No. 24

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

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#### For the Religio Philosophical Journal. The Collective Man.

The most vital truths of science unite with the voice of inspiration in proclaiming the exalted social destiny of man. But in what noble forms shall we mold the institutions of that new and coming age? No one doubts that it is coming. But the science of man alone can answer our question with exactness of plan and with practical clearness of

Our object in this article is to briefly sketch the natural and basic principles upon which a true social organism must rest. We need more than shaply to know that there is a good time coming. For in the growth of society, the intellect, the feelings, and the will of man, are equal factors. Our knowledge and our ideas, whether they are true or false, will determine the forms which the new institutions will assume.

In the nature of man is the vital mechanism that produces all the phenomena of society. The science of society, therefore, deals with laws which are a part of the nature of man. And this science can only be discovered by a direct study of his mental and physical constitution. The so-called social scientists have simply studied the masses of men in history, and by the light of experience. But man himself is the cause of all experience. We could not understand how a clock does the work of recording the hours and minutes, if we only study its outside case. We must look inside at its machinery. We propose a new method for studying social science, and we base that method upon three self-evident propositions:-

1st. The object of all institutions in society is to supply the Collective wants of man. 2nd. Each want in society has its direct source, or producing cause, in a mental fac-

ulty.
3rd. The structure of society must therefore include as many officers and departments as there are of groups and faculties in

Let us illustrate each of these basic truths by examples. The faculty of Memory produces the collective need of public records, of schools, and of literature. Without these, the organ of Memory could not be supplied with the knowledge which we require to use. And if the organ of Memory did not exist, then there would be no cause which would produce the want in society. For the mind would then have no power to store up knowledge, and these institutions would thus be of no service to us. From the mental organs of Parental and Filial love arises the need of the family, with its relations and dependencies. From the organs of Rulership come

the need of government, with public leaders. The same reasoning applies to every one of the faculties. Each one of them produces wants which can only be satisfied through the concerted action of men. This concert of action constitutes organic society. It is, therefore a demonstrated truth that society has as many kinds of wants as there are faculties in the human mind. Each person has all of these mental organs, and each organ demands conditions for its gratification. As the lungs can only be satisfied by air, the stomach by food, and the eye by light, so each mental organ has wants of only one kind. The organ of Friendship can only be satisfied by friends, that of Integrity by jus-

tice, and that of Reason by scientific truth. Men cannot act in concert unless they have some well defined plan or method. They must have their organs, the common instruments through which they may act together. These societary organs they call officers. Each

want of the society, and to lead the members in the effort to supply that want. This method is perfectly natural. For all action in nature takes place around centers. The forming of a crystal, the growth of an annotation of the crystal, the growth of an annotation of the crystal, the growth of the crystal and the crystal of the crystal and the c mal, or the development of a globe, alike prove this law of action around central points of force. It is thus a mathematical necessity that the action of society must turn upon its centers or officers. But it is not necessary to confer arbitrary power upon them. The axle or hub of a wheel has no more arbitrary

axle or hub of a wheel has no more arbitrary power than its circumference.

The organs of the brain all radiate from two centers. These centers produce the idea of the unity of many different kinds of parts in concerted action. To satisfy this sense of unity, each society chooses a President, Chairman, or Chief of some kind, who thus becomes their common pivot of its collective action. The need of records is supplied by a action. The need of records is supplied by a Secretary, a Clerk, or a Recorder. He is the memory of the seciety. The Treasurer takes care of its property and thus represents the

organ of Economy. Men knew very well that the officers of society represented its wants. But they did not think far enough to see that back of each one of these wants stood a mental organ one of these wants stood a mental organ which was its producing cause. Blackstone, in his Commentaries, says that "The true and natural foundations of society are the wants of individuals." But neither he, nor any other writer, has ever told us how to get a complete classification of these wants. Consequently they could never lay any com-plete foundations. The only way to test any institution, or any proposed plan of reform. is to compare these plans directly with the nature of man. It is for him that they are designed. In 1859 and 1860 the writer of this article carefully examined the duties of every class of officers, in all the institutions of civilization. He extended this survey over both ancient and modern times. He traced the duties of each officer back to the mental faculty from which it originated. The result of this year and a half of work is summed up in the "Diagram of Civilism."



DIAGRAM OF CIVILISM.

Up to the present year, 1884 of our Common Era, only the six lower groups of faculties have been in any way represented. The higher and nobler half of the mind has been left to the isolated and always abortive efforts of private individuals. They have never formed a constituent part of any institution in society. It is quite true that the church and some other institutions have often taken the name of some of these higher faculties. But it was only in name. The true function of religion is two-fold. First it must unite the entire human race in one composite life. Second, it must unite and harmonize man with the life of the universe. The Church has never undertaken to accompli-h either of these results. It has really represented an obedience to dogmatic authority, and this springs from the organ of Reverence, low down on the side of the head. The justices and judges at the present time do not represent the organ of integrity, for this faculty would seek to reform and restore the criminal to a normal condition of social health and moral power. But these judges speak the language of the lower organs of Destruction, of Economy, and of Secrecy, for they condemn men to death, to fines, or to impris-

If men have already represented one-half of the faculties by officers, then it is perfectly certain that we can go on and represent the other and higher half, as soon as we know what these faculties are. And it can be no more difficult than what has been already done. We must and can carry out to completeness that which has been done in a rude and fragmentary manner from the earliest ages of history.

The engraving of Messiana or the Universal Republic exhibits the completed plan. It is also shown in the Table of Departments. It provides for the intellectual wants by having departments of art, letters, science and culture. It establishes and incorporates the home, family, marriage and religion to answer our social needs. And it organizes rulership, labor, wealth and commerce, to meet all the demands of industry. In each one is intended to represent some common of the twelve groups, of the brain are two

leading faculties, with one which acts as an executive or assistant. For example; the organ of Attention observes facts, the organ of Memory retains them, and Language stores them up in books for future use. As a result of this threefold arrangement of the faculties, we must arrange each group in society with two leading officers and one assistant. The titles of the officers are placed in the engraving immediately after the organs which they represent. We know, before it is tried, that such a system of society would lit all men, because it corresponds fully to what is in the nature of every man.



UNIVERSAL GEPUBLIC.

As each organ of the brain governs a specific part of the body, therefore these officers represent both the physical and the mental wants of man. The or wers take an actual the work of society. not dictators, bosses, or idlers. They are simply leaders in each department, litted by talent, knowledge and social qualities to lead the other members. All officers must be elected, or deposed, by a free vote of those they are to lead. And all proposed laws must be submitted to the people for their approval or rejection. \*

The band, town, county, State and nation have each the same number and kind of wants. They differ only in the extent of these wants and in the amount of details which they involve. For example, the need of a road is the same kind of a want whether it simply reaches across a fown or extends through a nation. Hence all these orders. the band, town, county, State and nation, must have the same constitution, with the same number of departments and officers, For convenience, we would change the titles of the two central officers in each of these orders. All the rest would remain the same. The two centers in the Bands are called Director and Directess; in the town they are Mayors and Mayoress; in the county, they are Count and Countess; in the State, Governor and Governess; and in the Nation, President and Presidess.

In this article we have assumed a division of the faculties into three classes, twelve groups and thirty-six organs. In another place we shall deal with the proof of this classification.

# Departments of Society.

Male officers are in CAPITALS, females in SHALI APITALS and assistants in *Malics*, Centers—PRESIDENT and PRESIDESS.

# Assistant-MARSHAL.

INTELLECTUAL DIVISION. Groupate of Art. DESIGNER, Graphics designs engraving and sculpture. Costumer, Color-costume, painting and illumination. Furnisher. Order furnishing, uphoistering and surveys.

Letters. RECORDER, Records—statistics, history and libraries. Culayon, Publication—printing, museums and correspondence. Musician, Language—literature, music and editing.

Science. SCIENTIST, Laws—mathematics, biology and physics. Sciences, Esthetics—poetry, symbolism and adornment. Artisan, Skill—invention, building and modeling.

Culture. RECEIVER. Amity—entertainment, fraternity and visiting. Cultust, Truth—education, reform and discoveries. Dramatist, Expression—manners, morals and the drama.

# SOCIAL DIVISION.

Domestic Groupate. PURVEYOR. Foods—gardens, cereais and dairy. Misruess, House—house-care, cooking and table-serving. Sanatist, Health—sattation, laundry and ushering.

Familiam. INSTRUCTOR, Schools-study, obedience and guidance. Guardian. Amusements— plays, festivals and work. Screer, Service—waiting, altruism and patriotism. Marriage. RITEMAN. Devotion—rites, florists and pomology. Marron, Heredity—transmission, nurs-ing and providence. Waiter, Luxuries—recreation, feasts

Religion. PASTOR, Worship—ceremonies, unity and conventions. MINISTER, Love—discipline, interchanges and relief. Courier, Messages—postals, tele-

# INDUSTRIAL DIVISION.

Rulership. RULER. Dignity—leaders, dutles and trainers. Elector. Laudation—elections, awards and ranks. Ensign, Displays—standards, exhibitions and processions. and processions.

Labor. JUSTICE. Integrity—arbitration, censors and judgment. Organizer, Utility—machines, cooperation and grouping. Watchman, Environs—climate, herds and signals.

Wealth. FORBMAN, Factories of instruments, textiles and warss. TREASURER, Economics—accounts, expenses and harvests. *Keepers*, Stores—atorage, presurers and collectors. Commerce. ENGENEER, Locomotion-roads,

The plan here proposed is simplicity itself

when compared with the institutions composing our modern civilization. For they represent one-half of the brain by more than two hundred and fifty different kinds of officers. Our Model represents the entire brain -thirty-six organs and three centers-by thirty-nine officers. It is twice as complex as civilism, but with only one sixth part as many officers. Nature does not reach complexity by increasing the number of parts in a thing, but she does it by changing their forms and arrangement. In six thousand years of experience, men have discovered one-half of their special wants. But science discovers the whole of them at once by looking directly at the constitution of man. The plan here proposed would take the place of all existing organizations. It represents all there is in man, and therefore provides for everything which men can do in their col-

everything which men can do in their collective capacity.

The great evolutionists, Von Bær, Draper, Spencer, Huxley, Dana, and the rest, have traced the development of the nervous system up to the base of the human brain. There at the base they helplessly stopped. For this reason they could never see what the law of avolution together in regard to the future evalution teaches in regard to the future structure of society They frankly say that they don't know. In their hands, the law of evolution was worthless. It looked only backward, it had no practical application.

ganism. In another place we may discuss the outgrown those scruples. He has become too laws of action, the relation of its parts to musty to be troubled by so sensitive a conceach other, the subjected liberty, ownership, science. This confession shows the direction

tions for the collective unity

SIDARTHA.

thing to do.

For the Religio Philosophical Journal. inspiration.

BY HON. JOEL THEFANY.

One who is possessed of the spirit of truth is possessed of all the moral virtues. For to status to perceive and cognize all those relaobedience of Divine law. One who in spiri and in truth seeks to know and to do the Divine will in all things, will never utter a falsehood in word or in deed, for selfish or partial purposes. He will strive earnestly to be and to do, that which is essential for universal good. He will never seek to become with, mankind. Truthfulness in spirit requires that its spirit shall be recognized in just dealings. For in human intercourse through dealings, justice is truth; and the spirit of justice is the spirit of truth. And it is thus with respect to all orderly and moral intercourse between individuals. The spirit of truth demands universal good. Hence in all intercourse between individuals. it involves the spirit of purity. One whose supreme desire is to be true and just with all, can never be guilty of impurity. No impulse, which has not its seat and source in an individual desire for selfish indulgence and selfish gratification in some form, will cause one to become impure in life and act. Therefore, the impulse leading to impurity is the offspring of the spirit of falsehood and always tends to beget injustice, falsehood, deceit and wrong. It is the evil fruit of the corrupt tree.

Thus we may investigate the character of each and every of the moral virtues, and all will be found to have their foundations in the spirit of truth. The moral virtues consist in the application of the spirit of truth to each and every of the orderly relations and incident duties possible to humanity, requiring and causing the individual to cognize, and to conform to, such requirements. Hence it is, that the spirit of truth as a resident presence in the individual spirit is said to be essential to lead one into a knowledge of all truth, by bringing the individual, in spiritual status, into a state of responsiveness to the Divine Presence in all things. And inasmuch as the communication of truth to the individual spirit depends upon some kind of influx into the personal consciousness, it follows that the character and the degree of truth communicated to any individual, depends upon the character and degree of the supremacy which the spirit of truth has acquired in his soul. Externals, that is, mere forms of truth, may be communicated to the mind, just as the mere forms of existence may be made known through the physical senses, and one not possessing the spirit of truth may comprehend spiritual things in the same degree that an animal comprehends physical things. But such an one can no more cognize and comprehend the truths of the spirit than the animal can comprehend the truths of science. And the reasons are the same in each case, to wit, that the individual consciousness has not been unfolded in that degree, which is essential to make the influx of such truths possible. This fact can be known only to those who have realized its truth. Theodore Parker affirmed, that to him, the immortali-

ty of the soul, and the actual presence of

transports and mines. Merchart, Distribution—exchanges, delivery and forwarding. Tillmen. Fertility—could resort to no argument or refer to no textile culture, fertilizers and forestry. could resort to no argument or refer to no evidence, to prove these facts, because the facts themselves were more evident than anything external by which they could be proved. Others have the same conscious knowledge of these and of like spiritual facts; owing to a like spiritual status, attained by the same means. All can have it by seeking with all their hearts and minds, the attainment of this spirit of truth; and without such effort, one must remain in that character and degree of influx, which corresponds to his spiritual status. While remaining in any considerable degree under the control of the appetites, the passions, and the carnal impulses, one need not expect any very high degree of spiritual illumination; and that which pertains to the higher will seem to be foolishness, superstition and ignorant bigotry.

When one has not attained a degree of spiritual unfobling, which causes him to become religiously conscientions in matters of spirreligiously conscientions in matters of spir-itual life and character, he has not reached a status where much real light can illumi-nate his spirit. Spiritually he belongs to that class which Jesus described as being in their graves; that is, as being destitute of spiritual life and consciousness. And although they may become persuaded of the fact that they are to live forever in a world beyond the grave, they have no conception of any higher or better life there, than they are acquainted with here. Take the example of the one who, when a key depredated upon the melon patches of his neighbors with some conscientions scriples that he was desired to the bas new particular in the particular in th We have been dealing in this article alone some conscientions scriples that he was de-with the Plan or structure of the social or-ing what was not exactly right. He has now each other, the subjected liberty, ownership, woman's place, and other things essential to its completeness.

The method here sketched is new. And so were the railway, the telegraph and the te . Barra Britania varela de la Espainia Virania de la Colonia de Colonia de Colonia de Colonia de Colonia de Co orner things he can depredate upon; for even such as he, being immortal, must find some-

The highest essable stayed to which one can aspire is that which brings the spiritual man to completoness of spiring life and character. This spiritual status is known as the Christ status, or one which is attained through obedience of law in its absolute possess the epirit of truth implies a spiritual sense. Such obedience brings the individual into a state of oneness with the spirit of the tions and incident duties of life, in which universe. By these means, the spirit becomes the moral virtues become manifest through responsive to every degree of spiritual influx, responsive to every degree of spiritual influx, and thus becomes consciously inspired; and is made nequainted with every degree of spirituultruth. In this ultimate status are to be found the means of acquiring an understanding of the underlying principles from which all spiritual truth is a proceeding. Knowledge consists in a Cognition and comprehension of the unjust in his relations to, or in his dealings actual; and all that man can do to acquire such knowledge, is involved in seeking the spiritual status, which makes him receptive of the proper influx. The burden of the ministry of Jesus consisted in teaching one how to seek, and what to seek, to obtain the proper spiritual condition, making the soul responsive to the spirit of truth. His statement of the beatitudes consisted in an enumeration of those spiritual qualities essential to such recipiency. His entire system of instructions is addressed to the natural comprehension of man; and his instructions are such that the ordinary mind can perceive their significance and can obey, provided he will make the proper effort.

It has been supposed by some, that no one can comprehend the Christian system as taught by Jesus, unless especially aided by the influences of the spirit; that one must become especially qualified in a manner different from the qualifications common to humanity. No rational man, not denying to himself the exercise of his intellectual and rational faculties, can suppose that the Inflnite and perfect Father of humanity can become partial or special in his dealings with man. His omnipresence, by every attribute, giving life and law to all-existence, reveals him as perfect in all his relations to, and his dealings with, man. He is in no respect a respecter of persons. In all his dealings, he is equally the benefactor of all. He can do no more for one than he does for all. Every one receives according to status in himself; and no one can receive in any other way. Like the natural sun, which shines as well for the blind man, as for those who have the open eye, so does the spiritual sun. One possessing the visual organs gets from the effluence of the natural sun, what the blind man does not get, because, according to his status, he has a recipiency which the blind man has not. But notwithstanding his lack of recipiency, the sun sheds upon him the same effluence which it does upon the man of sight. As it is in the natural, so is it in the spiritual. The spiritually blind are so because of conditions in themselves. They are so enwrapped in their carnal investments that not one ray of the sun of righteousness can penetrate to their spiritual consciousness. They are so filled with the bustle, din and noise of their external selves, that they can hear and cognize nothing from within. They hear no voice summoning them to their highest spiritual possibilities; and they remain so dead in such respect, as to doubt if they have any such possibilities.

It is well known to every reflecting mind, that one has the power to seek elevation of

#### For the Religio-Philosophical Journal. THE ORIGIN OF CHRISTIANITY.

A Critique of Gerald Massey's "Equinoctial Christolatry."

Zodiaca! Symbolism, Jesus as the Ram-god and the Fish-god,-Why Jesus is called "The Lamb."-The Book of Revelation and the Ram .- What is taught concerning Jesus in the Revelation. -The Testimony of Paul.—The Gospel of Paul and the Gospel of James, Peter, and John.-Paul's evidence of a Fleshand-blood Jesus .- James and the other Brethren of Jesus.—The crucifizion of Jesus and the Crossification of the Ram.—Paul's Dectrine of the Resurrection. The Spiritual Bodies of Jesus and of Mankind.

BY WM. EMMETTE COLEMAN.

