretty illustrations and short stories. The Holiday number has an appropriate colored cover.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A weekly magazine for boys and girls with interesting stories by popular writers.

LADIES' FLORAL CABINET. (The Floral Cabinet Co., New York.) A monthly Home Companion for the Ladies.

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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, no 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 tifty 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, Jersev City and Hoboken. Where lodgings are hardest and cheapest you will find the large part of the great army quartered, striving almost honelessly 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 uptown store, leads us 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 -Br what is left after paying the inevitable ferriage 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

Jones of Binghampton, 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 Incomplets; -we might in the same sense speak of incomplete, imperfect menthose, namely, whose longing and struggling are not in proportion to their doing and performing.

to the lesson of Sunday, Jahuary 13, 1884. FILLMORE BROS., 185 Race St., Cincinnati, O.

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 lookingglass—a thing quite unusual with him—and con-templated his reflection. Upon this he burst forth 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 who advised baths and various medicines, but the boy declared that it was quite useless to ad minister them, because he must surely die. How-ever, through obedience and love, he submitted to the treatment prescribed, declaring, however, con-tinually, that all was in vain.' The schoolmaster came to see the poor fellow as he lay apparently dead, stiff and cold, and took his hand, saying, 'Good night, Fritz.' Immediately that the hand of the schoolmaster touched him, he recognized him and exclaimed, 'I shall have no more good nights. This will not last long.' Thus he fell asleep at the age of eleven years, one month, and fourteen days, after twenty-four hours' illness.

"Although we all, continues the father, felt the death of this good boy with much sorrow, the one who was inconsolable was my daughter Christi-ana, thirteen years of age. From this period she experienced so strong a yearning after her dead brother that she frequently would hide herself in a room beneath the root of our house, from whence she could gaze into the churchyard where he was interred, and would there spend hours weeping; hus gradually through this excessive yearning after her brother, and through many tears and lamenta tion, did this poor girl fall into a serious state of illhealth.

"A second brother aged thirteen, four years later, was seized with a severe cough, and during his illhe sciled with a severe cough, and turning in a mess he burst forth into terrible weeping. Upon repeated inquiry as to the cause of his sudden grief, he cried aloud the name of Fritz, declaring that to him he must go; and then fell into a condition which threatened convulsions, his eyes having become fazed.

To see this poor boy Dr. Kerner was sent for. He was placed in hed, and fell into a sort of delirium, being possessed of such strength that it required three persons to keep him in bed. He repeatedly uttered aloud the name of his brother, and said that Fritz was present and that he must embrace him. He said that his brother wore a long white robe, a yellow sash round his waist: upon his head a crown and a golden cross upon his breast. He spoke to per-sons around him as though they were his brother and said that at three o'clock the next morning Fritz would come to fetch him. After magnetic treatment being employed by Dr. Kerner, the cough re-turned for a time, and he gradually became cured entirely.

But the condition of Christiana now became one of anxiety; the yearning after her dead brother continued ever overwhelmingly. She fell into sudden trances, had clairvoyant, symbolical and prophetic dreams. Certain persons she could not endure in her neighborhood, anxiety and distress falling upon her in their presence without any assignable reason. Thus she occupied herself chiefly in the open air, and worked with extraordinary industry in the garden and vineyard. But even there she was frequently overcome by the trance-condition, and be found asleep beneath a tree. At such times her countenance would be filled with an expressible gentleness and sweetness; she would speak of being taken by a guide into an indescribably lovely region which she said was Paradise, and even yet higher into a region which appeared to her still more beautiful and glor-loue. Nevertheless, all that spring she complained of great weakness, and as summer wore on serious symptoms of ill-health supervened. Dr. Kerner was n October called in and then commenced his syste-We will mail, postpaid, as a present, we solve of which forms the first portion of his "mission of which forms the first portion of his "mission of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of which forms the first portion of his "mission of the word of the solution of the word of the solution of the word of the word of the word of the solution of the word o matic magnetic treatment of Christiana, the history of which forms the first portion of his "History of scribed her own treatment, forstold her approach-ing crisis, became a highly developed clairvoyaut and

wife begged him not to refer to things so painful; but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Town (a miserable district then lying between Highgate and London). and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who would otherwise be the ruin of her, place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realizing all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls They replied that this institution was one beloaging to the Church of England—and that she herself dur-ing life had been a Methodist. She replied that she did not mind this; and they promised to do what could be done to get the child placed in this institu-tion (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to." The book is filled with most interesting facts. We bespeak for it a large sale.

+ pp. 239, sq., 253, sq., 275, sq.

#### Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphlet form, price 15 cents. New York: J. S. Ogilvie & Co.

SHMAEL OR IN THE DEPTHS. By Mrs. E. D. E. N. Southworth. Paper cover, price 75 cents. Phil-adelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EX-periences of Samuel Bowles in Spirit Life, or Life as he Now Sees it from a Spiritual Standpoint. Written through the Mediumship of Carrie E. S. Twing. Price 10 cents. Springfield, Mass.: Star Publishing Co.

#### Magazines for January not Before Mentioned.

ST. NICHOLAS. (Century Co., New York.) Contents: Frontispiece; Christmas in the Pink Boarding-house; The Oak and the Mushroom; The Snow-balling Brigade; The twelve Little Brothers; Taking Turns; Tales of Two Continents; Lucy Lee from High Dundee; Spinning-wheel Stories; Our Soap-bubble Party; In the Park; Jericho Roses; The Ballad of Good Sir Urgan; Fun Beams; Almion, Anria, and Mona; Santa Claus and the Mouse; A New Jack and Jill; A Small Person of Pah; Winter Fun; The Star in the East; Dick's Straw-ride; The Land of Fire; Our Music Page; For Very Little Folk; Introduction to "The St. Nicholas Almanac for Boys and Girls"; The St. Nicholas Almanac; Jack-inthe-Pulpit; The Letter-box; The Riddle-box. WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; A burst of confidence; The Whizzer; Songs of Praise; The Troubadours; The Bishop's Visit; A brave Girl; An unhappy little Girl's Soliloquy. O Butterfly; Who ate the Pink Sweetment? Decorative Art; The Procession of the Zodiac; A double Masquerade; Aesop's Fables Versified; To-Day; Jim; A Pretty Ambition; The Carlyle Indian Pupils at Home; In No-Mau's Land; Her Proof; Music; Tales of the Pathfinders; In case of Accident; Little Biographies; Anna Maria's Honsekeeping; Ways to do Things; Days and Nights in the Tropics; What to do about it; C. Y. F. R. U.; Post Office Department.



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#### LATER PAPERS.

A Supplement to the Experiences of Samuel Bowles (Late Editor of the Springheld, Mass., *Kepublican*).

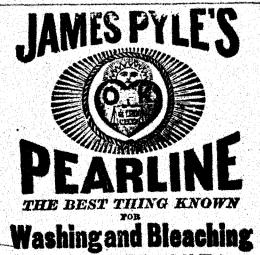
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#### CHICAGO, ILL., Saturday, January 12, 1884.

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

### Who's Afraid?

The bravest fear sometimes, and usually fear what they do not comprehend-the terrible-because not fully known. When the in literature. Within the last three or four Peruvians first saw Spaniards on horses, they | years, his attention had been strongly atthought the two were one animal, and feared them, chiefly because they had never seen things is fear. • A man, large and strong, lay on the operating table in a hospital. The surgeons, looked with dismay at the solid ridges of muscle in the man's frame, and querying mentally how they could be made to relax. A powerful compound pulley with silk rope wassecured to a stanchion near, and also attached tostrong bands on the injured limb, and those of the most athletic students had tried their utmost, but the strong muscles would not yield. They fed him with solution of tartar-emetic, gave him tobacco to chew, directing him to swallow the juice-all to no purpose; they could not get the muscle loose enough to allow the joint to slip in place. At that instant a young student leaped into the amphitheatre with gleaming knife in hand, exclaiming, "It's no use, the muscle must be cut!" A cry of horror burst from all around, succeeding which came the welcome click which proclaimed that the rebellious muscle had yielded, and the bone was in place again, The active depressing poisons could not subdue the vital force like one short spasm of fear. "To fear is to die daily;" yet many people cultivate fear as a desirable thing, and are apt to call those who do not tremble at their pet horrors by a name which represents to them the sum ground. of all villainies-"Radicals." Those who call themselves Radicals, and glory in the name, are just as foolishly engaged in creating spectres to scare themselves with-proclaiming their independence, yet afraid, sometimes, to use common words lest some one should think they held the definition of yet a third class. Such shrink from saying "God," lest they should be suspected of holding the absurd views entertained by some others, they are afraid of being supposed to be in sympathy with. "Prayer" affrights them for the same reason. But, most evil of all, are "creeds." It does not matter what creed-a creed is always an abominable creed-because the churches are fond of calling their formulated opinions creeds. One can readily conceive that a man who loves truth might well be afraid of holding error. but to be afraid that some one should think he held erroneous opinions, is not nearly so comprehensible-does not seem to be manly. Many people are all the time confessing their neighbor's faults to one another, and are altogether less careful to be right than to seem right. This is not true manliness; it is rank cowardice. 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, illimitable, 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? "A man needs a soul of some sort," said Ben Jonson, "if only to save the expense of salt." Cannot another, use the word "soul" in altogether different sense without being afraid-not that he is wrong, but that some one would think him wrong?

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 The English edition is now passing through the press of a London publishing house and the American edition will appear during the year.

Mrs. Britten in her advertisement of the work says:

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 Investigator will obtain a compendium of every work of value he needs to study.
The Skeptic will be herein answered, and the Opponent refuted at every point.
The author has spent nearly a quarter of a century in collecting her materials, and space no expense in verifying and strictly authenticating her facts.
To every student of Psychology, Spiritual Science, Religious Reform, Mesmerism, Spiritualism and Occultism, the author, in deep earnestness of purpose and in the name of the wise controlling spirits, who have commanded her work and assisted unceasingly to aid its execution --ventures to affirm that, both for this and many succeeding generations, this volume will prove a complete library of the subjects dealt with, and a manual of ineal-culable value for all time.

