

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

# VOL. XXXV.

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 organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting fucidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### FIRE-PLUTONIAN AND PROMETHEAN.

Lecture Delivered by Alexander Wilder before the Harmonial Association, New York, January 27th, 1884.

(Reported for the Beligio Philosophical Journal."

ation was like a blazing furnace and a mov-ing torch. The apparition to Moses in Horeb was as a fire in all the branches of a tree,

was as a fire in all the branches of a tree, shining brilliantly but not consuming it. By this time, it will be perceived that we are treating of the true fire, and not merely that common flame known to every one, which can only subsist by being constantly nourished with fuel, and disappears totally from our view when deprived of it. We are considering instead the eternal fire. the inef-fable entity which is itself vivific and life-imparting, of which the phenomenal fire is but a shadow and symbol. We mean the di-vine spirit, the immortal fervor, into which the world evolves—from which and by which the world evolves-from which and by which are all things.

MANIFESTATIONS OF GOD IN FIRE. The Hebrew prophets often describe the Deity as a God in the fire. The book of Deubelty as a too in the me. The boost of bea-teronomy, one of the latest written in the Jewish canon, describes the divine appari-tions or epiphanies at the first enacting of the Mosaic law, as manifestations by means of fire: "The day that thou stoodst before the Lord thy God in Horeb, the mountain burned with fire unto the midst of heaven, with with hre unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words but saw no similitude—only a voice. Ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire. Out of heaven he meda midst of the fire. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardst his words out of the midst of the fire." In this way it is stat-

the midst of the fire." In this way it is stat-ed that God uttered the ten commandments. When Ezekiel, the priest, saw visions, the same fiery manifestation is recorded. "I looked," says he, "and behold a whirlwind came out of the north, and a great cloud, and a fire enfolding itself; and a brightness was about it, and out of the midst thereof was the color of amher out of the midst of the the color of amber, out of the midst of the And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw the color of amber, as the appearnce of the tom loout within it. from th appearance of his loins even downward. I had brightness round about. This was the the birthright given to Joseph. The rites appearance of the likeness of the glory of the Lord." In the book of Daniel is also this account: 'The Ancient of days (the One from olden time) did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne the fiery flame, his wheels the burning fire. A river of fire issued and came forth before him." The fact that these threebooks were compiled when the Hebrews were in close confact with the Assyrians and Persians is very significant. Whatever may be the view which we take of the earlier story of the Israelitish people, we have here the character of their religious notions after they had been conversant with the Semitic and Persian populations of Upper Asia. All the Hebrew sacred writings show the contact and influence; none, perhaps, more so than the books inscribed as Chronicles, Isaiah, Jeremiah, Ezekiel, Daniel, and the story of Esther.

# CHICAGO, FEBRUARY 23, 1884.

in their city a circular temple, on which the eternal fire, as they called it, was always kept burning. Only maids chosen from the noble or priestly families were permitted to feed it; and they were prohibited from all amatory relations, as profenation.

#### HOUSEHOLD WORSHIP.

There was a family altar in every house.on which the holy fire was always to be kept alive. Its extinction denoted the destruction of the household. It was fed with wood from particular trees, duly peeled; and the father of the household prayed to it at stated periods. Here is one of the prayers, in an Orphic Hymn; "O fire! who art eternal, beautiful, and always young, make us always prosperous, al-ways happy; thou who nourishest those who art rich, receive favorably these our offerings, and in return give us happiness and sweet health." Thus we perceive that this fire was regarded as a beneficent god, who sustained the life of man; a god of abundance who sup-plied this wants; a god of all power, who would protect him and all who were with him. In time of danger from enemies they came to the fire for refuge. After a time, images of deceased parents were stationed in these sacred rooms by the hearth, who became guardians, and who are now superseded by family pictures. Thus Homer chants a hymn to this divinity:

# "O Fire, who hast an immortal seat in all houses, Without thee are no banquets for mortals, In which are made to thee libations of sweet wine.

Every family had its own fire, its own ceremonies, its own times and modes of worship, its formulas of worship and hymns. The father or patriarch was also priest; and only his son might learn the rites and perform his son might fewrit the rites and perform them. Alas! for the family that had no son; its extinction was sure. Hence the childless wife eagerly pressed a favorite female slave upon the attention of her husband, that she might thus be "built up by her." If this ex-pedient was not successful, a second wife was added to the household. We here perceive why Sarah gave Abraham her Egyptian moid. why Sarah gave Abraham her Egyptian maid: also why Rebekah was so zealous for her younger son to have his father's blessing, constituting him the patriarch of the tribe: why Rachel envied her sister, and hence present-ed her maid servant to her husband. She was in quest of power and rank for her own offspring, and as the story is told, she succeedsaw, as it were, the appearance of fire and it ed. Reuben, the first-born was deposed, and the forms of prayer, the chants, were a sacred property which the family shared with no one, and never revealed to a stranger. "I am strong against my enemies," says the Rig-Veda, "because of the songs which I receive from my family, and which my father has transmitted to me." In this way, the family repast was exclusive. Every meal was sacred t was profanation for a stranger, one out of the family, to participate; hence Joseph as an Egyptian priest, would not eat with his brethren, now alien to him; and in later days, it was forbidden for Jews to eat with Gentiles. The city was a combination of families, and had its fire-temple, its king and other priests, its secret name, secret ritual annals, which were not divulged. Hence, we really have no ancient history.

supper, by calling a serpent from its coffer to coil around the loaf. Even now, the badge of the medical profession is an asp wound round a stick.

THE ALPHABETIC FIRE-SYMBOLS. The first letter of our alphabet, with its sharp point, is a fire-symbol. The letters of the old Hebrew and Phœnician alphabets all the out Hebrew and Fuencian applades an had similar horns pointing upward. The Assyrians used only one character,—a tri-angle; we call it the arrow-head. The Runes belong to the same category. They consti-tuted the literature of our Scandinavian an-cestors, and were believed to asst marie cestors, and were believed to cast magic spells. In fact all learning was anciently called magic; all literature belonged to the Fire-religion, and of course the letters were fire-symbols. The letter O was a snake with its tail in its mouth; so, too, the Greek theta was a serpent encircling a stick. Is it any wonder that illiterate men supposed that there was magic power in an alphabet, and that persons who could read were closely obligit to the read or preserver. allied to the gods or, perhaps, to certain superhuman beings that were not good?

PHILOSOPHY AND FIRE-WORSHIP. I have remarked that philosophy was also a form or outgrowth of the ancient fire-worship. This was certainly the case with the Chinese and Hindu systems. They were very recondite, and all centred upon religion as their inspiring power. The Ionian and Gre-cian philosophers, it is apparent, lighted their torches at the altar of Zoroaster. Cer-tainly we find their taskings to begin in tainly we find their teachings to begin in Asia Minor directly after that country had fallen into the possession of the Persians. The philosophers of Miletos took the antecedent. Pherekydes taught the doctrine of the Zoroastrian oracle:

"The soul being a bright fire, by the power of the Father, remains immortal, and is mis-tress of all life....she performs the part of

ing. I am not much disposed to respect the

notion of a malignant being traversing the

earth and promoting disorder in the region

beyond it. The theologies of the nations have an assortment of chief devils, and I

have much respect for them. Badly as we

may talk about them now, they all enjoyed

an excellent reputation when they were

young. They have all been treated as we too

often treat one another. We belie them be-

cause they have been unfortunate. Now

Satan once bore the name of Seth, and the Jews adopted him as one of their very earli-

est patriarchs or hero-ancestors. The occa-

sion appears to be set forth by legend as fol-

lows: They were originally of the Semitic or

Arabo-Assyrian race, and Bel or Abel was their Ancestor-God. Of course, he was like

his children or worshipers, a shepherd. His

country fell before the Kaineans of the East,

of all civilization, the agriculturist roots out

The next divinity adopted by them was

and Lower Egypt; he caused the Nile, the

ment, perhaps when Thothmes III. was lord

over those countries. The Egyptians made him the symbol of the rule of the shepherd-

kings, and fabled that he was overthrown

for the murder of his brother Osiris. The

Jews had a tradition of Samael, the demon

of the Idumean desert and consort of Lilith.

Adam's first wife and the real seducer of Eve

They had to offer him the scape-goat. Now

they made him and Seth identical; and by

one of the devices of etymology added a let

the shepherd.

incorruptible fire." The Orphie and Pythagorean sages adopted the like exposition. Thales added that water was the first matter-or as that word means. etymologically, the mother or matrix of all things; but that the supreme intelligence was the first generator. His successors ex-plained that this supreme intelligence was the spirit or energy in the air; and that the human soul was defined to any and night-god. and shadow was detached body in its sequence evolved. Herakleitos the Ephesian, asserted that this divine spirit or energy was æther, or as the term signifies, one. -ærial or spiritual fire. This fire is not flame, he declared, but a vital principle. "The universe was not made by the gods or men," he affirms; "it was, and is and always will be an ever-living fire which is in due measure kindled by itself." This fire, as Butler has eloquently explained, is, in effect, the common ground both of mind and mattor; it is not only the animating, but also the intelligent and regulating principle of the universe; the universal word or utterance which it behooves all men to follow. "By inspiring the universal æther," said the philosopher himself, "we become conscious." The later schools expanded this idea into a completer Spiritualism. This is demonstrated by the method, the dialectic of Plato. It is curious that John the Baptist reiterated the old fire-philosophy: "One is coming after me; he will baptize you in a holy spirit, even in fire.' WHO THE ARCH-DEVILS WERE. But what of the Fire Plutonian and the Fire Promethean? I suppose it was expected that this discourse would relate to these as diverse principles; the one tending to all that was vile, sensual and destructive; the other to the light of intellect, and the regeneration of all being. Perhaps I ought to do this, and maybe I will; but I desire first to explain the source of these methods of think-

him stand on his real merits, he would prove to be an universal benefactor. As it is, he is the most important piece of theological machinery.

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PLUTO AND PROMETHEUS.

Our theme, however, as announced, relates to the Grecian fire-divinities, Pluto and Prometheus. Who were they, and what place did they fill in the ancient Hellenian faith? It is said that Greece before the historic dawn was occupied by an Iberic population. Certainly, like other countries it underwent a series of conquests and religious revolu-tions; for anciently, conquest always meant change of worship. All religions, with per-haps an exception for Jainism and its out-growth Euddhism —seem to have been progrowth, Buddhism,—seem to have been pro-mulgated by the sword. If the Persians had not been defeated at Marathon and Salamis, Europe would have ignored Zeus, Apollo, Perun and Hesus, for Ahura the Wise and Mithras the Truthloving, and acknowledged Zaroastor as their prophet

Zoroaster as their prophet. While the Iberian and cognate peoples were the principal possessors of Greece, the Titans were their divinities. These were rulers of fire and the elements, and eviden thy akin or identical with the divinities of Assyria. Of this race was Prometheus, the benefactor of men. Revolution came and de-factor of men. Revolution came and de-throned the Titan-gods, Zeus or Jupiter was made the lord of heaven and æther, Poseidon, of water and earth, and Hades or Pluto, of fire. In the dominion of the latter were in-cluded all souls not free of attraction for the earth-life. This notion may heave been end earth-life. This notion may have been suggested, because the bodies of the dead were burned, and so the souls became the subjects

of the Fire-god. As Death and Love go hand in hand, and each is necessary to the other, the legends made Persephone, the daughter of Poseidon and Demeter, to become the consort of Had-ean Pluto. She was in fact identical with Venus or Astarte, the Goddess of Love and Parentage, while Pluto was also Bacchus, Zagreos, Osiris and Esculapios. It is not

"Learn the Intelligible, since it exists beyond the Mind: And concerning the Mind which moves the Empyreal Heaven. For the Framer of the Flery World is the Mind of the mind." — Unaldean Oracle,

THE OLDEST RELIGION.

To-day we will be Rosicrucians and discourse about that divine thing, fire! The worship of fire appears foremost among the religions. The nations of the earth, of whatever race or civilization, have been at one in the bestowing of this peculiar homage. The rites and usages of all creeds, down to our own day, bear this single testimony. Christian and Hebrew stand on the same common ground with Hindu and Parsé. Every religion and philosophy, however abstruse and sublime, has come forth in due line of descent from this beginning, and has never severed its umbilical connection, or ceased to be a form of the Ancient Faith. The firesymbols are found at every place of worship; and every pious family to this day denominates the place of household prayer, as in former times, the Family Altar.

How these things come to pass and what they mean, we propose to inquire. I believe that the torch of Wisdom and Truth has never been the sole property of any people, but has passed from hand to hand, from nation to nation, illuminating all in every age and country, who cared to partake of the light. It is one of the vainest of idle presumptions to suppose this is an age of special enlighten-ment, superior to all the world ever knew before. We never had more intolerant dogmatism, more shortcoming in real knowledge, more wilful ignorance, than now in the ranks of the self-styled men of science. They decry everything which they do not underderstand; and philosophy most of all. They would have us believe that their brilliant artificial light has eclipsed all the sunshine of former days, and denominate all worship and veneration but blindness and superstition. We are not, however, prisoners in their dungeon, the slaves of their methods, but free citizens of the universe, heirs of all its wisdom from the remotest antiquity.