In the last section of Mr. Gerald Massey's "Natural Genesis," entitled "Equinoctial Christolatry," and in the sections devoted to the typology of the cross, the mythical two sisters, the fall in heaven and on earth, the deluge and the ark, the Word or Logos, etc., may be found that gentleman's theory of the origin of Christianity and a definite presentation of the supposed facts upon which his theory is grounded. If true, that theory is of tremendous import to humanity; it behooves us, therefore, to candidly and impartially test the accuracy of these supposed "facts" and the validity of the conclusions therefrom derived. These I propose to submit to the tests of historic truth, philologic verity, and common sense. The only way to deal with such matters is by rational scientific and the sentence of the sen tific analysis, and that method it is now de-

signed to follow. Mr. Massey's theory is this: The sun in passing through the twelve signs of the zodiac was worshiped, in ancient nations, under a different symbol in each. Owing to the precession of the equinoxes, the sun retrogrades along the ecliptic one whole sign, or thirty degrees, in 2,155 years. For 2,155 years preceding B. C. 2,410 the sun entered the sign of Taurus, the Bull, at the vernal equinox, or beginning of the year, and during that time the sun gad was advented to ing that time the sun-god was adored as the bull. In 2,410 B. C., the sun entered Aries, the ram, at the vernal equinox, and he was then worshiped as the ram or lamb. In 255 B. C. the sun entered Pisces, the Fish, at the vernal equinox, he then assuming the character of the fish-deity. In A. D. 1900 the sun will pass out of Pisces at the equinox and enter Aquarius, the Water-bearer. Christianity did not originate from the life and teaching ings of a person called Jesus Christ, but was founded on the symbolism pertaining to the passage of the sun through Aries and Pisces. No such persons as Jesus and his apostles ever lived on earth; they are astronomical ever lived on earth; they are astronomical myths. In its earlier stages, nothing was taught in it concerning a historical Jesus living and dying on earth, but a party subsequently arose who perverted the ancient symbols and inculcated belief in a personal Jesus of flesh and blood, who lived and died in Indea waid cornellized form of Christian. in Judea, -said carnalized form of Christianity finally triumphing and exterminating the original gnostic non-flesh-and-blood Christianity. Peter, James and John were leaders of the flesh-and-blood, or carnalizing party: Paul was a bitter opponent of the car-nalized Christians, and fought against the theory that Jesus had been made flesh, and denied the existence of a personal historical

Any one conversant with the history of the

world in New Testament times and with the

character of the New Testament literature, can at once perceive how opposed all this is to the positive facts of that history and literature. Its mere statement should be sufdelent for its refutation, and it almost seems a waste of time and energy to periously advance facts and arguments in opposition to a theory devoid of rational support, historically, theologically, or philologically. In the interest of historical fact, however, it may be well to present a few of the more im-portant proofs of its unreality. According to this theory the ram-god was regnant from B. C. 2,410 to B. C. 255, when he was succeeded by the fish-god; that is, nearly three hundred years before the rise of the adoration of Jesus Christ as the Lamb or Ram, the Lamb god was dead practically. No trace of Jesus Christ can be found in the world till the time he is said to have lived in the gospels in the first half of the first century. How was it that this ram-worship of Jesus only began about three hundred years after the rain-god had been superseded by the fish-god: In the New Testament, in John's gospel and in Revelation, Jesus is called the lamb of god, who through his blood, taketh away the sins of the world, but he is never called the fish, and the symbolism of the fish is never applied to Jesus therein. Yet at the date of Jesus's words and deeds as narrated in the Bible, the fish-symbol of the zodiac was regnant, and not the ram, which had been dropped three hundred years before. Had Jesus een represented to have lived, and had Chris tianity arisen, any time between B. C. 2,410 and B. C. 255, then there might be some little plausibility in claiming Jesus as a personification of the zodiacal ram; but to claim that a new religion could originate three hundred years after the death, so to speak, of the ram-god, based on ram-worship or ramsymbolism, and be accepted by the whole pagan world almost, that pagan world which knew that the solar ram-god was merged into the zodiacal fish-god hundreds of years before, is, to my mind, in the highest degree improbable and borders on the impossible. A religion based on zodiacal mythology originating in the first century must have been ichthyologic,-instead of being sheepish, it must have been fishy. To be sure, it is claimed that Jesus was also the fish as well as the ram; but the only things advanced connecting Jesus with the fish-typology are the use of some of the prevalent fish-emblems in depicting Jesus and Christianity by early Christian artists in the catacombs, etc., and a few passages in the Christian Fathers, where among the multitude of symbols and emblems applied to Jesus that of the fish is included. The Christians of the early centuries were almost wholly converts from pagan mythology, and it was natural that in some cases the old symbolism, so familiar to them, should be adopted with modifications and adapted to the new Christian cult; hence we find that besides the fish, which in reality was but little used by the Christians, a large number of pagan symbols and emblems were utilized with new significations by the young Christian church. These thing, however, form no part of primitive Christianity, and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and early apostles; neither do they form a part of Paul's Judaio-Gentile Christianity. Paul nowhere speaks of the fish-symbolism, and refers to but very few of the other pagan emblems. The typology of pagan mythology is almost completely ignored by Paul, his typology being almost exclusively Jewish. The above simple facts, I think, thoroughly disprove the idea of the zodiacal ram and fish | never had), that the converts be circumcised

ed the lamb in the Bible, every scholar knows it refers, not to the zodiacal ram, but to the Jewish paschal lamb, which was regarded as a type of Jesus. Exodus tells us that a lamb without blemish was slain by the Israelites in Egypt, and its blood sprinkled on the door-posts of their houses, by which sign the lives of their first-born were saved when the destroying angel passed over Egypt. The blood of this lamb was therefore the symbol of their redemption; and in commemoration of this redemption a lamb was killed and eaten yearly by the Jews at their passover festival. Jesus, having been slain at the passover, as was thought in after times, for the redemp-tion of the world through his blood, the typology of the Jewish paschal lamb was applied to him, and he was called the Lamb slain for man's redemption, etc. As the pas-chal lamb was ordered in Exodus to be without blemish, so 1 Peter, i: 19, says we are re-deemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

THE BOOK OF REVELATION AND THE RAM. Mr. Massey tells us ("Natural Genesis," ii: 265–266, 333–334, 381), that the book of Revelation in our Bible contains a prophetic summary of the transformation incident to the passage of the sun out of the bull into the ram at the vernal equinox, 2,410 B.C. Then it was that the New Jerusalem descended, the throne of God was established in the sign of the Lamb, together with the twelve apostles whose names were in the foundations of the New Jerusalem. In 2.410 B. C. "the prophecy was fulfilled;" the Christ came; the Son assumed the Father's judgment seat, the twelve were constituted." As the "Revelation" speaks of a future establishment of the Throne of God and the Lamb," Mr. Massey says the prophecy in that book must have preceded the entrance of the vernal sun in Aries; that is, it must have been written before 2,410 B. C. Compare this extraordinary statement with the facts, and see how far from the truth an intelligent mind, burdened with a groundless hobby, which must be supported at all hazards, can be led. The book of Revelation was written by an intolerant Jewish Christian in A. D. 68 or 69, not long after the bloody persecution of the Christians by Nero, to which it refers several times. Nero himself being stigmatized as "The Beast." The terrible persecution of the Christians spurs the writer on to prophecy the speedy re-appearance of Jesus and the overthrow of the Roman Empire, the great persecutor. It revels in invective against Rome and in the anticipated punishment of that great city in eternal fire and brimstone. In it Jesus, whom it calls the Lamb, after the paschal lamb, not the zodiacal ram of 2,500 years before, prophesies to John that he will soon come again and establish his kingdom on earth, for the redemption of his followers and the downfall of Rome. Instead of its contents applying to astronomic events 2,410 B. C. they are intended solely to pertain to events contemporaneous with the writer and in the immediate future. How is it possible, I would ask, for the persecution of Christians in the first century A. D. to precede the entrance of the sun into Aries 2,410 B. C.? How could a book first written in the first century A. D. be a prophecy of things happening 2,410 B. C.? Moreover, this book does not resented a prophecy of the sun into the control of the country and er to a mythical astronomical ram, but to a lesh-and-blood Jesus, who had been crucified on earth in the first century A. D. and had afterwards been raised from the dead, the first man who had ever been thus raised. Revelation, i. 5, calls Jesus the 'first begotten of the dead, and the prince of the kings of the earth,"—this making him an earthly potentate raised from the dead. Rev., v. 5, and him the light that the light of the him of the him of the him. ealls him "the Lion of the tribe of Judah, the Root of David,"—that is a descendant of David, an historical character, and born on earth in the tribe of Judah. In Rev., xxii: 16, Jesus says, "I am the root and the off-spring of David." To a Jew in the first century this could not possibly mean anything but that Jesus was a descendant of King David in the flesh just as the gospels claim. Besides, Revelation was either written by John the Apostle, or by some one in close sympathy with his form of Christianity. It violently opposes Paul's system of Gentile Christianity, in the interest of the narrow Jewish Christianity of Peter, James and John. Now, Mr. Massey admits that Peter, James and John were the leaders of a fleshand-blood Jesusism, in opposition to Paul who taught an ideal, mythological Jesus o some nondescript character. How, then, could a book like Revelation, of a Johannine character, specially levelled against Pauline Christianity, be a narrative of the circumstances attending the establishment of the "Throne of the Lamb," the mythical ramgod Aries, under the name of Jesus Christ, 2,410 B. C.? How could the "Lamb" be of the tribe of Judah 2,410 B. C., which was long before the Israelitish tribes had an existence (Moses dates from 1,300 B. C., and the mythical Judah between 1,500 and 1,600 B. C.) and how could Jesus, 2,410 B. C., be the off-spring of David, who lived 1,000 or 1,100 B. A book written in the interest of a fleshand-blood Jesusism cannot possibly be an ex-position of non-flesh-and-blood or mythological Jesusism.

THE TESTIMONY OF PAUL.

Mr. Massey is right in stating that a radical difference existed between the Christianity of Paul and that of James, Cephas and John; but he is radically wrong as regards the nature of that difference. The epistles of Paul tell us plainly what that difference was, and it in no manner involved the question of the historical existence of a personal Jesus, upon which subject all parties were agreed. Instead of Paul denying a histori cal Jesus, he is the world's strongest witness of that existence. His writings prove, be-yond all reasonable doubt, that Jesus was a man living in the flesh; and it is really mar-velous how any rational scholar or thinker can claim that Paul had no knowledge of a historical Jesus, and fought the other apostles "tooth and nail," as Mr. Massey says, because they asserted that Jesus had come in the flesh. The real difference between Paul and the older apostles was this: The latter still held tenaciously to the old Jewish ceremonial law, remained strict Jews in disci-pline and ritual, and required that Gentile converts, whom it appears, they made little effort to secure, should conform to all the rites of the Jewish law, including circumcision. Paul, on the contrary, declared the Jewish law abrogated by the death of Christ and that all Christians were free from its observances. This very naturally horrified the older apostles, with their Jewish prejudices, and they did all they could to oppose Paul's views. It seems that when Paul had founded churches among the Gentiles, as in Cor inth and Galatia, after his departure, emissaries from James, Peter and John, would be sent to the churches to undo Paul's work, by demanding, on the authority of James, the brother of Jesus and the head of the church, and the other original apostles of Jesus, who had personally known Jesus (which Paul having any connection with Jesus and early and conform to the Jewish law. This con-Christianity. Moreover, when Jesus is call-duct naturally incensed Paul, and he wrote

to the churches vehemently defending his teachings against the aspersions of the other apostles, whose gospel he denounced strongly and of whose standing in the church he spoke slightingly. The epistle to the Galatians is almost wholly devoted to this subject, and it shows us clearly the point of dispute between the two. In the Corinthian epistles he also speaks warmly in defence of pute between the two. In the Corinthian epistles he also speaks warmly in defence of his liberal gospel, free from ceremonial law, as against the attacks of the Judaizing party, headed by the older apostles. At length, as we learn from Galatians, ii: 1-14, and Acts, xv: 1-20, a conference between Paul and the others was held at Jerusalem to discuss their differences, at which a sort of compromise was effected. Both Paul and the Acts tell us the point in dispute, and that was the application of the ceremonial law to was the application of the ceremonial law to the Gentiles. The historical existence of Jesus, of course, did not and could not have been involved, inasmuch as James, the brother of Jesus, was one of the most prominent participants if not the actual head of the council. Only imagine Paul being so feelish as to claim that Jesus never lived on earth in a council presided over by Jesus's brother and composed of nearly a dozen others who had lived and traveled with Jesus a year or had lived and traveled with Jesus a year or of the world. The crossification of the Ram-grain the classest fellowship and sympathy. more, in the closest fellowship and sympathy. Certainly, during the lifetime of the apostles it could not have been claimed that Jesus was unhistorical and mythical, and certainly Paul never entertained such an idea. His writings positively disprove this wild assertion. Paul states in Galatians, ii: 7-10, the result of the apostolic conference, which was that the "gospel of uncircumcision" was committed to him among the Gentiles, and the gospel of circumcision to Peter, James and John among the James and John among the James and John among the Jews; not a word about the gospel of a flesh-and-blood Jesus and a noncorporeal Jesus, which, according to Mr. Mussey's imagination, was the prime subject of dispute. I would here inquire what warrant Mr. M., or any other writer, has to thus boldly pervert and distort the plain language of the Testament to bolster up an unsupported theory totally foreign to the book and which it is impossible that the writers of it could ever have accepted for a moment? There is not a line in Paul's epistles, or anywhere else in the Bible, that teaches an unhistorical or totally-mythical Jesus, though much mythical, unhistorical matter is found in it which has clustered around the historical Jesus, as it has around Buddha, Charlemagne, and many others. It seems that Paul's apostleship was impugned on account of his not being one of the original twelve who had received personal instruction from Jesus himself. To this Paul replies that he was an apostle, not a whit behind the very chiefest apostles; that he had seen Jesus also; that he received his gospel by direct revelation from Christ; that though others might not consider him an apostle, yet the Corinthians must so regard him on account of his work among them; that it the other apostles were Hebrews, so was he; that if they were ministers of Christ, he was more so, having labored and suffered more for the gospel than they; that he was nothing behind the chiefest apostles, the signs of his apostleship being wrought among his Gentile converts (1 Corinthians, ix: 1-6; 2 Corinthians, xi: 5, 22-28; xii: 11, 12; Galatians, i: 11, 12). So far from Paul denying a his torked less when represented with act has torical Jesus, when repreached with not having been with him while on earth he replied by stating that he had seen Jesus and received a revelation of his gospel from him,—something akin to the spiritual manifestations of to-day.

ing concerning Jesus. Mr. Massey quotes in-discriminately from all the epistles attributed to Paul, genuine, spurious and doubtful as the veritable writings of Paul. I shall do the same, showing that all the so-called Pauline-epistles teach a historical, flesh-andblood Jesus. Romans, 1:3, says Jesus was "horn of the seed of David according to the flesh." Romans, xv: 12, calls Jesus "of the root of Jesse" (David's father). 1 Timothy, iii: 15, says Jesus was manifested "in the flesh," seen of angels, received up in glory. Hebrews, ii: 14-17, says Jesus was made "flesh and blood" like the children of God, and was made in all things like his brothers. and was made in all things like his brethren; that he took on himself not the nature of angels, but the "seed of Abraham." I Thessalonians, ii: 15, says the Jews "killed the Lord Jesus" as they had "their own prophets." 2 Timothy, ii: 8, says Jesus Christ "of the seed of David" was raised from the dead. 1 Timothy, vi: 13, says Jesus witnessed the good confession "before Pontius Pilate," a historical event. Romans, v: 15, says the grace of god has abounded by the one "man," Jesus Christ. Philippians, ii: 8, says Jesus being made in the "likeness of man," and fashioned "as a man," became obedient to the death of the cross; wherefore God exalted him above all others. 1 Timothy, ii: 5, says there is one God and one mediator between God and men, "himself man," Christ Jesus. Hebrews, x: 12. speaking of Jesus, says "this man," after offering sacrifice for sin, sat down at God's

right hand. In Galatians, i: 19, Paul speaks of seeing James, "the brother" of Jesus, one of the apostles, and in several other passages he mentions James. In 1 Corinth., ix: 5, he speaks of the "brethren" of Jesus, who were then living and were married. These passages prove beyond all doubt that Jesus was man who had lived in that generation, his brothers being still alive and personally known to Paul. Can a myth have a brother in the flesh? Can an astronomical abstraction of the mind possess married brothers in the flesh? Can anything be more absurd than the idea that James and his brothers, who were Jews rigidly conforming to the Jewish law, with a cordial detestation of pagan mythology and idolatry, were in real ity the brethren of an Egyptian solar myth To my mind; preposterousness can scarcely go farther than this. In re these brothren of Jesus, it is well to remark that Mr. Massey completely ignores Paul's testimony as to their physical existence, and instead uses the following language: "One James in the gospels is known as 'the brother of the Lord."" Now, the phrase "the brother of the Lord" is never found in the gospels, but only in Paul's epistle to the Galatians, i: 19, where James is so called. Again, Mr. Massey says; "The brethren of the Lord' in the gospels suggest the brethren of Osiris" (ii: 466), when in fact the phrase "brethren of the Lord" is found nowhere in the Bible save in Paul's 1 Corinth. ix: 5. The gospels speak of Jesus's four brothers, James, Joses, Simon and Judas, but it never calls them "brethren of the Lord," and never speaks of James as the "brother of the Lord," never naming him alone, but only mentioning him in connection with the other three (Matthew, xiii: 55; Mark, vi: 3). By ignoring Paul's evidence of the historical existence of the brothers of Jesus and naming the gospels only as authorities for their ex istence, said gospels being, in his opinion, "the work of virtual forgers who obtained

tences entirely false" (Nat. Genesis, ii: 503), Mr. Massey endeavors to identify the four brothers of Jesus with four Egyptian deities, ape-headed, bird-headed, jackal-headed and human-headed respectively, James, an undoubted historic character, being classed as the geni Arnset, the carpenter, the humanheaded, the double of the dead, etc. Though

trayed, he gave his disciples bread and wine, using the same language in so doing as in Luke xxii: 19-20. Could Paul liave possibly written so of a mythical being? He here god was something very different. At the autumnal equinox the sun crosses the equator southwardly, from which time his power wanes and grows feebler. This equinoxtial crossing of the sun, we are told, is the real crucifixion of Jesus. At the vernal equinox the sun crosses back again to the northern hemisphere, his power then increasing as he journey's on; and this is the resurrection of Jesus; according to the solar mythologists. Did the crucifixion and resurrection of Paul's Jesus in any manner correspond to this? Paul's theory was that the "blood" of Christ. shed on the cross, was a propitation for sin, accepted by God for man's redemption (Romans, iii: 25; viii: 32; Ephesians, i: 7; Hebrews, xii: 2: Galatians, iii: 13; Colossians, ii: 14.) According to the old Jewish law. God required the bloody sacrifice of animals as sinofferings and as an expiation for wrong-do-ing. Paul, imbued with these ideas, formulated the theory that, as a substitute for the continual animal sacrifices, God had accepted the sacrifice of Jesus, once for all, on the cross as a sufficient ransom for the whole world and that his blood, shed in crucifixion, made atonement for all sin,-the old Jewish sacrificial system being now abrogated (Hebrews, ix: 12-15, 22, 26-28; x: 3, 4, 12-14; 1 Cor., i: 23; ii: 2, 8; xv: 3; 2 Cor., xiii: 4; Philip, ii: 8.) In Colossians, ii: 14, Christ's being nailed to the cross is referred to. It is certain that Paul cannot refer to the sun's equinoctial crossing in his references to the cross and crucifixion of Jesus. How could the sun-god's entrance into the southern hemisphere be regarded as the shedding of his blood as a sacrifice for sin, akin to the Jewish sacrifices of bulls and goats? Not the slightest parallel exists between the two.

Concerning the resurrections, Paul in 1 Corinth., xv: 3, tells us that Christ died for our sins, was buried, and arose the third day; that he was seen of Cophas (Poter,) then of the twelve disciples, then of 500 brethren, then of James, then of all the apostles; and last of all, at a later period by himself. Paul. This cannot possibly mean anything else then that Thrist was a man who was crucified on earth, was buried, and was, after his death, seen alive a number of times by various people, most of them still living. It is impossible for this to refer to the crossing of the sun at the vernal equinox, or any other astronomical tions of to-day.

Paul did not believe in a flesh-and-blood
Jesus, says Mr. Massey. In disproof of this I
submit the following synopsis of Paul's teach
the first century, living, breathing men, personally known to him. Mr. Massey tells us though, that the twelve are myths dating from 2, 410 B. C. Which is the rather to be credited Paul, who knew these men, or a nineteenth-century solar mythologist riding an irrational, incredible hobby?

Again, the connection between the resurrection of Christ and the general resurrection of mankind is plainly set forth by Paul. He distinctly states that the resurrection of Thrist is of the same character as our resurrection; that in like manner as Christ rose, so shall we be raised up; that the resurrection of Jesus, the first man who ever rose from the dead, opened the way for the resurrection of mankind; that if Christ did not rise from tie dead, there will be no resurrection for any one. Here are Paul's own words (1 Cor., xv. 13-23:) "If there is no resurrection of the dead, neither has Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also in vain... hen these also which are fallen asteep in 'hrist have perished....But now hath Christ een raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming." Language can scarcely be plainer than this. A man, Adam, brought death into this world; so also a *man*, Christ (not a myth, but a flesh-and-blood man, whose brothers were still living,) inaugurated the resurrection of the dead, he being raised up from death by God for that purpose (as Paul tells us in Romans, vi: 4 /iii: 11; 2 Cor., iv: 14; 1 Thess., v: 14-18.) And in the same manner that Christ was raised, so shall all men be raised. How can this apply to the crossing of the sun into the northern hemisphere at the vernal equinox, or to anything except the literal raising of the dead Jesus, by the power of God, to life on earth again, as stated in the gospels and all through Paul's epistles? Contrast Paul's words as above with what Mr. Massey says Paul taught: "Paul's resurrection," says Mr. Massey, "was not assured by any risen Christ, it was something to attain in the gnostic sense....This resurrection was neither past nor was it assured for the future on account of its having passed once for all." ("Nat. Genesis," ii-494.) This is a direct, positive contradiction of Paul's language. Paul says the resurrection of Jesus, "once for all," assures the same for all men; his resurrection was assured by the risen Christ. "As in Adam all die, so also in Christ shall all be made alive." "Knowing Imark, Paul says knowing, not hoping! that [mark, Paul says knowing, not hoping] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor., iv: 14.) Paul's own personal resurrection was assured in his opinion, by Christ's rising, though Mr. Massey denies it; for in addition to the foregoing, Paul in Phillp, i: 21-23, says he was in a strait which to choose,—to live or die; for to die is gain, having a desire to depart and be with Christ, which is far better than to live. So also in I Thess., v: 15-18, he declares, on the authority of the Lord himself that at Christ's coming he and all other followers of Christ, alive or dead, will be caught up in the air to meet Jesus and live with the Lord forevermore. The foregoing quotations from Paul prove beyond the shadow of a doubt that he believed that a flesh-and-blood. Jesus died, as all die, on the cross; was buried, and was raised by possession of sacerdotal authority upon pre- God from the dead; his resurrection securing

the same blessing to all men, their resurrection being of the same nature as that of Jesus He also taught that the body with which we are raised—the spiritual body, as he calls it would be fashioned after and conformed to Christ's spiritual body. Philip, iii: 21, says Jesus "shall fashion anew the body of our humiliation (in heaven,) that it may be con-formed to the body of his glory." This is another proof that Paul's Jesus was a human being, precisely like all other men, save in his exaltation by God to be the Christ, the Savior and judge of the world, under the Father. The length of this article compels me to

defer the consideration at present of Mr. Massey's remarks concerning the Gnostics, the Talmudic Jesus, and the numerous socalled parallels in his book between the New Testament and the Egyptian Funereal Ritual or Book of the Dead. In a second paper I may have something to say on these matters, the views of Mr. Massey anent which are about as fanciful and imaginary, for the most part, as the beauting garagering Paul as those he entertains concerning Paul.

Presidio of San Francisco, Cal.