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. After paying fine tribute to Mr.S.S. Jones, the founder of the JOURNAL, accompanied by a comprehensive biographical sketch of the deceased, Mrs. Britten continues:

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. We have now before us some printed sheets issued from the RELIGIO-PHIL-OSOPHICAL JOURNAL office, which broadly define the general tone, aim, and purpose of that excellent periodical:-

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

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 any arimal like it. Most paralyzing of all hood a consistent church member, it was only chance of acceptance, had she not been nobly funeral was largely attended last Sunday, sustained by the uncompromising denuncia- Rev. Mr. Hinckley of the Free Religious Socie-Free love" and all its propagandists, which filled the columns of the RELIGIO-PHIL-OSOPHICAL JOURNAL during the entire period that this madness ruled the public mind. Here was a well recognized and leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied. 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." Allied to the daughter of the late Mr.S.S. Jones, a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues. noble character, and sweetness of disposition, are calculated to make her husband's home a paradise, it has been argued that the editor of the JOURNAL is not competent to judge of the urgent necessity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes 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. It is in this sense that its columns have redeemed Spiritualism from the foes of its own household, and furnished the author on countless occasions with a sword which has slain the very arguments that would otherwise have slain Spiritualism. Another specialty of the RELIGIO-PHILO-SOPHICAL JOURNAL has been its editor's fear less 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 unsparing denunciation of sham manifestations, and attempts to simulate

#### 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." Mr. Lowery is a refined and cultured colored gentleman, who has the welfare of his class at heart, and who is now in Chicago, 52 Fourth Avenue, and he will be glad to receive contributions from those who are generously inclined. This school has received considerable notice from the public. In 1878. Frank Leslie's Magazine gave several finely executed engravings showing the pupils at work in the Industrial Department, taking care of the cocoons, etc. The school at the present time has 120 pupils.

#### 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 ty, 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 hetween 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 religions 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. Guizot was a Protestant. The Ferrys are Protestants. Hanssman is a Protestant. Woodington is a Protestant. Senators Wallon, Hebrard and Pressense 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 considerable 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 meetingveil 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

find out how to describe God. It were useless here to quote their decision-neither in nor out of the church will it be accepted as complete and final; so be it understood, that man is not the most courageous who denies God and talks about "Nature," "principles," etc., rather than use the short and simple word whose significance embraces these and so much more. It betrays fear to say "aspiration." lest some one should think we believe in what they call prayer; not wise nor bold to be afraid of creeds, lest some should think you have a creed. Be afraid only of falsity to conviction-your own conviction. Refuse to be dominated by other's definition of your words. Speak your thought, sharply and boldly as you can.

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.

When the General Assembly of the Presbyter-

ian Church met in Scotland, they resolved

themselves into a committee of the whole to

### N. S. Utis 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. The post-mortem examination showed a clot of blood on the brain. Mr. Otis was born in Syracuse, N. Y. While he was still a lad, his family removed to Aurora, III. He was a class-mate of ours at Phillip's Academy, Andover, Mass., in 1857-8. He did not complete his college course. In 1860 he married and settled in Aurora, engaging in a general insurance business; afterwards he did business in St. Louis, Memphis and Chicago, and finally, seven years ago, went to New York where at the time of his death he was partner in a prosperous stationery business. He leaves a wife and

five children.

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. Mr. Otis was a gentleman of fine literary tastes, keen perceptions and great intellectual strength. Had the powers of his body equaled those of his mind, he would have won a high position tracted to Spiritualism. Though naturally of a religious turn of mind, and from boyafter his investigation of Spiritualism that he could say there was continuity of life beyond the grave. He had many striking tests that his loved ones still lived, and he believed that they communicated with him. He was also developing marked medial powers, had become quite clairvoyant and was a psychometer. He was a trustee of the Church of the New Dispensation, founded mainly through the efforts of those zealous Spiritualists. S. B. Nichols and Judge Dailey; he was also Secretary of the Psychic Fraternity connected with this church. Though affiliating more or less with Spiritualists, he still continued his membership with St. Mary's Episcopal Church on Clarkson Ave. Brooklyn. We are informed by a Brooklyn correspondent that while Mr. Otis lay unconscious, Mrs. Otis visited the wife of a prominent gentlemen 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. This lady is a clairvoyant who has often given fine exhibitions of her power; and in this case she told what the physician did not know, and her statement was confirmed by the autopsy. The body of Mr. Otis was taken to Aurora to be placed in the family burying-

A man must and will have a God of some | to his room. He expects to recover soon.

#### 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. The bodies are wonderfully preserved, even the skins in which they are wrapped being intact. One mummy, evidently that of a woman, is now in possession of the Alaska Fur Company, and is in a state of almost perfect preservation. The mummies were secured by A. Jacobson, who has been over two years in the country collecting for the Royal Museum of Berlin. He is of the opinion that the mummiesare at least 200 years old, all evidence, obtainable pointing to that fact. The Esqui maux formerly preserved the bodies of their dead shammans, or medicine men, and those of their chiefs and their wives and their children. in this manner. After death the viscere were removed from the interior of the body through the pelvis, and the limbs being pres ed close to the body, and the legs well up un der the chin, were dried and incased in skins and then placed in some cave or rock shelten which was free from water or moisture. Here they remain for hundreds of years, and were reverenced by the living. To them were of-fered part of the results of their fishing and hunting excursions, if they were successful for they judged success to be due to the spir is of those whose bodies were preserved. Th magmies brought down are in a wonderfu state of preservation, considering the rude means employed. In the case of one that has been opened, the skin appears to remain intact, and the limbs are movable.

Rev. Samuel Wateon has quite seriously injured one of his feet, which confines him genuine spirit mediumship. From a large number of press comments which Colonel Bundy's unsparing denuncia tions of fraud and counterfeit Spiritualism has called forth, both from friends and foes the following is selected as a tair 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

"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 re-commend any travelling mediums, who do not court, and submit to absolute test conditions, in their exhi-bitions of mediumship. This rigid scrutiny over the subject of Spiritualism has raised up to the JOURNAL some enemies of the guilible 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, selence, 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 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.

of the Bartholdi Art Loan Exhibition, the "Law and Order" So ciety 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 we re distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirtyfive 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 Pompeli twenty centuries ago. The old ladies in America who can toma toes and peaches donot 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 Br. 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 Christfans is not prohibited, Dr. Wise does not counsel such unions.

It has been calculated, says M. de Lavalaye, the French economist, that the amount spent by daily laborers in intoxicating liqnors would suffice in a very few years to bay up all the factories in Eugland.

## **JANUARY 12, 1884.**

### 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. The menu was, of course, excellent, as it always is at the Grand Pacific. Eugène Field made the hit of the evening in the following poem entitled, "The Editor's Wife:"

No eloquent thought and no flowery word— That the most of you, list'ning enraptured;' have heard— Could allure me from vlands so temptingly spread That I've missed the extempore speeches you've read. But my heart beats responsive to one theme divine— The woman we drink to in bumpers of wine; So I throw down my napkin, my fork, and my knife To speak to the toast of "The Editor's Wife."

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 anvels kind Heaven has sent To bring a man sympathy, peace, and content— To add to his joys and to lessen his woes— To sew on his buttons and patch up his hose— And to smoothe out the kinks and wrinkles of life, Is the idol we worship—the editor's wife.

When the editor comes from his office at night At a very late hour. In a dubious plight. The impression pr-vails and the story is told That an editor's wife can be always cajoled With a fib about "bridges" and "broken-down press"-But we who have been there are free to confess That when husbands are late and suspicions are rife it is best to own up to the editor's wife.

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— The women who scrimpingly, patiently wait For the annual feast at three dollars per plate— For of all the wild joys in the circus of life, A banquet seems best to the editor's wife.

But, all jesting aside—since I dimly surmise That the ladies regard me with sinister eyes— Who more than the wife of our bosom descryes The sweet veneration her beauty preserves; And the years may go by and our heads may grow white— Way hearts cover as sure and as hight

Her beauty grows ever as pure and as bright As when she faced poverty, sorrow, and strife And blessed our estate as an editor's wife.

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— Or a white little face lying under a pall And a moss-covered grave over yonder—that's all; But we know the great grief that has clouded the life And broken the heart of an editor's wife,

You may drink to your trade and your creatures of

four may drink to your trade and your creatur 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-Whose wealth of sweet influence subtly inspires Our grandest achievements and noblest desires-"Tis to her I would drink-our companion in life-God's best inspiration, the editor's wife!

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-"Don't," John Frazer; "Other Ladies," E. J. threat of relapse which was averted, as he

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. The good tree as the source of the good impulse, con-sisted of that spiritual status, which produced as the fruit the spirit of trethulness the as its fruit, the spirit of truthfulness, the spirit of purity, the spirit of holiness, the spirit of fidelity; in short, the spirit of every moral virtue. The corrupt tree consisted of that spiritual status, which produced the op-posite spirit, manifest in the spirit of selfindulgence, seeking self-gain, self-advantage, self-gratification and the like, at the expense of the spirit of these virtues. I do not think there can be any disagreement as to the rel-ative numbers of the human family, who follow in the one path and in the other. If you think there is, I will thank you to state the evidence upon which your faith is founded. 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. Therefore, he said the way to spiritual life was strait and narrow, in which but few were to be found in his day; that the opposite way was open and broad, and many were to be found walk-ing therein. I think, brother, you will find, on careful examination, that it is the same to-day that it was then in this respect, and that Jesus was not mistaken in his observations and statements. Fraternally yours, JOEL TIFFANY.

Chicago, Jan. 2, 1884.

#### The Lourdes Water.

#### Light, of London, England, says:

The Spectator (November 21th 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 Freycinet, 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 excess 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." It was when he had been de-prived of his sight for all reading purposes prived of his sight for all reading purposes for nearly three mouths, that M. de Freycinet urge: him to try Lourdes. M. Lasserre was unwiHing: not that he feared failure, but success. The responsibility is tremendous (he said in effect); with a doctor, the fee would quit me; but if God cures me, I must give up all in the world, and lead a saintly life. M. de Freycinet, however, overcame his scruples, and himself wrote to the Curé of Lourdes for a bottle of water for his friend's Lourdes for a bottle of water for his friend's use. The letter was signed by M Lasserre, and a photograph of it is given in his book. "The cure was sudden and complete, though there was some threat of a relapse, which M. working Journalists," William H. Busby; Lasserre ascribed to conscious moral failure of his own, following directly on the cure-a



McPhelim.

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 in-quire 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. I know of but one source from which I can ascertain what his system of truths embraced; and that is, the recognized history to which all are obliged to refer when treating upon that subject. I know of no other method of treating that history, as an earnest and sincere inquirer after the truth, than that which is to be applied to all history for the like purpose. Therefore, I must ascertain the truths constituting the Christian system by means of those principles which Jesus laid down as fundamental; and also by his appli-cation of the same in his life and practice; and such has been my method. If I have been mistaken in my estimation of the character of the Christ system, it would be a great kindness in you, or in any one, to point out my error, and thus enable me to find the truth.

But I think you err when you hold the sys-tem itself responsible for the divers theolog-ical 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. We cannot differ in this, Jesus demanded that the disciple should seek the kingdom of heaven and its righteousness; and he defined. by parable and doctrine, in what this kingdom of heaven consisted, which was in righteousness and in true holiness. Hence, he required his disciples to become perfect as the Father in heaven is perfect; and it is not difficult to ascertain in what he con-sidered this perfection consisted. It was per-

fertion of spiritual character, as the spirit of truthfulness—the spirit of purity—the spirit of holiness, or self-faithfulness—the spirit of justice—of fidelity etc., all ultimating in all righteousness.