Fire has always been the sublimest manifestation of beauty to human eyes. We testify our joy by illuminations. We symbol-ize victory, achievement, all that is desirable in life by a burning torch. We are all of us profoundly conscious that the potency by which we are animated, the very soul itself.is a fire within us, imparting energy, warmth, ambition and fond desire. Our spirits are but scintillas from the eternal fire, the great ocean of living flame.

"He that hath ears to hear," said Jesus. "let him hear." Let him who would comprehend the sublime mystery look upon it with that clarified vision which enables us to perceive what eyes have not seen nor ears heard. The attraction of the stars will then enable him to stand erect upon his feet, and he will no longer be abandoned to go on all fours as do the animals.

We are all of us taught that in all that we do, even to the most common acts of life, we should do it to the glory of God; Did any one ever reflect, that glory was but the radi-ance of light, and that God was glorious be-yond human concept, solely because he is as the Bible repeatedly assures us, "a consuming fire!" Read the Bible carefully, and you will see this idea borne out everywhere. When the Lord revealed himself to Abraham, we are told that the appearance or manifestFIRE-WORSHIPERS NOT IDOLATERS.

It is a mistake to accuse these peoples of idolatry or image-worship. "The Persians," says Herodotos, "have no images of the gods, no temples nor altars, and consider the use of them an act of folly." Darius and Xerxes used to burn the shrines and destroy the idols wherever they went. So, too, Hezekiah the Judean king, says in his prayer: "The kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for they were not gods, but the work of men's hands; therefore they have destroyed them.'

It was not the image or effigy in the shrine that was adored, but the flame on the altar. This symbol was in every place of worship; but images were a later device. Neither Greeks nor Romans, Phœnicians or Assyrians. Persians or Hindus, would, in the remoter periods of their history, ever tolerate any material shape in any sanctuary as a simulacrum of Deity. Even the fetishes were em-blems which the divinity was supposed to pervade, as we imagine something of our friends to linger about their pictures, keepsakes or the things which they have constructed. The stocks and stones were symbols of divinities, not personations. We have done a world of blundering in this matter. The old Greeks, in their reverence for symbols, preferred the ancient wooden Xoana, which represented the gods, as superior to the most beautiful statuary of their sculptors. The Assyrians did not carry images with their armies, -nothing but fire and astrological symbols. The Grand Magus or Rabbi accompanied the army of Nebuchadonezar to Jerusalem. When the troops were on their march the magians or fire-priests went before them carrying a portable furnace or altar. Thus the symbol of God, a cloud of smoke by day and a pillar of fire by night, always attended them.

Something of the same character is stated respecting the Israelitish tabernacle in the wilderness. A cloud covered it by day and the appearance of fire by night. The golden candlestick with its seven torches was kept constantly burning. The temples of the Tyrian god, Moloch, Hercules or Baal Hamon, were without images. On the altars, however, the perpetual fire was burning, to typify the fire-essence from which all things are

#### ZOROASTER A FIRE-PRIEST.

Zoroaster or Zarathustra, whom many ac credit as the first teacher of a one supreme God, was a priest who ministered before the sacred fire. He constantly designates the deity, Ahura the Wise, and had communication with him, hearing his voice out of the flame. I am thus particular, because I believe this to have been the older religion of Middle Asia, and kindred with that of the Assyrians and Chaldeans. This Ahura the Wise, called also the Good Intellect, was evi-dently identical with Assur, the god of the Assyrians, and certainly with Agui, the firegod worshiped by the ancestors of the Hindus. It would be an agreeable labor to me to dilate upon this matter, but I must not. I will only give this summary: Every sanctuary of religion was a shrine for the sacred fire; the worship of every household was paid at its own family hearth, and all other rites and symbols emanated from this. The sun was adored at his rising, because his heart and light were given him from the Fountain of Living Fire in the celestial region.

There is little need to select testimony; we find the fire-religion and fire-symbols in memorials everywhere. The Egyptian pyramid once had a flat top; it was an altar to the invisible God, and a perpetual fire burn-ed upon it. Later, art placed a triangular top on it to elevate the flame, so that now it symbolizes altar and fire both at the same ime. The obelisk is also a fire-symbol; so, too, is the fire on the church and the dome on the mosque. Repudiate this as you please, it is an emblem borrowed from the former, now discarded worship; and it is not the only one. Nor do I refer to the golden calf. or the Mammon-God, that New York and all the world worships. Human nature is the same in all lands and ages; religions are all marked by a single identity in all their phases.

#### THE SERPENT-SYMBOL.

The serpent was a living symbol of the flame, and was consecrated as such. It was t favorite in every nation not of pure Aryan blood. Moses is said to have made a copper serpent for the Israelites to worship, which Hezekiah afterward destroyed. I find it alluded to in the wisdom of Solomon as a "sign" or symbol of salvation to arouse a reter to his name, and so made of him, Satan, the Adversary. Perhaps if individuals would membrance of the law of God. It is also named approvingly in the Gospel according to John. One of the early gnostic Christian stop laying upon him, as on the scape-goat constituted. The kings of Rome established sects used to consecrate its bread for the holy their mean and disreputable acts, and let

In due time, Grecian mythology made Plu-to or Hades, as they called him—the invisible one—the chief of the Underworld, and fabled that the older Gods, the Titans, were imprisfire of hell. As death antedated the burning, it thus became the symbol in its turn of evil. We, while we ablde in the sensuous life, not led by the higher motives and impulses, are. therefore, enlivened only by the Plutonian fire. It is the domain of death, and hell follows with it.

#### THE PROMETHEAN FIRE.

The Promethean fire is, on the other hand, the diviner element. I will describe it as well as I am able from the Grecian classics, reading as well as I am able between the the artisan and agricultural tribes of Persia. So Cain killed Abel; and the Hebrew had no more a foothold in the East. In the history lines. There is something in names: Prometheus means the seer, the wise, the provident, the higher intellect. Pluto means the riches procured from the earth. In choosing between the two, therefore, we select our treasure-house here or in the eternal world. How Seth. This was the god of Syria, Palestine forcibly the words of Jesus apply: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves Jordan and the Euphrates to overflow and fertilize the soil. But in his term, conquest and political revolution effected his dethronebreak through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be al-

> The drama of Prometheus by Æschylus represents him as crucified to a rock on Mount Caucasos by order of Zeus, then recently installed as Lord of the heaven. As his torturers are about to leave him, the most insolent of them, Brute Force, utters this taunt:

"Now steal The glory of the gods, and bear the gift To mortal man; will they relieve thee now?" The noble Titan makes no reply. But when

Continued on Eighth Page.

and female, life and death. Look carefully at these twos, and they will be seen to be but

#### THE ETERNAL FIRE.

Yet mythology was never stationary. Zens as lord of the æther, had dominion of unbodily souls and the forces of upper air. Thus lightning or electricity was called the fire of God or Jove; and by a curious circumstance the odor of ozone which it created, was taken to be the same as sulphur. Hence this latter substance was named divine, and we have it associated with fire in our New Testament. Let no one be mistaken. The lake of fire and brimstone means no mere place or agency of punishment for wicked men and devils, but the living, everlasting evidence of Jehovah himself. It is God himself, and those who are like him who will be haptized, immersed in fire, who will inhabit the everlasting

burnings. I will quote Isaiah: Q. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

Ans. "He that walketh righteously, and speaketh uprightly: he that despise th the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears that he may not hear the judgment of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense the munitions of rocks; bread shall be given him, his water shall be sure."

#### THE PLUTONIAN FIRE.

oned there in the region called Tartaros. So the fire in which they were punished, as well as that in which the dead were burned, came to be called Plutonian; in other words, the

#### For the Religio-Philosophical Journal. The Romish Church and Inspiration.

#### BY HON. JOEL TIFFANY.

The founders of the Roman Catholic Church perceiving the impossibility of communicating infallible truth to fallible minds, or inspired spiritual truths to uninspired minds, invented a system by which to deal with the fallible and the uninspired; and to secure to them the benefits of infallibility and inspiration, by the establishment of an institution, which could stand between man and his Maker, and become a means of mediation between them; the institution becoming the recipient of inspiration and of infallibility, recipient of inspiration and of infantomicy, and, hence, in spiritual matters, the vice-ge-rent of the Almighty in his dealings with hu-manity. Upon this ground the Roman Cath-olic Church claims the right to be considered the Spiritual Mother of humanity; and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she is authorized to determine and declare the conditions of human redemption and salvation. She assumes to stand between man and God, and to take upon herself the sole interpretation of his will and purpose respecting man. She claims to be the custodian of an infallible revelation from God respecting man, his duty and his destiny; and that she has been appointed by God, as the infallible interpreter of his will. She claims also, that as the true Church of God on earth, the holy spirit dwells with her as a perpetual inspira-tion, and as an infallible guide to all spiritual and divine truth; and that all are required to receive at her hands her word as the word of God.

Among the reasons she gives why God has-established her as his Church, and has invested her with such authority and power, is this: That the uninspired and fallible are not competent to receive and teach the infallible truths of God. That no one who is not guided by the inspiration of the divine spirit is competent to perceive and cognize those things walch the spirit alone can communicate and make comprehensible. That howeve er plain the word of God may be expressed by verbal statement, each individual attempting to understand that word, is obliged to inter-pret it by means of his fallible understanding, and thus he substitutes his fallible ideas for divine truth, and calls them the word of God. That these consequences are inevitable where uninspired men are permitted to read and teach the word of God. Therefore the Romish Church is entirely opposed to the free circulation of her sacred canon of scripture to be read and interpreted where she cannot make her voice heard and her authority felt. She deems it to be dangerous to allow the members of her communion for themselves, to fashion their own ideas, or to form their own opinions of spiritual doctrines; and she demands that they shall entertain none not determined by the Church for them; that for themselves they shall have no thoughts, no ideas, no opinions, and no cognitions of spir-itual truth not in conformity with her orders and decrees

She fortifies herself in this assumption by pointing to the consequences inevitably following the contrary doctrine; she points to the innumerable divisions, distractions and dissensions of the Protestant churches. The distinguishing feature of Protestantism is the assumed right of every individual to read and interpret for himself the canon of scripture; and each assumes that his interpreta-tion is the correct one. Consequently Protestants divide up into innumerable sects; each professing to believe that their canon of scrip-ture contains an infallible revelation of God's will respecting man; and they insist that i shall be so considered and received. Each sect believes itself to be a true and faithful interpreter of their sacred canon, and they proceed to establish their creed as the infallible rendering of the Divine Word. Thus, in-stead of a Catholic or Universal Church.holding the truths of God in the unity of faith, they become a multiplicity of churches, holding the truths of God in a multiplicity of faiths; which faiths become contradictory and absurd, one asserting one doctrine, and another contradicting it; one exalting a pe-culiar doctrine, and another denouncing it. In this manner, in Protestant countries, the Christian house is divided against itself; and, as professed Christians, their foes are they of their own household. Each particular mode of faith organizes itself into a social body, and calls itself the Church of Christ; and thus the Protestant Christ is divided, and Jesus is again crucified. Such is the picture which the Mother Church holds up as an inevitable consequence, where uninspired individuals are permitted to read and interpret for themselves, the inspired teachings of the bible. And she proposes to obviate these difficulties by laying the ax at the root, and requiring all to take their interpretations of the canon, from the plenarily and infallibly inspired Mother Church: and no one is to be allowed to hold anything, or to believe anything which the church has not plainly authorized. Thus the Mother Church proposes to do for humanity, what she claims the Almighty himself cannot do. God cannot teach the uninspired spiritual truth; yet the Mother Church can. God cannot find suitable verbal language to cause the uninspired one to perceive and comprehend his duty; yet the Mother Church can. God cannot teach where he cannot first inspire; yet the Mother Church can. Therefore, God is obliged to employ an ideal personage to teach inspired truths to uninspired minds. And inasmuch as men are so constituted under the divine government, that they can receive only according to spiritual status, and as in such status, there are unlimited differences among them, which prevents them from perceiving and cognizing alike natural and spiritual truths, the Mother Church demands that they shall not be permitted to perceive and cognize for themselves, any spiritual truths; and thus, by their spiritnal emptiness, she proposes to keep them from spiritual errors. It cannot be denied that without spiritual inspiration, one cannot perceive and comprehend spiritual truths. And it is admitted that Protestantism furnishes very conclusive evidence of such fact. But the fallacy apparent in the Romish argument, is seen in that it is assumed, that anything can become a substitute for such inspiration of the individual spirit. That which is denominated the Mother Church certainly cannot become such. As such church, it has only an ideal existence. It is a mere theological fiction, incapable of having any cognition of truth, spiritual or otherwise. As such fiction, it is a thing of human creation, and has nothing of being or of existence in it. The Roman Catholic Church as such, is only an artificial person, invested with an ideal existence, having ideal powers and prerogatives. But in and of seelf, separated from such ideal fiction, it has no being or existence whatever. This artificial personality is the crea-ture of man. not of God, and man alone recognizes and deals with It; God never. The idea of inspiring a legal fiction is too absurd to be recognized by any one except a Romish

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### theologian or his dupe. No one can rationally entertain any such idea. One must yield up his manhood, before he can yield up himself to such a faith; or before he can become satisfied with, or rest in it. In truth. such a doctrine must have its source either

in ignorance, insanity or depravity. Every one must admit, that man, as a spir itual and as an intellectual and moral being, cannot unfold beyond the sphere of his knowledge of what is right and what is wrong; of what is true and just; of what is pure and holy. Therefore man must become unfolded to some extent in his intellectual and rational faculties before he can cognize the laws of his moral nature. - His moral nature demands that he become true and faithful in all his relations, purposes and actions, so far as he may be able to ascertain what the truth is, and what it requires. Intellectually, man must seek earnestly to ascertain and know the truth, that he may obey its requirements; and he must seek to know it in its spirit as well as in its letter. As an intellectual and rational being he must inform his moral being of that which needs to be done; and of the manner of doing

Man, in his investigations of the revealings of the Divine Presence, and of the laws by means of which the divine operations be come manifest, must honestly, earnestly and persistently exercise his rational faculties. Without the possession of these faculties, and the ability to exercise them he is not to be deemed an accountable being. Reason, in the human, is made the basis of accountability. Said the poet:

"Fond as we are, and justly fond of faith, Reason, we grant, demands our first regard, The Mother honored, as the daughter dear, Reason the root; fair faith is but the flower; The fading flower shall die; but reason lives Immortal as her Father in the skies, When faith is virtue, reason makes it so."