#### A Query.

To the Editor of the Religio-Philosophical Journal: Your issue of Dec. 15th last had on page six a query regarding the relation between God and his creation. No reply having, as yet, been given, allow me to tell you what I think of the matter. The first question of your "Seeker after Light,"—"Why does God bring opposing forces together?"—presumes forces as individual agents drawn up in battle array against one another. No such condition exists in nature. Force is nothing but the fundamental intelligence of the universe producing regional physical phy ducing natural phenomena. Call it god, creator, spirit, soul, substance, power, force-any name you please, if you will only attach to your name the idea that force is not different from the spiritual substance underlying, i.e., supporting nature. But nature in this sense does not only mean the material creation, but the Spirit-world as well; in fact, everything existing. That fundamental spiritual substance or universal intelligence, appears, that is, is born or created in the natural world. Its appearance, its birth or creation, - is the act of clothing itself in material form, taking up the "mortal," as it is frequently called, an expression I do by no means consider correct or logical. This act of taking up a material form is a transition from an indefinite, or, as it is more generally called, an infinite condition; that is, a state void of form or without shape, to a definite or finite; that is, primarily, a mortal state. Thus the infinite substance, through its own self-assertion, creates its own limitation, its material form. An illimited force meeting with limitation whether that limitation be of its own creation or come from outside—is said to experience resistance, or as people generally say, it meets

"opposing forces."
It follows that there are no "opposing" forces in the usual sense of the word. The opposition is nothing but the original force producing its own limitation: that is its own

Force, understood in this way, when acting in self-assertion, coincides with "will," will-power being neither more nor less than concious power moving in self-assertion.

I conclude, answering your "Seeker after Light's" first question, that God never brings opposing forces together, but that every force acting in self-assertion produces its own limitation appearing as an extraneous opposition or an opposite force. The universe is but one, and all its manifestations are in perfect unison—our only dificulty being that our own limited rounds. limited powers of understanding are unable to look through and comprehend the oneness of God in the multifariousness of natural

"Why does God create evil to annihilate it at the supreme or seemingly final moment of triumph, of consummation?" is the second question of the "query." Spinoza has already said, "Evil is an error." In other words, evil does not exist by itself; it is the good momentmily gone astray. It cannot be annihilated since it has no individual existence. The good having gone astray will be shown the error of its way, which will be sufficient to make it turn and follow the right path for the future. The word "good" is the same root and the same original meaning as "God," that is, good is whatever is god-like, or whatever is god-like, or whatever is god-like. ever advances the end of God, or the end of reation. Whatever opposes that end, is evil. But creating—as explained in my answer to the first question—is the materialization of the fundamental intelligence of the universe. That act, of necessity, as likewise explained above, produces its own resistance, its own opposite; that is, its counterpart which people call "evil." The thorough subjection of finite matter to the infinite intelligence will be brought about gradually and will do away with what is called oright the leave that there with what is called evil. It follows that there is no such thing as a "final moment of triumph, of consummation;" no "judgment-day," as the orthodox Christian would call the same notion, but that the eradication of evil is a slow and gradual development coinriding with the natural development of mankind.

The act of creation (which, by the by, is not a single deed accomplished at some remote period, but is as continuous as the life of the world) was the transition of the infinite to a finite existence; that is, it brought forth so-called evil in order to achieve so-called "good." Evil does exist, therefore, for the simple reason that the Creator could not help himself; that is, he could not have been Creator without bringing evil into the

To the next question, whether evil was creited "for the purpose of opening mortal eyes." etc., I must reply that creation has no purpose out-ide itself. Every act of creation is its own purpose and end. Nothing outside of us is created for the purpose of teaching us. Whatever is, is by and for its own self. If we will be taught, the teaching must emanate rom our own selves. We must, of course. earn from and by others. But unless our own souls create, that is, realize within their own selves the truth we want, no outside teaching will ever give us knowledge.

The illustration given in the "query" has scarcely any bearing upon the questions propounded. A marriage between people of opposite principle may sometimes be prevented as assumed in the illustration, but much more frequently it will be perfected. What then? Man and wife shall be one, and if of opposite principles, each shall try to improve the partner wedded for life. In the distorted social ner wedded for life. In the distorted social conditions ruling mankind in the presentera. wedlock is but too often an evil, that is, according to Spinoza, an error; but though that evil may render many a life unhappy, it is but a circuitous route leading to the final condition aimed at by creation; that is, the complete subjection of matter to the creative intelligence of the universe. А. Н. Н. Chicago, Ill.

Ugly blotches and stubborn old sores are cured by Samaritan Nervine. \$1.50.

# Woman and the Household.

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

### A WINTER SUNSET.

A wonderful glory of color, A splender of shifting light— Orange and scarlet and purple— Flamed in the sky to-night. Over the rolling river. And over the busy town,

The rich rays floated down. They turned the sails of the fishers Into opal, rose and gold; The fall and smoky chimneys Were like castle turrets bold, Nothing of plain or common But took a halo strange

In the light of the lovely sunset

Soft as a benediction

With its fairy spell of change. The day had been long and gloomy, Weary with mist and rain, A day for the heart to broad on Sorrow and less and pain;
But there came with the light of evening
A wind that swept away
All the skadow and darkness

Out of the winter day. Is thy life, O pilgrim, dreary, Veiled from the cheery light? Perhaps for thee is the promise Of joy with the waning light: Fairer than needday splendor, Richer than beams of stars. The lustrous glory of sunset May burn through golden bars.

For ever the sun is shining: If only the soul can wait, It will find the light and beauty, Though they seem to tarry late, The soundless, sunbright portal Will suddenly swing apart. And the grace of the life immortal Will guerdon thy trusting heart.

#### WOMEN OF THE ORIENT.

--- Marguret E. Sangster.

In Miss Bird's "Unbeaten tracks in Japthat lady, who has penetrated farther into the interior than any other European visitor, gives minute accounts of household life in that "land of the Rising Sun." Of the cheapness of necessary articles of the home,

she says:
"The requirements of a young couple in the poorer classes are, a bare matted room, capable or not of a division by means of screens, two wooden pillows, a few cotton comforts and a sliding panel behind which to confine them in the day time, a wooden rice bucket and ladle, a wooden wash bowl, an iron kettle, a tray or two, a teapot, two lacquer rice bowls, a dinner box, a few china cups, a few towels, a bamboo switch for sweeping, an iron pot and a few shelves let into a recess, all of which can be purchased for something under ten dollars.'

In regard to marriage Miss Bird concludes that:

"The parental relation is regarded as far higher than the matrimonial, and that the tendency is to sink the wife in the mother; if the father is the servant of the child, the mother is his slave, and her lot is apt to be very hard, as her first duty is to bring children into the world and then nurse and wait upon them, while marriage places her in the position of a slave to her mother-in-law."

From a curious little work called "Japanese Code of Morals for Women," from which Miss Bird gives extracts; we also take por-tions which show the pitiful state in which the weaker sex is held in that country

"When a girl is unmarried she shall reverence her parents, but after marriage her father and mother-in-law, more than her own parents, morning and evening she shall inquire after their health, and ask if she can be of any service to them, and, likewise, do all they bid her....

The wife has no lord or master but her husband, therefore she must do his bidding and not repine. When the wife converses with her husband she must do so with a smiling face and humble word and not be rude. ... The wife must obey the husband in all that he orders her to do, and when he is angry she must not resist, but obey. All women shall think their husbands to be heaven, so they must not resist their husbands and incur the punishment of heaven...... Women shall always keep to their duty, rise

early and work till late at night. Among the reasons why a man may divorce his wife. the first is that she is disobedient to her father and mother-in-law.

# MARRIAGE IN JAPAN.

"Marriages are arranged by the friends of both the parties, and much worldly wisdom is constantly shown in the transaction. Suicides frequently follow the course of unhappy love. At the wedding the bride is carried to the house of her father-in-law; she is dressed in white silk, with a very thin veil of the same material covering her from head to feet. The assembled company are regaled with sweetmeats, rice, fish and saki or strong drink; after this the bridesmaids present to the newly married a two-spouted kettle from which they drink alternately; thus signifying the tasting together the joys and sorrows of life. It is a very dull and tedious affair; conducted in melancholy silence, and the bride with her whitened face and painted lips looks

and moves like an automaton or doll." Japanese children are docile and obedient. Miss Bird never heard a baby cry and never saw a child troublesome or disobedient. Filial piety is the leading virtue in Japan, and unquestioning obedience is the habit of centuries. The people are generally quiet, gentle and very affectionate in their families. Even the peorest send their children to school. In some few respects these curious people are above the level of people in Christian

# WOMEN AS WORKERS.

Public conveyance throughout the interior of the island is by means of relays of horses on which the traveller rides while the guide leads or walks beside him. These guides are often women, who are also transport agents and keepers of wayside inns and shops. They are also farmers, cultivating roots, tea or rice; spading, weeding and harvesting beside the men. The excess of males over females in the whole empire is half a million, a fact the reverse of usual. Their household work is not hard, since their furniture is simple and the houses require little care; the beds are merely mats on the floor with wooden pillows stuffed for the neck, and all sleep in the clothing worn during the day. This consists in the case of both sexes of loose trowsers, over which is worn the kimono or longsleeved robe, open in front and folding over, worn by both sexes with a broad girdle. The

manner of folding alone marks the sex. The men though pleasant and kind in their families are generally licentious; their wives do not expect any thing better; consequently the race is liable to all sorts of diseases, are small in stature and exhibit many marks of premature decay. Both sexes are old at thirty and generally impress the traveler as

deficient in the higher qualities of manhood and womanhood, though they are often shrewd and always social and agreeable.

There is a difference between the faces of high born" women and those of the middle and lower classes, though all have much kindly grace of manner. They are not hampered by clothing. A woman is perfectly clothed if she has on one garment and a gir die, and perfectly dressed if she has two. WOMEN IN INDIA.

In Miss Frances Power Cobb's "Darwinism in Morals and Other Essays," that lady, in re-viewing the condition of women in India,

says:
The condition of women in India seems to have constantly deteriorated since the Vedic ages. At the time of the Institutes of Menu, it had reached a stage of absolute sub-jection, but had yet something worse to fall to-the abjection of the modern practice of incarceration for life and death by suttee. 'Day and night,' say the Institutes, 'must women be held by their protectors in a state of dependence. Their fathers protect them in childhood, their husbands in youth, their sons in age. A woman is never fit for independence....Women have no business with the texts of the Vedas. Having, therefore, no evidence of law and no knowledge of expiating texts, sinful women must be as foul as falsehood itself....She who keeps in subjection to her lord her heart, her speech and

her body, shall attain his mansion in heaven. .... Even if a husband be devoid of good qualities or enamored of another woman, yet must he be constantly revered as a god by a virtuous wife,

"At the present day in India, it is an ordinary thing for a lady to be born in the upstairs zenana, and never once to have trodden the earth, even of the most confined garden, before she is borne to her grave. What misery existence must be among a knot of women thus immured together, with nothing but their loves and hatreds and jealousies to brood upon, is awful and piteous to think of. Every house in India, belonging to the higher classes, must be a convent peopled with Starrs and Saurins. That the whole population, male and female, should be physically and morally weak, when their mothers have undergone for centuries such a regime, is inevitable.'

On the other hand, there are striking exceptions to this rule, as in the case of Toru Dutt, mentioned in these columns two or three weeks ago. Many of them, as we know, are the peers of the best of the Anglo-Saxon race, in both physical and spiritual development. Mozoomdar, who has recently electrified our people on religious subjects, was a striking example of the most richly endowed and spiritually cultured manhood. It is good to know that he was eloquent in advocating higher education and better opportunities for woman, and mourned over the condition of his countrywomen. His wife was selected for him by his mother, and he never saw her face till after they were married, yet he declares that could be have his choice of all women living, she would be the one. Providence seems to have selected him to be a teacher of our conjugal affections as well as of ethics.

## BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-Philacal Journal.]

BRANGONAR. A Tragedy by Geo. H. Calvert. Bos-ton: Lee & Shepard, Publishers. New York: Charles T. Dillingham. Square 12mo, pp. 110. The numerous works by Mr. Calvert are written in an elegant, scholarly manner, and are replete with the gems of progressive thought which free thinkers delight to find. This work is a dramatic poem pic-

turing the career of Napoleon I.

In his preface Mr. Calvert tells us: "For tragedy an historic foundation is best. To obtain free poetic play history requires to be compressed, foreshortened, exhibited, as it were in a panorama of peaks, its spirit reproduced through its supreme moments. A period must be distilled and then reembodied in the personages who created it." This the author has done, and we recognize the colossal Napoleon in Brangonar; the beautiful Josephine in Jesola; the second Empress in Madura, etc., through the list of his dramatis personne, although they are somewhat transfigured through the golden veil of poetry.

One of the most thrilling dramatic situations is in

Act V., Scene III. The great Brangonar enters a room in the palace whither he comes from the battle field. He is uncertain of victory and in his soliloquy he betrays his knowledge of his own utter sel-

'Myself! myself! naught but myself and now Myself doth taunt me, and flee from myself cannot. In the far dim fastnesses Of my lone being I find but me-but me! But I am faint:

First a brief sudden sleep, my sure resource, And then back to my panting legions.
[He lies down and sleeps.]

Enter a troop of women, all in black, some old some middle aged, some young, some with infants in their arms. With low solemn voice they wail, "Give me back my husband! Give me back my son! Give me back my father! Give me back my child! Give me back my friend!" Brongonar shrieks and starts up

Lusky! Lusky! [Enter Lusky.]

I've had a dreadful dream, Methought I passed the gaping gates of hell. All was one gloom immense, save spots of blood That twinkled 'bout me. Then I heard methought A wail of women-ghosts: it seemed to come From in myself. In agony I shricked And my shriek waked me.

LUSKY. Sire, no ghosts were they But fleshly women here around you. Hark! The women renew their wail,-"Give them back, give them back from death, from death; they are dead, they are dead, and we are alone, alone!"

Brangonar turns slowly round and looks at them.

BRANGONAR Hell-hags! breeders of demons in my brain! Your wail infernal gendered its own hell On me, witching with lies my slumbering sense, Hence! what to mine are passionate women-pains? I wail the death of ripening hopes, of plans Earth-clasping, of Dominions, Empires, Powers, Away ye triflers! Go, find better use For your thin breath than darting stings at me! To work as best ye can. Your friends have died And so shall you. To all death cometh once. You cannot say I gave to any man A second death. God ever gives the first, The one, the only one; all die by him; To-day, to-morrow, yesterday—it boots not.

Women retire]. Such pother as men make about this death! Nature's strong need, divine ubiquity, Swift death cleanseth the earth, nourisheth life, Birth and Death keep the world aye poised in health; And were Death to relax his certain spring Great Birth would quickly fill our globe with worms, Man the chief crawler on the wormy pile.

From this extract the reader will be able to judge of the ability of the volume offered, and we leave him the pleasure of a more extended search through Mr. Calvert's pages without our company.

COOKING AND CASTLE BUIDDING, \$1.00; Soup and Soup Making, 25 cents; Bread and Bread Making, 25 cents; Salad and Salad Making, 25 cents—all four for \$1.50. Sent by the author, post paid, on receipt of price.

Mrs. Emma P. Ewing, Superintendent of the Chicago School of Cookery, located at 269 Chestnut Street, is the author of the above named books. This school has for its objects: To give instruction in the simplest and least expensive, as well as in the most elaborate and costly, modes of preparing food;

to stimulate culinary research in hygienic, chemical and physiological directions; to populatize cookery in its scientific aspects, by demonstrating that it can be made attractive as a tine art, and remunerative as a business pursuit; to teach intelligent, systematic, approved methods of performing housework, and to encourage and assist all classes of women in obtain-ing a thorough knowledge of homestic Economy.

ing a thorough knowledge of Poinesic Economy.

Cooking and Castle Building is a cook book written in the form of a story, covering a little over 200 pages, gotten out by James R. Osgood & Co., in an attractive manner. The others are smaller books and their titles tell just what they are. No house-keeper will ever be sorry if she invests in these books; especially does the young housekeeper need them.

THE SECRET OF THE EAST, OR THE ORIGIN of the Christian Religion and the Significance of its Rise and Decline, by Felix Oswald, M. D. Boston: Index Association, 44 Boylston Street. 1883. Pp. 142. Price \$1.00.

This able and versatile writer has produced a very startling critique on Christianity. He maintains that the use of Christianity coincides with the sunet of the great Southern civilization; that the zenith of its power coincides with the midnight darkness of the Middle Ages; that the decline of its influence coincides with the sunrise of a North-European civilization; that all the principal victories of freedom and science have been achieved in spite of the Church, in spite of her utmost efforts to thwart or diminish their triumph; that only in consequence of the futility of these efforts the heresies of one age have be-come the truisms of the next, so that Christianity has always marched in the rear of civilization; that the exponents of the Christian dogmas persist in their hostility to the progress of a reform which they recognize only by condescending to share the fruits of its former victories; that the worst enemies of political and intellectual liberty were firm believers in the dogmas of the New Testament, while the direct in indirect results for the dogmas has been or indirect repudiation of those dogmas has been the fundamental tenet of nearly every great thinker, scholar or statesman, till the degree of Protestantism has become the chief test of intellectual sanity; that among the contemporary nations of the Chris tian world, the most skeptical are the most civilized. while the most orthodox are the most backward in

freedom, industry and general intelligence.

Dr. Oswald attempts to show further that the doctrines of the New Testament came from the Buddhists and that Schopenhauer was right in his conjecture that Jesus was a Buddhist emissary. What-ever may be thought of this claim, it must be con-fessed that it rests upon a very ingenious and cumulative array of coincidences, the strongest as presented by this author, that we have ever seen. Dr. Oswald thinks such coincidences could not have been accidental, and supposes that Jesus caught the important doctrine and worked it over in his own way, or if not so, that the Gospel biographies, which may not have been written for a century and more after the death of Jesus, seized upon the legends in the life of the Indian prince and confiscated them for the glorification of the teacher and prophet of Judea. The number of coincident points is certainly remarkable. There is the same miraculous birth, the same signs in the heavens and earth; wise men come to do homage to both; both perform very similar miracles; both hunger and pray in the desert; both are transfigured; both organize schools of dis-ciples; both utter beatitudes, etc. These are but a few of the points of agreement. We are inclined to believe the New Testament myths grew chiefly on Palestinian soil, the home of miracles and superstitions, but there is not a doubt that the Gospel writers incorporated into their accounts something, perhaps

a good deal, of the Eastern legend. Dr. Oswald is severe in his strictures on the antiphysical and antinatural principles of both Bud-dhism and Christianity. He calls Jesus "the Gaili-lean Buddhist" and asks, "Did he ever speak one word in favor of industry, of rational education, the cause of health, the love and study of nature, of physical and intellectual culture. His denunciation of Constantine is unstinted and full of bitter contempt, and his description of the dark ages is one of the most powerful and graphic we have ever read. We do not think that strong indignation and con-tempt so often exhibited by the author, adds to the strength or effectiveness of his work, and while his historical knowledge is on the ways of the ordulor. historical knowledge is ample, we are of the opinion that he is somewhat deficient in the historic senseso necessary for a historian in one age to do full justice to the actors and beliefs of preceding centuries. But with all its defects. "The Secret of the East" is the production of a scholar and a vigorous and brilliant writer who presents his views frankly and earnestly.

# Books Received.

BACHELOR'S TALKS ABOUT MARRIED LIFE and Things Adjacent. By Wm. Aikman, D. D. New York: Fowler & Wells. Chicago: Jansen, McClurg & Co. Price 1.50

ERRING, YET NOBLE. By Isaac G. Reed Jr. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

THE SUPERNATURAL IMPOSSIBLE AND PROVed an Absurdity. By A. J. Swarts. Published by the Author.

GARDEN AND FARM TOPICS. By Peter Hender-son. New York: Peter Henderson & Co. INSPIRATIONAL POEMS. By Mrs. Jennie O. Payne. Dunkirk, N. Y.: Advertiser and Union Print. Price 25 cents.

WEE FOLKS OF NO MAN'S LAND. By Oaks, (Mrs. Mai M. Wetmore). Chicago: Shepard and Johnston.