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. He did not insist that one should believe in the infallible authority of any book, or in the plenary inspiration of any prophet or priest. He did not say one word about any trinity of which he was a member; or about any vica-rious atonement for sin as essential to salvation. And I look in vain for any of those dog-mas you say I must recognize, if I profess faith in the Christ system

I do not find but one statement of Jesus in that sermon to which you take exception, and 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 Jeens stated a fact, which is or may be known to every one, and which our every day's ab believes, by the prayers of M. Dupont, and

his own penitence. Twenty years has elapsed and and M. Lassere, who has become the his-torian of the Lourdes wonders has never found his eyesight fail him again."

#### Business Actices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends 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.

#### Lassed to Spirit-Life.

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

The Hullsdate 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." He was a frank and true Spiritualist, a tender and kindly hus-band and father, and his transition was without fear. At the home he had made so pleasant the funeral was held—all being simply and quietly arranged as he wished. G. B. Steb-bins spoke fitly for him and his views. B.

Another worker in our cause has been called up higher Capt. Matt. Clary passed away Sunday evening, Decembe 80th, at 8:30.

Boin, at 8:30. He was Vice President of the First Spiritual Society of Kan-sas Ciry, 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 service at his house, Dr. E. G. Granville, President of the So-ciety, delivered the funeral address, after which the Odd Fellows and Knights of Pythias took charge of the remains and performed their services at the grave, Kansas City, Mo.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hail, corner of Fulton and Bed-ford Avenues, J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free, WM. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:80 p. M. Lyceum for young and old, Sundays at 10:30 A. M. Abra-ham J. Kipp, Superintendent. Ladles Aid and Mutual Relief Fraternity, Wodnesday, at

2:80. Church Social every second and fourth Wednesday, in each

month, at S P. M. Mutual Improvement Fraternity every first and third Wed-needay evening in each month, at S o'clock. Daniel Coons; Desidore.

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. J. B. Nichols, President. Brooklyn, Sept. 24, 1883. (P. O. address 16 Court St.)

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

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

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-ducted by the Spiritual Light Seekers every Sunday at 8 P. M., in Lester'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 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville. President; A. J. Colby

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## Voices fron: the Leople, AND INFORMATION ON VARIOUS SUBJECTS

The Little Brown Bird. BY O. W. BARNARD.

Twas on a mild midsummer day While driving o'er the new-mown hay, Proud seated on my mower grand, The pride of all the meadlow land!

An implement that in its wrath Sweeps everything within its path— The grass falls prone upon the sod, The sweetest flowers before it nod.

And like the fabled Scythe of Time It levels all with might sublime— Or like the blighting hand of Death, That nothing sparse with life or breath.

And often thus do things of life Come sharp.against this keen-edged knife, And then the fragments there are found Wide scattered o'er the stubble ground.

Sometimes a snake with head reared high With hold defiance comes too nigh, Then there the pieces writhing lay, Now mingled with the new-mown hay.

Sometimes a frog's gigantic bound, Quick brings him where the knives are found. And then, perhaps, one leg is gone Or none are left to stand upon.

The rabbit, too, so shy and wild, Lo ofttimes by the scythe beguiled, And then, perhaps his cars are nipped Or all his legs are quickly clipped.

A sad mishap this day occurred— The victim was a little bird; It was a blithesome tiny thing That seldom soared high on the wing-

A little brown bird of the ground That in the meadow lands abound, So humble and so modest she That near the earth she chose to be.

She lighted just before the scythe, Then soon in anguish deep did writhe-For severed were her legs and wings, 'The saddest of all earthly things!

I lifted up the hapless bird, And in my hand she never stirred, But looked at me with eye so mild Just like a helpless little child.

And then I said-"Thou tiny creature So delicate in form and feature. Thy life so pure and free from hate How sad and bitter is thy fate!

"At down of day thy song dids't raise Unto the All-Wise, in thy praise-And when the evening dews were falling In sweetest tones thy mate was calling.

"Thy broad were roun I thee in their joy All lived in parco without alloy-And every day the rising sun Smiled when thy matin lays were done.

"And every evening free from care Thy loving broad were gathered there-The family home was safe and warm, Secure from every sweeping storm.

"Thy Lindlings, fairest over seen! Are : cattered o'er the meadows green, Thy downy nest to shreds is torn, The fragments on the breezes borne;

"And near by sits thy mourning mate Bowailing thy untimely fate-And dreaming over the joyous past, Too pure and high on earth to last.

The Index of Dec. 27th, says: "The Institute of Heredity held three meetings in this city last Tues-day. Among the speakers were Dr. E. V. Wright, Mrs. Clara Bisbee, Dr. Wright, Mrs. Lydia Warner, J. S. Cobb, Mrs. Dr. Smith, Dr. George Duiton, and Prof. Rhodes Buchanan. The subject was treated generally with good taste, and some of the addresses were of marked ability. There was some irrelevant talk; but, on the whole, the character and tone of the speeches did credit to the Institute. A number of letters from prominent gentlemen were read. a few letters from prominent gentlemen were read, a few of which we are able by the courtesy of the officers of the Association to print in this number of The

Heredity.

HEREDFTY. Heredity is a law of biology,-a term under which we generalize a class of phenomena differing in dewe generalize a class of phenomena differing in de-grees of complexity, but cominon to all living things. It is the law by which organisms tend to repeat themselves in their descendants, and the phenomena are fundamentally the same throughout the domain of life. In the low organisms in which reproduc-tion is effected by division, the divided individual differs from the parent form only in bulk; and, when it is proceeded by budding the process is still so comit is produced by budding, the process is still so com-paratively simple and the dower of the offspring so large that the likeness of the progeny in form and function to the progenitor is never doubted. The reproduction of the higher organisms is but a con-tinuation of the simple process which begins with lission and gemmation.

Every animal inherits the characteristics of the species to which it belongs. Mental heredity is just as much a fact of science as physical heredity, and as much a fact of science as pinyed in headly during the nobody would ever think of calling this in question to-day but for the pernicious influence of certain *a priori* theological and theologico-metaphysical hypo-theses which have not one fact upon which to rest. Animals inherit the psychical as well as the physio-logical characteristics of the genus, species and variety to which they belong. Even alavism, resembling somewhat alternate generation in the lower forms, serves to show the tenacity with which heredity preserves and transmits that has been ac-quired, even when it has been suppressed for generations.

Men and nations form no exception to the law of heredity. An individual inherits the traits of his race, his people and his family. A State inherits its national character. Anything worthy to be called a psychology of nations, we do not yet possess. Yet historians have not failed to notice the essential identity of the abavation of a ration through all the identity of the character of a nation through all the periods of its history. Casar, in describing the Gauls, used language which describes nearly as well the French of this century. One sentence from his Commentaries will suffice: "The Gauls," he says, "have a love of revolution. They allow themselves to be led by false reports into acts they afterward regret, and into decisions on the most important events. They are depressed by reverses. They are as ready to go to war without cause as they are weak and powerless in the hour of defeat."

Thus beredity is seen to be a law of conservation. And yet it is only under this law that development and progress are possible. Changes in environment --climate, soil, food, etc.--must produce changes, however slight, in the organism. Offspring cannot be wholly like both parents. The law of heredity, by which paternal and maternal characteristics are united, necessitates variations from both the father and mother. Variations occur, which, because we cannot discover their antecedents, we call "spontaneous." These unexplained deviations, when they are of a physical character, are conceded by all, or near-Is all, to have natural causes; but, when they appear in the mental order, a multitude of writers are ready to point to them as evidence of some sort of an ex-traneous inspirational influence, without anteced-ents in ancestral character or environment.

But we mention these variations here only to indi-eate the necessity of heredity to preserve and per-petunte beneficial changes, and to promote that progress which heredity at first appears to render impossible. The newer modifications are necessarily iluctuating, because not fully correlated with the reproductive system, and only when they are sustained from without as well as within can they acquire stability and take their place among the conservative inheritances. For those who imagine that to meet the demands of evolution there should be perceptible modifications going on under their eyes, and that in the bistoric period great changes should be seen in the physical and mental character of man, the above facts will have but little, perhaps no signi-But there is an important practical side to the study of this subject of heredity, to which it may be worth while to call attention. Since by conscious selection man produces varieties of animals adapted to his wants, is it possible for him by similar meth-ods to improve his own race? Ribot presents the question thus: "The goal is a race quick of comprehension and expert in action, well disciplined, of gentle manners, and easily adapting itself to the complicated forms of civilization. The problem is how we are to raise the masses to the level of those who, at the outset, were greatly above them. Can this be done? We would observe, first of all, that so far is this aspiration from being chimerical that every effort of civilization has it, and it alone, in view. But the end is attained by means of educa-tion, an external agency, different from heredity, which acts from within. As we view it, education is unequal to the task. There remains in some natures a substratum of unintelligent savagery, which may be overlaid by civilization, but never none away, Hereditary transmission alone could modify them." Mr. Darwin, in his concluding remarks in The Desc. nt of Man, says, with much truth, man "might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage, if in any marked degree inferior in body or mind; but such hopes are Utopian, and will never be even partially realized until the laws of inheritance are thoroughly known. All do good service who aid to ward this end. When the principles of breeding and of inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascer-taining by an easy method whether or not consanguineous marriages are injurious to man." It is certain that the poblicity of every country in which it has existed is founded on the idea of hered ity, and the conviction that the worth which gave it distinction or which it claims to possess is transmiss-ible, and that by perpetuating itself from its own re-sources it can make this worth continuous and permanent. But the degeneracy of noble families and the history of nobilities in general are not encouraging as to the results of heredity in aristocracies or exclusive orders. The knowledge now possessed in regard to the laws of heredity, were it diffused, would probably contribute something to prevent the transmission of physical, mental, and moral deformities and weaknesses; but deep-rooted prejudices, time-honored cus-toms, and hoary superstitions are obstacles to the practical application as well as the diffusion of this knowledge, not to be overcome easily nor in a short time The improvement of men certainly cannot be effected by methods, in all respects, like those employ-ed to change animals in adaptation to our necessities or tastes. The varieties we have carefully bred for our own purposes, if returned to a state of nature, would perish, or by reversional heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for im-"improved," the more slavish they would become, and the greater their need of constant care. A class of men, improved, we will suppose, by their own select-ive efforts in accordance with a lofty moral ideal, with the altruistic sentiments predominant, and with an extremely refined and sensitive nature, would, left to themselves, have but a poor chance in the present competitive pursuits of civilized life. Should they, in this experiment, endeavor to combine all the qualities in the proportion necessary to qualify them-selves for success in the present social state, would they succeed better than nature has in producing through centuries of struggle and strife, in which the fittest have survived, the men of to-day? The views of those who claim that "the improvement of the race by heredity is as feasible as the improvement of our domestic animals" need considerable revision, Nevertheless, the subject is one of great importance. and well worthy the study of intelligent men and women. The fact that ignorant cranks and charlatans associate with it all sorts of extravagant notions and present certain aspects of it in a way designed to pander to a prarient taste is additional reason for intelligent discussion of the subject, and making the people better acquainted with it.-B. F. UNDERWOOD, n The Index.