There can be no possible excuse for repress ing the exercise of the rational faculties while engaged in our investigations within the sphere of manifestation. A blind unrea-soning faith is no faith at all. If, in making up the articles of our creed, the rational faculties are not to be called into exercise, then fools and madmen become the proper subjects of our faith. God must hold us responsible for the honest and faithful exercise of our rational powers. Authority in such mat-ters, cannot be substituted for reason. With-out the faithful exercise of his intellectual and rational faculties one cannot come to completeness in any department of his existence. Authority as a substitute for a perception of the truth, constitutes the Anti-Christ of the Bible. It is that power which has exalted itself above every thing called God; and which has assumed to speak and act in the name and by the authority of God; and it is well described as having blasphemy inscribed upon its forehead.

No proposition can be more undeniable than the following, Whatever man, as a rational being is called upon to receive and to act upon as truth, must be able to pass the ordeal of a rational criticism. In no other way, and by no other means, can one protect himself, or become protected from, the gross-est impositions. Without such means, how is one to choose between Buddhism and Judaism or Christianity? or between Romanism, or Protestantism? or between the numerous sects in Protestantism? In the department of ex-istence and manifestation, man is distinguished from the animal, by this possession and exercise of his intellectual, moral and religious faculties. Deprive him of the exercise of these faculties, and he loses his manhood, and sinks to the level of the brute or the slave.

Romanism is based upon the hypotheses

#### Wendell Phillips.

#### BY O. CLUTE.

Great causes make great men. That great struggle for human rights, the anti-slavery contest, created the men and women whose names make the history of the last fifty years illustrious. Most of them have passed beyond the veil. Theodore Parker, who redeemed the American pulpit from the vice of cowar-dice, and plead from it the cause of "God's image carved in ebony," fell while the battle raged the hottest. Lincoln's strong heart guided the nation in the darkest hour, inspired the proclamation of emancipation, flowed forth in the few words of the noble speech at Gettysburg, and ceased to beat at the command of the assassin's bullet. Greeley, the father and leader of the great journalists, and Sumner, the polished and far-sighted statesman, fell after the battle had been won. Garrison saw the mission accomplished to which, in his young manhood, he consecrated his life, spent some years in the enjoyment of the honors that crown the successful hero, and then passed on; his friend, Phillips, speaking at his funeral words as true and as eloquent as ever were spoken in memory of the mighty dead. Lucretia Mott, whose saintly presence on the platform often calmed the fiercest mobs, who, to the perfect gentleness and calmness of the cultivated Quakeress, added the strength and force that make the hero and the martyr, joined only a few years ago "the choir invisible." And now from his home in Boston, where he had received the loving and skillful ministrations of family and friends, Wendell Phillips has gone to the glorious company of his risen friends. Mr. Phillips was bern in Boston. In his

veins ran the Puritan blood that had resisted tyranny both in the old world and the new. His preparatory training was received in the famous Boston Latin school. In 1831 he graduated at Harvard College, being then 20 years old. He at once entered the Law School of the same institution, whence he graduated two years later, and for a few years followed his profession in Boston. A few years before the anti-slavery agitation had begun under the leadership of Benjamin Lundy, a Quaker, whose name will grow more illustrious as the years go by. In 1831, the very year of Mr. Phillips' graduation from Harvard, Garrison had published the first number of "The Liberator" in Boston. In the polished young col-legian, fresh from the study of Demosthenes and Livy, there were elements that responded to the fiery appeals for justice and liberty that poured in lava tide from the pen of Garrison in "The Liberator," published, as the mayor of Boston assured a distinguished magistrate of the South, "in an obsence hole with no visible auxiliary save a negro boy."

In 1837, when Elijah Lovejoy was shot by a mob in Alton, Illinois, for the crime of print-ing a paper in favor of human liberty, a meeting was called in Boston by William Ellery Channing and others, to denounce the fiendish work of this mob. The mayor and aldermen of Boston refused the use of the old "Cradle of Liberty," Faneuil Hall, for this meeting, and it was held in the old Court Room. Res olutions were adopted, and means taken to secure more names to the petition for Faneuil Hall. This petition was granted, and on the sth of December the meeting was held within the historic walls that had so often echoed to patriotic words. At this meeting James T. Austin, attorney general of Massachusetts, got the floor and made a most malignant speech. He declared that the slaves were a menagerie of wild beasts, and that Lovejoy had "died as the fool dieth." The calm blood of the young descendant of the Puritans was stirred. Phillips rose to reply. Amid much confusion from the opposition he obtained the floor, and made a speech that for force and eloquence at once put him in the front rank of orators. Alluding to Austin he said: "Sir, when I heard the gentleman lay down principles, which place the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips [pointing to the portraits in the hall] would have broken into voice to rebuke the recreant American-the slanderer of the dead. For the sentiments he has attered, on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up." Then began his great work which never for a moment faltered until the slaves were freed and had received the right of suffrage. Where the battle was thickest there arose his tal form leading the fiercest of the fight. With polished eloquence, with cutting sarcasm, with piercing taunt, with keen logic, with moral insight to lay bare the sham and pretense of the smoothest hypocrites, he fought for the friendless and the oppressed. He lived to see his work accomplished,-the shackles smitten from the limbs of every slave in the Republic, the school-house door wide open for the entrance of every child, however black his skin, the potent ballot in the hands of every man born within the limits of the Union. As we look to-day at his career we see the mighty power that comes from strong convictions. Wendell Phillips was no mush of con-cessions, he was no mere bundle of negatives. He insisted that Truth should be established He demanded that Justice should be done. To strong convictions he joined an invincible conrage. He never quailed before the might iest human powers. When he espoused the cause of the slave, nearly all the influences of America were against him. Social forces, business interests, a time-serving religion, cowardly politics joined their powers to keep the slave in bondage and to frown upon hi friends. Before this frowning, bitter, mighty opposition the young apostle of freedom stood undaunted. Civilization had advanced so far as to secure him a free platform and a free press. With these on his side he felt strong to face the fiercest and mightiest foes. To convictions and to courage he added a wide and varied scholarship. Educated in the best schools the new world could furnish, he maintained all through life an interest in scholarly pursuits, and always stood in the front rank of the most scholarly culture of the Athens of America. As to-day we read his published speeches we see how deep he had drunk at the founts of classic lore; how all the history of ancient and modern times was to him an open book; how close was his famillarity with literature, art and science. All his wide culture he brought with generous hand to aid the slave. In the presence of Phillips no apologist for oppression dare ac-cuse the abolitionists of lack of learning. His convictions, his courage, his knowledge ran from his Saxon tongue in pure streams of glowing eloquence. Every word is fitly chosen, every sentence is finished, every per iod is rounded to the full with power. His wealth of classic allusion was exhaustless He culled epigrams from the literature of every land. Scarcely a hero or a martyr, how-ever obscure, in whom he did not find something to give force to his plea in behalf of the elay All his great powers were held in solution and control by an intense moral enthusiasm, which glows in every word and act. This

glow in the orator warms both hearer and reader. As one reads his great speeches, he is so moved by this strong moral element, that ere he is aware he finds himself applauding sentiments which perhaps an hour ago he denounced. If reading the speeches, after the stirring times have passed away, has such power, what must have been their electric ef-fect upon the multitudes, who listened to them in the times when all were at a white heat of feeling? From the speeches we can understand why it was that Phillips received such warm love from his friends, such bitter hatred from his foes. These speeches stand as the noblest contribution to forensic literature, that the nineteenth century has to offer. If to England and to America in the lapse of centuries shall come the decay, that came to Greece and Rome, and English lit-erature shall become an ancient classic, the students of the future, from the great mass of our literature will select Phillips' orations on "Idols," "Toussaint L'Ouverture," "Har-per's Ferry," "Progress," "The Philosophy of the Abolition Movement," and others, as the noblest and most classic specimens of English speech.

For the last twenty years Mr. Phillips has often appeared on the platform to speak for Women, for Ireland, for Labor, for Temper-ance, for Prison Reform, for Political Reform. for what he thought was a wiser system of Finance. In what he has said on some of these subjects, it would not be difficult to find many things with which we disagree But to-day that were a needless and a pitiable task. Let us now rejoice in the greatness of the man, and in the large work he did. Let

us pay earnest tribute to the memory of one of the ablest and boldest men of modern times, whose limitations will by-and-by be forgotten, whose greatness will evermore shine in our firmament resplendent as the sun. Some critics will tell us that Mr. Phillips was no politician. Well, in the low, two penny interpretation of the word, he was not a politician. He was not an adept in the low arts of managing a ward caucus. He did not stand at the bar to guzzle beer that he might win the votes of the ignorant and depraved. But in the larger and the nobler view he was one of the most influential politicians of the times. He led the leaders. He forced them to take up the greatest moral issue of the century, and incorporate it in platforms where before had appeared only the common affairs of trade and finance.

It will be said that he was not a statesman And if to be popular with voters, if to win of-fice, if to float on the surface of the popular current, if to father some petty statute as to a tariff or a canal is statesmanship, it is true that he was not a statesman. But if statesmanship is to lead a great nation to the earnest discussion of the right of man to justice and liberty, and to urge forward that discussion until the fundamental law of every state and of the whole nation is freed from the stain of slavery, then in statesmanship Phil-

lips has only a few peers throughout the world. It will be said that he was no economist, that he understood nothing of finance. It is true that he threw no sop to the multitude by talking platitudes over a reduction of the tax on tobacco and whisky. In this sense he was no economist. But he understood the large and eternal economy of God that affirms that three millions of freemen, aided by the school house and the church, will do more profitable work for the Republic and for mankind than three millions of ignorant and superstitious slaves. And he had the intellectual force and the moral enthusiasm to educate a nation to accept his view.

A man who made his mark upon our time has gone. The voice, that in strains of rich-Innne ya alway

sound body, a strong, active and well-balanc-ed mind, has an inheritance of far more value than the heirs of the Astors or Rothschilds.

Through trial and suffering we gain an un-derstanding of our physical, intellectual and moral relations. If a human father should write a code for the guidance of his children, would he not be better pleased if obedience was given, because they consider it right to do so then because it was his will to which do so, than because it was his will to which they servilely yielded? But it is said in reply: "God's ways are not man's ways." Why then attempt to reason about our relations to him? Unless God's reason is like our reason, we can know nothing about his demands. The human father would say: "My children, there is no honor in servile obedience. I am not to be considered. Do right because it is right, and you will please me more than by the most slavish submission, simply because it is your father's will."

The under stratum of society can have, at most, but little pleasure, and the time for enjoyment of even that is denied them. Why wonder at excesses? The physical frame is prostrated by excessive labor. Stimulants for a time restore its tone. It is as natural for the overtasked to seek them as for the thirsty to call for water. A passing enjoy-ment is wrung from the soul-blasting intoxication. But draw the mantle of charity over their failings-it is all these poor, crushed souls can obtain. The fault is not so much with the individual as with the nation and the times.

In some countries written prayers are attached to a wheel turned by water power, and every minute of the day a prayer is presented to the sky. Who can say that the praying wheel is not as efficacious as the praying parson? We change nothing by prayer butourselves. We cannot in the least affect external nature. If a ship were freighted with a thousand saints, their united prayer would not keep her afloat, if there was a plank torn from her side. The Divine power moves onward as heedless of our demands as a locomo-tive of the schoolboy's cry. If prayer gives us strength, it is well; but far better the selfreliance of the strong soul depending on no external power.

But what has Spiritualism to do with the poor or the rich? It has much to do. Just ahead, there is equality. The green fields of heaven are not owned nor sold by title-deed. There are no mortgages there—no rents; but as the air is free here, so are all things free there. At once death shakes from poverty its dead weight, and man no longer feels its canker, nor is crushed by what poor mortals call the justice of law. He will not be compelled to see his ragged children grow up in ignor-ance, and destined to be the serfs of mammon.