#### Partial List of Magazines for February Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The New Toryism, by Herbert Spencer; College Athletics. I, by Professor E. L. Richards; The Remedies of Nature.—Nervous Maladies, by Felix L. Oswald, M. D; Dangerous Kerosene, by Professor John T. Stoddard; The Morality of Happiness, by Thomas Foster; The Aurora Borealis, by M. Antoine De Saporta; Defenses of the Lesser Animals, by Professor L. Glaser; The Comet of 1812 and 1883, by Professor D. Kirkwood; How we Sneeze, Laugh, Stammer, and Sigh, by F. A. Fernald; The Chemistry of Cookery, by W. Mattieu Williams; Under Ground Wires, by Dr. William W. Jacques; An Overdose of Hasheesh, by Mary C. Hungerford; The Causes of Earthquakes, by M. Daubree; Last Wills and Testaments, by Joseph W. Stuphen: Fifty Years of Mechanical Enw. Stuphen; Entry Tears of Mechanical Engineering, by A. C. Harding; A Prehistoric Water-system, by M. A. Luders; Working Capacity of Unshod Horses, by A. F. Astley; House-Building in the East; Sketch of Sir Charles William Siemens, (With Portrait;) Correspondence: The Age of Trees,—"Tidal Anomalies," etc; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW. (No 30 La-Fayetto Place, New York.) The retirement of Mr. Carl Schurz, from the editorship of one of the leading journals of New York, on the ground that irreconcilable differences of opinion existed between him and his associates awakened curiosity; and hence when he defines his position upon the question at issue, viz., "Corporations, their Employes and the Public," he is sure to command an attentive hearing. To the same number of the Review J. C. Shairp, Principal of the University of St. Andrews, contributes an admirable sketch of the life and works of "Henry Vaughan, Si-lurist," Senator J. J. Ingalls writes of "John Brown's Place in History," the question "Must the Classics Go?" is discussed by Prof. Andrew F. West, of Princeton College, and "Race Increase in the United States," by Congressman J. Randolph Tucker. The Rev. M. J. Savage, in pointing out sundry "Defeats of the Public School System," advances certain views of the ends to be attained by State education which, would very materially modify. and indeed revolutionize the existing system. Finally an important question in hygiene, "Rival Systems of Heating," is treated by Dr. A. N. Bell and Prof. W. P. Trowbridge,

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Babu Mczoomdar; Vegetable Chemistry; Faith in the Verities of the Universe: The Late Arthur Erasmus Brinkworth; Language; Deference; "A Horse, Sir, is Like a Child;" What is Love? Appari-tions and What They Are; Minute Life in the Water; A Mother to Other Mothers; A Series of Don'ts; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal—Mirth—Library, etc. St. Louis Illustrated Magazine. (3t. Louis

Magazine Co., St. Louis, Mo.) Contents: Nathaniel Hawthorne; Andree; The Polish Jew; Beyond; Home and Society; Paradise and Hell; Editorial Marginals; Publishers' De-partment; Light Moods.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "A Midwinter Night;" Tabby's Table-Cloth; Drifting; To My Valentine, Aged One; Our Coasting Brigade; Stories of Art and Artists; Flowers of Winter; Phæton; Griselda's New Year's Reception; Winter Fun; Pigmy Trees and Miniature Landscapes; The Brownies on Skates; The Land of Fire: Not Fear: An Engraver on Wheels: The Cricket's Violin; Historic Boys; Nine Years Old; The St. Nicholas Almanae; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; Agassiz Association; The Riddle

THE CENTURY MAGAZINE. (The Century Magazine Co., New York.) Contents: Head of a Man, by Rembrant; Gustave Courbet; Lieut. General Sheridan; A Shadow; Merinos in America; How Edwin Drood was Illustrated; Dr. Sevier; A First Love-Letter; The Cruise of the Alice May: A Song of Love: The Hermatage; The Phœbe-Bird; The Butcher's Row; Impressions of Shaksphere's "Lear;" Dante; The Portraits of Dante; A Song of Hope; The Convict Lease System in the Southern States; Keats; Snow-Born; Love Songs; An Average Man; The Princes of the House of Orleans; Summer Hours; Topics of the Times: Open Letters; Bric-a-Brac.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; A Trio for Twelfth-Night; Voices of power; A Roman Singer; The Vagabonds and Criminals of India; Newport; A Memory; En province; To-Day; In Madeira Place; A visit to South Carolina in 1860; Reminiscences of Christ's Hospital; Foreshadowings; The Confederate Cruisers; Mr. Trollope's latest Character; Great Britian and the United States: Mr. Crawford's to Leeward; The History of Sculpture. The Contributor's Clubs Books of the ture; The Contributor's Club; Books of the

THE MEDICAL TRIBUNE. (Robert A. Gunn, New York.) Contents: The Necessity of Education in the Medical profession; The new Pharmacoposia; Typhoid Fever and the Typhoid state; The treatment of Chronic Endometritis; A changing Medical Dogma; Animal Magnetism as a Curative Agent; Causes of Puerperal Eclampsia; Treatment of Cardiae Dropsy; Glycosuria and Melaneholia; Resorcine in simple Chancre of Females; The treatment of Acne; To prevent Mammary Abscess: The Mirror.

THE ECLECTIC MAGAZINE. (E. R. Pelton. New York.) Contents: Evolutionary Ethics and Christianity; The Ancient, Mediaval and Modern Stage; Genius; The Ideas of an Exile; Ramblings of a Paper-Knife; A Matrimonial Fraud; Extracts from the Diary of the Marquis Tseng; The Viking's Bride; The Ancestry of Birds; Literary Forgeries; Outeast Russia; Moscheles; Albano; Mr. Parnell's Career; Snakes; The Ultimate Residuum; A Great Religious Reformer; Literary Notices; Foreign Literary Notes; Miscellany.

THE MAGAZINE OF ART. (Cassel & Co., New York, London and Paris.) Contents: A Pleasant Book; Pictures of Cats; An American Landscape-Painter; Women at Work; "Pausias and Glycera;" Conceits in Cups; The Lower Thames; Love among the Saints; Fashions for the Feet: The Constantine Ionides Collection: Two Busts of Victor Hugo; "Dachs and Hilda;" The Chronicle of Art.

THE MODERN AGE. (Modern Age Co., New York City.) Contents: The Moor's Tower; Novel Gossip; A Relic; "King Lear;" My Poor Wife: Out cast Russia; The Poet's Longing; The little Russian Servant; Leave Me a Kiss upon the Cup; Genius and Versatility; Women's Rights; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

THE JOURNAL OF SPECULATIVE PHILOSOPHY (D. Appleton & Co., New York City). Contents, Oct. number: Philosophy in Outline: Trentonski on the Sources and faculties of Cognition; A study of the "Hiad;" Goethe's "Das Mar-chen;" The Puritanic Philosophy and Jonathan Edwards; Man's freedom in his Moral Nature; Notes and Discussions; Book Notices

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) The Nov. and Dec. number is in one and has the usual amount of good reading matter for Professors and Students, Teachers and Pupils.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) This number is very interesting being filled with colored fashion plates, Engravings, Stories and Poems.

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Garrison in Heaven, a Dream,.....

paper cover,

# Keligio-Philosophical Journal

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By JOHN C. BUNDY.

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When newspapers or magazines are sent to the Jour WAL containing matter for special attention, the sender will please raw a line around the article to which he **des**ires to call notice.

CHICAGO, ILL., Saturday, February 9, 1884.

#### NOTICE TO SUBSCRIBERS.

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#### The Seybert Trust and Science.

The terms science and "scientific man" are among the most abused in our language. To hear them dippantly uttered by the clever magazine writer and newspaper correspondent, one would infer that science is an unerring revelation of the absolute; and to quote the sayings of a "scientific man," is the limitation of authority; yet actually we find science a most fleeting and ever shifting basis, and the ordinary scientific man, outside his own specialty, is narrow, and too often he is actuated by unworthy prejudices. One recalls the session of the most honorable scientific association this country boasts, at which Prof. Hare sought under the prestige of his name, recognized as authority in Europe as well as at home, to introduce the discussion of spiritual phenomena. Agassiz, Henry and their like, buried in materialism, met him with sneers, and plead a want of time, ve they gave an entire session to this vast problem, "Why the rooster crows at midnight!" a conundrum worthy of a minstrel show There are men who have spent their life-time in studying the anatomy of a caterpillar, or in making collections of insects. Cutting up a caterpillar or chasing over the fields with a fly-net are well enough, but there is no especially broadening influence in such pursuits. and minds narrowed into such channels are as little able to grasp subjects outside of them, as a ditcher would be to grasp the mathematics of the stars.

To decide by actual experiment is well enough; but too often the experiments are misleading, and the conclusions drawn therefrom are most amusing to the ordinary mind. Recently we read of an eminent professor vaccinating himself and wife with mud from a malarial district, in order to prove the existence or non-existence of malarial germs. The vaccination did not "take," and hence he concludes that the germ theory of malarial fevers is untrue. His vaccinating his wife reminds one of Artemus Ward's devotion to his country: he urged all his wife's relations to go to the war! The scientific zeal which would request a wife to take such terrible risk is little short of criminal, and equalled by the imbecility of the conclusion. Really the experiment proved nothing, as the malarial germs are not taken into the system di rectly by way of the blood, and being invisible even by the highest power of the micro scope, he could not be certain that the mud contained them. But "scientific men' have their peculiarities, which in ordinary mortals would be termed foolishness. During the terrors of a yellow fever epidemic in the South, the Government appropriated \$500,000 and appointed a scientific commission to investigate the causes thereof. They proceeded to New Orleans and began operations by chartering an infected vessel, and placing pigs, cats, dogs and monkeys aboard. The commissioners were not sufficiently zealous to stay with their precious freight. and left them in charge of the cabin boy. After a time the animals were examined and found well, except the monkeys. They were sick and the sapient doctors reported that they had begun a brilliant series of researches, and found that infected ships were harmless for cats, dogs and pigs, but death to monkeys! It transpired that the cabin boy, having nothing else to do, amused himself by feeding the monkeys tobacco, and it made them sick. The

fort that tobacco will make monkeys sick!

We have not forgotten Garfield and the "scientific" coterie that gathered around him publishing daily bulletins about "healthy pus," and having as little knowledge of the wound, or the real condition of their patient, as a Choctaw medicine man shaking a calabash to drive out the disease of some credulous red man. It was too pitiable to evoke even laughter. The tragedy was so painful that the comedy was too harshly out of place. The world never saw such ignorance in so high a place, in the face of a scorning nation arrogating infallible knowledge.

The truly scientific man is humble, and cautious in his conclusions. Humboldt, Darwin. Draper and such as they, made no boast, sought not the praise of men, but worked silently on; but their number is few compared with the host of followers, who know more than their masters, and flippantly prate like parrots the cant sentences they have learned.

Before such a tribunal Spiritualism can only suffer wrong. The investigations of material science as at present pursued are not promotive of ability to investigate the phenomena of Spiritualism. It is to be deplored, that Mr. Seybert did not appoint a committee to pursue this investigation, instead of leaving it to the chance make-shift of a cotorie of college professors, already so prejudiced that they openly render a verdict before they enter on the task. What chance would an accused person have before a court in which the judge and jury considered him guilty—so guilty that the trial was only a pleasant farce in order to gain their fees? Yet such is the tribunal before which Spiritualism is to be brought and adjudged! Let us be thankful that the judgment will not be final, and that the great force behind the movement, cannot be arrested by the decision-

We make this criticism, and point out the inevitable consequences of this unwise measure, not to reflect on the memory of the benevolent and well wishing maker of the bequest, one which we believe he now sincerely regrets; but others may wish to serve the cause, and we would warn them against any measure which looks for assistance from those already fixed in the deep ruts of prejudice. There are ways that the cause might be served infinitely better. Sixty thousand dollars employed in the diffusion of spiritual literature, would do more to popularize the having determined to explain everything cause than ten times that amount devoted to investigation by "scientific men," who have already prejudged the matter, and approach it with an apology for doing so.

## Death of Wendell Phillips.

Feb. 2nd, after a most painful illness of a week's duration. His well known figure was last seen upon the streets on Friday, the 25th ult., when he spoke of his failing in strength but did not complain of positive illness. His ter, she defended the sacred spot and the venaddress a month ago at the unveiling of the Harriet Martineau statue proved a severe tax upon his physical and mental powers, and he told his friends that his platform days were over. The first premonition of approaching illness came on when he felt symptoms of heart trouble, such as he had once or twice before experienced. His disease, angina pectoris, had caused the death of his father and two brothers, and he felt that in the end he. too, must succumb to it. On the Sunday previous to his demise, he suffered several severe paroxysms, and from that time till his death physicians were in almost constant attendance. He suffered terribly, the pain being intermittent and very severe. Two or three days ago he told his physicians that he should never recover, but everything was done to encourage him. Not until almost the last did the physicians give up all hope of his rallying, and in the afternoon it was thought he might live for some days. The dying man was chiefly grieved to know that after all he must leave his much-beloved wife.

# Patience.

We beg correspondents and contributors to have patience, if their communications to the Journal are delayed. We have an unusual amount of valuable matter on file which will be used as rapidly as possible. In the meantime we ask our friends not to be discouraged by this statement, and not to slacken their interest in supplying "copy." Short articles of not over a column-less, if possible-are preferred. Condensation is a quality that can be cultivated to the greatest advantage, both of writers and publishers, and especially of readers. Accounts of well authenticated phenomena are particularly requested just now.

A charlatan named R. C. Flower, who as sumes the title of M. D., without authority, is, from that safe retreat for frauds, Boston, sending out to the leading dailies of the country huge advertisements in the guise of letters. This stuff is paid for at big prices as reading matter, and no doubt bamboozles a host of fools who forthwith hasten to pour their money into his hands. Last week he had three columns of advertising disguised as reading matter in each of two large daily papers of this city. He dare not spend more than a day or two at a time in Chicago for fear of the officers of the law, but he can use the press and the United States mails to forward his swindling practices. Hundreds of better men than he are in the penitentiaries.

Next week we shall publish an excellent address on "Manhood versus Anthood," delivered by Charles Dawbarn at Frobisher Hall, New York.

conclusion was gained after the mighty ef- A Baptist View of Philosophy and Religion-Unitarian Broad Church.

> Rev. Dr. Lorimer lately preached on Philosophy and Religion in the Immanuel Baptist Church, in Chicago, from the text: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Colossians it. 8."

He named Plato, Socrates and others, com-

mended their excellencies, and said: "Nor can we overlook the services which philosophy, as a pursuit which engaged the attention of these famous men, has rendered human society and human progress. It has drawn the attention of the soul to itself, has taught it reflection; with Socrates it has said to man, 'Know thyself,' and with the sophists it has declared, what is not without truth, 'that man is the measure of the universe;' it has formulated the laws of mind, and has shown in the words of Aristotle that the intellect is perfected not by knowledge, but by activity, or in the language of Richt-er that 'it is not the goal but the course which makes us happy;' it has also vindicated the ability of thought to apprehend the absolute, and has proven, frequently, however, in spite of itself, that the primary truths of philosophy are identical with those of religion. Whatever, then, may be its mistakes, its contradictions, its confusions, and weaknesses—and what is there perfect of human origin?—we would be untrue to ourselves were we to pass without recognition its eminent benefactions, and were we, in warning you against its perversions and excesses, to fail in commending its manifold contributions to the advancement and wellbeing of humanity.'

While religion, he thinks, does not proscribe philosophy, the apostolic warning is to beware of its arraying itself against religion. His point is against modern agnosticism, on which he speaks as follows:

"In India, at an early day, we have the Sankhya philosophy, whose author, Kapila, began by rejecting in toto the doctrines of the Vedas; and, as is well known, in Greece efforts were made to explain the universe by everything-by water, by fire, by air, by numbers, by anything but God. The fatuity of these attempts may be taken as evidence that the solution they rejected is the only one that can account for existing phenome na. And the position now assumed by one school of modern philosophy—the agnosticseems to confirm this opinion. That school proclaims, with Herbert Spencer, the dignity the unknowable, and asserts the impossioility of knowing the real causes of things, specially the first great cause. So this unappy philosophy, forgetting that other philosophies have risen to the throne of the Almighty, having plucked out its eyes that it should not see, and maimed its pinions that apart from God, and having failed, it seeks to hide its own shame by declaring that no one can see Him, and none attain to the consciousness of His being. We find in many forms the repetition of this folly, sometimes hiding itself as in the egoism of Fichte, or coarsely displaying itself, as in the materialism of D'Holbach, and in all the supercillious Wendell Phillips, the last great leader of the anti-slavery movement, is dead. He passed away at his home in Boston last Saturday, and in all the supercillious and self-sufficient arrogance of human reason betraying itself. This is fascinating, but it is dangerous. There is in it doubtless a glow of self-satisfaction, but it is not common sense."

> He closes by saying: It is related of the goddess Minerva in mythology that when the Titans of earth attempted to scale Olympus and dethrone Jupierable deity, and obtained a victory over the enemies. Such should be the attitude of philosophy to-day. Daughter of religion, she should rather seek to shield her mother from the assaults of desperate fees than to make. either by her indifference or open antagon ism, common and unjust cause with them."

He then urges allegiance to "Christ Jesus

the fullness of God."

There is a good deal of force in his criti cism of the shallowness and spiritual blindness into which modern agnosticism has led many of its disciples. Their weak pride and the stilted self-conceit with which they af fect to look down with complacent pity or polite contempt on great spiritual realities might also be criticised. But the lameness and weakness of this elergyman's position is that he holds evangelical baptism as religion. and so the choice he offers is between his conception of a Deity building worlds as a mason builds stone walls-a Great Worker outside of the stuff he shapes, the Trinity of the godhead, with Jesus, "very God and very man" as its third person the bloody atoneon one side; and on the other side the agnostic | York City. ideas. With only such restricted choice, it is no wonder that able and thoughtful men are agnostics.

The orthodox clergy cannot meet agnosticism on such narrow and untenable ground. Their dogmas are not religion, nor their doctrines philosophy. The philosophy which is in them is obscured by the fog of creeds.

A spiritual philosophy, recognizing mind as "in all and through all forever," moulding and shaping matter by eternal law which no miracle ever sets aside, -recognizing, too the sacredness of duty, the surety of immor tality and the upward tendency of things-i the ally of natural religion, but holds Bap tist dogmas as of small moment. This philosophy and religion will glorify life when the creed of Dr. Lorimer is forgotten, or only kept on record as a specimen of the Saurian age of theology.

THE UNITARIAN BROAD CHURCH was the topic of David N. Utter at the Church of the Messiah, the same day, with the text: 'Lift your eyes," opening with a noble word from Emerson:

"One might think the atmosphere was made transparent with this design, to give, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how men would believe, and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty and light the universe with their admonish-

After this came illustrations of the benefit of broad views, and a question why all the liberal orthodox, the Unitarians and Univer- | prevent a recurrence of such act.

salists, could not unite. The closing word was as follows:

"If all these free movements in theology could unite under some such name as broad church, or liberal Christian, what a power that new church would be! It would not only call the faint-hearted thousands who are now compromising with their consciences in orthodox pews-and in orthodox pulpits, too!-out from their hiding-places and bid them throw aside their masks and speak their real thoughts, but it would call in from the world many a man who proudly and painfully hears the name 'infidel' for conscience sake. There is no such dead weight upon all the movements of the Christian church today as those noble infidels who for conscience sake stand outside. In many things they may be mistaken and wrong, some of them may be dogmatic and narrow-minded. there may be bad men among them. Yet the fact remains that there are thousands and thousands of the best men of our generation-best in culture, in integrity and moral purpose and all true manhood-who not only stand aloof from the churches, but declare their unbelief of what most of the churches name essential Christianity. The extent of their unbelief, averaging it, is something like this: They do not believe in any infallible religious authority, whether book or man or church. The Bible with them is ancient Jewish literature. They do not believe that Jesus Christ was identical with the Almighty Creator—most of them believe as we do, that He was a man. And this view of Jesus changes their conception of the scheme of salvation wholly. They reject the doctrine of the atonement wholly as commonly set forth, and see in Jesus only one of the great religious teachers of the world, founder of the church that has most influence in the earth. They do not believe in eternal punishment, but have so lively a faith in the dectrine that a man's character shapes his destiny by a law as fixed and true as that by which the snow-flake is shaped in the sky, that they dare not become hypocrites and work with a church that stands for a faith that in their minds they have repudiated.

These men, or the upper and better half of them, men of whom Abraham Lincoln was the type, I have called noble infidels, and say that there is no such brake upon the wheels of the church of to-day as their existence. their words, works and characters. Can we not build a church broad enough to include

"Friends, there will grow up in future to meet the need that is every day more apparent and more pressing a broad church fairly abreast of our science and literature and art, representing the thought of to-day on all questions and problems, old and new, relating to human conduct and destiny.

'We Unitarians occupy a vantage ground as to vision, but it is quite possible that others will accomplish more as to real building than we, and yet I think no man now can

"At any rate, we cannot turn back; we must not even halt; we must be true, and ought to be candid and outspoken. And let us be thankful for the light that gives us this broad view of a beautiful world, where many glorious crops are growing, where reapers are reaping and sowers sowing, and where even under cover of winter and darkness seeds are sleeping in the soil that in future will grow to more than fulfill our best

This ideal of a broad church is good, but ing to human conduct and destiny," without some recognition of the great modern spiritual movement, with its facts and philosophy and natural religion. Mr. Utter recognizes other movements, and names their great men, but is silent as to this, which has wider and deeper influence than those he names, and cannot speak of its great and gifted ad- at Lake Pleasant last summer, and have a vocates, or its thoughtful and true-hearted disciples. That "noble infidel," Abraham Lincoln, for instance, was a frequent visitor of the best spiritual mediums.

This silent ignoring of a mighty tide of spiritual light is the calamity of fastidious Unitarians, and they will accomplish little in that "real building" of which this preacher speaks so long as such cowardly silence

# GENERAL NOTES.

It is stated that a trial of the Rev. Heber Newton for heresy will be ordered by Assistant Bishop Potter in a few days.

Mrs. Jennie L. Webb informs us that she does not, as previously announced by Dr. Wolfe, answer sealed letters; they must be ment and the miracles of the infallible Bible | open. Her address is 55 West 17th St., New

L. Marshal of Los Angeles, Cal., writes: 'We are having a series of excellent meetings here. We have had Mrs. Stevens, a very good and reliable medium, and Mrs. Seal, an excellent speaker."

The 147th anniversary of the birth of Thos. Paine, was celebrated at the residence of Mr. and Mrs. Jacob Martin at Cairo, Ill., Jan. 29th. The exercises consisted of music, essays and remarks.