For the Religio Philosophical Journal. Spiritual Outlook in Philadelphia.

Just at the present time it is a question whether the outlook for the cause of Spiritualism in the city of Brotherly Love is in the healthy promising condi-tion the friends of human progress would like it to be or not. Quite likely not: but is it so anywhere? There are virtually four societies here, all trying, no doubt, to sow good seed as best they can. There ought to be at least a dozen good societies in a great dit like this with a million noundation. Eurortuought to be at least a dozen good societies in a great city like this with a million population. Unfortu-nately there is not the hearty co-operation existing between them there ought to be, to insure a good wholes me growth for the cause. This is not given as the reason why spiritual societies are not more numerous and more potential for good. It is only a reason. Others of a deeper significance could be given

The First Society is strongest, but it as well as others, might be much stronger with a little more of the internal spiritual life force that draws soul to soul; a real humanitarian religious element that will do and dare good and brave things for the sacred cause of truth and human progress. I do not mean by the and dare good and brave things for the sacred cause of truth and human progress. I do not mean by the religious element or religion, the pretentious Saddu-cean article of the popular churches, but that which wells up in the soul of every well organized and de-veloped human being, who has felt the divine influx of the Holy Spirit or Christ-element within. To this religious development and experience Spiritualists must come, or see themselves left behind in the race of progress. Take the manifestions away and would of progress. Take the manifestations away, and would there not be some danger of their becoming a his-torical people? That is to say, would they not be dependent for their continuance as a class on the man-ifestations that had been? Without a pure and ex-alted religion, broad as humanity and deep as the human soul, there would certainly be this danger. What better then would they be than the sectarian churches? Let no flippant superficialist say, "We don't want any God, we don't need any religion, we only want philosophy and science." What is philoso-phy but theory based upon deductions from facts and experiences? What is science but an aggregation of knowledge on a certain sub ect formulated into a system? These are necessary and useful in their places, but can never take the place of religion which has to do with the deep wants of the soul. Science and philosophy are intellectual formulations of the mind. Religion is the moving force of the soul. The first are objective and have to do with external things or things in an external way. The last is subjective and has to do with the performance of human duty. Religion is fed in the soul by spiritual communion or the ministration of angels and communion with God by divine influx. We may philosophize about love, affection, friendship as much as we please, we can never know what they are until we feel their warm and holy influence within. In philosophy, the sacred emotions of the heart are like a beautiful marble statue of a friend upon which we may gaze with admiration, but can not clasp in fond embrace. While in the actual experience of these emotions i is the marble statue transformed into the living friend at our side, inspiring us with his or her presence. I would not undervalue true science and philoso-

phy, for these we need to satisfy and to meet the de-mands of reason. But with all due respect for those who say so much about "our beautiful philosophy,"I think we may safely affirm that we have not formulated a philosophy yet, but are on the road to it and will reach it in good time. There are many crude speculative theories yet in the way that must be brushed aside; much also that is uncertain.

As we advance in spiritual unfoldment and be-come the recipients of more light and knowledge, we hall be able to give the world what it has never yet had, a true science of man, and a true spiritual philpsophy, and I may add a true humanitarian religion. I suppose Spiritualism here is in as advanced a

condition as elsewhere and yet to the careful observer there seems a lack of the earnest feeling—enthus-iasm I may say—that characterized it in earlier times of the movement; we may have lingered too long in the outward. There was and is so much that is marvellous, wonderful and grand in the manifestations when known to be genuine, that we are too apt to neglect to profit by the lessons they teach to learn of the deep and holy truths behind them.

Frank Baxter has been here this last month, Decomber, lecturing to good audiences and has given very good satisfaction. The feature of his lectures which is so well known and which has lately been very sharply criticised-that of giving tests and de-scribing spirits-was watched with universal interest; and it is but just to his integrity as a man to say that they have been very satisfactory.

#### Criticism and Compliment.

To the Editor of the Religio-Philosophical Journal: Dr. J. B. Newbrough and his disciples, as if to ful-fill their promises, long made, of better instruction than ever before from the spiritual platform, or to gratify a strong ambition to shine, or as supple put-ty in the hands of spirit visionists, have issued a circular, entitled "The New Departure," based on the superior inspirations of "Oahspe, the New Bible." They claim to have recently admitted sixty-two students, and to have organized a Colonization Society for the purpose of obtaining "one hundred thousand to a million acres, in either Southern Cali-fornia, Arizona, New Mexico or Mexico, for the erection of homes, schools, factories, etc., etc., prepara-tory to receiving foundlings, etc.; the 'volunteers agree to go without wages and without price;' to raise up the children where they shall not witness drunkenness, crime and profanity, where they may be taught on the Kindergarten system, all kinds of trades and useful occupations, with a time to sing, a time to dance, a time to play, a time to work, and a time to pray. They will be taught the universal brotherhood, and to have faith in Jehovih, their Creator. They will be developed in all their talents, and raised to hold all things in common. From three hundred to five hundred will be raised in each home."

The prospectus also states that thousands of foundlings and orphan labes in the larger cities die every year, or if they live they grow up to people poor-houses or prisons; that communal life has been tried with adults, but never with children; that they (the Society) "hunger for a purer and holier life," and "propose to raise up a new race of people, who, after one or two generations, will be the Father's kingdom on earth.

But why seek a home and occasion for usefulness so far away from good society and numberless opportunities? Why start with such a small tract as a million acres to show the progressive fruits of a modest work? Cannot the members satisfy their "hunger for a purer life" at home? Cannot they worship Jehovih (as they spell it) in the East as well as in California, Arizona or Mexico? Can they not develop all their talents as well here, where their talents may be better known and enjoyed? Do they expect more barmony and happiness in famil-ies of three hundred to five hundred, than in their present homes, where things are less mixed? Is there any better prospect of any better care of the helpless babe in the hands of a few Utopians in a distant land? Do they really believe that "after one or two generations," by raising (the) children, with "all things in common." they will generate "a new race of people, who will be the Father's kingdom on earth?"

Communism, although practised by the disciples of the New Testament, in modern times is a failure and a snare. The nice distinctions and just distributions of property and social interests under larger conditions of property and voctal interests under larger pooling by the rich and the poor, the industrious and the lazy. Adulteration of the pure with the im-pure may be slightly improving to the latter, but not to the former, under socialistic tendencies. Rob-ert Owen tried it, and spent \$300,000 of his own wence: in attentions in a loss the force and carding its money in attempting to plant the tree and sustain it, but it soon rotted at the root. Fourier proposed the organization of families of eighteen hundred per-sons, and spent half a million pounds in the work at Rambouillet, and succumbed, and the leaders under St. Simon were tried by Louis Phillipe for similar projects, and for undermining morality. And so Communism, Socialism, and such schemes, have met sinilar success under Louis Blanc, Proudhon, En-fantin, and others, and especially in this country, where "community of property and of interests has been emphatically rejected."

Some years ago, by personal acquaintance with the inspired penman of "Oalispe," I was much im-pressed with his gentle intelligence and benevolence, but it is sad to observe the effects of persistent monomania, ending in such chimerical and impractical visions, in the light of common history and common sense, and whether social or political, the end is inevitably mortification.

Mrs. Belle Cole, the distinguished vocalist, has been singing of late for Andrew Jackson Davis, and his little church around the corner, after a "trans-continental tour from ocean to ocean" with Theodore

# JANUARY 12, 1884.

### Letter from Indianapolis, Indiana,

To the Editor of the Religio-Philosophical Journal:

The spiritual cause here has recently been im-The spiritual cause here has recently been in-bued with great vigor. A new impetus seems to have taken hold of every Spiritualist, and each is do-ing his utmost to promote harmony and the best in-ing his utmost to promote harmony and the best in-terest of the cause. "Plymouth Spiritualists Society" is the name adopted by an association of Spiritu-alists that has recently been organized here, with E. O. Abbott as president, C. T. Jones vice-president, Mrs. E. Smith treasurer, and Cortland Ball secretary. The platform adopted is one that will please every Spiritualist with Christian antecedents, but those, like myself, who have been evolved from the ma-terialistic school of thought may not fully accept it in detail; it is as follows:

terransue school of thought may not unly accept it in detail; it is as follows: "We believe in one God, the creator of all things, life, light, mind and matter. We believe in Jesus Christ, our elder brother, proving by h s death and ascension the immortality of the soul; proving be-yond all controversy that after the death of the bedr. the cont deas line and ration its individuality body, the soul does live and retain its individuality. "We believe that God governs through dividuality, agencies; that when he created the soul, he gave it

an intuitive knowldge of progression and immortal destiny; that there is in every soul an earnest desire to attain the end designed by the Creator; that we have received through divine revelation true knowledge concerning the ministration of spirits, and that they do return and co-operate with mortals in their

they do return and co-operate with mortals in their efforts to upbuild and purify humanity." This being the platform of our faith, we are re-solved to co-operate with reformers in both Church and State who are seeking to purify and keep holy the sacred bond of human brotherhood. The so-clety has rented Old Plymouth church for one year; it has a seating capacity of about 500; is supplied with three large reflectors, with sixteen gas burn-ers each; it is well heated by steam, and in every other respect it is nicely arranged for a spiritual ers each; it is well heated by steam, and in every other respect it is nicely arranged for a spiritual temple, and we propose to name it, "The Plymouth Spiritual Temple." Don't that name sound a little more "tony" than to say, "spiritual hall?" We have good speaking every Sabbath at 10:30 A. M., and 7:30 P. M. Our meetings are well attended, and a steady growing interest seems to be manifested by both be-lievers and unbelievers. Mrs. Sue B. Fales, an in-spirational speaker, formerly of Boston. Mass, is en-gaged to lecture for the society for the present. We would like to hear from lecturers and test me-diums who desire to make engagements on rea-

who would have to hear to make engagements on rea-sonable terms. We would also like to correspond with every society of Spiritualists in the State, for the purpose of advising with them in regard to the feasibility of calling a convention to adopt a platform and effect a State organization. There are several good and sufficient reasons why such a step should be taken here and in every other State in the Union.