The ideal man loves truth for its own sake, because it is truth-not from any good he expects to derive from it; loves justice because it is justice; loves right because it is right.

As every medium has a personality more or less positive, all communications are colored in a more or less decided manner. Subtilo differences in organization allow certain manifestations more readily than others; and by permutation of innumerable conditions on the part of the medium and spirits a wonderful variety of phenomena results.

# Use of a Clairvoyant Dream.

A few days ago, a daughter-in-law of mine,

that man, to obtain divine favor, must surrender his manhood. That he must become as clay in the hands of the potter, and be moulded by another will. That he can have no will of his own, which does not acquiesce in the declared will of a spiritual fiction.

The only elements entering into and constituting such ideal church, consist of individual members, associated together and clothed with ideal functions, as officers, by those who have consented to recognize them as such, and to accord to them certain authority and power. There is nothing either spiritual or mental in such ideal church; nothing which can perceive or receive, anything of spiritual truth, or of spiritual inspiration. The church separated from the individual constituents thereof, can neither think, will or act. Nor can it become inspired as an incorporeal individuality. Under the divine administration, no society or corporation can be known or dealt with except through the elements constituting the same. In familiar language, it has no body to be kicked, or soul to be damned.

How is the church to become inspired. while its constituent elements remain uninspired? How is spiritual inspiration to operate upon its soulless existence to impart to it spiritual truth? How is the Pope, as the head of the church, to become inspired, and remain uninspired as the individual human's How is he to become infallible as Pope and remain fallible as a man? These questions must be answered from rational premises, or remain unanswered.

### Brotherhood of Humanitarians.

A goodly number was gathered at the court house last night to hear Mr. Fishback'sparting lecture, which was one of the grandest discourses ever delivered in Joplin, and will long be remembered by all who heard it.

Mr. Fishback is an eloquent speaker, and although his language was strong his argument was so gently persuasive, so full of love and tenderness for mankind that all were wont to look upon him with kindly eyes. He is an ardent lover of truth, and seeks to elevate and ennoble the human race by love and kindness, rather than by the driving process His mode of expression is both original and witty. He leaves Joplin this morning but is to return before long, and we feel safe in saying that he will always be kindly received in Joplin. During his stay here he has or-ganized the "Brotherhood of Humanitarians," which up to present date has a membership of about 60. Their motto is "Liberty and Fraternity in Unity. Bound to no creed, to no sect confined; the world our home, our brethren, all mankind; love truth, do good, be just and kind to all; exalt the right though every ism fall."

Now we did not join the brotherhood, nor are we a Spiritualist, but we wish every or-ganization with such a motto as this a hearty lod speed.—Joplin Daily Herald.

When a man preaches to me, I want him to make it a personal matter, a personal matter, A PERSONAL MATTER.-D. Webster.

#### Horsford's Acid Phosphate IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina. O., says: "In cases of indigestion, constipation and neryous prostration, its results are happy."

justice, is silent. The heart that beat always in sympathy for the weak, the helpless, the oppressed, is still. The fertile brain that brought its large knowledge and its mighty force to the help of humanity will soon mingle with the dust. Men will now gladly give him the crown he so nobly won. For them to give is honorable, but for him the gift is needless.

"Why crown whom Zeus has crowned in soul before.

#### For the Religio-Philosophical Journal. Suggestive Thoughts.

#### BY HUDSON TUTTLE.

I want the character of Spiritualism and Spiritualists so elevated that it will be unjuestioned. I want it not only said of the former that it is the grandest and purest sys tem of blended science, philosophy and religion possible for man to conceive, but that the Spiritualist is most unselfish and magnanimous: the most devoted and affectionate of husbands; the most kind and considerate of fathers; the best of neighbors; the most de-voted of patriots, with a patriotism broad as the world.

Broad and deep has been the gulf between religion and morality, and a designing priesthood has ever sought to deepen and widen it, and break down any bridge adventurous thinkers might seek to throw across. With the addition of hate, superstition becomes fanaticism, and goes mad. Being firmly per-suaded that its dogmas are right, and all oth-ers wrong, it wages unconditional war of an-miniation it propagates if solf by the sured nihilation; it propagates itself by the sword. At present, the fangs which projected from its gory lips cannot flesh themselves in the heterodox thinker. Its talons are dulled and erodox thinker. Its taking are dulled and cannot lacerate, but the will is strong as ev-er. This hag, ignorant of nature, of human nature and of God—hating opposing beliefs and trembling with brute fear—is subject to recurrent fits of madness. Within her influ-ence, the best emotions of mankind gather mould from the dent and blasting at morphare. mould from the dank and blasting atmosphere outside of it, learning has thriven, morality waxed strong, and goverments, upheld by the potent strength of justice, bestowed by knowledge, chain superstition and fanaticism, and compel them to respect human rights.

Broad fields, fine residences, splendid equipages, bonds and bank accounts, these are the inheritances prized by the world. They are regarded as of paramount value, and to be able to transmit such inheritances to their children, parents will become slaves to selfish avarice. Really, however, of all that parents can bequeath, wealth is the least. It is often given to be wasted. Of far more importance is a sound and healthy body and a sound, vig-orous mind. The sins of the parents are visited on their children, and often become inheritances of most fearful character. Crime. ignorance, debauchery, stamp their effects into the vital constitution of the parents to reappear in the children. So far as this in-heritance is concerned, little thought is given it. The father and mother will toll and slave themselves to accumulate worldly goods for the child they bring into the world, without half the thought or care that is bestowed in the rearing of domestic animals, forgetting that the possession of wealth can never atone for the want of moral and intellectual per-ceptions. The child on whom ig bestowed a

who is occasionally clairvoyant, told me of a vivid dream which she had had of the interior of a house quite unknown to her. In particular she described to me the short muslin blinds of the drawing-room running on a brass rod. As she was going to a child's party on the 10th, at a cousin's who had lately gone into a new house, she thought that that would probably prove to be the house she had seen in her dream. I had been once in the house myself and thought I remembered that there were blinds of the kind described in the drawing-room, and desired her to observe when she got there. Last Thurs-day, January 10th, she went to the party, but unluckily made a mistake in the number of the house, and when she got to No. 20, the servant could neither tell her where the lady lived nor help her in any way. As a last resource, she went down the street looking up for the kind of blinds she had observed in her dream, and meeting with them at No. 50, she went boldly in and found it the right house. The interior quite agreed with what she had seen in her dream, and on inquiring she was informed that some painted glass she had observed was really to be found round a window she had no opportunity of seeing on the present occasion.—H. WEDGWOOD, in Light, London.

#### A Sick Man's Forebodings.

The Worcester (Mass.) Spy gives the follow-ing account of a sick man's forebodings: "Mr. Helon Brooks, one of the victims of the recent City of Columbus disaster, and a prominent business man of Northboro, seemed to have had a premonition of his death. But a few days before starting on his fatal tour, while with his G. A. R. comrades, the fact was broached that Post No. 96 had never lost a member, and when one wondered who would be the first to pass away. Mr. Brooks stated calmly, but decisively, that his would be the first funeral that the boys would attend as an organization. When preparations were being made for the recent installation of the newly elected post officials he was lab-oring rather arduously for one in his physical condition, and, when asked why he labored so hard, he informed his comrades that it was the last work he should do for the post. with which he had been so long identified. But a short time previous to his departure from home, while a social singing session was held by his family, one hymn gave him special pleasure, and he remarked that when he died he wanted it sung at his burial service. After news was received of his sad fate, when arranging for the funeral service. his expressed wish was borne in mind, and when the hymn was turned to, found over it, written in pencil, was the word 'funeral."

At the laboratory of Mons. Amagat, in France, the heat of furnaces is measured by means of a current of waterflowing through a spiral tube. The water, passing at a moderate rate, is warmed only a few degrees even when the tube is made very hot. The flow is kept at a constant rate, and the temperature of the furnace is calculated very accurately from the increase it causes in the water's heat, as indicated by an ordinary thermometer. .This water pyrometer has proven very reliable in measuring temperatures of 2,000 degrees Fahrenheit and higher.

Eruptions and malignant fevers are con quered and cured by Samaritan Nervine.

## Woman and the Household.

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

#### FAILURE.

Too long the song has only been For those who conquered in the fight; For those who, battling for the right, Saw victory and her banner's sheen.

Who sings the song of those who failed? Who chants the battle fought and lost? The struggling souls who paid the cost For other souls, then, silent, sailed

To that far shore, where, lost in shade, No eye may see what glory waits, Or know, when passed within its gates, What honors to the weak are paid.

Men say, "They failed." Their lives lacked grasp, They knew not how to snatch success. Their way was barred; they could not guess What waited bolder eye and clasp.

God knows. The strife to them was long. They bore a burden none might see, Death's touch alone could make them free, And give the key-note to their song,

Unsung through every volceless year, The silence piercing soul and brain, Till, waking, cured of life's long pain, God hears it, rising full and clear.

O unknown heroes, sad of heart, Whose weary days seem only loss, The crescent shines above the cross, Who knows what victory is your part? —Helen Campbell.

A valuable paper upon the benefits to be derived from educating boys and girls togeth-er, was specially prepared for the *Times-De-mocrat* of New Orleans, by Prof. C. W. Hut-son of the University of Mississippi. Extracts from it were read by the author at the State Teachers' Association in December last. The entire paper is a valuable contribution to the literature of progress, but we can give only extracts in this column. After sufficient preamble. Prof. Hutson continues:

"To those who have any skill in woodcraft it is a well known fact that one whose life has been passed in the busy world of cities, once lost in the woods, wanders around and around, and finds himself from time to time returning to the same spot from which he had set out, perhaps hours before.

"This tendency to walk in a circle is what we are all prone to. It is caused by our one-sided development, the strong side of us forcing the weak to fall back.

"In some States religion has dominated society with a tyranny which, in the train of inevitable reaction, brought infidelity and licentiousness to take their turn in mastering the community.

In others, commerce and manufactures have so engrossed the nation in the pursuit of wealth that liberty has perished and decay has prematurely set in.

"But, among the many forms of one-sided development, one has survived through every stage of organized society, making it absolutely certain that each distinctive type of civilization would move in a circle of its own and infallibly fail of continuous progress, if allowed to run its natural course.

This fatal one-sidedness has been caused by the immense pre-eminence of man over-woman in the march of life.".....

"Had women always received the same intellectual training as men, or, at all events, a training of equal value, the history of the world would have been very different.

WOMAN'S INTELLECTUAL DEVELOPMENT. Here follows a multitude of instances of womanly achievements:

"Look back on the history of the past, and mark what women have been capable of do-ing, even with the general current of human affairs against them, and a general convic-tion on the part of themselves, as well as of men, that their place was in the eddies along shore, or else in the quiet coves.

As to general intellectual power, the cases of rulers and leaders like the Hebrew Deboral; the Assyrian Semiramis; that crowned Delilah, Cleopatra; the proud Zenobia; the Maid of Orleans, Elizabeth of England, and Catharine of Russia, testify to the possession in a high degree of one order of genius, compounded of daring and personal magnetism, judgment, will, and skill in combination.

Would you mark the mingled glory of personal charm and mental power, call to mind the instance of a Sappho matching an Alcoeus in lyric song, or of a Corinna surpassing even a Pindar in the contest for the prize

of dithyrambic melody. "Call to mind the instance of an Aspasia, or a Diotima delighting and instructing such minds as those of Pericles, the orator and statesman; Socrates, the wise thinker on the science of life, and Anaxagoras, the physical philosopher.

"Call to mind the instance of a Hypatia, the learned Platonist and brilliant lecturer, whose light illumined even the many-sided culture of Alexandria in its palmy days.

"Call to mind the instance of a Vittoria Colonna, surrounded in the years of her beautiful old age and widowhood by master spirits like Michael Angelo and the scholarly Bembo.

#### TRAINED TOGETHER.

"Just here. I am ready to answer that class of objections which is based upon the supposed impropriety of the sexes being trained to-gether in the higher fields of thought and ob-servation. As I read history it seems to me that nothing is clearer than the fact that the relations between the sexes have at all times been the test of a permanently progressive civilization. The further away humanity has got from the Asiatic type in the treat-ment of women, the surer, the higher and more enduring has been civilization.

By the time the Hellenic mind, especially the Athenian, had developed its highest qual-ities and had become richest in production, the old Asiatic type of dealing with woman had gained ground; and the race which had once boasted an Antigone and a Penelope, turned its honest women into mere house hold drudges. A Greek wife, of the time of Aristophanes, Euripides and Socrates, comes Aristophanes, Euriphies and Socrates, comes down to us as a Xantippe. To discourse with intelligent and cultivated women. Peri-cles had to seek women of the class of Aspa-sia; and if we are to believe Aristophanes, the secluded life of the Athenian wives tended to give a coarse flavor to domesticity.

#### WOMAN AND THE HOME.

"The Roman matron was of a higher moral type than the Hellenic; and in the early days of the republic there were produced no-ble examples of feminine character.