A correspondent writes that Mr. Harrison Augir, Palouse City, Wash. Ter., has been interested in, and lectured upon, temperance the past year, besides being occupied with debates on Spiritualism and kindred subjects.

The Rev. Perry Mannis at Terre Haute. Ind.. confessed that he was willing to take a life sentence for murder, and the Judge so instructed the jurors then trying the case. They accordingly returned a verdict to that effect. Mannis killed an old widow of Anderson, Ind., last fall.

The Governor of New Jersey lately sent a special message to the legislature reciting the refusal of the Hackensack Cemetery Company to allow the burial of a colored man. The Governor says this ought not to be tolerated in this State; that a corporation whose existence depends upon the legislature's will. and whose property is exempt from taxation because it is for religious uses, should not be permitted to make a distinction between a white and black man. The Governor closes by recommending the passage of a law which shall make such refusal, based on color, a criminal offense, with such penalty as shall

An Omaha pastor says! "Sunday is a day for rest," and he wants "courting stopped on Sunday night." It is safe to say before the season ends he will preach to empty benches if he doesn't know any more about theology than he does about country courting.

A missionary in Zululand, South Africa, writes: "When I came to Natal, thirty-four, years ago, there was scarcely a plow among the kraals; now there are many thousands. Most of the people were clothed only with the skins of cows or wild animals; now they rarely appear in the town without some articles of civilized clothing."

Babu Kesab Chunder Sen had the personal characteristics that fit a man to be a leader. His countenance was impressive, his form majestic, and he were that rapt expression which of itself exerts an almost irresistible influence over impressible minds. His oratory was swift, kindling and poetic. He spoke English with hardly the suspicion of a foreign accent.

The Salvation Army of Denver, Col., paid its respects to Col. "Bob" Ingersoll in a body and exhorting him to repent ere it is too late. The Colonel listened to them philosophically, puffing away at his eigar and making the smoke curl as he blew it into the air. After they had finished he told them that he would consider what they had told him, but couldn't promise to accept their

The result of the suit brought by Mr. Jas. B. Silkman against Mr. Darius Crosby for \$25,000 damages, because of alleged unlawful incarceration in the Utica Insane Asylum, will be watched with interest. Judge Barnard discharged Mr. Silkman "on the ground that he was not insane or of unsound mind, and restraint and imprisonment were unlawful."

The Spiritual Association of Delphos, Kansas, at its annual meeting, elected the following officers: Dr. A. D. Ballou, president; D. M. Blanchard, vice-president; Geo. Knowles. secretary; M. Louisa Penn., treasurer; J. N. Blanchard, S. E. Bishop, W.R. Penn, trustees; Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. Louisa Penn., counsellors. The society is represented as prospering, and devoting a good deal of attention to missionary

Mgr. Giambattista Savarese, who left the Catholic Church and was received into the American Church in Rome recently, was not only one of the oldest domestic prelates of the Pope and among the highest in rank, but was also one of the foremost theologians and jurists in the Roman Curia. He was a member of the mixed commission of picked theologians whom Pius IX. appointed to prepare the celebrated Syllabus against modern errers. He is well known as the author of a number of important works.

J. W. Still, M. D., of Morris, N. Y., writes a the question comes up, how it can "represent | letter, giving an account of the remarkable the thought of to-day on all questions relat- | development of his wife into a first-class me dium, illustrating the excellent results that generally follow holding circles. First came the raps, then the moving of large bodies, then materializations, followed by addresses while the medium was entranced. She will now answer calls to lecture and attend funerals in Central New York. We met Dr. Still most pleasant recollection of the gentleman and the stand he took for honest mediumship and good morals.

It is indeed exceedingly strange that after the Rev. J. P. Newman had preached to his aristocratic congregation (Gen. Grant being a regular attendant at services) each Sunday for a long time, that, at a recent meeting to simply elect a Superintendent of the Sunday School, disorder badly disordered should manifest itself in a multiplicity of ways-in cheers and groans. "Hi-yi's" and "Tigers," hisses and boisterous talk. To cap the climax of the confusion confused, three vigorous cheers, accompanied by hisses, were given for Dr. Newman. It would be exceedingly foolish to send missionaries to the heathen of Africa, while such a large field presents itself for their labor in Dr. Newman's congregation.

Capt. H. H. Brown spoke for the society at Springfield, Mass., the Sundays of January. with excellent success. During that month he gave week-day lectures at Putney.Ludlow. Mt. Holly, Shrewsbury and Readsboro', Vt., and at Leeds and Cummington, Mass. He gave an oration, Jan. 29th in Hartford, Conn., upon "Thomas Paine as a Man, Patriot and Reformer." He speaks in Newburyport, Mass., Feb. 5th and 10th, and in Haverhill. 17th and 24th, and will accept a few more week day engagements this month. He speaks in Freeville, N. Y., Sunday, March 2nd. and is open for engagements two Sundays that month and also for March 31st. He is to be in Worcester, Mass., April 6th and 13th, and is open for engagements after that date. Address at his appointments or at 512 Quincy St., Brooklyn, New York.

The Toronto Globe says: "Ghosts are about to enjoy a tremendous boom in England. where a guide-book to haunted houses is on the eve of publication. London alone, says the Globe, it is becoming generally known, literally swarms with houses occupied by tenants who defy ejectment, though paying neither rent nor taxes. Not to allude to such a commonplace topic as the unsolved mystery of Berkeley Square, there is said to be an entire terrace of haunted houses in the East End. As for the rest of the kingdom it is doubtful whether even one of the many thousand parishes is without its ghost, though it is singular that few, if any, should enjoy the possession of more than one. That a serious belief in ghosts is on the increase, is obvious enough to any one who remembers the scorn with which such personages were treated in print some five-and-twenty years ago.'

A Report of the Vermont Spiritualist Convention.

The Vermont State Spiritualist Association, assembled at the town hall in Rutland, on Friday, Jan. 25th, A. F. Hubbard of Plymouth, president. The secretary of the association having deceased, Newman Weeks of Rutland, was elected temporary secretary.

A conference of an hour was held, which was participated in by J. R. Nichols of Man-

was participated in by J. B. Nichols of Manchester, George F. Baker of Cranville, N. Y., C. B. Lynn of Boston, Gen. E. F. Bullard, and A. S. Pease of Saratoga Springs, N. Y., (who made the principal address of the hour), and others. The regular session was opened by Mrs. H. Morse-Baker of Granville, N. Y., who made an energetic presentation of the faith of Spiritualists. It is a helping hand. In all the avenues of life, Spiritualism deals with facts. It is the magnetic power of brother-hood, the spirit that looks into the hearts of humanity, and ascertains their condition.

The singing was excellent, rendered by Messrs. Fairchilds and Emery of Rutland, Florence Ely of Wallingford, Miss M. A. Truax and Miss N. A. Truax of Essex Junction.

The evening session was well attended. A conference was held, which was addressed by Geo. F. Baker and A. S. Pease of Saratoga, and Gen. E. F. Bullard, who made a pleasant and lucid explanation of his adhesion to the theory of Spiritualism, and gave a forcible preory of Spiritualism, and gave a lordide presentation of his views upon the subject. He spoke with the same earnestness and fervor with which the reporter had heard him in his arguments at the bar years ago, and his address created a decided impression. After a song, Mr. Cephas B. Lynn was introduced, and delivered a logical and alequent address. and delivered a logical and eloquent address upon "Our Future Work." It was a broad and forcible presentation, not only of the work of Spiritualists, but of the church of the future as indicated by the new formulation of pulpit, creed and people.

#### SATURDAY MORNING.

The convention re-assembled at 9 A. M., but the coldness of the Town Hall was almost insufferable, and a short conference was held as near the heat coming from the furnace as possible. Remarks were made by Gen. Bullard and others. After a song by the excellent quartet, Mr. G. A. Fuller of Boston was introduced, who, after reading R. H. Dana's poem, "The Spirit shall Never Die," offered a prayer. His subject was, "Immortality and the Revelations of Spiritualism." The lecture was forcibly and eloquently uttered.

AFTERNOON.

A large audience assembled in the Opera house, to which the convention had adjourned from the Town Hall, because of the chilliness of the atmosphere of that illy constructed institution. A conference was held, which was forcibly addressed by A. S. Pease, editor of the Saratoga Sun. After singing by the quartet, Miss Fannie Davis Smith of Brandon, in a graceful and elequent manner spoke for an hour on the phases of Spiritualism and its present condition.

Mr. Cephas B. Lynn of Boston, discussed the topic "What is the good of Spiritualism?" in a forcible manner, for half an hour, holding the close attention of his audience. This con-

cluded the afternoon session.

At the evening meeting the body of the Opera house was filled to listen to the services. The first on the programme was the scance of J. D. Stiles of Boston, which attracted the attention and wonder of the audience. Then We Gorges A. Kuller of Boyer, N. H. Then Mr. George A. Fuller, of Dover, N. H., delivered a thoughtful and cultured address on "The setting and rising Faith," which was Well rec ved by the audience.
After singing, the meeting was dismissed

with a benediction by Mr. Geo. A. Fuller.

SEANCES.

Mr. J. D. Stiles, the noted test medium, gave scances at the morning and evening sessions, which attracted much attention. He preludes his medium manifestations with a brief address. The spirit through which he does his work is an Indian who speaks from the happy hunting grounds. A large number of spirits manifested themselves from the invisible world. In each instance the name of the individual is given. The following is the list of names, the first being that of Francis Fenn: His lingering illness was described and this was announced as his first visit to the earth since his entrance to the spirit life. Then came Duane Johnson of Stockbridge; Abel Williamson, Thomas Carter, Royal Whitney, of Bennington; Mrs. Eliza Foot Collins. Dr. Alfred Miller and Tyler Younglove, of Brattleboro; Hiram Chamberlain, of Grand Isle; Zachariah Parker, a former well known and eccentric citizen of Ludlow; Charles Williams, of Burlington, and John Carpenter of South Granville, N. Y., who said he committed suicide.

At the evening session the following named deceased individuals manifested themselves, 45 in all, most of whom were recognized. The first was Dr. Chauncy Bolles of Chester, then came others in the following order: Azal Ingals, Ingraham Gibson, Stephen and Lorenzo Cook and Hudson Shaw of Wallingford, the latter father-in-law of Col. Walker; L. Brown, Josh George; Ruth Fields, who said she died at an advanced age at the residence of her son William in Rutland; Nathaniel Field of Salisbury; Jesse W. Kenyon of Dorset. who said he was killed by a pistol shot; Frank Streeter, Alfred Dayton, Edward Sweetland and Gertrude, three children of Frederick Field of Dorset, all of whom died within a few days of each other of diphtheria; Jake Huntington, Jerry Brown, Ben Brown, a former well known saloon keeper of Rutland. The medium stopped and looked again and said he was holding up a bottle in his hand as another sign of recognition.

SUNDAY MORNING.

A good audience assembled at the Opera house on Sunday morning at 9:30. An interesting conference was held for an hour, A. S. Baker of Danby presiding, at which A. F. Hubbard, the president, made a vigorous address. He was followed by George F. Baker and others. After singing by the excellent choir that has furnished the music of the convention, the regular exercises were resumed. Mrs. Abby M. Crossett, of Duxbury, was introduced, who said in part:

"Spiritualism is the great rule imbedded in the human soul which leads to a higher life. A heaven is made for others by the power of sympathy, and it teaches men to live to its aspirations. The day has come and gone when this cause is despised; leaders of society now stand in our ranks. It is a bold truth that dares work its way in the world, and has become a power in all reforms. There will be less unsettled questions and unrest in the future, because of its influence. The great aspiration should come to us anew, to be additional stones in the foundation of the temple

Spiritualism seeks to rear." After a song by the choir, A. S. Pease of Saratoga Springs, proceeded to a discussion of the" The Old Commandments and the New." A new light has burst upon the world. The old commandments had their origin with ler, of Rockingham; Uncle Ephraim Gurley, man, they were the expression of the time in Mrs. W. H. Johnson, Dea. Wait Chatterton, of which they were uttered. "Remember the | Center Rutland; Mrs. E. R. Green, Chester

Sabbath day and keep it holy," was for the control of man—a day of rest for the masses —a boon to the race for the body and the coul. Theology is not the province of christianity —for men have been always feeling out after God. Christ taught the world that the hinges John Cram, who said he was an unfortunate of life are self-reversing a self-knowledge and individual on earth but here joy and comof life are self-reverence, self-knowledge and self-control. The great thrilling point of the whole is self-control and self-advancement. He closed this fervid exortation with the following original poem on "My Kingdom:"

In the far off mystic future Stands a castle large and fair, All its towers are tipped with sliver, And my hopes like guests are there.

From it gleams the glowing glory Of purity and truth, In its halis is heard the story, Told by sages in their youth.

It no eastle in the air will be, it is more tangible than dreams, To the thought it is more real m earthly splendor scems.

Zealous servants guard the portals, That no evil go therein. Sickness, death nor other mortal Fear, remoise nor any sin.

To my kingdom, when I'm monarch, None shall tremble, none shall frown; Be ye patient, O my subjects Ere long I will take the crown.

He who reigns in such a kingdom, In his heart no hate should bring. Not until myself I govern, Am I fit to be your king.

After music the convention adjourned. SUNDAY AFTERNOON.

A large audience assembled in the afternoon. After singing, Mrs. S. A. Wiley of Rockingham, addressed the assembly. Vermont Spiritualists have been before the public for a quarter of a century, in the advocacy of an unpopular cause. The truth does not need our support, but we need the aid of the truth. The cause asks consistency, good living and actifig. It appeals to the nature and the soul. Whatever our children are, there is ante-cause for their condition. You are spirits on earth and in the higher life. The Christian world has taught differently, to the world's injury. The spirits are all about us, and our inspiration comes from the invisible. Some portions of the address were pathetic and carried the sympathy of the audience.

The next speaker was Cephas B. Lynn, who spoke upon the topic, "The lesson involved in Spiritualism." He said: "Spiritualism in a philosophic sense, is what the Church has taught in its theology. Immortality is the relation you sustain to the physical universe. Spiritualism and the Church stand upon identical ground. It is a mere matter of definition. A man must be a Spiritualist or a Materialist. The theory of spiritualistic manifestations was prophesied by Andrew Jackson Davis, and they came and have advanced to their present position. A complex system has been presented as they have been given in different parts of the world. Thinkers require something else than mere speculation—a cause wins because of its worth. Spiritualism is something more than a ghost story or uneuding serial. There has been a wide door open to speculators and adventurers to practice their chicanery." Mr. Lynn has shown himself a vigorous original thinker upon the topics of the hour and presents

his opinion in a popular manner.

CLOSING SERVICES.

Some five hundred people asembled at the Opera House, at the closing session on Suaday evening. The exercises were opened with music, and an invocation by Mr. George A. Fuller. Mr. J. D. Stiles the fest medium. A. Fuller. Mr. J. D. Stiles, the test medium, gave an interesting scance, during which seventy-nye names were mentionen with more or less of the conditions under which the person appeared, an account of which will be appended. Mr. George A. Fuller delivered a forcible and eloquent address on "Spiritualism the superior of all religious;" as a prelude he read extracts from Longfellow's "Haunted House," He presented his theme in an attractive manner, which held the audience to the closest attention.

The following named delegates were appointed to the meeting of the American Association of Spiritualists: Hon. Charles E. Houghton of Bennington; Geo. W. Ripley, A. E. Stanley, Leicester; Mrs. Chas. E. Welling. Bennington; Mrs. Fanny D. Smith, Dr. E. A. Smith, Brandon; A. F. Hubbard, Plymouth; Frank Reed, Brattleboro; Mrs. Sarah A. Willey, Rockingham; Mrs. Emma L. Paul, Morrisville; Mrs. Lizzie Manchester, West Randolph; Mrs. Jennie M. Weeks and Newman Weeks, Rutland.

A vote of thanks was given the press, the railroads and the singers. The meetings have been largely attended and those interested consider it among the most successful of the State gatherings. THE SEANCES.

During the session, Mr. Joseph D. Stiles of Boston, a test medium, has given three interesting scances, the first on Saturday morning. The persons named as appearing at the several sittings have been the following:

The first to appear was Francis Fenn. the well-known druggist, who the medium said was standing directly over the head of Mr. Newman Weeks. The next was Duane Johnson of Stockbridge, well known in Rutland, who was described as a large, heavy man with a fresh ruddy countenance, which was the appearance of the man in life.

Among those that came in the evening was Ben Brown, a former well known man in Rutland. No one recognized him, which the medium said was a disappointment to him, and it was further communicated that he passed away by his own hand at Troy, N. Y. and the medium said he was holding in his hand a bottle, and remarked that they had no raids in that land. He was then recognized. At the scance on Sunday evening a great interest was manifested. The medium remarked that he had been charged with searching the graveyards for names, and consulting the editors for information, and various other rumors, which it must be seen would involve a large expenditure of money on his part. He challenged the proof of it and if the evidence cannot be produced, let every caviller forever hold his peace. The names and incidents presented were mainly as follows: Alexander Denton, Brandon: Dr. Chauncey L. Case, Brandon; Sewell Fullam. Stowell Howe, Ludlow; Barney Cooper, who said he passed away by suicide; Mervin Martin, who communicated that he formerly lived in Rutland, but was not recognized; William H. Spear, of Ludlow; Joel and Mary Wheeler, who said they were formerly residents of Ludlow and Bridgewater; Putnam Burton, M. D., who manifested great joy at being able to make communication so as to give as much light as possible; an old lady called for Mrs. Willey, who, the medium said, was right over her head, and that her name was Aunt Roxy Lawrence, who was recognized; James Taylor, of Weston; Mary Tower, John Drury, Samuel Peabody, who had a large bundle of papers in his possession; Tolman Carroll, of Wallingford; Amos Brown, Alonzo Rhodes, of Wallingford; Horace Adams Mil-

individual on earth, but here, joy and comfort; Gustavus Buel, of Castleton; Dea. James Flagg, of Castleton, who was very glad to come back; a gentleman present, said he was a neighbor of his forty years; Martin Madden, Tom Avery, Loren Beard, of Stockbridge, who wished to be remembered to the Greenbank family; Eliza Holt and Rev. J. A. Waterman, whom the medium said died of cancer: Augustus Carroll, Ed. Conklin, of Bennington; Rachel Stevens Whipple, Dr. Alpheus Morse, of Dorset; Eben Morse, Dr. I. A. Har-rington, who was killed at Pittsford; Tom Mussey, John McNamara; Frank McCormack said he could check anybody along; Almon Wilcox, Joshua Hyde, Alanson Dustin, Zenas Hatch, Benj. Webster, of Plymouth; Dr. Holt, of Bridgewater; Alonzo Washburn, of Woodstock: Austin Leach, Reuben Douglass, Artemus Flagg—who said he was a large fleshy man; A. Maranville, who had a large clock in his hands; Amos Story, a former well known conductor on the Rutland and Washington road, who died west some years after leaving Rutland; Capt. John De Wolf, who said his name did not indicate his disposition; Anson Prescott, Waterbury; Sherman Prescott, Epamidos Green, who said he had heard the music, and he was recognized as an old-time singing-master in this section: James Gibson, Salisbury; Ashwell Kingsley who was a somewhat curious individual on earth; Joseph Cutting, Henry Carter, an el-derly man of Pawlet; Rev. Septimus Robin-son, Morrisville, a native of Pawlet; Rev. A. C. Waterburn, Dr. James Day, of Bristol. Then came Thomas Ross of Rutland, who passed away suddenly. The medium said that he probably took something. A gentle-man in the audience remarked, "Killed by the bursting of an emery wheel." "Yes," said the medium promptly, "that is it." Most of these names were recognized by persons in the audience.

Alexander Wilder has been speaking in the place of A. J. Davis, at Republican Hall, New York City, during the latter's temporary illness. He has already spoken on these subjects: "Philosophic Discipline and Fire-Platonian and Promethean," and "Immortality." On the 10th he will probably lecture on the "Conservation of Spiritual Energy."

Mrs. Fannie Wallace, late of Denver, is located at 102 South Sangamon St. She is said to be a good medium for independent slatewriting.

## Qusiness Notices.

Mothers should remember, in the absence of their physician, that Ayer's Cherry Pectoral promptly re-

Hubson Tuptle 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.

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MRS. EMMA HARDINGE-BRITTEN will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will place apply to her residence. The Linear Apply to her residence. will please apply to her residence, The Limes, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of Religio-Philosophical Journal, Chicago, Hl.

For Ten Cents. The St. Louis Magazine, distinctly Western in make-up, now in its lifteenth year, is brilliantly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis. Mo. The Religio-Philosophical Journal and Magazine sent one year for \$3,50.

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First Society of Spiritualists of Saratoga Springs, N. Y.

Will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Men-lay and Tuesday evenings of each menth, at which Mrs. Nellie J. T. Brigham will officiate, E. HENLING, Sec. H. J. HORN, Pres.

Spiritual Meetings in Brooklyn and New York.

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

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Mutual Improvement Fraternity every first and third Wed-esday evening in each month, at 8 o'clock. Daniel Coons,

President.

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

Brooklyn Spiritual Fraternity every Friday evening at 7:30.