The time. They first week of the coming new year, Jesse Shepard, the noted musical medium, will be with us. He gives his first concert Monday, Jan. 7th. It is expected that he will remain here two or three weeks at least.

We have some very good test mediums, who are making new converts to Spiritualism every day, and among the number may be named Mrs. M. C. Jaçobs, 79 North East St. Voices and independent slate-writing seems to be her most prominent gifts. Mrs. Jacobs was formerly of Lonisville, Ky. Undoubted-ly we have no medium in the city that is doing more to spread the glad tidings of immortality than she is by the many wonderful tests investigators are re-ceiving through the instrumentality of her medium-ship. Mrs. Annie McGahan, 301 North Noble Street I understand is a very good medium for independ-ent slate-writing. I have never attended any of her scances or had a sitting with her, and can only speak from hearsay. Miss Lottie Greenrod, 66 South West Street, 13 years of age, has quite a local reputation for various phases of mediumship. Mrs. Haukin, 05 Malott Avenue, clairvoyant and trance medium, is without any doubt giving more sittings (to ladies only) than any other medium in the city. So far as I am able to learn, she is giving universal satisfies-tion and a great many very remarkable tests. Mrs. M. J. Pointer, 180 West Vermont Street, is a clar-

voyant and trance medium. She is one of our old-est and most reliable public mediums, and the number of sittings she is giving everv day 16 a sumelon guarantee for the reliability of her mediumship, Mrs. George, 114 Massachusetts Avenue, is another one of our old, tried and tested trance and clairvoy-ant mediums. She, like all the others, is doing a good In the line of healing mediu ms. we have several that are said to be very good, but I will not generalize their different phases of healing, because I fear I have already written more than you will care to give a place in your valuable columns. Wishing you a happy and prosperous new year, I am yours in the cause of truth. CORTLAND BALL. Indianapolis, Ind.

"Thy fragile form so bright and pure The sickle's wrath could not endure, As helpless in my hand doth lie I see that soon thou sure must die."

I placed her on the grass fresh mown, And soon her tender life had flown-No purer spirit e'er took flight Into the glowing realms of light!

#### Prayer.

#### To the Editor of the Religio-Philosophical Journal.

In a late issue of your excellent paper, I notice an article on prayer, its nature and uses, by the Hon. Joel Tiffany. This article may be perfectly clear to some min is, but to me (owing perhaps to my intel-lectual obliquity or moral imbecility) it is almost as misty as a hard shell Baptist sermon. He starts out with the assertion that the Christian system is true; that its God is the supreme Father of the universe and may his child. A little further on he says that God as the inmost fountain of life and love, dwelis inmostly in all men and works from that immost of the soul to sanctify and redeem. Now I will not stop to notice the character of the Christian God as given in the Bible only to say that such a being would no more be permitted to run at large in a civilized community, than the fiend who murdered the Crouch family near Jackson. If it be true that God is a fountain of life and love, then it is not the Christian or Bible God he refers to; and if God dwells in all men to sauciify them, all must be sanctified unless God dwells in filthy, unholy places, and as God is in all, then in prayer the God within is praying to the God without; praying to himself. This may be, for we read in the Christian's Bible that when he could swear by no greater, he swore by himself. If he could swear by himself, why not pray to himself? Bro. Tiffany's language about needs, recipiency, etc., when stripped of its verbiage, means simply this: Where there is a want there is a supply, and when any person feeling his need of spiritual blessings, comes to God in prayer, his soul obtains a full supply. You see that spiritual wants are much easier supplied than physicial wants, such as shelter, food and clothing; and spiritual blessings so much easier obtained than physical blessings, such as home, money, bread, meat and cheese, all that a praying soul has to do to obtain a supply of spiritual blessings is to ask, (in faith of course), and infinite wisdom, goodness and omnipotence, stand ready to pour into his soul a full supply.

But if a poor toiling widow should ask this same God for a supply of food to keep her darling children from starving, he would allow her to suffer or tell her to go to the county house. We all know that the farmer might pray until he starved for a crop unless he went to work plowing, sowing, etc. How long, think you, would the scholar have to pray for scientific knowledge, unless he studied hard, improved his mind and dug deep before he could soar high in scientific lore. Now what is true of man's physical and mental nature, is also true of his spiritual; there must be active, earnest, honest effort ourselves; not praying for some one else to do it for us. That person whose prayers are not manifest in action, is either a fool or a hypocrite. I have no objection to a sensible prayer but we must go to work and an-swer it ourselves-not wait for God to do it for us, Do we pray that we may be houses, truthful and just, and then wait for God to make us so? No! Go to work and practice truthfulness, honesty, and justice. You pray for love and benevolence; to have your heart beat in unison with the great loving heart of your God. Then act out charity and benevolence in every day life, by giving to the needy and cultivating love and good will to all. The act of prayer in its best effort, is nothing but an act of spiritual culture, the soul going out after higher conditions of spiritual life. But if that prayer is not lived out in every day life, its author brands him or herself a hypocrite, and the prayer is of no more avail than the mutterings of an idiot J. STEELE, M. D. Croswell, Mich.

James Methven of Pana, Ill, writes: I was much hurt to hear of the death of our distinguished Spiritualist, Mr. Denton; but it is to be hoped his usefulness in spirit-life will help to compensate to some extent at least, for his removal from the earth plane. Poor Mrs. Denton, I sympathize with her in her bereavement; but how consoling it is to know that she will meet her dear husband again.

Mrs. D. Palmer of Plainview, Neb., writes: The JOURNAL is the greatest treat I have. I am now seventy-three years of age, and don't go out much, but I expect to want the JOURNAL as long as I stay this side of the Summer-land.

M. J. Barker writes: I am pleased with the JOURNAL. The grand object of my life is to be con-vinced of the reality of the immortality of the soul.

#### MILTON ALLEN.

# Earnest Words from Beyond the River.

#### To the Editor of the Religio-Philosophical Journal:

A few days ago whilst attending one of my regular scances with the mediumistic seer of the "Visions of the Beyond," the following earnest appeal came to me from some faithful worker on the other side of life. It is so full of important practical truth that I hasten to send it for the columns of the JOURNAL. only wish that I felt adequate to the work of giving still greater force to this rebuke of the great injustice of the so-called Christian world. Will not some oth-er of your many able contributors turn their force in this direction and so give joy to beneficent workers on both sides of life?

In response to my subsequent inquiries regarding the somewhat blunt and personal tone of this address it was said by some one of our band; "This spirit friend who has been speaking to you is very much in sympathy with a class of humanity he regards as being terribly imposed upon; and in his zeal he charges the fault indiscriminately upon the public teachers of Christianity, earnestly calling upon them to direct the attention of their audiences in this di-rection, yourself included though not especially so. "He desires me to say from him that your words

will not be lost, if, with appropriate zeal and energy you write upon the subject he has introduced and circulate to the extent of your ability." San Francisco, Cal. HEBMAN SNOW.

#### THE MESSAGE.

"I am a new hand at the oars. I bless (ind that I have at last found a small door ajar, and that I can take a peep at the more material side of life, and if you want to know the object of my coming, it is his: I am hunting up the Lock-ups. I want to enter them with a torchlight and do something for the victims of inherited disease, and who are living just in accordance with what they have inherited, and vet you Christians of this life thrust them into dark cells out of the sunlight, out of the pure atmosphere, out of your sympathy, away from the teachings of the higher examples of life in which there is a lesson that reaches deeper than talk can.

"And you ministers tolerate these things without a word of remonstrance! Lift up your voice while you may yet be heard; for it is time something was done right here in your midst to alleviate the sufferings of a class who are criminals by inheritance. Wisdom and the better feelings of humanity would sugges schooling; educating instead of imprisonment. But I find that my indignation almost gets the better of me when I consider how unfortunate in every respect are this badly born class, and how badly hey are treated, even by those who have taken their last dinner for drinks.

"Your Christian cities are a farce. I tell you, sir, I am overwhelmed at the sight of the neglect of the strong to care for and assist the weak. I would ask what you expect you are living for, if not to extend the helping hand to those less fortunate than your-self; and let me assure you that the only way for you to help yourself, is to forget yourself in doing good to others. If my spirit could be clothed once more in an earthly habiliment, it would be my happiness to befriend the victims of vice in every shape, and to protect them from such as trample upon their rights and are allowed by the laws of the land to dethrone reason and common sense.

"Let me hope that the time may not be spent in vain, which I have used by this privilege. My influ-ence shall be felt for good whenever and wherever I am privileged to enter among the class I specially desire to assist."

A Great Mexican Pyramid. The pyra-mid of Cheops is dwarfed by that near Magdalena, Mexico. The Chihuahua Enterprise says that it has a base of 1,350 feet, and is 750 feet high. There is a winding roadway from the bottom, leading up on an easy grade to the top, wide enough for carriages to pass over, said to be twenty-three miles in length. easy grade to the top, while chough intraspect pass over, said to be twenty-three miles in length. The outer walls of the roadway are laid in solid masonry, huge blocks of granite in rubble-work, and the circles are as uniform and the grade as regular as they could be made at this date by our best engi-neers. The wall is only occasionally exposed, be-ing covered over with débris and earth, and in many places the saluaro and other indigenous plants and trees have grown up giving the pyramid the appear-ance of a monitain. ance of a mountain

Thomas and his noted company. Bro. Davis's Society is to be congratulated. Various newspapers of New York, Buffalo, Pittsburgh, Cleveland, Columbus, Baltimore, Memphie, Denver, Kansas City, St. Paul, Salt Lake (ity and San Francisco, during her tour complimented her with such terms as 'phenomenal for purity, compass and sympathy," "the finest note and word distinctly heard," "a glorious and glorified singer." Not only was she artistically successful, but pecnniarily, Mr. Thomas paying her, we understand, \$200 per week, with all living and travelling expenses of herself and husband. Mrs. Cole is a mezzo-soprano of great range, sustaining power, feeling and taste, has a large, stylish figure inspires confidence in her ability, has bright, soulfull eyes, is generous to deserving causes, in con-stant demand, and a credit to her home and her country. J. F. SNIPES.

#### Buddha Attacked and Defended.

The Rev. Dr. J. P. Newman read a paper on "Bud-dha" last night before the Nineteenth Century Club, which met at the house of Cortlandt Palmer, No. 117 East Twenty-first St. He said in part: "If Buddha believed in a Supreme Being he said nothing about it. He gave to mankind not one original thought. At the bottom of all he said and did was intense selfishness. His was the cowardly desire to escape existence. Buddha assumed that existence and misery are inseparable. This is his fundamental error. His view of life was a sad one. Confucius is greater than Buddha. He has given perpetual youth to China, which to-day is capable of coping in arms with the

most martial nation in Europe and will win." The Rev. M. K. Schermerhorn said: "No great religious teacher is original. There is not an original sentence to be found in the New Testament. In Buddha we have presented to us a perfect example in all the relationships of life. Christ is not present-ed to us in some of the more important and trying relationships of life, such as those of a husband and father. The teachings of Buddha produced in India a higher civilization, and wrought more conversions than the teachings of Christ did in thrice that time." Frederick A. Conkling, Dr. W. A. Hammond and O. Bjerregaard also participated in the debate.-N. Y. Tribune.