The Professor truly says: "The general movement of humanity is thus, whatever be its seeming downward eurves in certain ages, an ever advancing and upward tending spiral. "Mankind has been stored". fabric of society, and thus prolonged the life of civilized Rome. "The veneration felt by the Gothic races for woman, conjoined with the new consecra-tion given to her by Christianity, unquestionably put her on a vantage ground, when society began to emerge from the ruins of the old empire. Again and again in the history of the nations of Western Europe, the same zeal for knowledge, the same delight in art, and the same passion for truth which have enabled man to take fresh steps forward in the "great roadway of time, have fired the soul of woman too, and again and again has she shown the possession of like powers, without the loss of a single trait of sweetness from her character. "If, as I believe, her genius is distinct, it is not so different but that it can be fed by the same elements. The willow is very diverse in beauty from the oak; but the same constit-uents of earth and air will nourish both. A little more water for the one than for the other, a little more potash or a little more lime, a little more clay or a little more silica may be needed-what of that! After all, the same elements enter into the growth of both. "As to association in the class room with the other sex, what is the trouble? Where is the danger?"

'imagination' play in geometry, and develop the poetry of mathematics; to uphold the 'art instinct' and keep the pupil up to the beauty and truth of and keep the pupil up to the beauty and truth of ideals, and to give education the moral stimulus of working, not for mercenary ends, but for the true and beautiful in an ideal sense, and so strengthen ideas of right and uprightness. The lecture was en-tertaining, instructive and stimulating; supplying what I generally miss in discussions of Industrial Schools—the uplift of technical and artistic ideas which uphold the constructive reverse of the wind which uphold the constructive powers of the mind, and give education its completeness in harmony of action; brain, hand, eye, conspiring to actualize the true, the beautiful, the good."

THE ABSENCE OF DESIGN IN NATURE. By Prof. H. D. Garrison. Chicago: Max Stern & Co. Price 10 cents.

A lecture on the above subject, delivered before the Philosophical Society of Chicago by Prof. H. D. Garrison, has been published in attractive form. It will be inferred from his well known ability, that the lecture will bear reading and study. At the com-mencement of the great revival of the study of Nature, when the views which recently have revoluture, when the flews which recently have revolu-tionized science, were beginning to dawn, ill-defined and partially understood, they were seized on by a class of minds seeking for support to the theologi-cal fabric which they felt yielding beneath their feet, and distorted by plausible sophistry into apparent vindication of their dogmas. Of these Paley is most famous. His illustration of the watch is well known. In reality, the illustration was misleading as there In reality, the illustration was misleading, as there is no likeness between a watch and the mechanism of Nature. As the watch indicates by the adapta-tion of its parts, the existence of its designer and maker, Paley argued that Nature by its wonderful creations indicated a designer or God. Against this conclusion Prof. Garrison brings overwhelming argu-ments and beats it into the dust. Yet we by no means feel the assurance and per-

Yet we by no means feel the assurance and per-fect complacency of Prof. Garrison in the adequacy of evolution, as at present understood, to furnish au explanation. Living beings may not be designed for their spheres of life by a personal (lod; few thinkers entertain this crude belief. Nature is not the work of a personal being pussessing omnipotent power, benevolence and wisdom. But against de-sign they fall powerless. There is design in Nature visible on every hand. Accepting evolution, and fol-lowing the development of life from least to great-est, what is it but a constant unfolding of a well-defined purpose and plan! Are not the rude beings defined purpose and plan! Are not the rude beings of the Sillurian or Devonian periods prophecies of the higher forms which were evolved out of them? the higher forms which were evolved out of them? We may call things by new names, and in place of design use the word adaptation; we do not change the relations of things. When we see a bird cleav-ing the air with rapid wing, and observe the won-derful modifications of bones and muscles, and forms of feathers, we may explain it all by the theory of evolution, which has mouded the bird to its present perfect form, making an embodiment of the forces of the air. Having said this much the evolutionist is satisfied; yet what has he done more than to show the manner of growth? What cause has he show the manner of growth? What cause has he assigned for these processes? Here we see an in-terminable series of living forms, changing from age to age, becoming more and more complex in their velations, but constantly pressing forward to the production of man as the perfection of the vertebrate type. Evolution describes and explains this process, nothing more. At every step it furnishes evidence of design or a purpose working constituof design or a purpose, working out its results through matter. Often failing, but gaining strength through failure; biding its time to at last achieve

the desired end. In this light the imperfection of organs proves nothing. The eye of man is instanced as more im-perfect than an ordinary glass lens. It is as perfect as the organic material out of which it is made per-mits. That it becomes diseased, grows out of the same necessity of organization.

Some of the illustrations produced by Prof. Gar-rison prove too much. Thus the digestive apparatus neon prove too index. This is in biggstive apparatus of man, of which he says: "The arrangement of the various digestive fluids in the alimentary canal is far from being the best one possible. In the mouth the food meets saliva, an alkaline liquid having a tendency to convert starch into sugar; but this pro-cess is hardly begun before the food reaches the tense it most to not difficult the article stomach, where it meets an acid liquid-the gastric stomach, where it meets an acid liquid—the gastric juice—which effectually destroys the alkalinity of the saliva which had been swallowed and thus at once and forever prevents its action. Even the ptyaline, the ferment principle of the saliva, is de-stroyed by the action of the gastric juice. After leaving the stomach food encounters two alkaline liquids—the bile and pancreatic juice; the latter secre-tion being simply salice again. Here digestion becan tion being simply saliva again. Here, digestion began but not completed in the stomach, is arrested, and the kind which began in the mouth is again set up! Such an arrangement is not justified by any princi ples of chemistry or of economy with which we are acquainted." Granting this to be a true explanation of the process of digestion, and that the alkaline saliva antagonizes the acidity of the gastric fluid, is it not strange that man after these countless thousands, if not millions of years, has not "evoluted" out of such disadvantageous conditions? If there was gain in acid saliva instead of alkaline, would not those individuals in whom it was less alkaline, have dvantage, and thus increase over the others, and this process continue until a radical change had been effected? That this has not been accomplished, proves a deeper wisdom in the arrangement than has been fathomed by the physiologist. It tells against evolution as much as against a personal de-signer. In fact, plausible as this doctrine of evolution in the abstract is, when applied it meets with difficulties almost equally great as those urged against the existence of a personal God. Prof. Gar-rison says: "It may never be known, for example, what combination of circumstances drove the whale —originally a land animal—into the sea, but condi-tions having that tendency are readily conceivable." It may be so, but when we contemplate the huge eviathan, the largest of all living forms, with its unique fringed jaws, to strain the water from the ninute beings on which it feeds, the mass of blubber protecting, it from cold, with the wonderful modifications the land animal must have undergone before it gained such perfection in relation to its conditions, we are almost ready to say that one theory is equally incomprehensible as the other. The doctrine of evolution is a new statement of the relations of facts, but explains nothing. It gives results, but does not give the fundamental cause. The present conception of Nature by scientific men, is a witch's pot into which by some unknowable process, matter and force were placed. The pot seethes and out of the seething conflict foams up to the surface the kaleidoscopic changes of living be-ings. The sayans stand around its rim like Shakespeare's witches and chant a technical gibberish about laws, the preexistence and correlation of force, the indestructibility of energy, the eternity of mat-ter, the potentialities of the atom, the struggle for existence, the survival of the fittest, and in mutual admiration praise each other's profundity of reason-ing which sounds the abyss of creation to its founda-tion. Yet who but themselves is satisfied? What is the impelling force behind evolution? Granting all that is claimed, which we are willing to do, we have only the method by which the results around us have been reached. We have taken one step only into the unknown, which rises before us seemingly as impenetrable as before, and as silent in its more secret revelations. H. T.

WEE FOLKS OF NO MAN'S LAND. By Oake(Mrs. Mai M. Wetmore, of Dubuque, Iowa). From the press of Shepard & Johnston, Chicago, Ills. Price

The plot of this story is laid in Dubuque, Iowa and claims to be founded upon fact. It is a story of the lead mines and inlners, and is fascinating and sometimes sensational; it will be read with interest, particularly by persons in that section of the coun-try, who will readily recognize many of its scenes and be entertained thereby. Mrs. Wetmore, the au-thorees is a bdy wall known in literary aircles in thoress, is a lady well known in literary circles in Dubuque.

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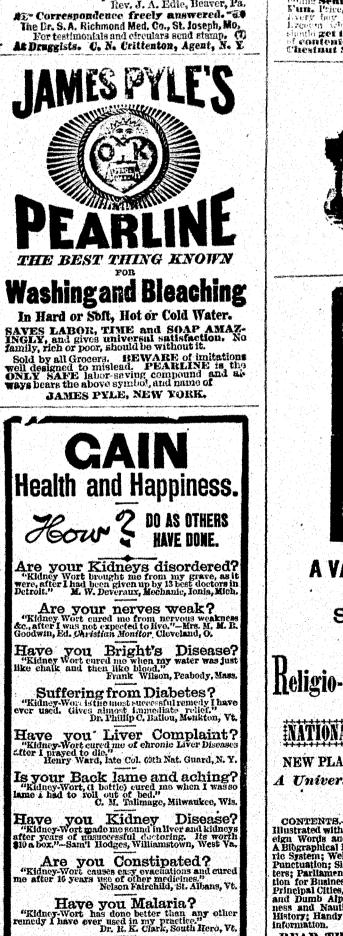






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though very slowly, gaining in freedom and intelligence.

"But, working with the right side in high-er development than the left-where the heart is-the gain has been needlessly slow.

"Society has been slowly,through the ages, evolving the doctrine that equality is the most satisfactory relation between man and man. But its progress has been still slower in working out the realization of the higher principle that equality is the only satisfactory relation between man and woman.

"I am not of those who fear to see women unsexed by larger liberties than the conventionalities of the past accorded her. The truth of Shakespeare to nature is, in the opinion of competent critics, nowhere shown more clearly and convincingly than in the marvelous art which has preserved in characters like Viola, Rosalind, Imogene and Portia, even in the disguise of doublet and hose, the tenderness, the purity, the innate modesty, the sweet, indefinable charm of the good woman.

"Let the cold voice of custom say what it will, the philosophy of Shakespeare is the true philosophy of life. There is no danger of our unsexing woman. The true danger to society lies in our separating the sexes too widely as the race moves forward in the paths of progress.

#### PROGRESS DELAYED.

**Professor Hutson continues:** 

The scientific writings of Aristotle passed from their original Greek into Syriac, from the Syriac into Arabic, from the Arabic into Hebrew. from the Hebrew into Latin, so that in the beginning of the thirteenth century the scholars among the Western nations of Europe might drink once more from that ancient fountain,

"What I contend for is that, had the women of the Roman Empire received equal culture with the men, there need have been none of this long delay and this long series of conduits. Culture would have been the possession of each generation of the blended and blending races of the West. Aristotle would have been read from Greek manuscripts. His logic, which had paramount sway over the human intellect through the earlier centuries, would have been tempered by his scientific treatises, and both by the philosophic idealism of Plato.

"There would have been no need of Semitic-Arab and Semitic-Hebrew to pass down the torch of knowledge from Aryan Hellene to Aryan Romano-Teuton.

Woman in virtue of simple survival, would have been the natural transmitter From household drudge she would have risen to the full measure of woman's dignity as leader and guide, along with man, in the grand march of humanity.

"The learning, if not the virtue and geni-us, of Augustine, Symmachus and Boethius, would have been repeated in those dark cen-turies that followed the fifth; and the great clock of time for European lands would have gained a decade of centuries. Think of that! Ten centuries in advance of the progress we have already madel One thousand years ahead of to-day!

The higher education of women, then, is the only solution of the problem, how to prevent breaches in the continuity of civilization.

For, if man is to receive higher and higher degrees of culture, woman must move on steadily at his side, or the distance between the sexes will necessarily be widened more and more as the race advances in intellectual and material progress."

#### BOOK REVIEWS.

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

THE SECOND AND THIRD ANNUAL REPORTS of the Workingman's School of New York.