B. Nichols, President.

A. H. DALLEY. President.

Brooklyn, Sept. 24, 1883.

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

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

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

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 3 r. M., in Lecture's Accdemy, 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, 1ir. E G.Granville. President; A. J Colby. Secretary.

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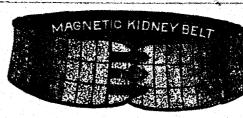
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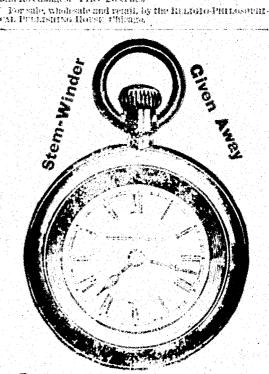
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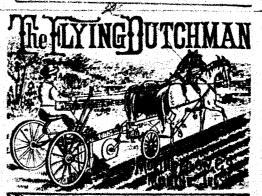
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# Voices from the Leople, AND INTORNATION ON VARIOUS SUBJECTS.

Jarva.

(Written Oct. 16th,1883, by a split purporting to be William Penton, and sent to the Religio-Phenogorin-CAL JOURNAL at his request.)

The moon had climbed the tropic hills With more than usual splendor, And mirrored in the glassy rills Made nature seem most tender.

The maiden on her couch of ease Dreamed dreams of love's elysian. Ambitious youth, himself to please, Saw fame in cleaver vision.

The merchant sent his ships to sea, Returning heavy-laden. The politician hugged his scheme Like yows the blushing maiden.

The mother clasped her infant close Unto her joyful bosom, And thought not that impending wees Would nip her tender blossom.

The morning sun breaks through the sky. In straggling yellow patches; The feathered tribes bewildered fly, Shrieking their dying snatches.

The frightened herds in maddening haste Rush to the wooded hollows; The air is thick with debris waste And hissing steam that follows.

The quaking earth, the flow of mud. The shower of ashes falling, The pent-up fire's incessant thud, O, spectacle appalling!

The trembling earth with heaving grean Sends forth sulphurous vapors, And lightnings flash o'er crater cone, Like million lighted tapers.

Again the hidden monsters roll! Again the earth's in motion! Then downward sinks the living whole Upon the floor of ocean.

A hundred thousand lives to fill The earthquake's yawning chasm! Touched by the Master Moulder's skill. For the future's protoplasm.

The ceaseless years do constant run. Linking the cycling ages; Until the web of thought is spun, Which makes historic pages.

But when the perfect cyst is found, Through paths of evolution, Destruction's might will not abound In just and clear solution.

The morning sun shone forth again ti'er heaps of crusting lava; But vanished from the sight of men Was blooming garden Java.

O, ye who sit in palace homes, In converse low replying, There reaches you the anguished means Of Java's dead and dying.

If horror strikes one human soul, Through leagues of length'ning spaces, It travels till it finds the whole Of God's cemented races. Grand Hapids, Mich. Mary Kelshy Boozen.

## Maserbill and Vicinity.

In the Editor of the Religio-Philosophical Journal: The Spiritualist society at Britan Hall, Haverbilt, have been doing a kind of public-benefit work—a sort of kindergarten school for the development of those sensitives who are so negative that the spirits of this life as well as the denizens of the life beyond can easily get possession of what mentality they are capable of possessing, and once under control, they suppose, of course, that their duty is to breach the everlasting gospel of the spiritual dispensation of the present day, whether those before them are spiritually fed or bedaubed with the mud of ignorant assertions. But as there is a radical change to be inaugurated to-day at Brittan Hall by putting upon its platform such able speakers and phenomena-work-ers as Dr. F. L. H. Willis, Capt. H. H. Brown and Edgar W. Emerson, as the standard bearers of the spiritual dispensation, we gladly come to the conclusion that the pupils of the kindergarten school have

all graduated, and that it is closed for the balance of the present lecture season, and that the audiences at beautiful hall may reasonably expect that the spiritual food may be presented to them from the platform in the wholesome manner it so richly de-Some of the materializing mediums in this vicinity are undergoing an inspection by some of the more daring persons who, perhaps, come very wisely (or very unwisely) to the conclusion that these one-doi-

lar-a-chair-spirits are nothing more nor less than the medium himself (or herself as the case may be) who palm themselves of as spirit friends of members of heir audiences. A Boston Herald man makes an uninvited inspection of Mrs. Fay's cabinet at No. 135 Concord Street, Boston, on Tuesday evening, January loth, while the so-called spirit was out and trying to be recognized by some one in the audience, and he reports that the medium was not in the cabinet. Where was she? The boy, O! where was he? In the Banner of Light of Jan. 19th, 1884, Mrs. Fay is endorsed by no less a personage than John Wetherbee, who says of her: "Later in the evening there issued from the cabinet a young spirit, who claimed to be my daughter Hattie, and I considered her such on her say-so for, of course, I could not recognize a child of six after twenty-five years had been added to her age." Farther on Mr. Wetherbee says: "I have made it a point to visit Mrs. Fay every season, and I must say I like her scances better and better."

I hope we shall be able to recognize our spirit friends in the Spirit-world when we get there, if we cannot do so here at materializing séances; undoubtedly we shall have better light and less masks in

Mrs. N. E. Whitney, of Brockton, Mass., had one of her materializing scances decidedly interfered with at Bangor, Maine, on the evening of January 22nd. A gentleman present believing the manifestations to be of a fraudulent character, took one of the pretended spirits by the hand, and holding on to it until the light was turned on, it was found that he had the medium herself, who in trying to extricate herself from his grasp, made a severe assault on his hand with her teeth. Mr. Whitney came to her relief, but was arrested, and in court the next day was let off with a fine of five dollars and costs, by agreeing to leave town with his wife. So say the Boston Globe

In contrast of the above Dr. F. L. N. Willis, of Boston, one of the finest and best mediums of the nineteenth century, occupied the platform at Brittan Hall, this city on the afternoon of January 27th, taking for his subject Mediumship and the Laws of Control. The Doctor's lecture was written, and was the very best analysis of the whole subject that it has ever been our pleasure to listen to. The audience was composed of thinking minds, giving the speaker unbroken attention during the full reading. In a conversation with the Doctor after the meeting. he said the attention was so earnest that at times it

fairly annoyed him. Dr. Willis spoke again at 7 P. M., taking for his subject the three great systems: Ecclesiasticism, Materialism and Spiritualism. He traced the religious beliefs from the earliest dates, showing clearly that the spiritual thought antedates all isms, and has ever been a traveler and the main factor in all spiritual growth and development, and that Materialism is but the inevitable result of that worst of all

progressive foes, Ecclesiasticism!

The speaker claimed that all religions have had their foundations in Spiritualism, and that caste and priestly rule were responsible for its not having remained the basic principle and working power, in place of caste and ritual.

The lecture was one of the Doctor's best efforts, and was listened to with marked attention by a large and appreciative audience. W. W. CURBIER. Haverbill, Mass.

A Mrs. Bowers, who pretends to possess some wonderful powers as a prophetees, warns the people of Reno, Nev., that a great fire will destroy that town in April or May

#### Critical and Explanatory.

In the Editor of the Religio-Philosophical Journal. Some weeks since I received a package of your JOURNAL. Supposing the papers were intended as samples for distribution, they were used accordingly, regardless of my (as I had previously believed) uncompromising hostility to the RELIGIO-PHILOSOPHIcompromising hostility to the RELIGIO-PHILOSOPHI-CAL JOURNAL, and the vexation I felt on seeing my name in its columns, caused as I suppose by ambi-guity of language in correspondence with Dr. N. B. Wolfe. But a perusal set me to thinking. Could it be possible that an old established spiritual newspa-per could so long continue to command the respect and support of the very superior corps of contribu-tors whose names I found in it, if deserving of a tithe of the censure I have long known it to receive from some of its contemporaries?

from some of its contemporaries?

One professedly spiritual paper (I had once habitually read till I became disgusted with seeing abuse of Col. J. C. Bundy and Christianity made more its specialty than the elucidation of spiritual philosophy), was replaced by the venerable Journal, the organ to whose teachings investigators had long looked, and not in vain, for "light." Here, too, I was doomed to disappointment. While "light" luminous and brilliant, emanating from minds of a high order, graced its columns, it was almost invariably made introductory to, or associated with, advertisements of "hop bitters," "Jarob's oil," Editorial visits to Mrs. Pink ham's "Laboratory," philippics against the discoverers of the laws of health, cause and prevention of disease, etc; even the immortal Jenner, through of disease, etc; even the immortal Jenner, through whose sagacity in discovering the preventive effica-cy of vaccination in small pox, by which tens of thousands of lives have been annually saved, has

been stigmatized in its columns as a quack.

The *Teo Worlds* was born. While I and others were intending to give it a vigorous pecuniary support, it was annihilated by a mammoth sheet that had the vantage ground, and then the great twelve pages subsided. And now, Mr. Editor, since I have begun to ventilate my tribulations with spiritual newspapers, I will go into it more in extense, beginning again with your own, and as I do not expect you to publish what I write, though quite willing you should do so, I will speak freely. By reading habitually extracts from it abusive of mediums and their defenders, without seeing the context or your explanation, and reading ex parts strictures and comment on those extracts, I had become convinced that the specialty of the Release-Philosophical Journthe specialty of the Religio-Philosophical Jour-NAL was as much to bring mediumship into discred-it, whether so designed or not, as that of another paper was to abuse you, and still another to subor-dinate the grand cause to its pecuniary interest. Knowing that Spiritualism could no more live

without mediums than Christianity without the Nazarene, my feelings against you were deeply em-bittered, but since seeing the papers you sent me, and others they caused me to buy, together with the high indorsement of the author of that wonderful book, "Startling Facts," I have felt condemned for not "seeing both sides" before judging. But my trouble with spiritual literature did not begin with your JOURNAL. Years before I had been terribly mortified by a certain "Message department." When I read a "message" purporting to come from a denizen of "kingdom come," who claimed to have been mur-dered in my own neighborhood six months before, when nobody here had ever heard of such a man or murder, and everybody thought it humbug, not investigators enough among my acquaintance to keep each other in countenance, I used to think martyrdom desirable. I would write to the office imploring that a better, more discreet editor should be obtained to fix up these "messages," or that spirits should be kept at home till they could learn to use better language and better manners.

At last we realize an improvement, a beautiful one. Instead of the lingo of Haunts and Pateuc, we have now the polished diction of Louis Agassiz and others, who draw pictures of the Spirit-world scarce-ly less beautiful than we see in the "Little Pilgrim" and "Beyond the Gates," with now and then a rec-ognition which, with sufficient latitude of construc-

tion can be made to fit. This abatement of the cause which subjected us to ridicule, however, did not end our troubles. The assumed autogracy which dictated to the b nighted Spiritualists of this city who should and who should not be recognized as mediums here interfered with our progress. One man sent to the dictator what pur-ported to be a diagram of fraudulent machiners. It was published to the world. Twenty-two, whose re-spectability was attested by a Notary Public, sent. showing the mechanical impossibility of that diagram proving anything against the honesty of the medi-It was consigned to the waste basket and persecution followed till a sensitive of surprising power was driven from the field and lost to the cause.

"When I speak, let every dog be still." Even the charitable, who contribute to "God's poor fund or to Foster's support are visited with vengeance if they chance to write a word of disapproval of anything connected with the depository of such funds or in defence of persecuted mediums here. A friend who was guilty of such indiscretion sent \$10 to Foster; not hearing from it in due time, he wrote inquiring, when a paper came crediting the money to his name, but locating him in "Boston." Comment is useless beyond the word pitiful. The lonor hoped his name and identity would encourage others, quite as able, to help his lamented friend. The above and cognate facts connected with the so-called harmonial philosophy, are suggestive, and to the zealous Spicitualist, painfully so; strong objections are made against associating the word Christian with Spiritualism, a point well taken, but I respectfully submit that if the controlling maxim of Christianity, "Peace on earth and good will to men," had char acterized the course of our organs, our mediums, and our leaders generally. Spiritualists would have been vastly more respectable in the estimate of thought ful men than they are; but now we give ecclesiasti-cal conventions the right to taunt us, as they do, by saying it is not worth their while to take action against us as we are killing ourselves off fast enough. Whether our teachings that do away with the "fear of hell," which Burns calls the "hangman's whip to keep the wretch in awe," encourage men who stand conspicuous before the public as exponents of our faith, to do such acts of little meanness by way of punishment for honest criticism of editorial course as above named, or whether villains generally feel a broader license to act unjustly in consequence, are grave questions, questions that should be properly handled by the conductors of spiritual journals and writers on the harmonial philosophy generally. San Francisco, Cal. FAULT FINDER.

# Georgia's Electric Girl.

Mysterious Manifestations Witnessed by an Atlan ta Audience.

ATLANTA, Ga., Jan. 21.—The wonderful electric girl, Lula Hurst, of Collardtown, gave an exhibition of her mysterious power at De Give's Opera-House in the presence of the largest audience of the season, over 2,000 people. She is a plain-looking country girl of 18, with brown hair, small, light-blue eyes, and pallid face. She weighs about 140. Her father and mother sat with her on the stage and watched the manifestations with the keenest interest, as did the entire audience. A committee of Atlanta gentlemen roted for their great muscular strength were invited on the stage. In turn they held firmly to the rounds of an ordinary chair, upon the back of which Miss Lulu simply laid her fingers, when it careened over the stage with fearful force, throwing the gentlemen about as if they were babies. Several cords were tied to a common umbrella, which was hoisted in the center of the stage. Miss Lulu caught lightly hold of the handle while the gentlemen gripped up the cords. In a moment the umbrella doubled up, pulling the men around the stage, and was soon twisted into pieces. She next placed her palms under the bottom of the chair, holding it off in the air at arm's length. One of the largest and most powerful men threw his weight on the chair, and after a severe struggle succeeded in pressing it to the floor, when it sprang up and laid him on his back in the middle of the stage. Then the strongest man in the party sat on the chair, gripping the rounds with all his might. The girl laid her fingers on the back, and the chair flew up and dumped the young man on his back. By touching a common hickory stick she wrenched it from the grasp of strong men, who struggled over the stage as it staggered by some mighty force. The audience applauded wildly. All are convinced that the girl possesses some supernatural power, but no one can explain it. Miss Hurst knows not what it is. Some think it electricity, others magnetism, many spirits, and a few the devil. Your correspondent was on the stage and watched closely. The girl is no humbug, but has the faculty of surcharging inanimate objects, including non-conductors of electricity, such as glass and marble, with a mighty and mysterious force, which science is left to explain if it can. She is the sensation of the town.

#### Indian Wizards and Seers.

The newspapers generally, quick to eatch the desires of the public, are giving more and more space to psychological investigations, which heretofore have been in the especial field of spiritual journalism. The Independent leads in this direction with several able articles on psychological phenomena among the Western Indians, from the pen of Dr. Stockwell. The author writes in a fair and candid manner, and though attempting to account for the facts by ordinary causes, yet makes as broad admissions as could be wished. Speaking of the cures performed by the "medicine men," and which he acknowledges to be

wonderful, he says:
'I have known individuals entirely relieved of rheumatism, paralysis, fluxes, fevers, etc., by such means; have seen persons fall into convulsions at the command of the wizard; others become instantaneously powerless, rendered motionless and rigid as granite; drop as if dead; even rise and walk when an instant previous, they could scarce move hand or foot, and many other equally curious and astonish-

"A gentleman whose name has escaped my mind, formerly a resident of Pembina, some two or three years since gave to the public some brief experiences with 'medicine men,' citing among others a supposed familiarity with poisons that, in toxic effects, carry one back in memory to the days of Doctor Dee, practicer of the 'Black Art,' and the claims advanced for poisons and poisoners of the latter part of the sixteenth century—mysteries all, that have long since been exploded by chemistry and modern science. If memory serves me rightly, he tells of a squaw in his employ, who, having severely cut her hand, was one last met have the atmosfing page. day met by a 'medicine mau,' whose enmity she had in some way incurred. The latter professed a desire for reconciliation, assured her of his forgiveness, and insisted upon ratifying future friendship by shaking her right (and injured) hand.

"A day or two later, however, on again meeting the fellow, he assured her with a fiendish chuckle that henceforth during certain months of a particular period each year she would break out all over her body in dark purplish or black spots, as the result of 'medicine' he had put in her hand. Naturally, being a squaw,° she was greatly frightened thereat, and putting implicit faith in his statement, all came to pass exactly as predicted. Another squaw, who was pass exactly as predicted. Another squaw, who was accustomed to visit this gentleman's house, had all the muscles of the face completely paralyzed by the machinations of this scoundrel, or another of the same ilk; and being naturally jolly, her mirth was absolutely painful to the beholder, since the flash of her intensely black eyes and rousing 'ha-ha-ha,' appeared altogether out of 'place, accompanied as it was by an immovable and stony face as completely devoid and incapable of expression as it hewn from solid flint. solid flint.

"In neither of these cases am I willing for an instant to admit the possibility of poison. I have not the least doubt that both were produced by psychological phenomena and by the impressionable minds of the squaws, and the implicit reliance placed upon the words of the conjurer. I am personally familiar with, or have acquired accurate knowledge on good authority of many like instances.

"Another peculiarity of these insensible influences is the ease with which they are conveyed to brutes and even inanimate objects. A celebrated Indian horse, famed as a racer and 'buffalo runner,' suddenly lost his speed through the conjurations of a 'medicine' man, who was popularly accredited with hav-ing anointed its legs with some article that paralyzed or reduced muscular activity and power. No Indian in the tribe could secure from the brute anything more than mediocre speed; and the attempts of half-breeds and resident whites were attended with no better success. The horse, of course, was ruined and bewitched. Finally it was sold to a new comer, a white man, who knew nothing of the circumstances and who also was free from the idle superstitions there current. Behold, the horse had no sooner passed into his possession than its speed at once return-ed, and in spite of his denials and assertions, its new master was believed to possess some great 'medicine whereby the miracle was worked. An Indian runner also was maimed in like manner, his powers disappearing the moment this conjurer informed him that, the evening previous, he had crept into his lodge and placed 'medicine' upon his legs while he was asleep. Subsequent investigation proved the conjurer a liar, and that he could by no possibility have been within two miles of the runner's lodge; yet the latter insisted his power was gone, and the 'medicine' man must have done as he said, if not corporeally, at least spiritually, and thenceforth the slowest and most awkward man in the tribe was his superior in a foot-race.

According to Dr. Stockwell, the Indians have clair royants equal to any on record. One such he particularly mentions. He was an uncle to the McKay boys, well known in the early days of Manitoba: "His power was derived suddenly, remained but a few years, when it unexpectedly disappeared. He dreamed, professed to see visions, or even assumed a real or pretended state of trance, but sat apparently wrapped in meditation with partially closed eyes and repeated what he saw. He constantly directed hunt ers to where buffalo and other game were to be found, never making an error in description or fact: and consequently was in great demand and repute Of him the Earl of Southesk relates: 'A man (whose name was mentioned) had half his gun-lock blown away while firing at a bison cow. Assisted by his

friends he searched for it everywhere; but in vain Next morning the seer said to him: "The lock is about ten yards from where the cow fell; it is close to a badger heap and you will see it glisten in the sun as soon as you get near." Believing in his powers he went as directed, though the distance was long; and all happened as the seer declared to him. Once some horses that appeared to be irrecoverably lost were recovered under his direction in an out-of the-way valley near Scratching River."

We leave it with the reader to judge if the facts do not prove too much to allow of the imagination furnishing an adequate cause.

# Asleep in a Grape Arbor.

Somnambulist Bertha Deidmuller's Strange Posi tion on a Winter Night.

"There is a child hanging on the clothes line in our yard," said a tenant of the dwelling No. 360 South Fourth Street Williamsburgh, to Roundsman

Frank Gorman last Monday morning. "It was about 1 o'clock in the morning," said the sergeant in narrating the story to a reporter, "and I was not a little amazed. As I hurried to the house, my informant said while he ran by my side:
"I looked from my window on entering the house

because I thought I heard some one singing in the yard. The sound was just like that which a woman would make while rocking a child to sleep. Not see ing any person in the yard, I went down into it, be cause I thought it very strange that a woman should be singing there out in the cold and the snow. As I

was about to pass a grape arbor I saw a child hang-ing on the clothes line?

"The man pointed the child out to me when we got into the yard. On a slat of the arbor, about twelve feet up, was a little girl. She was resting with her head against one of the arbor posts, and her crossed feet propped against another post. As I looked up at her I heard her murmuring, Mother; come moth

"I got a stepladder and took her down. She stopped speaking, but I saw that she was asleep, and was careful not to wake her. The tenant of the house who was with me, recognized her as the daughter of the occupant of the first floor. Once more while she lay on a bench in the yard, she raised her hand and said, 'O, mother, come,' beckoning toward some ob-

"There was a full moon. The child, as she nestled on the supports of the arbor, had her gaze fixed upon the moon and turned to look upon it when I placed her on the bench. When the parent of the girl placed her in bed, she was yet asleep. When she awoke she

began to sob and then to cry.
"Her name is Bertha Deidmuller, and she is 14 years old. Her father says that last summer he found her on the roof of the house twice, both times asleet and both times leaning against the chimney and gaz ing at the moon, murmuring, Mother,come mother. The child, he said, sleeps with her sister. She is aware that she walks in her sleep, and strives to break the habit, twining her arms about her sister so as to awaken herself if she moves. Her mother dièd about a year ago."—New York Sun.