#### Dr. J. D. Moore of Boston, Sets a Good Example and Recommends a Worthy Medium.

#### To the Editor of the Religio-Philosophical Journal:

Will you please send the RELIGIO-PHILOSOPHICAL Will you please send the RELIGIO-PHILOSOPHICAL JOURNAL (with receipt for one year) to Mrs. Mary F. Lovering, SI White St., East Boston, Mass. She is a good, whole-souled, hard working spiritual me-dium, and an exemplary, influential member of the Maverick Street Orthodox Congregational Church. She is a pupil in its Bible class, attends its confer-ence meetings in which she speaks as the spirits enve her utterance and is listoned to with marked give her utterance, and is listened to with marked attention by pastor, deacons and audience. She is doing excellent missionary work, not only among her own people, but those of other churches in her neighborhood, converting many from ignorance, superstition and bigotry to the light and knowledge of the furth as manufacted in Laws. She is not only of the truth as manifested in Jesus. She is not only a clairvoyant and test medium but an able lecturer on Spiritualism and temperance. Yours truly, J. D. MOORE,

#### The Spiritualist Convention.

The proceedings of the Convention of Spiritualists. at Michigan City, mention of which was made in at Michigan City, mention of which was made in Saturday's paper, was continued through until this morning. A large number of delegates arrived on the evening trains of Saturday, and the attendance at Mozart Hall that evening was very large. Prof. G. P. Colby delivered the lecture. Yesterday morn-ing the convention reconvened, the meeting being of a general character. A large number availed them-selves of the opportunity of giving their views. In the afternoon, at 2:30, Mrs. Woodruff delivered the address. In the evening the hall was filled to its nt-most capacity, Mrs. Woodruff and Prof. Colby delivering the lectures. This morning the closing session of the convention was held at Spiritual Hall. Quite a number of the visitors have returned to their homes, and the others will go this evening. The session has been a highly successful one, and very gratifying to our local Spiritualista.—Datly Dispatch.

This is a curious world, and strange it is how few of us get out of it alive.

## Give Us Light.

to the Editor of the Religio-Philosophical Journal:

One of the prominent religious weeklies of the City of Boston, has given "Gates Wide Open" by Miss Phelps, a notice in which it says: "The picture is, after all, a simple, sublimated, earthly paradice. The arts and even trades are quiet-ly going on in the skies. Beethoven still holds his baton and leads a marvelous symphony concert among the euraptured redeemed," Well, I am thankful for that! We, poor souls, who have come into our inheritance somewhat later,

will have our chance to see and hear this immortal man; and I'm glad, if the arts and trades are still going on, for I paint, myself, and find it impossible to realize my ideal—so perhaps I may do better there! I'm so glad to feel that in the hereafter, there will be plenty to do! Again says the notice: "The picture of the Divine Master is indescribably to plat be divine in a still alternative will be divine the the

touching, but the divine is still singularly veiled in the human, and He is, although enthroned, still the Son of Man rather than the crowned King of kings." Son of Man rather than the crowned King of Kings." And that is just another thing that makes me glad. I don't like people whose heads are in the clouds. The greater they are the lovelier is their humility. I cannot for the life of me, eee how a sensible man and a Christian—I don't doubt he is a Christian—could pen that paragraph. Suppose the "picture" is a sublimated earthly Paradise! Isn't that exactly what Christians are looking for in the millenium? Suppose all the evil, sorrow and misers. that exactly what constitues are nothing for in the millenium? Suppose all the evil, sorrow and misery, eliminated from this world! Is it not good enough? Will it not be good enough for Christ to reign over, a thousand years? Was it not of importance enough, bad as it is, for God to send His Son to teach the interstitue what to do in order to insure bandings. inhabitants what to do, in order to insure happiness and long life? The picture of the Divine Master is touching; much more beautiful than if a crown prince had come, and condescended to allow his sceptre to be looked at, and his imperial face to be scenes that of a mustant more to he would be seen as that of a mystery, never to be revealed. I wonder what such people do really think of the fu-ture? It must be that they have made up their minds to something; and it is this dread-enveloping, never formulated doctrine, that keep so many people from believing.

Christ came as one of the people. His wonderful bumility was his greatest merit. He taught that the kingdom of heaven is "within you." He told us to let our conversation be in heaven. All his dicourses, all his teachings were towards the future. His grandest teachings were bis simplest. "Inas-much as ye have done it unto these, ye have done it unto me." How many Christians live as if heaven were with them? How many talk of it? How many/are other than worldly wiss? How many can give a reasonable reason for their hope? I know some who can—but believe me, they are looked upon as singular. "Of sing to me of heaven." sang a sweet spirit now gone to her reward. So I say— write, talk, think of heaven! Give hope to the weary, heart to the discouraged, and faith to the despond-ing. A CONSTANT READER. courses, all his teachings were towards the future. ing, A CONSTANT READER.

**Benj. E. Davies** of San Augustine, N. M., writes: I was subject to neuralgia, and about a year ago I was nearly laid up with it; besidee, I had a terrible pain in my right side. While I was afflicted in this manner, I received a number of the BELIGIO-PHILOSOPHICAL JOURNAL, and on its first page was a lecture on "Magnetism and its Uses in Curing Disa lecture on "Magnetism and its Uses in Curing Dis-eases," with the modus operandi of applying it in certain simple cases, such as headache, neuraigia, etc. I at once, being in bed, tried it by putting my own hand on my head; in ten minutes my head be-gan to perspire under my hand; in twenty minutes the neuraigic pains had disappeared entirely. I then placed my hand over the pain in my right side. Perspiration appeared in about the time, and in twenty minutes that pain had disappeared, and I have feit neither since. I know many diseases can have felt neither since. I know many diseases can be cured in this way, and I also know that there is a good deal that is "healing" about my hand, and I would like to get all the instruction that I can to assist me.

# JANUARY 12, 1584.

#### 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.

Would you like to live where nobody scalds, Where you never are told, "It is time for hed;" Where you learn without trying, and laugh without crying;

Where snarls never pull when they comb your head? Then 0 hey! you must hie away To the wonderful Land of Nowhere.

If you long to dwell where you never need wait; Where no one is punished or made to cry; Where supper of cakes is not followed by aches, And little folks thrive on a diet of pie--Then O hey! you must go, I say, To the wonderful Land of Nowhere.

You must drift down the River of Idle Dreams, Close to the border of No-Man's Land; For a year and a day you must sail away, And then you will come to an unknown strand, And 0 hey! if you get there, stay In the wonderful Land of Nowhere. -Ella Wheeler.

#### A Proposition.

To the Editor of the Religio-Philosophical Journal: In the Journal of November 24th, is an article entitled, "Proper Credentials," by S. Bigelow, to which I subscribe my hearty "Amen!" I want a National Organization with locals after the fashion of Good Templars, that shall be competent to test and recommend mediums, and hire the same for so and recommend mediums, and hire the same for so much per gear, which will partly do away with the temptation for fraud; and that those mediums shall have their circuits something after the fashion of the Methodist. This would soon stop the cry of out-of-the-way places—"If we only had a good medium here; can you not send us one?" Let the dwes of each of the members be equal, and of such an amount as will pay our mediums well for their ser-vices; our numbers then will soon be doubled. What a blessing it will be to know that all the poor have the genel presched to them. Let us not he afraid the gospel preached to them. Let us not be afraid to do some things as other folks do. JOHN M. LOUDERBACK.

Woodard's Landing, W.T.

#### A Premonition of His Fate.

A Youngstown, Ohio, dispatch says: William Mc-Bride, the brakeman crushed to death while coupling cars Wednesday night, although not a superstitious young man, had a premonition that he would meet with a terrible accident resulting in death. The day on which he was killed he told his fellow employes that he had a dream the night before in which he saw a train noiselessly approaching him as he was lying down on a beautiful green sward. He en-deavored to avoid the catastrophe, but found he was paralyzed and could not. Believing that death was certain, he suffered all the terrors of the lower re-gions, and just as he supposed he would be crushed to death, he awake and found it was a dream. Two years ago he had a similar dream, and the next day years ago he had a similar dream, and the next day had a close call for his life. That impressed him to such an extent that he informed his companions last Wednesday that he would be killed before through with his day's work. Ten minutes before his train was put away he was crushed to death.