This school is conducted under the auspices of the united relief works of the Society for Ethical Culture, Felix Adler, President. Though comparatively young, only about three years old, many generous persons have been found to actively engage in the

work, both with money and service. Mr. Adler's whole heart is in the work. He speaks of the evidence going to show the widespread inter-est in the work. Many superintendents of other States write him for information concerning the school, with a view to introducing the same or some-

thing similar. The Ethical Culture Society has also a District Nursing Section connected with their work, which has done a great deal to alleviate the sufferings of those sick and unable to care for themselves. These those sick and unable to care for themselves. These reports are very interesting and suggestive of work that each and every one can find to do; by a little or-ganized effort it will be easily accomplished and be the means of great good. Mr. Salter is trying to work up an interest in Chicago in this same line, and should be encourag-ed

The Society for Ethical Culture in this city keeps two nurses in the field, and it is a most praiseworthy charity. Of course this Society is in its infancy and has not the wealth of New York to draw from, but all should lend their influence and what money they feel able to afford. A correspondent in the Chris-

tian Union, in speaking of this work, says: "Dr. Felix Adler, of New York, spoke to a large and choice andience Friday afternoon, under the auspices of the Associated Charities, on 'The Work-ingman's School? The lecturer illustrated his points by specimens of work and drawings from his own school, which takes pupils at the age of six and graduates them at fourteen, the graduating speci-men being a miniature engine, all the parts of which, including castings, are made by the pupils, and is by them constructed and finished. This work is done by taking a transition of time action day from the book them constructed and finished. This work is done by taking a fraction of time each day from the book studies, and by using Saturday forenoons; the pro-cess carries children from the use of the chisel in cutting blocks of clay, to the knife, the scroll-saw, the carpenter's tools, moulding in clay and the cast-ing of metals, the pupil making his own drawings. Dr. Adler claims that the workshop is necessary to supplement gymnastic training; to educate the hand and eye to their supple and subtle uses; to give

A BACHELOR'S TALKS ABOUT MARRIED LIFE and Things Adjacent. By Wm. Aikman, D. D., Author of "Life at Home," etc. 12mo, pages 273. Price, \$1.50, Fowler & Wells, Publishers, 753 Broadway, New York. Chicago: Maxwell & Co. One would naturally suppose that a bachelor would not be able to advise on married life, but Mr. Aikman seems to be an exception to the general rule, having been a keen observer, of what goes to make up the true home. He speaks from a bache-lor's point of view, but as a bachelor who loves home. He-lives, in his book, in the familiar com-panionship of a brother's home, and he is somewhat critical and nice in his expectations of the good and the comfortable of the areas and the refined and the comfortable, of the proper and the refined, and the elevating, in home life. He stands on the prac-tical side of his subject. The author's style is sim-ple, and clear, and direct. His chapters are not pro-ple and clear, and direct. longed essays, but short, sprightly, cheerful, and agreeable to read and to be heard read. There is good meat in them,-incidents and suggestions that are useful. It is just the book to be placed in the are useful. It is just the book to be placed in the hands of young people nearing the bourne of mar-riage, and excellent, too, for those who are married; while for the large class of people who are the camp followers of matrimony, who hang about its bor-ders, and yet know little about its "true inwardness," it is admirably suited, as it furnishes a great deal of that kind of information which corrects the many unfair or inaccurate inferences which are the capital of gossips.

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CHICAGO, ILL., Saturday, February 23, 1884.

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"Reading makes a full man; writing makes an exact man; speaking makes a ready man," was the terso saying of a wise Englishman. It tells the truth in a broad and free way, yet a little change would make it more definite. Reading and thinking wisely make a full man-full and clear-headed. "Of making many books there is no end," said King Solomon. In a day when all the books in his kingdom would hardly make one tolerable modern library, he uttered this oft-quoted sentence. What would the poor old Hebrew monarch say now? A deal of mental and spiritual dyspepsia comes of cramming with all sorts of reading. It is as though a man had a hundred dishes, good, bad and indifferent, in easy reach, and should take a morsel here and there, or a great meal out of some dish, with no thought or knowledge or discrimination. How he would groan in a few months! What ailments of liver and stomach and spleen would come upon him! His only salvation would be to learn what to eat, and when and how. Then his wise selection and better dietetic habits, would give joy and strength of body instead of pain and weakness. Here we are with more books than we know how to use wisely; our active brains, fond of excitement, dazed by variety, ready and eager for any new thing, and we dip into books and magazines and newspapers until we become incapable of wise and steady thought, and the more we read in this poor way, the less wisdom we get by it,-rather unwisdom and lack of all true learning. How much good was got out of a few books by thinking men and women in the old days when they could get but few, and so made the most and best of what they had-getting the marrow and sweetness out of them by much thinking as they read. While it is not best to go back to those times, and burn up nine-tenths of our books as a part of the backward step, it surely is time to know how to use the "embarrassment of riches" in these many books all about us. Matthew Arnold is made too much of by some. His measure of Emerson was an effort of the less to comprehend the greater: an effort of an inductive thinker, to weigh and measure the intuitions of a spiritual thinker; which is impossible in the nature of things, since the spiritual thinker takes in induction, and deduction and inspiration also, while the inductive thinker cannot see beyond his fragmentary and external mood and method. Yet we can be just to this gifted Englishman, who surely says some things worthy of all acceptation. One of his best sayings is: "Culture is to know the best thought in the world,"-a golden statement this! Write it out, good readers, and post it on the wall where it can be read of all men. That best thought is, much of it, in the best books. To choose the best, and then to simplify and systematize our reading is the problem. Especially should we seek for the best thought on the best things. What a field this opens for the Spiritualist! Quiet thought, self-communion, and wise seeking for light from the great beyond, all have their place and value, their times and seasons; but through the best books we associate with the best men and women, grow with their growth. feel their best moods and the tide of their | ject, understand by "developing," "test," finest inspirations. The outer world thought- | "magnetic," "business," and "matrimonial | to The Radical Review, Chicago.

lessly say that Spiritualism has no literature of any worth. We know better. A noble ar-

ray of our books can be set in order, equal to the best elsewhere, and filled and flooded with a golden light rarely found elsewhere. Poor books, trashy, shallow and weak, we have; but are they, can they be, more inance than a deal of goody goody pious literature in Sunday school libraries? But all this sort dies out, while the that are books live-a survival of the fittest.

All this is suggested by an hour's looking into some of the best pages of the works of Andrew Jackson Davis, the Harmonial Phil- days. It is an outside application. No medosopher. What better than his idea of "a harmonious search for wisdom?"

An extract from "The Thinker," the fifth volume of "The Great Harmonia," may fitly close this bookish word, and we hope it will call to mind the value of his writings and of gan of the angel world" opens its columns those of many others of our best authors who | for the dissemination of such impurity? The should be read oftener and more widely than they are-not merely read once or borrowed, but kept for frequent and repeated reading. A great book should be read over and over: each time we get more and more from it, as we see new beauties in a great picture each hour we can give to its study. Speaking of an old man, Davis says:

"You say the venerable man is beginning to lose his hearing. Far from it! The best refinements of the bodily sense have retreated inwardly to mould the ear of the spiritual body. So, likewise, with his brain. You exclaim, 'Poor old man! he is losing his facul-True, his common thoughts are fai ties.' away from passing events. But the truth is, the coronal arch of his brain, the vestibule of his mind or front brain, and the repository of all eternal germs or the back brain, have yielded all their superlative essences to make and confirm the brain of the spiritual organization. The visible shafts and machinery begin to chafe, lag and stop, because they have done their sublime work. The factory wheel can roll no longer, but the water of

life which flowed over and turned that wheel is running strong and limpid still..... When approaching very near the tomb noth-ing looks so much like decay and death as that chrysalis out of which the golden peronage springs into endless existence.

#### The Burdens of Spiritualism.

The following advertisements, which appear in a single issue of a Chicago daily, will | tive," "Your Future for One Dollar!" "The show the reader one of the crying evils for which Spiritualism is made to suffer. When | fat by easy and gentle steps," "Cancers Curit is taken into consideration that this is a | ed," "Ruptures Cured," "Soul Reading for daily occurrence, and that in all the large | Physical and Mental Adaptation of those Incities the newspapers team with similar advertisements, is it strange the cause, which is thus represented, receives public consure?

### CLAIRVOYANCE.

A TLAST we have found the only reliable oracle in the city. A Would you know the future? We recommend all to consult — at her elegant rooms, — on love, marriage, divorce, lawsuits, removals, and speculations of all kinds; can advise all in trouble of body, mind, and estate; cautes the single to marry, and the married to be contented; restores lost love, brings the s-parated together; removes evil influence, jealonsy; locates diseases, and enres at once; electric and magnetic remelies; full substar on a rebeck diffed evil influence, jealousy; locates diseases, and cures at once; electric and magnetic remedies; tells what you are best fitted for how to win good luck, self-reliance; ladies special atten-Clairvoyance, in the public mind, is another name for Spiritualism. What is promised by this "oracle?" Anything pure, noble, good? No! but utterly selfish objects and self-gratification! Then follows a genuine (?) "spiritual" circle.

affairs," we leave to the good sense of the reader.

Sandwiched between cards of wonderful 'test mediums," in the Banner's columns, is one which many daily papers and all religious and literary publications of any standing, scorn to admit even as an advertisement; one which the RELIGIO-PHILOSOPHICAL JOURNAL has persistently refused for years; one which within a month we have informed the sender he had not and never would have money enough to get into the JOURNAL: "Loss of

Manhood cured by a spirit prescription in 60 icines given. Send two 2-ct. stamps for descriptive book to -

Has the cause of Spiritualism come to this, that the spirits of light return to minister to debauchery through quacks and the "ormagnetic physician must flourish at the "Hub," for he advertises in all forms calculated to attract attention. The "Loss of Manhood" is followed by two of their cards, and then a significant item is again sandwiched: M.RS. \_\_\_\_\_\_\_\_ will entertain transient guests at her residence, \_\_\_\_\_\_\_ Street.

Turning to another page, we find a display advertisement of a "Magnetized Medicating Healing Salve," which, being "magnetized," will, of course, cure anything. In the same column an astrologer holds forth with an assurance that would be a fortune to a New York drummer; and the "principal" of a"magnetic institute" offers a clairvoyant diagnosis free if you send him two stamps and a lock of hair.

The infamous Bliss, who signs himself 'Dr.," among a host of other gifts, advertises the following:

As a Developing Medium Dr. Bliss claims superior powers, and proudly refers to his mediums now holding successful seances in all sections of the country—who have been devel-oped in PRIVATE SITTINGS with him during the past ten years, Will furnish names if requested.

Again one is met by advertisements of "Nervous Debility," "Lost Manhood," etc., and more than a score of cards of "Mediums." "Healers," "Magnetizers," "Psychometrists," "Drs." "Physical," "Musical," "Full form Materializations,""Scances,""Trance,""Business Sittings," "Vital Magnetized Paper," "Healing," "Whole Life-reading," "Intuilean restored to plumpness," and "reduces tending Marriage, and Hints to the Inharmoniously Married," and so on and on, without end, runs the wearisome mass of pretensions, ignorance and deception. Here and there appear the advertisements of genuine mediums and self-sacrificing healers, who have gained the esteem of the Spiritualist public. and the presence of these by reflecting an appearance of genuineness on the others, is of

#### The Danger of Immature Judgment.

On the sixth page of this issue will b found a communication from a most amiable gentleman, Mr. B. A. Cleveland, of Iowa, in which he records a scance with C. E. Winans and most unqualifiedly commits himself and those present to an endorsement of what occurred, as being of spirit origin. The sixth page is made up on the inside "form," and goes to press on Fridays. On Monday morning last, after the entire edition had been worked off, we received the following request from Brother Cleveland:

"Do not publish my article until I see fur ther. I am not altogether satisfied."

We would commend to our esteemed friend and the public generally, the "Hints to In vestigators and Medinms," which were pub lished some years ago in the JOURNAL, after careful preparation by the editor, assisted by Epes Sargent, William Denton, W. Stainton-Moses and many other experienced Spiritualists and mediums, and which have been publicly endorsed by some of the best mediums. Time has shown their wisdom. We quote two of these hints:

When you have had one successful scance, before nub-lishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not

It would be well if every *recorded* sitting were held (1) in light sufficient for exact observation: (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We will here take occasion to say that the usual fastenings to which a medium is subjected, are wholly unsatisfactory and inconclusive. Mr. Winans' scance may have been bona fide in all respects, but the conditions imposed do not establish the fact. We know that the phenomenon miscalled"materialization" is a reality, and we hope Mr Winans may yet be able to demonstrate be yond all cavil that his mediumship covers this phase.

#### American Eclectic College.

Some weeks since we had occasion to speak of this Cincinnati medical school, and to say that its graduates had no legal standing in this State. Dr. B. K. Maltby, Dean of the school, sends us a copy of its Announcement for 1884-5, and directs attention to the welcome fact that the Institution has passed into new hands and assumed a higher standard. The prospectus before us claims for the college that it will henceforth work in accord with the several State Boards of Health, say ing: "The standards fixed by these Boards is but reasonable; and are promulgated in the interests of public safety and medical progress. We believe in coming up to this higher plane of medical teaching and collegiate exactions."

Desirous of doing strict justice to this school, we have consulted a member of the Illinois State Board of Health, and the pith or his reply is contained in the following sentences:

### FEBRUARY 23, 1884.

### GENERAL NOTES.

Mr. J. Simmons lectured last Sunday at 2730 State Street.

Mrs. S. B. Craddock, Spiritualist, has been giving a course of lectures in Moore's Opera House, Laconia, N. H.

Mr. Gerald Massey is engaged to lecture in Philadelphia, March 20th. He would like to give a course of lectures in Chicago and other large cities in the West.

The JOURNAL regrets to learn that Mr. Giles B. Stebbins has been quite ill for the past week. He is now gaining, so Mrs. Stebbins writes.

Mrs. Maud Lord left for Boston last week, after giving a very successful scance at the residence of a prominent citizen living on Michigan Avenue.

George Heckard of Ralls county, Mo., has become a raving maniae on account of religious excitement produced at a revival. He has been taken in charge by the a uthorities. The will of Wendell Phillips contains no public bequests. An estate of \$50,000 is devised to Mrs. Phillips, and on her decease reverts to the adopted daughter, Mrs. George W. Smalley of London.

Dr. J. K. Bailey continues his pioneer work during January and February in Northeastern Indiana and Northwestern Ohio. He may be addressed, until further notice, at Milan, Ohio.