Thos. K. Austin writes: Please oblige me by forwarding the enclosed letter to the writer of arti-cle, "Culture of Man," in the Religio-Philosophi-Cal Journal of 19th of January, signed "Sidartha." It has interested me deeply. I should like to know more about it. Accept my fellcitations on the grat-ifying excellence and merited success of the Jour-Nal. I see it constantly, and always with pleasure.

## First Spiritualist Society.

Its Preamble and Organization-Frank Declarations and Purposes of the Incorporators.

(Saratoga Springs, N. Y., Journal.) The First Spiritualist Society of Saratoga Springs has been duly organized and incorporated under the laws of the State of New York relating to religious bodies. The names connected with its legal status as an association are of the highest respectability among as and their conscientious expressions, to which they have according to a stilled to respect to which they have subscribed, are entitled to respect as such. The following is the legal document which gives them a place and permits them to worship to-gether after the "dictates of their own consciences:" When in the progress of time, new revelations from the Spirit-world produce such convictions up-on the minds of persons as to induce them to withdraw from the popular existing creeds, and unite in new associations for religious purposes, a proper respect for the opinions of others, requires a state-ment of the principles which impel them to such eparate action.

For centuries past the established orthodox socie-ties have taught that a true life alone cannot save the adividual from eternal torment in the world to come; that belief in some mysterious dogma is a requisite to future happiness or heaven; that one is not saved his own conduct and character, but by the merits f another. Such teachings for eighteen centuries have failed

o make honest men of a large portion of the human

It is now demonstrated by the experience of spirits who are daily communicating with mortals that Heaven and Hell are conditions of the individual. That an upright and true life brings its just re-

ward. That what is called death makes no change in the moral status of the individual; but he enters the future world as he leaves this.

That a selfish, unjust and impure life here is followed by misery and a troubled conscience in the world to come, and will endure so long as the individual continues in the wrong and unnatural conditions.

That by reform and a change of conduct in the Spirit-world, there is an opportunity for progress and improvement after the penalty of wrong doing is

Recognizing the importance of these principles upon the future of the race, the undersigned members of the First Society of Spiritualists of Saratoga Springs hereby unite together in organizing a corporation according to the laws of the State of New York, for religious purposes—to teach and practice truth and to work for the elevation of mankind.

We do not propose to destroy anything that is val-uable in existing institutions but strive to fulfill the law of progress, and the spirit of the age, which calls

the race to go up higher. At a meeting of the persons of full age belonging to the society above mentioned, duly assembled De-

to the society above mentioned, duly assembled December 9, 1853, in pursuance of notice as required by law, Peter Thompson and Walter B. Mills, two of the members of said society, were chosen to preside, and E. J. Huling was appointed secretary.

The said meeting thereupon duly elected seven trust es of said society as authorized by law as follows: Peter Thompson, Mary S. Hurd and Mary A. Mills were duly elected to serve one year from January 1, 1884. ary 1, 1881. Chester S. Bates and Edward Fitch Bullard were

duly elected to serve two years from that date. George W. King and Susan J. Horn were duly

elected to serve three years from that data.

We, the undersigned, who presided at said meeting hereby certify that proceedings were had before as above stated. Dated December 9, 1883.

PETER THOMPSON, W. B. MILLS, Presiding members.

STATE OF NEW YORK, SARATOGA COUNTY, 58: On this list day of Decomber, 1883, before me per-sonally appeared Peter Thompson and Walter R. Mills to me known to be the same persons described in and who signed the foregoing certificate and there-upon they severally duly acknowledged the execution

Recorded January 1, 1881. WM. HAY BOOKES, Notary Public.

#### l'topia—Charlataary—Spiritualism— Children's Lyceum, Etc.

To the Editor of the Religio-Philosophical Journal

Several weeks ago I sent you a pamphlet I re-cently had issued, "Utopia." This work ran through two papers here in this State previous to its publication in pamphlet form, Truth of San Francisco, and Light for All of Oakland, Cal., the latter being now suspended. It is a helef sketch and abbreviation of "Sideros," which was published in the JOURNAL about three years ago by my uncle, the late Prot. Wm. Denten. It also contains some new ideas. I have endeavored to take the dry, scientific examinations away, and replace them with a novelistic nar-

I am greatly pleased with your paper. I see it in the public library here, where it occupies a good position, and is well thumbed. You are occupying a field where you have no competitor, and your course should be sustained by every lover of genuine medi-

umship and pure Spiritualism. It is time that charlatans and humbugs, with all their outrageous actions and clap-traps, be made to stand outside of this divine science and religion; divine by being the essence of all religious and the child of Truth. Let Spiritualists demand that those who assume her name shall be nure minded, pure souled and pure hodied. It is gratifying to observe the firm and decided ground you are taking, and

that Spiritualists are fast seeing by the same light. The Spiritualists here have two societies, a split occurring about a year or more ago, over the question of admitting the Crindle fraud to the platform. In consequence they are both weak, but the original society is doing good work with sound timbers.

The Children's Lyceum is thriving, and has recently moved to new and larger quarters. The persons who so unselfishly devote their time to so noble a work, deserve the thanks of all Spiritualists, as well is their united aid.

Mrs. A. S. Winchester has recently given a series of psychometric readings for the benefit of the Ly-ceum, and the examination of hair, letters, ore, etc., were remarkable in their correctness

A Theosophical Society has recently been organized, and some well known and able Spiritualists and liberal minded people are among its members.

ALFRED DENTON CRIDGE. Oakland, Cal., Jan. 14th, 1884.

# Home Circles.

To the Editor of the Religio-Philosophical Journal:

I have just read with much interest, the letter in your late issue and your excellent response to it, in regard to home circles, and am glad to see this and other like proofs of an interest in the matter called out by your pamphlet on this important subject lately published.

I felt it a privilege to contribute my part to making up that pamphlet, especially to suggest that the more we know of the spirit life within the better we can learn of the spirit life beyond, a matter too little

thought of by many. Such home circles as your correspondent tells of should be multiplied all over the land, conducted in the privacy of the harmonious home, and kept up so long as some good and no harm comes. Quiet perceverance, in the mood of receptive waiting for "the moving of the spirit," is the great matter. Some-times no results may follow, and then all can be given up for the time, but often, as in your correspondent's case, clairvoyance and mediumship will be the reward of well doing. When it comes, let it be tenderly cared for, and wisely guarded and let all "think on these things" of the spirit, and study re-verently the faculties of the human soul and the facts of spirit presence. Inspiring and uplifting indeed will this study prove, awakening thought, calling out sympathy, satisfying affection and flooding life with golden light. G. B. STEBBINS.

Tuberculosis. In a preliminary paper read before a recent meeting of the London Pathological Society, Mr. Sutton and Dr. Heneage Gibbes described an investigation now being made by them into the tuberculosis of birds. They find that the disease is very prevalent among birds, and that it sometimes becomes epidemic. The effects do not exactly correspond to those produced in man by conexactly correspond to those produced in man by con-sumption, but the parasite present in both cases seems to be the same. The disease virus appears to be introduced with the food, and the birds most liable to be affected are common fowl, peacock, grouse, and other grain-enters.

#### An Endorsement of the Views of Joel Tiffany.

To the Editor of the Religio Philosophical Journal:

I am not a man-worshiper, nor yet a blind follower of any man's teaching, but only because Hon. Joel Tiffany has, in the main, echoed my own true sentiment, do I desire to express my high apprecia-tion of his series of articles which have appeared in the columns of the Journal. Since its first advent, Spiritualism has ever needed the guidance of just such men. It seems to me we have had enough of such men. It seems to me we have had enough of that kind of Spiritualism which does not spiritualize; enough of that which fails to convert, regenerate and bring us on rapport, by the law of influx, with the Infinite Father, that we may walk and exult in the light afforded by a true regeneration, and become recipients of that baptism of love divine experienced only by those whose interior senses have been expanded by the quickening influence of the God of all spirits. For thirty-five years I have kept one eye upon Spiritualism and the other upon the Church, watching each with a deep interest, noting carefully the results of both, eliminating the errors and garnering the truths of the rival orders; and if called upon for a verdict my reply would be, "not agreed." By seeking for facts within the arena of my acquaintance, I find quite a number of earth's children who have abandoned many bad habits, who are much better citizens than formerly, who have are much better citizens than formerly, who have taken refuge in the pavilion of the Church and who aver they have passed through a spiritual metamor-phose by which they are enabled to dwell in a realm of light and love, hitherto unknown, and which, for a fulness of joy and peace, defies the powers of language to express.

By turning to the realm of Spiritualism I find it

too, has extended its phylactery to the "ends of the earth," and, as it goes marching on, boasting of a "glorious philosophy" that teaches—what? Why, just what the Digger Indian has ever taught, that man is immortal! Now, admitting the utility of the oft-repeated dem-

oustration of this fact, I fail to find one instance where it has picked up from the low slums of earth and transplanted one into the elysian bowers of that holy peace, love and joy of which our orthodox brethren speak, hence I conclude we have a Spiritualism that does not spiritualize, but merely dwells on the cold plane of intellectuality; and right here I ask, does this satisfy the demands of our interior being? Is there not, in the deep recesses of the soul, a longing for something higher—a longing for that spirit communion which many of our churches possess, and which Bro. Tiffany has so ably depleted? I am persuaded the mass of Spiritualists will answer "Yes" to these queries. If correct in conclusion, the next query arises, Can we procure a vessel sufficiently strong to hold, in an organized capacity, this seething, sparring mass of millions of combustible material, and maintain harmony within? Before we attempt so hazardous a project before an intelligent world, it seems to me best to protract our experience-meeting in order that we may know to a certainty the exact composition of the various factors which must necessarily enter into this stupendous compound.

#### Chariton, Iowa, Jan. 20, 1884. Letter from Hon. James B. Silkman.

To the Editor of the Religio-Philosophical Journal: Thanks for package of tracts received this morning. So far as read I approve of the sentiments and principles of your association. In appendix No. 1 it is said that "some good brothers and sisters... raised the objection that you did not sufficiently define your position in respect to Jesus of Nazareth." Please allow me space for one paragraph on the omission. In a letter received a few weeks ago from Rev. R. Heber Newton, the last sentence in reply to a question of mine. Is in these words: "New Testaa question of mine, is in these words: "New Testaa question of mine, is in these words: "New Testament criticism is not ripe yet for summing up." The next day, happening in the company of my friend, Mr. Bright, the talented editor of The Christian at Work; I showed him that sentence and asked him what he thought of that? His reply was in these words as near as I can recollect: "That's nothing! that's nothing!! Why Rev. Pr. Chambers [head of Referenced Church, New York] says he is waiting for further light on this subject." Now I think this last is something! and the very natural and obvious question which must arise even in minds purely orthodox is having waited 1,800 years, how much thodox is having waited 1,800 years, how much longer must one wait before he can give full credence to the genuineliess and authenticity of the Gospels, and especially to the incarnation and trinity theories? I was remarkably impressed by the principles laid down by the Brahmo-Somaj as expressed n a late number of the Jouanal (Jan. 19), it so fully accords with my own interior experience, and is corroborated in a measure by implied admissions of an eminent orthodox Episcopal minister of this city, who is seeking light on the subject of spiritual

Again, I have been disappointed in not finding in any of our papers the enclosed letter which I clipped from The Evening Post of this city of Nov. 2d. It seems to be a very important letter. A few years ago, I think that paper would not have admitted such a letter, even from a professor of Cambridge University. I brought it up at the monthly meeting of Spiritual Alliance the 14th uit., and a committee was appointed to draw up suitable resolutions relative to the subject matter of this letter, and to write to the property of the subject water of this letter, and to write to the London secretaries that we would communicate with them from time to time. Last evening by invitation of the Spiritualists of Frobisher Hall, 23 East 14th St. N. Y., I repeated my address of September last, on my experiences at Utica and the necessity of reform in the lunacy laws of New York. I had a full house notwithstanding the inclement weather, and occupied an hour and a half.

#### New York City. JAS. B. SHARMAN. The Consolation that Spiritualism

brings to an Invalid.

Io the Editor of the Religio-Philosophical Journal: Aside from your Journal, I take the Olive Branch and the Christian Register (Unitarian); but I seldom keep any of them over a week, sending them abroad, as apostles doing good. I send them to various persons, relative; and friends through different States. These persons, mostly orthodox, could not subscribe for such papers without being traduced and disturbed in their society relations. These persons sometimes say to me, "You have given me a push. I feel as though I were living a new life." That class of papers that assume to be favorable to Spiritualism, but fail to work for righteousness among men, when sent to me I cremate at sight. I feel that such papers should be "Anathema-maranatha." To my mind Spiritualism is a religion, broad high and sublime! During these five years that I have been lying on my back, waiting for Charon to come with his boat and ferry me o'er the swelling flood, Spiritualism has been to me as a bright star, peering out from behind the clouds in a dark night. It has made, of my otherwise lonely couch of suffering, relatively a bed of roses. It is one of heaven's

#### to exclaim, "Glory to God in the Highes Bordentown, N. J. WM. C. WATERS. The White Lady.

best gifts, and for such a precious boon, I am ready

The cable has been called into use to inform the New World of the reappearance of an august phan-tom known as the "White Lady," who is popularly supposed to be attached to the fortunes of the house of Hohenzollern. The function attributed to her white ladyship is that of a herald. It is believed by the German people that she never comes for any other purpose than to announce or indicate the ap-proaching death of some member of the imperial family. Perhaps the most interesting feature of the case at present is that the rumored appearance of the "White Lady"is thought worthy of general announcement for no other reason apparently than because the imperial family of Germany is concerned. Even in a skeptical age the fascination of rank and position thus lends respectability, if not a credibility, to legend which would almost certainly be dismissed with contemptuous ridicule, if related concerning some unknown and insignificant person or family. The Spiritualists, of course, claim that the appearance of the "White Lady" is merely an illustration of a well-established and quite common class of phe-nomena. The Society for Physical Research however, ought to avail itself of so good an opportunity to investigate. That the members of the Hohenzol-lern family themselves believe in the "White Lady" has been positively asserted, and it is by no means improbable.—Chicago Tribune.

Upon the arrival of a train, an old lady affection-ately greeted a young lady as follows: "Well, how'de do, Mariar? Why, how funny you look! Didn't hardly know ye! Got your false teeth, ain't ye?"

#### Optimism.

I'm no reformer: for I see more light Than darkness in the world; mine eyes are quick To catch the first dim radiance of the dawn And slow to note the cloud that threatens storm. The fragrance and the beauty of the rose
The fragrance and the beauty of the rose
Delight me so, slight thought I give the thorn.
And the sweet music of the lark's dear song
Stays longer with me than the night-hawk's ery.
And even in this great three of pain called life,
I find a rapture, linked with each despair, I find a rapture, nuncu wars. Well worth the price of anguish.

More good than evil in humanity.

Love lights more fires than hate extinguishes,
And men grow better as the world grows old.

—Etla Wheeler in The Manhattan.

#### Many a Song.

Many a song that is glad and gay,
Like notes that are sung by a dying swan,
Tells of a joy that has faded away,
Enorthment a hare that is gare. Breathes of a hope that is gone.

Fragrance distilled from the heart of the roze Hid in a flask, placed in a room, A man who is blind no difference knows From the flower in its full perfume.

But the heart of the singer knoweth the grief, Eyes that are opened the truth discern. Love like a flower is pleasant and brief, Let us cling while our bosoms yearn.
—Minnie C. Ballard.

#### Address.

To the Spiritualists of Michigan: The Michigan Association of Spiritualists is purely and emphatically a spiritual organization, having in view the advancement of the spiritual cause. It has no individual interest whatever to serve, but will seek to uphold all reformatory or humanitarian movements. It is the only general organization in the State having in view the interest of the spiritual cause. It has the sympathy and support of a majority of the more prominent Spiritualists therein. It is to be hoped, and would seem reasonable to expect, that all true and earnest Spiritualists in the State will give to this Association their cavillation hearty support Association their cordial and hearty support.

The officers thereof most respectfully request that as many as possibly can, will attend the annual meeting at Kalamazoo, February 22nd to 24th next, and take part in its deliberations and work.

As Spiritualism is true, so let us direct our best energies to its promulgation and hest development.

J. P. Whiting, Pres.
Detroit, Jan. 23, 1881.

DR. J. A. Mahvin, Sec'y, 210 Woodward Avenue.

Tenderness of Thackeray. The last years of Thackeray's life were given to the affectionate care of his insane wife. Her disease was not of a violent type, except at intervals, but she required constant oversight and attendance. To secure this Thackeray bought a house in the country near London, in which the invalid was surrounded with every comfort that love and sympathy could devise. As comfort that love and sympathy could devise. As she still craved his presence and seemed unhappy when he was out of her sight, Thackeray made frequent visits to her in her retirement. These were the hours which his enemies declared were spent in the midst of all kinds of follies and excesses. They were devoted instead to soothing the invalid repinings and quieting the unreasonable suspicions of a wife dearly beloved but hopelessly insane. In one of his unpublished letters he relates without complaint but in a strain of heart broken resignation, that sometimes his wife could only be appeased in her insometimes his wife could only be appeased in her insane moments by being permitted fo leat him with her paked fists. This he endured shut up with her for hours or until the violence of her passion had passed, when he would emerge from her rooms looking like one "who has died once and comes unwil-ling back again to a hateful existence."

Religion in Russia. There are fewer sects in Russia than in other Christian nations, Inside the Greek church are two parties seemingly necessary to any large body, whether political or religious. Outside of the national faith are the Raskoniks, numbering from 16,000 to 17,000. Hitherto they have been forbidden by law to meet for religious worship or even to go from home except for a limited distance. At his coronation the ever issued an ed distance. At his coronation the czar issued an imperial ukase granting religious liberty to these schismatics. There are also the Stundists, or Bible Christians. In addition to these thore is at St. Pa. In addition to these. tersburg a clique of aristocratic religionists who meet from house to house. They are called Paskovites, one Paskov being the originator of these se-

Mars. A remarkable feature of the two satellites of Mars, which were discovered about six years ago by Prof. Asaph Hall, is the proximity of the inago by Prof. Asapa Ran, is the proximity of the in-ner one to the planet, its distance from the center of the latter body being about 6,000 miles, and from the surface less than 4,000. "If," says Prof. Newcomb, "there are any astronomers on Mars with telescopes and eyes like ours, they can readily find out whether this satellite is inhabited, the distance being less than one-sixtieth that of the moon from us."

Mineral Water. From experiments upon dogs, Lewaschew and Klikowitch have concluded that the effect of ordinary mineral waters is to in-crease the quantity of bile and to make it more fluid and watery. This increased flow is beneficial in freeing the gall-bladder from stagmant bile. The action of artificial solutions of alkaline salts, as well as of hot water, was found to be similar to that of the natural mineral waters.

It is reported that snow obtained in Scotland, Holland and Northern Germany has been subjected to careful microscopical examination, and there has resulted the detection of minute particles of volcanic dust. Similar results in various sections of this country would prove almost beyond question the accuracy of the Java theory of the afterglows which have been noticed in the skies for months past.

A Timely Apparition. At Huntington, Pa., a lady dreamed the other night that her mother, who died thirteen years ago, came to her bedside, caught her by the arm, and told her to get up at once and open the door. She did so, and discovered that the room was full of gas from the stove. She is satisfied that the timely apparition of her mother saved

Liability. Under Mississippi law a woman is liable to indictment for assault if she strikes her hus-band; but the main's not liable for assaulting if he uses a switch no larger than his little finger in doing so. It is now proposed to so amend the statutes as to give the wife the same Immunity that her husband

A Dreum. A farmer at Sedalia, Mo., who frequently missed small sums of money, dreamed that one of his servants, a young woman, took the money and hid it in the mattress of her bed. The next day the mattress was opened and the money found. The girl has been transferred to jail.

Old Bat de Prare who fought with Jackson at New Orleans, is hale and hearty at Marshfield, Wis., at the ripe old age of 106. He says that for over fifty years he did not sleep under a roof. He smokes, drinks, swears, chews tobacco, plays poker, and for the last few years has taken kindly to a right-

I was troubled with Catarrh for 15 years-Ely's Cream Balm has opened my nostrils, and reduced the inflammation—my eyes can now stand strong light.—N. Feg.ey, Wilkesbarre, Pa.

A mother said to her little girl one day, "What a large forehead you have got! It is just like your father's; you could drive a pony carriage round it."
To which her brother, five years old, said, "Yes, mamma; but on pa's you can see the marks of the

Brown's Bronchial Troches for Coughs and Colds: "There is nothing to be compared with them."—Rev. O. D. Watkins, Walton, Ind.

A medical student says he has never been able to find the "bone of contention," and wonders if it isn't the jaw-bone. We suspect he knows the location of the "funny-bone."

Mrs. P. Rucker, of Davis Mills, Va., says: "Dr. Richmond's Samaritan Nevine cured my daughter's Call for it at your Druggists.

An old lady down in Maine says her daughter has

just bought an elegant "cabin organ," and she thinks the "nux vomica" stop is just lovely. Good and clean fatherhood is as essential to the highest development of the race as great and clean motherhood.