**Praying in English.** A much larger con-gregation than is customary assembled in the Syna-gogue of the Berith Kedesh, in Rochester, N. Y., last week, and a few minutes after 7 o'clock, when the rabbi, Dr. Max Landsberg, entered, all were busi-ly engaged looking over copies of the ritual for the Jewish service, printed in English, which had for the first time made their appearance in the conduct of the service. The new ritual was used and Dr. Lands-barg delivered an address advocating its adoption. He arcmed that it was not necessary to discuss the ones. argued that it was not necessary to discuss the ques-tion whether it is permitted to proy in any other language than the Hebrew, as that question had already been settled in England, France, Germany, Sweden, Holland and Denmark. The Jews of our time, he said, as a class do not understand Hebrew, and consequently do not desire to pray in that lan guage. By retaining the Hebrew in the synagogue, where it had found a last resort, religious sentiment was destroyed and infidelity encouraged, and to prevent this it was necessary that the congregation should understand the language in which the relig-ious exercises are conducted. The Church Fair. The progressive church fair has reached Connecticut. Not to be outdone by the Canadian church which had a ballot-box-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 waltzing besides. Pastor Siebko approved of all these ways of raising money, and smiled when he learned that some of the church members had second because they didn't like such things. If this remarkable evolution of church fairs continues, we shall read in the news-John Calvin Presbyterian Caurch fair was raided by the police last night while a game was in progress The chips, cards, and other paraphernalia and stakes to the amount of several hundred dollars were seized. Elder Tompkins and Deacoa Suedecer gave ball for the arrested players. Had it not been for this untimely interference a large sum would have been realized for the Bamboo mission, as the betting was running high." There are evidently possibili-ties in the church fair that have not been dreamed of .- New York Sun. War-Like. A correspondent of the London Telegraph who has visited the great arsonal at Canton, now entirely under the control of Chinamen, declares that it is turning out breech-loading rifles, of exquisite quality and finish. "One thing," says the correspondent, "wasevident, namely : that China-men here knew enough to make their own weapons. As there are those who think that in the event of war China would be at a loss for breech-loading The statements presented in this pamphlet are so well au-theoticased in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, mak-ing this Spiritural-Visitation one of the most remarkable of any age. A spirit materialises, takes passage on a train of cars, converses as if a mottal, and manifests in other ways her strange (powers. Mr. Heaphy says: "The color of her check was that pale transparent hue that sets off to such ad-vantaxe (powers, Mr. Heaphy says: "The color of her check was that pale transparent hue that sets off to such ad-vantaxe (arge, capressive eres and an equable firm expression of mouth." On another occasion when she appeared she took's seat at the table. Says Mr. Heaphy: "I observed, how-ever that she made an excellent dinner; she scened to ap-portrait painted, and after a wonderful experience succeeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy inted paper, making a nest tract for general distribution and preservation; and will be sent t any address at 35 cents for a single copy, ten copies for '2355 cents, twenty-five copies for 550 cents. It is a spilendid thing to scatter among your friends, and cannot failt covert a bene-ficial influence. It will prove an excellent missionary. For sale, wholeasie and retail, by the RELAGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. arms, it is as well to mention that at Canton and Shanghai, too, I saw cases of machinery not yet put shanghai, too, I saw cases of machinery hot yet put up quite sufficient to set up another arsenal or two into working order; and that at Tienstin and Foo-chow arsenals there are, as well as at the two first-mentioned places, plenty of Chinamen who under-stand enough of the art of weapon-making to get all this mentioner into working a scientific and all this machinery into working order." 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. He is a Lit-tile Russian by birth and settled in Bessarabia when it was yet under Turkish dominion. His eldest son, who is more decrepit than his father, is 87 years old. The village of 120 houses, where Savtchuk now lives, has risen from one cottage, which he built a long time ago with the help of a friend, and is exclusively inhabited by direct descendants of the two first inhabitants. The tribe of the Savtchuks is composed of fifty families, which live in peace and quiet without ever going to law.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Worth Thinking Of.

### What Ayer's Cherry Pectoral does .---

It prevents the growth, to serious ill-ness, of a dangerous class of discress that begin as mere trivial giments, and by than any other medicine. are too apt to be neglected as such.

It alleviates even the most desperate eases of pulmonary discuses, and allords to the patient a last and the only chance for restoration to health.

It spares mothers much painful anxiety about their children, and saves the little

ones' lives. It cures all lung and throat diseases that can be reached by human aid.

#### How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and [ the air passages of the head, and eleanses the inucous membrane.

It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest. It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.

It soothes to natural and refreshing slumber, during which Natura regains strength to combat disease, It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pul-

monary disease. It puts a stop to the cankerous decay of Catarrh.

#### Why Ayer's Charry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered com-pound, of great potency, the product of years of study, observation, and experience in the freatment of throat and

ung diseases. Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small

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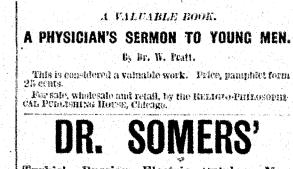
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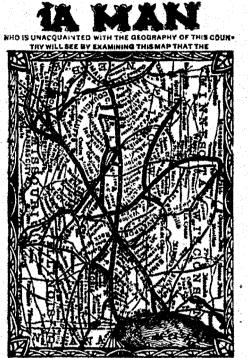




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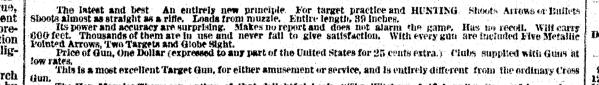
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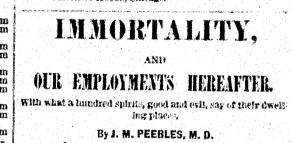
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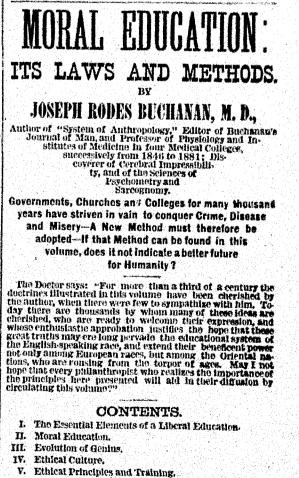
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#### Continued from First Page.

GIVING Dr. Taylor has an article on "Giving," in the Independent, which is part of a paper read before the American Missionary Association in Brooklyn, and is editorially commend-ed. The writer takes a new view of giving to the church. He says:

Thus the making of contributions for benevolence, in every form of it in which the Church is engaged, is as really a communion service as is the observance of the Lord's Supper. The same word is used in reference to both; and both alike are manifestations of the oneness of all the people of Christ in their common Lord. If this were more generally understood and felt by us, I am sure that we should all have greater enjoyment in that part of the service on which so many look with disfavor, the making of a contribution."

Then he goes on to state that the Testament speaks of giving as a "privilege," which ought to be gladly exercised. Certainly this will prove a refreshing doctrine, and will be echoed by the ill-paid profession from num-berless pulpits. Something ought to be done if a ministry is to be maintained, and church enterprises carried forward, to relieve the drag and dead weight. The salary is raised by subscriptions of members and thoroughly working the "hangers-on," the "goats," and every one from whom a dollar can be coaxed, importuned or wheedled. This is supple-mented by "dime societies," donations, fairs, etc., by which the salary often contemptibly small, is at last paid. How wretched a man of independent feeling must be when he contemplates his position as minister over a congregation paying him in such a grudging manner, and supporting him, as a sort of 'cross" or sin tax, grievous to bear, but nec-GARAFV!

A pleasing view to the ministry, but we opine that it will be some time yet before the congregation will regard the circulation of the deacon's hat with the same favor they do the salver with bread and wine!

#### Tests of Spirit Presence.

#### To the Editor of the Religio-Philosophical Journal:

Belloving that some of your readers would be pleased to read an account of some of my varied experiences as an investigator of spirit phonomena, I will ask space in the Jour-NAL for the relation of one or two. For a number of years Mrs. M. F. Delany of Lakewood, N. J., has spent a portion of her winters in this city, and during her visits, she has given scances of a semi-private character. I have attended many of them, and propose to relate my experience at one particu-lar day-light sitting, as all elements of decoption either conscious or unconscious, on the part of the witness or the medium, were absont.

In the room at her father's residence where her circles are usually held, there is a large and unusually heavy mahogany extonsion table, which must be ten or twelve | in the North; and he vanished amid the westfeet long when the leaves are in place. Around this table the circles are usually formed. Almost immediately on Mrs. Delany taking her seat, the manifestations commence. ield ono of the ordinarily attendant spirits announce his or her presence, by peculiar the purer Greek form; for the Greeks really and distinct raps or signals. These are so call the sun poetically "Apollyo," or "Apolemarked as to be at once recognized by habit- on"-that is to say, exterminator. From all narsed is to be at once recognized by hadde on actinat is to say, exterminator. From an er's signal is a loud booming concussion, representing the firing of cannons, follow-ed or accompanied by a fusillade of lighter Ne (val), the Greek affirmative, which pointraps imitating the rattle of small arms. It ed out that it was the true Apollo that was purports to represent the last battle in which in question. The second name, Bonaparte, Custer lost his life. Another peculiar signal | means "good part," and therefore presuppose is that of Capt. Greathouse who, during life, a second, bad part. It is clear that by this was in command of steamboats on the Obio was meant day and night. An ancient poet and Mississippi rivers. It is a good imita-tion of the rattle and shiver of a high pres-sure steamer under way. This gentleman the day, is therefore rightly designated as sure steamer under way. This gentleman was a warm friend of Mrs. D.'s Father. A Mr. Haslam's signal imitates the laboring of | ranean island; so was Apollo, at Delos, which a vessel in a storm, with the signals of distress, etc. He was lost at sea. These will Corsica stands to France. The Gallicizing of serve as illustrations. The incidents which I will now relate were to me the grandest and most convincing physical manifestations of spirit presence that I have ever witnessed, and I have seen that I have ever witnessed, and I have seen many during thirty years of investigation. At a private day-light sitting (nobody being present but Mrs. Delany and myself, until called for witnesses of the extraordinary manifestations), the following events transpired: Mrs. D. took her seat at the side of the table nearest the window, and I on the opposite side. Powerful raps were at once heard-so powerful that I would not like to be required to make sounds so loud with my closed fist, unless I wished to bruise it. These were in response to questions asked both orally and mentally-all answers being correct as I now recollect. After a while the table made a move right against my person. I moved backward and the table continued to follow me, Mrs. D. keeping her place in the spot originally taken by her. After the table had moved from the medium three or four feet, I called out to Dr. and Mrs. Howard (the parents of the medium) to come in and witness with me what was taking place. I continued to ask questions and to receive replies by raps, the table continuing to move foward me until it had forced me against the wall at the far end of the room, which could not have been less than six feet from where the medium was sitting. Your readers will understand that we read the raps somewhat in the manner that a telegraph operator reads the clicking of his instrument—the letters of each word being in-dicated by the number of continuous raps. I believe that the manifestations during the light scance, given through the mediumship of Mrs. Delany, are equal to anything in the way of spirit phenomena that I have ever seen. To my mind they are more convinc-ing than anything else I have ever heard of or seen, for the reason that they afford the skeptics no shadow of a chance for quibble or question. For my part, I do wish that all 'Spiritual ists would be more particular about calling things the result of spirit power when it may be possible for any one to simulate the phenomena witnessed by them. I will now relate another experience with another medium on Wednesday, the 14th of November, 1883, in the evening. I attended a circle by invitation (which was composed of some twelve persons, not including the medium and her husband), which I will try to describe. It will not be in the order that it occurred, for that I could not be certain about; but it shall be nothing but the truth. which I believe all Spiritualists are seeking for. Quite a large circle was formed, with the medium and husband at one end, a gentleman of my acquaintance on her left, myself not far from her at that time. We all joined hands, one of mine resting on the table and the other not. The light was put out, but before doing so a number of pieces of paper, together with a lead pencil, were placed on the table near the medium. Sing-

#### ber of communications were written for persons in the circle, I being one so favored. This stated:

"We are both here, and are pleased that you came .-- MC."

I forgot to mention that just before the circle formed, the lady said there was something on her arm again, and pushing back her sleeve, she stated that she could see, "Mc." This I did not rise to look at. At another time the medium said, "I see a lady near you who says she was burned to death, who appears to be very much scarred, as if by smallpox or burning, and the name, as I get it, is "McCauley" or "McAuley," or something like it; she says, 'Have a smoke, Thomas?" The scance finished by flowers and foliage being given in the dark to quite a number of persons. I had the pleasure of feeling one strike against my body, lodging in my lap. When the gas was lighted the medium's head was pretty well covered with flowers, and there was on the table or floor a small turtle, all of which, by the remarks made by the persons comprising the circle, were supposed to be given by the spirits for our benefit.