E. T. Ahrens of Paola, Kansas, writes: "In our weekly home circles, Mrs. Anna L. Stowe was lately developed as an excellent medium. She is a refined and scholarly lady, and at one time was a strong materialist."

Rev. J. H. Harter of Auburn, N. Y., "Pastor of the Church of Divine Fragments," as he calls himself, sends us a fine cabinet photo. presenting the "pastor" in one of his most serene and contemplative moods.

B. F. Underwood has been delivering a course of lectures in Denver, Col. Sunday, the 24th inst., he lectures in Kansas City, Mo. He has engagements to lecture at other points between there and Chicago.

The employment bureau of the young Men's Christian Association of Chicago, reports 30,000 to 40,000 men and boys unable to procure work, which is twenty per. cent more than usual. The applicants come from every walk of life.

A protest against the passage of a law regulating the practice of medicine in Iowa. has been prepared to present to the legislature there, with the signatures of those who desire to sign it. We are requested to state that copies of the "protest" can be obtained at this office.

"Pioneers of Spiritualism." by Mrs. Howitt Watts. Price \$2.50, postage 15 cents. "Spirit Teachings," by M. A. (Oxon.) Price \$2.50, postage 12 cents. "A New Basis of Belief in Immortality," by Jno. S. Farmer. Price

Sunday, Wednesday, and Friday evening, at 8 o'clock. Then clairvoyance again:

Go to No. \_\_\_\_\_\_\_st. for a correct reading of the past, present, and future. Works charms to bring the estranged together, for success in business, love, ctc.; re-moves evil influences from buildings.

What a wonderful being this must be, who, like a second Madame Blavat sky, has control of the spirits of the vasty deep, understands the past, present and future. and has charms to make the rebellious heart obey! Then follows the advertisement of a charming creature who gives "magnetic treatment and baths." But the following "mademoiselle" surpasses them all in wonders, for she is a "giantess:"

the German glantess and clairvoyant and magnetic healer, has closed her engagements with the muse-ums, and intends to remain in Chicago. She tells the past, present, and future; treats ladics and gentlemen with her own hands for theunatism, neuralgia, burns, bruises, etc. Can be consulted at her private parlors,

The next is "Materializations" by a plain Mrs.

MATERIALIZING scance to night. Magnetic treatments

"Magnetic treatment" combined with "baths and "materializations," seems to be favorite and taking cards with the "Misses." "Madames" and "Mademoiselles," as two more now follow, and in the dailies of New large cities, such cards constantly appear. If the secular press alone exhibited to the world this slough of debauchery practiced in the holy name of the angels, Spiritualists might say: "It is the work of the enemy, and the subsidized press do this for the money it brings." But the evil stops not here. Some of the Spiritualist papers far exceed in the number of these advertisements and their utter shamefacedness, any of the secular newspapers. The "oldest" "organ" of Spiritualism, the Banner of Light, overflows with this class of advertising, a specimen of which from the issue of February 2nd, we present to our readers:

#### MADAM

GIFTED TEST MEDIUM in Business Matters, Describing Persons, Giving Names in or out of the Form; also of Great Healing Power, Describing Diseases and Prescribing Medicine. \_\_\_\_\_\_Street.

Then comes the grand combination with the "fee" carefully fixed:

MRS. WILL hold Seances for Full Form Materializations and communications from sphrit friends Sunday, Wednes-day and Friday evenings, 8 o'cit ck, and Tuesday afternoon. 2 o'clock, at their residence, \_\_\_\_\_\_\_, Admission \$1.00.

The cards of "developing" mediums are plentifully scattered up and down the columns, by "Madams" and "Missee." What Boston Spiritualists, or those "inside," who are learned in the nomenclature of the sub-

but the cause. They ought, from respect to

themselves to disown the fellowship of such company. If they do not they must not repine if the public pronounce on them the judgment which condemned old dog Tray for the bad company he kept.

The forgoing may be considered harsh criticism by some of our readers. We assure them it is not pronounced for the purpose of censure or disparagement, but because the evil has become so great, so annoying, so detrimental to the welfare of the cause, that silence is little less than criminal.

We leave it to their impartial judgment, if they were unacquainted with Spiritualism, and should take up one of its papers and find such matter as that to which we here call their attention, what would be their conclusion. Would they not at once decide, that a subject attracting such a swarm of vultures and birdsof evil omen, which made the angel world the servant of pretenders and charlatans, and love charms, plasters and business, paramount to the morality which is so internally connected with all ideas of spirit existence, was beneath their attention? The great world outside has the claims of Spiritualism constantly presented in this manner. and no true Spiritualist can do otherwise than protest deeply, earnestly, against its bearing this great and unnecessary burden. More especially and personally is it of interest to all true mediums to have a pure and clean Spiritualism presented to the world, and not be forced to appear associates and York, Cincinnati, San Francisco, and other | fellows with montebanks, quacks, procuresses and pimps.

> The RELIGIO-PHILOSOPHICAL JOURNAL steadily declines the money and refuses space to those claiming medial or healing powers until the editor, who is his own publisher fortunately, has good evidence that the claims of such applicants for space are well founded. Last year the JOURNAL'S income was decreased nearly two thousand dollars by declining objectionable advertisements, none of which were worse than those above criticized. When the JOURNAL is obliged to seek revenue from such sources it will cease to exist.

We congratulate our honest, straightforward contemporary, The Radical Review of this city, on its new lease of life and brighter prospects. A company has been incorporated with a stock capital of \$10,000, shares \$10 each. A part of the stock has already been taken and the rest ought speedily to be absorbed by those in sympathy with the objects of the paper. On matters of the next world we differ radically with the Review, but on affairs of this planet we are largely in sympathy and would be glad to see the clean, wholesome paper reach a circulation commensurate with its merits. Those desiring to see a specimen copy should send five cents

. In former days it was such a "scab" as to bring discredit upon all with which it tried to claim any affiliation....At present it has its standing to make with the Illinois State Board of Health, and will have to be judged by what it does. It is one thing to profess and publish a high grade of efficiency etc., and another to put it in practice. You have certainly done your patrons no injustice if what you shall have said puts them upon the alert.

The new management of the American Eclectic, of course will realize the truth of what this officer says; and they undoubtedly weighed the matter before taking hold of the school and expect to meet the issue. They also realize no doubt that it will take time. We have no fault to find with the prospectus of the new Management and shall be glad in due course of time to herald the fact that it has been strictly adhered to and its graduates recognized by the State Boards.

#### Chicago as a Prayer-Cure Resort.

Those who control the Gospel Mission rooms at 377 State street, are exulting over remarkable cures lately performed there through the instrumentality of faith and prayer. Among the number cured are two of William Bulckley's patients. One of them, Edward Taylor, residing at 413 State street, was cured of dys pepsia. In answer to the question, "How was your cure effected?" he said:

"I can't tell how it was done, really. first confessed my sins to Christ and then He took them away. Then, when Brother Bulck-ley put his hands on me, a pleasant, cooling sensation took place. I can explain nothing more.'

The other case, that of L. Rolleston, is still more remarkable. He says:

"I had consumption and spat blood in great quantities. I went to the Alexian Brothers Hospital and staid there for some time, but was finally obliged to leave, as I was believed to be incurable, but was not sick enough to stay there continually. Then I met Broth er Bulckley, and he told me to take my trouble to the Lord. I did so, and soon afterwards Bulckley laid his hands on my shoulders and prayed for me and told the devil to get out of me. I felt a tingling sensation from the top of my head to the souls of my feet. That was the devil leaving me. Then I took my prayers to the Lord, and Brother Bulckley put his hands on me again and I felt pure and clean. I had been sick for over three months before my experience, but I am as healthy as any one in Chicago now. Believe in Christ and pray earnestly and your soul and body will also be purified."

In the above cases the potent effects of animal magnetism can be easily discerned.

The Hon. Wayne MacVeagh contributes to the March Century a paper on "The Next Presidency," in which the ideal president is pictured, and the author ventures the opinion that the political party nominating the man who approaches nearest that ideal will be successful in the coming election. Another important essay in this forthcoming number of the Century discusses methods for "The Suppression of Pauperism."

(cloth) 75 cents, postage, 8 cents. "Ghostly Visitors, a Series of Authentic Narratives." Price 75 cents, postage 8 cents. For sale at this office.

Mr. W. E. Coleman, who has been a student of Talmudic literature for eight years, is now preparing for the JOURNAL an article giving, as he says, the whole truth about the Jesus of the Talmud, and demonstrating that the Talmudic Jesus is the historical Christian Jesus of Nazareth, who lived and died in the first Christian century, as narrated in the Gospels.

In spite of the poor health of that eminent medium, D. D. Home, now residing in Russia, he recited two French, and one English piece, for a charity entertainment lately given in Moscow, in the drawing room of his old friend, the Countess Tolstoy. Several literary celebrities took part, reading original poems. Among these was the celebrated leader, Ivan Aksakof. He highly complimented Mr. Home on his histrionic talent, and termed it "perfection!"

Almost the last time that Wendell Phillips went out he gave his attention to perfecting his title to a lot in the cemetery at Milton, Mass., where he expressed a desire to be buried. We hear, says the Boston Journal, that in accordance with this request his remains will be removed to the spot designated. About two weeks before his death, Mr. Phillips went into the Suffolk County probate office and executed his will, which was witnessed by some of the clerks with whom he was acquainted. He probably drew it up himself.

The superstitious inmates of the Imperial Palace at Berlin, were greatly relieved when they ascertained that the recent apparition of the "White Lady," foretelling death, was in fact nothing more awful than a white aproned kitchen boy, who, having been kept up late by the preparations for a coming festivity, amused himself with a midnight stroll through the corridors. The youngster would have been dismissed from the royal service except for a friendly intercessor whose wish is a command.

Mr. Thomas G. Appleton of Boston, says: 'I suppose you are familiar with the story of Mr. Phillips's marriage? How a gentleman asked Mr. Sumner to act as escort to a young lady who was going to the convention at Albany, and Mr. Sumner, being unable to go, resigned in favor of Mr. Phillips. How Mr. Phillips acted as her escort, and lost his heart to her before he got back. How he called upon her often in this city, but was not. admitted, owing to her feeble health, but finally he almost broke his way to her, and offered her his hand. She said she would never marry a man unless he would swear eternal enmity to slavery; but it was not necessary for Mr. Phillips to take that oath; he had already sworn in his heart. So they were married, and the story of loving devotion and perfect sympathy is as much a matter of public knowledge as such a sacred subject should be."

### FEBRUARY 23, 1884.

#### Harry Bastian again in Trouble.

The following European dispatches have during the past week been published in thousands of newspapers scattered over two continents

VIENNA, Feb. 12-To-day an American Spir-itualist named Bastian gave a scance at the Imperial Palace at the invitation of Crown Prince Rudolph and Archduke John. Bastian summoned spirits from the groom adjoining the exhibition-hall, whereupon a tall figure in mourning appeared before the stricken spectators. Suddenly the Crown Prince pull-ed a string closing the secret door, when the spirit, who was Bastlan himself, made frantic but vain efforts to escape amidst the laughter

of the assemblage. VIENNA, Feb. 15th—The Crown Prince Ru dolph's detection of the American Spiritualist Bastian continues to be a sensation here, and Bastian has been expelled from Vienna. Baron Hellenberg, the recognized head of all Austrian Spiritualists, who was present at the scance in the Archduke Johann's palace, to-day made to your correspondent the following statement: "Orthodox Spiritualism is in no way impaired by the unmasking of Bastian. Although formerly endowed with the true spiritualistic power, he lately lost it and has made up the deficiency by resorting to tricks

When the Crown Prince caught Bastian he was gliding about in the dark with his shoes off. When the room was lighted, the Crown Prince says he saw Bastian conceal something in his clothes. Bastian at once ran out of the room and in his stocking-feet escaped from the Archduke Johann's palace into the street, leaving his shoes behind him. Arch-dukes Johann and Rainer, Prince Batthyany, and other distinguished guests chased him through the corridors of the palace into the street at the front door.

It is now four years since Bastian dropped out of public notice in America. Continuous readers of the JOURNAL will recall the fact that in the winter of 1877-8 we steadily urged Bastian and Taylor to permit test conditions at their materializing scances, and that they as persistently refused. In September, 1877, we had ordered that no more accounts of their scances be published in the JOURNAL until better evidence of the bona fide character of the manifestations was forthcoming. In 1873 we had detected Bastian in a gross attempt to deceive, and when we took charge of the JOURNAL, it became only a question of time when he would have to demonstrate the validity of his claims or shut up his show. Many others had from time to time detected him in fraud, and it was at last an open question whether any of the form materializations appearing at his scances were genuine.

This state of affairs caused a goodly number of Chicago Spiritualists to unite in an ef fort to induce Bastian and Taylor to "give a series of experimental test scances for full form materialization, under such reasonable test conditions as may be decided upon by a committee of seven representative men," to be selected by the petitioners. Full pay and fa ir treatment was also pledged B. and T.

This request was declined. Whereupon, he petitioners and others met and passe

In the language of the dving Kansas congressman-"It pays to be clean." The movement begun in Chicago has spread around the world; and in this movement, lies the future welfare and glory of Spiritualism.