# A SURE THING.

Baldness is only incurable when the heir roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of Ayra's HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

## Baldness Cured and Age Rejuvenated.

J. W. Hammond, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using Ayer's Harr Vigor, three bottles of which sufficed to restore their original rich, dark brown to the property of the p

AYER'S HAIR VIGOR did what nothing than before it began to fail. else could do, and now the lady again has a fine head of hair, thanks entirely to it.

a fine head of hair, thanks entirely to it.

Geo. Mayer, Flatonia, Texas, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had acareely any hair left. One bottle of Ayer's flatic vigor restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

Vincent Jones, Richmond, Ind., lost all his hair in consequence of a severe attack of brain fever. Ayer's Hair Vigor brought out a new growth in a few weeks, and it speedily grew long and thick.

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The rare medicinal powers, emollient, stimulative and tonic, possessed by Aven's HAIR VIGOR enable it to cure speedily Salt Rheum. Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and officer diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR V. S. LOVELAGE.

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The wife of Dr. V. S. LOVELACE, Lorelace, Ky., had very bad Tetter Soreson her head. AYER'S HAIR VIGOR

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1 following, from Miss Ka soll, Out., who writes:

While keeping my head

color.

Mrs. August Valentine, of Bufulo,
N. Y., had become nearly bald, and
though she made use of many of the sucalled hair restorers, none had any effect.

Mrs. O. O. Prescott, Charlestoner,
Mass., had lost two-thirds of her hair, by
its falling out, when she applied Aven's
HAIR Vicor, and one bottle of it-caused
her hair to grow out even more handsome

Mrs. D. N. Parks, Clio, Michigan, is 57 years of age, and her hair was quite gray, but one bottle of Ayer's liant Vigor restored the color it bore in youth, and she now has as fine a head of hair as

## A Toilet Luxury.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, Inger-

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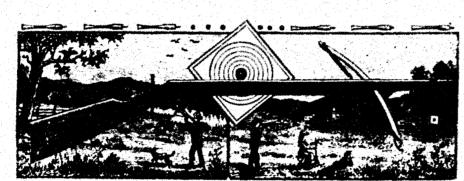
Herbert Boyd, Minneapolis, Minn.
was cured by Ayer's Hair Vigor of intolerable Itching of the Scaip.

"While keeping my head clear of Dandruff, and preventing Scald Head, it has also caused my hair to grow laxurantly, resulting in my new possessing hair forty-two inches long, and an thick as any one could wish it."

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	Chison Express	† 2:30 pm
11:00am *	Minneapolis and St. Paul Express	# 3:00 pm
11:00 am b	Kansas City, Leavenworth and At-	
	chison Express (Sundays)	b 3:00 nm
4:450m+	Peru Accommodation	110:16 am
9:15 pmt1	Council Bluffs Night Express	1 6:50 am
10:00 p mii	Bansas City, Leavenworth and At-	
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Continued from First Page

spiritual status. One can seek earnestly to become perfect in each of the moral virtues; and he can put all his energies into such effort. He can, at all times, seek to know the right, the true, the pure, the holy, just and good, and he can do the best possible in himself to actualize the same in his life and conduct. No one hoping to accomplish a perfect destiny can ask to be excused from undertaking such a life. And one who seeks in this manner will certainly attain a higher status than if he did not seek at all. If man is to be blessed in any respect, he must conform to the conditions upon which the blessings can be obtained. He who plows and sows his fields and sufficients. fields and cultivates them with care, will put himself in a condition to obtain the blessings of the sunshine and the shower, so far as the harvest can bless him. Physical blessings come from obedience of physical laws. Social blessings result from obedience of social law; so of intellectual, moral and spiritual blessings. Obedience is blessed; and disobedience is cursed by the same law. Blessings and curses, so far as the power is concerned, have the same source; and they are made the one or the other through the condition and relation of the recipient of the same. Every true and orderly state and relation, physical, social, intellectual, moral or spiritual, secures the blessing called good and every false and disorderly one, receives the curse denominated evil.

What, then, constitutes the true spiritual status, which will inevitably bring with it spiritual blessings? That status which one attains by becoming perfect in the spirit of the moral virtues; which brings him in life and character, into harmony and oneness with the attributes of the Spirit of Universe, which constitutes coming to Christ and finding redemption and salvation therein.

## Jackson's Reply to Tiffany.

JOEL TIFFANY-Dear Brother: I desire to bring this correspondence of ours to a close for the simple reason that both yourself and the gentleman I. B. L., who comes to the resque from Bethlehem, Pa., in the Journal of the 19th of January, misrepresent me, and broadly imply that I have not spiritual perception enough to understand you. I might return the compliment by stating that neither of you seem to exercise common sense enough to take my meaning. Now you have in promulgating your views occupied far more space than I have in probing them; therefore, unless you break out in some fresh direction that appears rationally unsound, it would seem quite fair and safe after this to leave all the few points that are between us to the discriminating judgment of the readers.

You complain that I do not meet your points. I thought I had, where they were clearly expressed and seemed objectionable, or to demand notice. When you asked to know what it was in the "Christian system" that unbelievers objected to, I responded fairly and defined the nature of their objections, and that they were mainly made against what is called the orthodox Christian system, which now and for nearly two thousand years has been hurtfully prevalent in the world; and which, for the most part is consistently founded up-on the teachings of Jesus and his followers. Yet yourself and I. B. L., both claiming to be spiritually minded men (as your writings imply) choose to misconstrue me as upholding this de facto "Christian system" to be a

This, Brother, you should not do, because, vent you from backing up that old hurtful dogmatic "system" by attaching to it, under the same name, better ideas of ethical and spiritual culture that belong not to it. You must well remember that I did not want you to cram the "new wine into old decayed bot-

Again, did I not meet your position fairly, when you claimed that Jesus of Nazareth was the highest possible ideal," of human development "in love, wisdom, will and power," by showing wherein he did not appear to furnish

such an ideal? Do you meet me fairly there and own you were extravagant, or do you wish me to ask more questions? For instance: where was the "love and wisdom" exhibited when he cursed the fig tree because it had no fruit-outof-season to appease his hunger, as "the Book" tells us? Consistency, the proverb says, is a jewel, a mark of wisdom; yet consistency does not appear in the man who taught at times. "Resist not evil," and at another time whipped the bankers out of the Temple because he regarded their presence therein as an evil. Again: the "wisdom" of the undefined oracular utterance, "Resist not evil," is not apparent, when we reflect that our whole life, from the cradle to the grave, is but one continued combat with evil surroundings, both physical and moral. Again there appears little "fullness of love" exhibited in the calling of his neighbors "hypocrites" or "vipers.

Will you, Brother, either own up or explain? Now, to give a few words to your defense of critical "hair splitting" in Journal of Jan. 26th, permit me to add that the shades of difference you claim in words used as synonymous, or nearly so, are very readily perceived and have been acknowledged in some tases from the first; but I cognize no practical advantage gained by thus spoiling your rhetoric and loading down the expression of your thoughts. It makes both the truths and the errors you announce harder to perceive. But the difference between "being" and "existing" or between a "fact" and a "truth," is hardly appreciable in the common use of language. Niceties of this kind appear to have led both yourself and Brother I. B. L. into a maze. For instance, your words seem to imply that a "fact" does not become a "truth" until it is "cognized"-understood-appreciated-realized by the mind. To show the folly of this idea, allow me to ask two or three questions: If a hypochondriac "perceives and cognizes" that he has a clock inside of him (being told so by some brother hypochondriac). does ever so much of a "conscious presence" of it in the minds of both, make it true? Or if a crazy person (as they often do) becomes thoroughly impressed with the truth of his mental mirages, does his "cognition" of them transform them into truths? Or, again, does the subject of a mesmerizer whose mind fully realizes whatever the operator wills, demonstrate the truth of what, to him, is a very

"conscious presence?" Methinks not. But a fact is a fact and a truth is a truth, or the one the other, whether a weak brother like myself, can perceive it or not, and the "conscious presence" of an idea in the minds of more spiritually minded persons can not prove it a truth without a better demonstration than their high "cognition" of it can yield. If it were a truth it would be one before being either cognized or demonstrated.

Brothers, this assumption of a higher plane of thought and spirituality, that we common intellects can not comprehend, is about as near the old "thus saith the Lord" as you can well get. I have just illustrated that the value of ideas held by your "conscious pres-

ence" in the mind, very much depends upon the healthful, normal, rational condition of the mind itself. This is a very simple truth; but if we and all of the JOURNAL'S readers fully "cognize" it and the foundation on which it rests, this reminder of it may pay for some of our heretofore wasted words.

Permit me to advise all to stay down on the bed-rock of common sense and demonstrated knowledge, both in the physical and spiritual, cultivating good in a more plain and rational way. It was the perceiving of you, Brother Tiffany, as out of this safe path, and in a somewhat slippery position, that led me to vex you with the talk of "muddy water,"

"uncertain current," etc.
As to criticising your rhetoric it was rather presumptuous in one who confesses his own writings very imperfect, and if your teachings were otherwise all sound and consistent with true progress, the rhetoric would matter comparatively little.

J. G. JACKSON.

#### For the Religio Philosophical Journal. PROGRESS!

Public Workers-Infinite Variety-Natural Endowments-The Law of Growth-Inherited Characteristie-"Thou Shalt not Covet"-Acts of Cruelty--Transmission of Conditions-Infanticide, and the Results that Follow-Embryonic Germs-Kleptomania.

#### BY J. SIMMONS.

Progress, to be enduring, must of necessity be in harmony with the laws of nature. By those familiar with the advent and growth of modern Spiritualism it will not only be conceded, but claimed, that a careful study of its philosophy has proved more effective in awakening individual thought in man, with a desire to know more concerning the relations he sustains to the world by which he is surrounded, than any other philosophy that has ever been presented for his consideration. In pursuing these investigations his reasoning powers have grown, expanded and strength-ened by use, until he unhesitatingly undertakes the solution of problems long held to be beyond the power of reason to decide, and on which its light had never been allowed to shine.

How to stay this mighty tide of thought is taxing as well as disturbing the minds of ad vocates of old religious theories, that are being steadily undermined by it. Their unsuccessful efforts invite criticisms that serve to increase its flow, instead of diminishing it.

That the discussion of questions pertaining to the welfare of humanity, socially or politically, is, as a rule, the first step in that direction, there can be but one opinion. In considering the multiplicity of so-called evils, reformers arrange themselves against this or that in proportion as it impresses them, each entertaining theories which he labors earnestly to instill into the minds of the people. All this is but giving expression to their natures, which will prove effective, though its realization may be postponed until humanity shall have so far progressed through nature's laws, that greater numbers are prepared to endorse their sentiments.

The unselfish man looks out upon the selfishness manifested in every department of human life, and sees in it the underlying cause of many existing troubles. Inspired by these ideas he devotes himself to the labor on of ethical and religious teach- of trying to make the people understand that all selfishness should be abandoned. In doing so he is simply obeying the natural impulse of his noble nature, which will be rewarded when the seed thus sown shall have fallen upon soil adapted to its growth. Many in their enthusiasm seem to imagine these reforms possible of immediate accomplishment by publicly proclaiming their ideas, be-lieving they will be adopted by others because they appear rational to themselves. These public workers in reforms become a nucleus around which cluster those whose natures respond to their sentiments, having the moral courage to identify themselves with the movement. By making a careful inquiry, it will be found that a large majority, if not the entire number of these, were from the beginning in sympathy with the principles, and said "Amen!" only when expression had been given to their ideas.

To transform the nature of one endowed with strong selfish propensities into that of unselfishness, would simply be a perversion of nature's laws, which might be apparent, though not real. If the principle involved in this proposition can be maintained, it naturally follows that it applies with equal force to each and all the so-called evils against which reformers are directing their energies. In the economy of nature throughout the entire universe, turn which way we will, we find ourselves surrounded by endless or infinite variety, man being no exception to the rule. Looking at humanity from this standpoint, great difficulties present themselves whenever an attempt is made to erect a standard around which the masses will be able to rally. At the same time, on turning our attention toward the various reform movements, it will be found that those identified with either were previously endowed with thoughts and aspirations which impelled them in that direction on the same principle that atoms are attracted to bodies for which they have an affinity. Following up this line of thought, the conclusion is that natural endowments were the chief factors in shaping their ideas which culminated in principles for which they earnestly contend

and strive to promulgate. In speaking of the early pioneers in reform movements, it is often said they lived before their time. Life was too short for them to see the result, though succeeding generations enjoy the fruit of their labors. Feeling assured that that power which doeth all things well. has made no mistakes, we say, "Be not dis-couraged, but go on; keep up the agitation of thought, for by so doing seed is being sown that will assuredly take root, its growth and fruitage will be realized when the generations conceived under such conditions shall have grown to manhood and are filling their places in the activities of every day life." Hence we see that, though we can scarcely hope to change the inherited natures of our fellow-beings, the earnest effort to do so is preparing the way whereby antenatally the

results sought for may be obtained. The law of growth is as apparent in human progress as in other departments of nature. and is realized whenever we pause to reflect by comparing present conditions with those existing at different periods in the past. In thus approaching these questions, they appeal to our reason, demanding a clearer insight into, as well as a recognition of, the laws governing. That is, in tracing the line of progress from low to higher conditions, a better understanding of the underlying causes and principles is of the utmost importance. Should it be found that as a rule inherited characteristics are seldom if ever eradicated, though they may be held in subjection or intensified as the case may be, it becomes evident that the foundation on which to build office.

lies in the thoughts and aspirations of those whose offsprings in coming generations will by their daily conduct demonstrate that they are endowed with noble principles, the legitimate result of high and holy aspirations pervading the mental atmosphere by which they were surrounded during the period of their antenatal existence. These principles apply with equal force to the other side of the question. That is, if mental asrirations of parents are transmissible, need we wonder that crime prevails to such an alarming ex-

What mother reduced to poverty, surrounded by a family whose necessities she is unable to supply, could be expected to so control her aspirations as to obey the command, "Thou shalt not covet?" Circumstances beyond her control seem to conspire against her until, looking out upon the world she sees no other way of escape than to help herself to whatever may be within her reach.

The transmission of these conditions must occur in overwhelming numbers, the result being that thousands are born who would be untrue to their natures if they did not steal. By a close observance of these laws, it will readily be perceived that in like manner baser criminals are made. The prevalence of infanticide points with unerring aim in that direction. Developed under a heart intent on destroying life, its nature thus moulded manifests itself in acts of cruelty, and will unhesitatingly resort to the use of death dealing weapons whenever the passions are aroused. Then, if it be true that the manifestations of life are in accordance with its environments, the importance of directing our attention to methods calculated to improve the environments becomes at once apparent; which, to be effective, must cover that period in which the new life is being formed.

In orthodox circles one so-called conversion is often made the occasion for great rejoicing. While I do not object to a man's being converted or born again, for all practical purposes I prefer the man who was born right the first time. That these ideas are, steadily increasing in the minds of intelligent men and women, there can be little room for doubt, though years of patient toil must be endured before they will become the prevailing sentiment among the masses.

Growth from a state of barbarism to the civilization of the present time, has been slow but sure. Realizing this fact, those laboring for the elevation of humanity are encouraged to continue their efforts. At the same time while pointing with pride to the liberty and freedom enjoyed under our institution, advanced minds readily detect traces of heathen eustoms and ideas that serve to blot or mar the otherwise fair face of the picture.

Conceding the human mind to be susceptible to inspiration, and that its surroundings exert an influence in determining its character, let us consider some of the methods adopted for the suppression of crime, with the view of trying to ascertain whether they are founded on principles of wisdom and justice, or whether they are relies of the past that ought to be abolished. Acts of cruelty that would shock us on witnessing them for the first time, cease to do so in proportion to our fa-miliarity with them. Therefore, exhibitions of cruelty, whether sanctioned by law or not, serve to harden the finer senses, thereby perverting natures until they become so transformed that many noble traits once possessed have entirely disappeared. For such there is hope that, under better influences and surroundings, the smothered embers may be revived, dark clouds cleared away, allowing the sunshine of their better natures to again manifest itself. But, alas! For those whose embryonic germs were moulded and fashioned for future deeds of evil by nature's un erring laws, hope recedes while charity remains steadfast to the end.

Assuming it to be true that we enter upon this stage of existence with marked characteristic traits indelibly stamped upon our being during the process of previous developement, brings us face to face with that which seems to be the underlying principles upon which enduring progress in reforms is possible. Basing our conclusion upon the evidence to be gathered in looking over the labors of those who by voice and pen have sought to awaken the masses to a realization that better conditions are attainable, we find they have succeeded to the extent that they were able to arouse thoughts and aspirations. which transmitted, bore fruit in generations

that followed. Before leaving the subject it may be well to call attention to what seems to be the nearest approach society has made toward a recognition of these principles, and which may be the entering wedge that shall open up the way to a broader conception of the universality of these laws. I refer to what is termed kleptomania, an unfortunate trait of inherited character known to exist among the wealthy and refined, which is justly regarded as a disease, the nature of which must be taken into consideration before it can be rationally administered to form a standpoint of wisdom and justice. Reports of cases where persons are said to be afflicted with kleptomania frequently appear in the columns of public journals side by side with similar cases occurring among the poor and uncultured, when instead of the unfortunate one being regarded as a kleptomaniac, he or she is found to be a natural born thief for whose benefit laws have been enacted under which they are punished, for being thieves instead of being kleptomaniacs.

With the assurance of being sustained by nature's laws, to which it is always safe to appeal, and on which we can ever rely, the outlook becomes encouraging. Instead of saying to reformers, "Your methods are wrong," we say to all "Go on; do your work in your own way, with the welfare of humanity at heart; the agitation of thought will do its work leaving its impress where, in time to come, the world will be the better for it."

The other day a priest in Kerry, says the St. James' Gazette, went to his Bishop: "I want you," he said; "to give me a general dispensing power for cases of perjury." "For perjury?" said his lordship. "What do the people want with that?" "Faith!" answered the good father, "they can't get on without it. For, first of all, the Moonlighters come to them and swear them that they must say that they didn't know who they were; and then there's the Arrears act, and they have to take the oath they're not worth a farthing; and you know in the Land Court they can't get a reduction till they say they can't pay the rent. In fact, my lord, the poor people have to perjure themselves at every turn."

"Life of William Denton, the Geologist and Radical." Price only twenty-five cents. For sale at this office.

"How to Magnetize," by J. Victor Wilson. Price twenty-five cents. For sale at this Terrible Catastrophe at Aldance, Ohio-The Independent Church.

To the Editor of the Religio-Philosophical Journal: We had a terrible catastrophe here yester-day. About four o'clock Mr. F. M. Orr's stove and tin store, a fine new building, and an ornament to the city, was blown up from an explosion of gasoline, killing and horribly burning seven persons: Mr. Orr, son, daughter and grandchild; also Mrs. Evans and two children. Three other buildings were completely destroyed by the concussion, besides much damage done to plate-glass fronts and windows for a square or more away. There were several persons injured besides, but none dangerously. I believe we feel the catastrophe more keenly because they were old and well known citizens that have grown up with our young city. The mourning friends have the heart-felt sympathy of the whole community.

THE INDEPENDENT CHURCH. The Independent Church of Alliance, Ohio. still lives. Mr. and Mrs. J. T. Lillie have now been with us one month, with the exception of one Sunday, occupied by B. F. Un-derwood, the Lillies speaking that day and the following Monday in Salem, where they conducted three services, two on Sunday and one on Monday evening, to full houses, leaving them hungry for more of the same kind. Mr. and Mrs. Lillie stay with us through February; each one is a host in their respective lines, she on the rostrum, he with the music which charms the people almost as much as her masterly inspirations. We are sorry they cannot remain longer with us, for their stay here is a feast of fat things through all the time. There was an entertainment at Independent Church, last Thursday evening, by the children and young folks, which was a grand success. The crowning feature and last exercise of the evening, was Reuben and Rachel, rendered by Miss Emma Jones and J. T. Lillie, with Allie Pettit at the organ. The instrumental music was rendered by the Haines Orchestra, several of which are small boys who deserve and receive much

Feb. 2nd, 1884.

## Spiritualism at Ottumwa, Iowa.

To the Editor of the Religio-Philosophical Journal:

Ottumwa, Iowa, has one of the best Spiritualist societies in the West. Although really unorganized, having neither president, vice-president or secretary, yet every thing seems to run in the most harmonious manner. When a lecturer is to be hired or a public dinner gotten up for some special object or occasion, the members come together and consult, each one giving his or her opinion, and all unite together for the best interest of the whole. Their Paine anniversary celebration and dinner was a grand success. Both Spiritualists and materialists were well pleased with the celebration and the very fine address delivered in the evening by Mrs. Lake, on the "Life and Services of Thomas Paine." Spiritualists traveling through Iowa should make it a point to stop over Sunday in Ottumwa and attend the lectures and the Sunday School Lyceum at the hall; it will be unto them like a "spring in a desert place or a well in a thirsty land."

Being out of health I have spent most of the winter here, and shall feel very loth when spring shall come, to leave such pleasant and agreeable people, and such interesting and instructive lectures.

B. A. CLEVELAND.





# Philadelphia.

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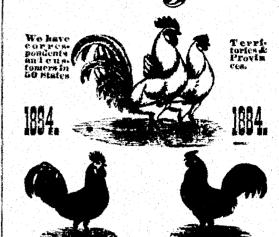
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