I have given what occurred at this seance -not to say that there was anything wrong about it, but I do not see where there was anything that was out of the power of the medium in her normal state to do, provided. she and her husband were in accord. I do protest against manifestations under such conditions, being pronounced as the work of the spirits.

The account of the lady that was seen near me, was published in the RELIGIO-PHILO-SOPHICAL JOURNAL on August 4th, 1883, in my narrative of a sitting I had with J. V. Mansfield, with the lady's name, business, etc.; so that all that I received at the circle could have been done by any two persons wishing to make me believe that what I received was the work of spirits.

THOMAS S. TICE. Brooklyn, N. Y., Dec. 1, 1883.

## The Napoleon Myth in the Year 3000.

Under this title Senor Sequeira has published in the Commercio Portugues a philological jeu d' esprit, written throughout in the doctrinaire style of Continental scholars. It is a delicious piece of fooling, in the shape of a grave lecture, and we propose to give our readers an abstract of it. The aim of the lecturer is to prove that Napoleon I. never existed, and that his supposed career is only a snn-myth.

"According to tradition," says the Professor of the year 3000, "the hero Napoleon Bona-parte was born on an island of the Mediterranean, as son of a certain Letitia. It is recorded that he had three sisters and four brothers of whom three became kings; as well as two wives, one of whom bore him a son. He ended a great revolution; had sixteen marshals, of whom four were not active: he triumphed in the South: he was vanquished ern seas after a twelve years' reign begun in the East." The Professor then goes on to point out how all this applies to the sun. With regard to the name, Napoleon is obviously a mutilation of Apollo, the sun-god, or rather Bonaparte. Napoleon was born on a Mediterstands in the same relation to Greece that the Apollo myth is thus unmistakable. Pauthat Napoleon and Apollo were one and the same mythological figure. But let us go further. Napoleon's mother was named Letitia-that is Joy: a poetical appellation for Aurora. And does not the dawn give to the world the sun? Besides, let us remember that Apollo's mother was called Leto (in Latin Latona), from which form, in the nineteenth century, Letitia was evolved, probably as a substantive of the verb lator, which means 'to rejoice." When the legend maintains that the son of Letitia had three sisters, unquestionably the three Graces are intended, who, with their friends, the Muses, were Apollo's inseparable companions. As to Napoleon's four brothers. in them we discern the four seasons. Thus, three of the brothers are said to have been kings. These are the spring, which reigns over the flowers; the summer, which reigns over the seeds; and the autumn, which reigns over the fruits. And as these three seasons owe all their power to the sun. they were made into brothers. The fourth brother does not reign; he, of course, is winter. This clearly appears when we remember that this fourth brother was said to be Prince of Canino, after Napoleon's fall. Canino is derived from the word cani, which means "white hairs." Now the snowy woods were called poetically 'white hairs," as the following verse proves: "Cum gelidus crescit canis in montibus humor." Therefore this fourth brother is merely the personified winter, which comes to prominence when the three fairer seasons are driven away by the rude winds of the North. Thus we may find an easy interpre-tation of the words of the myth: "At the in-vasion of France by the rude sons of the North. the country was covered with a white banner and Napoleon disappeared." This "white banner" is, of course, the winter snow. By the wives of Napoleon the earth and moon must be understood. Plutarch calls the moon the consort of the sun, and the old Egyptians gave him the earth as spouse. The sun had no issue with the moon, but conceiv ed with the earth Horus, the son of Isis and Osiris. The latter represents the field-fruits; and we therefore find that the son of Napole on was born on the 20th of March, the spring equinox; for in the spring the field-fruits attain their greatest development. Further, it is averred that Napoleon made an end to the Hydra or Revolution. This hydra, or snake, is the serpent Python, whose destruction is the first heroic deed of Apollo. The second word, revolution, comes from the Latin revolutus, and indicates that the snake was curled round itself, as is indeed actually to be seen in all antique representations of the Python. Again, it is said that the great warrior had at the head of his army twelve marshals, and four others were at his disposition. It is easily perceived that these twelve marshals only represent the twelve signs of the ing was then called for, and after a short zodiac, which, under the command of the sun time a light. Then it was found that a num- each lead a division of the innumerable star-

ry host. The four marshals on the retired list, on the other hand, indicate the four quarters of the globe; which are thus excelquarters of the globe; which are thus excel-lently characterized as immovable amid the general movement. All these marshals are merely symbolical beings. When the legend relates that Napoleon gloriously marched through the lands of the South, to penetrate into the North and there lose his strength, this action must be read as one of the archite this again must be read as one of the peculiarities of the sun, excellently indicated. The sun is all-powerful in the South; in the North he is weak. Out of this was evolved in the nineteenth century the fable of the campaign of Moscow.

If another proof were needed that in the Napoleon myth there is only question of the sun's course, it would be found in these words: "Napoleon reigned twelve years; his empire began in the East and ended in the West." It needs no reference to the fact that the sun rises in the East and, after an empire of twelve hours, disappears in the West. The Professor closes his address with these words: "If we, then, resume our considerations regarding the hero's name, his descent, his family, his marshals, his deeds, etc., we shall see that they evince with irrefutable certain-ty that Napoleon Bonaparte concerning whom so much has been written never existed. The error into which all scholars fellsprang from the circumstance that they did not understand allegorical mythology, and took it for real history.—St. James's Gazette.

#### For the Religio-Philosophical Journal llerbert Spencer.

Herbert Spencer is a great philosopher. He has been justly assigned to a place at the head of the boldest and most original of modern thinkers, and has certainly few peers as an infidel writer. He attacks revelation with a liberal pen, and assails the Christian religion with the doctrine of a natural evolution, and carefully shows how, step by step, religions grow and spread and change. Finding that man was and is a religious be-ing, he is philosopher enough to look for the cause of man's reverence and the reason for his ideas of a God. Mr. Spencer commences with man when he was the ignorant dweller of the cave and the tent, and traces the regular and successive steps of his religion from a savage to the refined notions of heaven and hell as held by a citizen of the most cultured nation of to-day. This is the natural process. "First the blade, then the stock, then the ripened ear." Mr. Spencer's God grows as man grows; the religion he finds "among men" is refined and brightened by the rays of intellectual light which illuminates hitherto darkened regions of man's mental nature.

We like the idea of man's development, and that we go on and on, upward and toward the unknown, enjoying as we develope, and wondering as the organ of surprise increases. Mr. Spencer finds the poor savage, unable to appreciate the great march of civilization. This is not strange. The spirit is "made manifest in the flesh" in proportion to the physical condition of the body or its material development. In other words, the finer the quality of material in the body, the more ex-quisite the mental or spiritual manifesta-tions. This is a law no modern mental philosopher who believes that the mind operates through matter, will for one moment think of denying. The savage is physically unlike the educated Caucasian, and his mental and spiritual ideas are in keeping with his bodily opearance. The object in writing this article was to show how Mr. S. has traced the religious idea back to the first Great Cause, rather than to make an essay on the man or to review his works. I have read his books, to review his works. I have read his books, hoping to find a path radiant with the light of an easy philosophy for all of man's anxi-ousness and feverish hope, but after going through hundreds of his wordy battalions and regiments of his closely massed thought two in logic and mastering in accentration -true in logic and masterly in construction, I am met with this paragraph, closing his article in the January number of the Popular Science Monthly: "But amid the mysteries which become the more mysterious the more they are studied about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed." This is the conclusion of the most profound writer of the most enlightened school of modern Agnosticism. "In the presence of an Infinite and Eternal Energy" is just what the Spiritualists believe. "From which all things proceed," must be a death knell to the Atheist who has made his habitation on the rock which he had supposed Mr. Spencer had so eternally planted. He admits that the inuiry is shoved back out ..... Infinite Eternal Energy." GEO. W. HUNTER. quiry is shoved back but a few links, to the

Some investigators take their own slates, thus placing collusion beyond question. One lady, a German-American, (Mrs. H-), whose henesty or respectability no one will question, visits Mrs. Reid frequently, invariably taking her own slates, and never fails of receiving long communications thereon, purporting to come, generally, from deceased childrensometimes from other relatives. She flads it no longer necessary for Mrs. Reid to even touch the slates. While sitting in her presence, and occasionally when she is engaged in an adjoining room, the communications are written in a manner described-sometimes in German, but generally in English, with which language she is thoroughly fa-miliar. She is unable yet to obtain the writing at her own home, although the "influence," or power, or whatever it is, is able to move the pencil and produce tiny taps therewith. Another lady, well known, and of the highest respectability, (Mrs. A--), also visite Mrs. Reid frequently, taking her own slates, upon which she never fails to obtain the mysterious writing. The writer has tested the matter scores of times, and under conditions to render collusion absolutely impossible. He has had answers to oral questions written instantanously, without the slates passing out of his own hands, and in a hand-writing the perfect resemblance of that which it purported to be.

At stated times Mrs. Reid gives public so ances to such numbers as can be conveniently seated in her room, when, as often occurs, all will receive messages upon the slates. The messages are full of affectionate cheer, wholesome advice, and thoughtful remem-brance.-San Jose (Cal.) Mercury.

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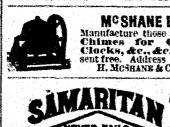


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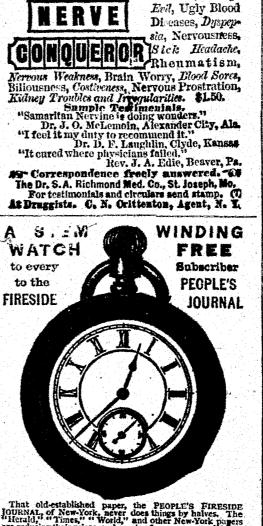


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#### Another Slate Writing Medium in California.

The readers of the Mercury have doubtless noticed in these columns, where it has ap-peared for nearly a year past, a modestly worded advertisement, announcing that Mrs. Clara L. Reid, at her rooms on First street, over Stock's store, would hold scances for independent slate writing "for ladies only," etc. There are many people who have but little idea of what independent slate writing means; and there are many others who think they know, and who pronounce it a humbug and fraud. That is no fraud, so far as the writing is concerned, hundreds of people in San José can bear witness with as much confidence and certainty as they can testify to any other demonstrated fact in nature.

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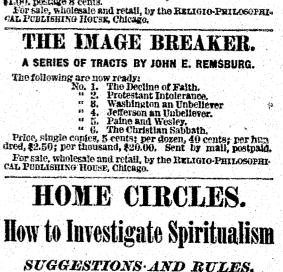
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