A post-mortem examination of the body of Wendell Phillips showed disease of the heart, both of long standing and more recent date: the heart was extensively enlarged, and the blood vessels supplying it were nearly obstructed by early disease. In one portion the wall was softened from want of blood supply, and the nearly complete rupture of the organ was the result. The pericardium showed the result of recent inflammation. The aorta showed also extensive disease. The other organs were healthy. Death resulted from paralysis of the heart, due to the causes stated.

St. Proceop's Catholic church in Cleveland O., has a congregation of about two thousand persons, mostly Bohemians, there being a number of aid societies attached to the church. For some time there has been trouble among the leaders of these societies, and these differences culminated a few days ago in the refusal of the congregation to select four councilmen to administer the temporal affairs of the church. Bishop Gilmour then appointed four members of the church to act as councilmen, but the parishioners refused to recognize their authority, and, as this conduct is in violation of the diocesan laws, Bishop Gilmour excommunicated the whole church.

We have procured a limited number of the first and second volumes of "Primitive Christianity and Modern Spiritualism," by Dr. Eugene Crowell, author of "Spirit World," etc. This is a valuable work and should be in the hands of all Spiritualists and investigators. "Primitive Christianity" formerly sold at \$2.50 per volume, but to close out the lot we have been authorized by the author to offer them at the low price of \$1.00 per voltime, postage 20 cts. extra on each volume. As we have more copies of the second volume than of the first, we will sell it separately. It is independent of the first volume, and will be found of great interest. This is the last of the edition and is a rare opportunity to get a truly valuable work at a great discount.

SAD!-The JOURNAL has been publishing the advertisement of Mrs. Potts's Sad Irons. manufactured and sold by the Enterprise Manutacturing Company of Philadelphia. The manufacturers knowing the critical care which always marks the policy of the Jour-NAL in commending anything to its patrons. felt it necessary to demonstrate the value of these wares before asking the paper to speak of them; and consequently sent a full supply of the sad irons with a request to have them thoroughly tried. The ladies of the editor's household pronounce them the finest ever seen, and the warm-hearted Irish laundress

Mr. and Mrs. Willson, an aged couple, were horribly murdered last week at Winnetka, a short distance from Chicago. The one who committed the awful deed has not yet been apprehended. Dr. Scott. of Winnetka, has a queer incident to relate in connection with this tragedy. He says that a patient of his, a young man named Charles Steele, who resides about two blocks west of the Willson house, and who had been ill for some weeks with typhoi.1 fever, screamed out in his delirium the fatal night that some Winnetka people were being murdered. It was about eleven o'clock, probably about the time the murders were being committed. The patient pointed wildly for some time in the direction of Mr. Willson's house and shrieked, "Murder! Murder! I see it all going on They're being murdered!" and other exclamations of a like nature.

#### In Memoriam.

At the funeral of Hannah C. Jackson at Hockessin, Delaware, on the 22nd day of the first month, 1884, at her home, whilst the friends were sitting around the body, Charles G. Ames stood by the head of the coffin, and repeated the following lines by an unknown author:

9

Our beloved have departed. And we tarry broken-hearted, In the lonely, empty house; They have eaded life's brief story, They have reached the home of glory, O'er death victorious.

Hush the sobbing, weep more lightly;-

On we journey, daily, nightly. To the rest that they have found. Are we not upon the river, Sailing fast, to meet forever, On more holy, happy ground?

On we haste, to home invited, There with friends to be united In a holler bond than here; Meeting soon, and met forever;--Glorious hope! forsake us never; For thy glimmering light is dear.

Oh! the way is growing clearer, As we journey ever nearer To the everlasting home. Comrades, who assist our landing,— Friends, who round the throne are standing, We salute you as we come

At the meeting-house, whilst the mortal part of the dear one was exposed to the view of the friends there assembled, her father-inlaw, John G. Jackson, read the following remarks, written in the morning, saying that he could not trust himself to express, without notes, what he desired to say on the occasion:

It is sad to see a mother and her firstborn, thus together stricken unto death-death as to the outward life-seeming death to those who are bereaved, and who, to all outward appearance, may know them on earth no more. When the aged die after long and useful lives, filling out the measure of their years, it seems to us well, and appears but a passing forward in the ordinary course of nature: and there is no cause to grieve. Especially is this true when the comforts of life on earth have ceased, and the deathless spirit is but clogged by its disorganized mantle of flesh, and hindered in its growthweighed down by weakness from its upward flight to the higher condition of being.

But when we see before us as we see here to-day, the remains of a mother in the prime of life, with what should have been a smiling infant in her arms,-now lying dead by ra gari anything so touches the universal heart of humanity as this. If there were nothing, either in the eye of faith or in the treasures of knowledge to soften such a blow, where would be our hope? Where, O, where would be found our compensation? What shall we say then? Is there such a well-grounded hope? Is there such an assured knowledge? Yes, verily do we believe it may safely be said: "Truly it is well with her and with the babe of her bosom." Cannot we also take comfort in knowing that united and "lovely in their lives, in their death they were not divided?" But beside this one comfort which we have, what more? To me, friends, and to all who seek rightly to know the momentous issues of life and death, as ordered by the Infinite Father, there is much more. Here we see the crushed caskets that lately held two immortal lives. One, of years well-matured; another, infantile, just reft of its earthly heritage, but possessed of an undeveloped germ of life, indestructible, and involving almost infinite possibilities. Where, then, are they now, and what of them? "In our Father's house there are many mansions." To one of these the eye of faith might see—the opened spiritual eye has seen-the departed, borne by the strong arms of an angel mother, with the infant spirit resting as of right, upon its own maternal bosom-borne, sleeping to the heavenly home, prepared, ready, by that angel mother's love and care—the mother there to rest and reive from her mortal agony; and there, best of all, to have her womanly heart gladdened in the cherishing and rearing of her infant to the full stature of a spirit man in the heavenly kingdom. Thus, and in no other way, do we construe the laws of life constituted and assured by the Infinite Will. Think you, any of you here present, this cannot be true? that it is but a picture of the imagination? Nay, verily, but as sure as that (even in the ontward world) no particle of matter is ever lost, no increment of force or motion, or heart is ever annihilated; yea! as sure as the Infinite Spirit we call God forever reigns. so sure no finite germ of spirit-life can ever be robbed of its birthright, of immortality, by the accidents of nature; or is it ever shut out from the expanding power of infinite love. Who so likely to be chosen as the instrument to carry out the designs of this Infinite Will and Love, and to rear this spirit child, as the mother who bore it?-"bone of her bone and flesh of her flesh,"—not only in the sense natural, but in the sense spiritual? It has been said, "of such is the kingdom of heaven," and such the visions of the seers who have seen in the happy homes of the Spirit-world.

#### An Appeal for Aid.

TO THE EDITORS AND PUBLISHERSO F THE UNITED STATES:- The towns and cities on the Ohio River have been visited by the greatest flood of the century. So great and appalling is the disaster, that pen fails to adequately describe the misery and destitution prevailing. Over one hundred thousand people are homeless and destitute, and must be provided with food and clothing for weeks to come. We earnestly appeal to the newspaper fraternity to aid these unfortunate people immediately, by starting subscriptions and urging the necessity of haste. We feel assured that their wants need only be known to the public to secure a generous outpouring from those who are happy in the peaceful security of their homes.

Subscriptions may be remitted to Henry C. Urner, Chairman Relief Committee at Cincinnati, or to us.

Acknowledgment will be made through the columns of the daily papers. Very truly, EDWIN ALDEN & BRO.

Cincinnati, Ohio.

We would suggest to our esteemed friends, the Aldens, that the acknowledgment of funds should be made by postal card or letter to each donor, as few of them at a distance will see Cincinnati papers.

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MRS. EMMA HABDINGE-BRITTEN will make a final and farewell tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lecture will please apply to her residence, The Limes, Hum-phrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

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*Passed* to Spirit-Life.

Daniel Church passed to spirit-life on the 13th of July last, in bits seventy-sixth year. He was a great student and an in-dependent thinker. He despised bigotry and cant, was strong and featies in his opposition to orthodox religion. He be-lieved in the universal reign of law and a Spirit-world, and lowed truth for its own sake. He died like one who wraps the draptry of his couch about him and like down to pleasant dreams." G. S. CONGEL, Outgerreget N Y. Gouverneur, N. Y.

Passed to spirit-life at Hommonton, N. J., on February 1st, 1884, of concession of the lungs, Mrs. Elizabeth Wharton. wife of W. D. Wharton, aged seventy-four years.

Preamble and Resolutions of the Society of Progressive Spiritualists of Hammonton, N. J., on the decease of the above, WHEREAS, the change called death has alwars, sooner or

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# ANOTICE

FROM

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#### PAMPHLETS

SAMUEL BOWLES.

Late Editor of the Springfield, Mass., Republican.

EXPERIENCE OF SAMUEL BOWLES IN SPIRIT-LIFE; or Life as he now sees it from a Spritual Stand postnaid, 20 cents.

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resolutions to the effect that the refusal of Bastian and Taylor was presumptive evidence of practices upon their part which would not bear investigation.

The showmen now found matters growing desperate; they felt that public sentiment was rapidly setting against them and something must be done. In this emergency they appealed to Mrs. Cora Richmond, who was then lecturing to large audiences and a prosperous society, meeting in the Third Unitarian Church. Mrs. Richmond, true to her nature-which was then not understood either by the JOURNAL or the majority of her hearers-responded favorably and with alacrity. On the following Sunday, before beginning the regular morning lecture, she gave utterance to a most remarkable protest against the action of the gentlemen who had passed the resolutions. Claiming to be controlled by A. A. Ballou, who claimed to utter the sentiments of Mrs. Richmond's "band," she declared:

"The same spirit that prompts the declaration that has taken place in the past week, and has been published to the world, is precisely that spirit of persecution that would have hung every medium a hundred years ago, or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists."

Such language purporting to be the sentiment of exalted spirits and aimed at a body of estimable citizens and earnest Spiritualists, produced, as was expected, a tremendous effect; but alas for Bastian and Richmond not the effect they expected. We cannot give space at this time to more than sum up the result; we must pass by the almost superhuman efforts of Bastian, Richmond and their friends, to overcome the effect of the action of those domanding test conditions and of the position assumed by the JOURNAL. Suffice it to say that nothing was too vile or malignant for them to try, but without avail-Bastian and Taylor saw their race was run. and ere long Bastian left the country and has kept out of public view until his late attempt to repeat his Chicago tricks. Mrs. Richmond and her Society steadily declined. despite the most heroic endeavors and sacri. fices on the part of a few dupes, until at last she was obliged to lecture to a small squad in the second story of a pie bakery in an obscure part of the city; and finally even this could not be supported and she is now on the tramp from place to place wherever she can get a temporary hearing. Harry Bastian was once a powerful medium, but he and Mrs. Richmond are striking examples of what medinmship, uncontrolled by a high moral purpose, will produce. The JOURNAL, which it was confidently predicted in June, 1878, would soon be bankrupt, has gone steadily forward gaining victory after victory, deepening and widening its influence and convincing right minded people that its methods are the only true and safe methods for the Spiritualist movement.

says that as long as she lives she shall bless Mrs. Potts and the dear gentlemen who sent the irons. In a word, there seems no further chance for improving this useful article.

R. B. Westbrook, A. M., D. D., LL. B., an able contributor to the JOURNAL, is engaged in delivering a series of lectures in Philadelphia. at the Philadelphia Institute, Chestnut and Eighteenth streets. His subjects are: Feb. 24th, "The Common Dogma as to Man's Origin Examined. Is the story in Genesis to be accepted literally?" March 2nd, "The Evolution Hypothesis reviewed. Is man of brutal descent?" March 9th, "The Theistic Postulate. The Divine origin of man, rational and scientific." March 16th, "Is Death the end of man?" March 23rd, "The evidence upon which faith in a future life is founded. Proof palpable." March 30th, "After Death, What?" April 6th, "The creeds of Christendom in the light of Science. The Faith of the future foreshadowed." These lectures are free to all: no admission fee or collection.

Herman Wollner, one of the ten Jews who were falsely accused of murdering Esther Solymosi, a Christian girl, in the synagogue at Tisza Eslar, Hungary, in order to procure her blood to mix in the Passover bread, is living in the basement of 315 Delancey street New York City, with his wife and two children. He is a stout, black-eyed man, thirty years of age, with a full black beard and abundant black, curly hair. After the acquittal of the accused Jews in August last, and the arrest of the perjured witnesses, he returned to his native place, Willmany. His Christian neighbors, he says, drove him and his family from the village with sticks and stones. He went to Amsterdam, where he obtained from Sir Moses Monteflore 120 florins and a letter telling of his misfortunes. A Jewish charitable association in Amsterdam, procured for him and his wife and children tickets to America, and gave them sixty dollars in money. He says he is anxious to obtain employment.

The JOURNAL'S editor in-chief found it inconvenient to accompany the Illinois Press Association to Washington, his associate editors were too busy to leave, but as Mr. Alles. whose labors for the Association can never be forgotten by its members, insisted that the spiritual welfare of the excursionists depended on the JOURNAL'S sending a representative, it had to be done. In this extremity the principal stenographer of the office was detailed, and this person being a young lady who had never before been forty miles from Chicago, her selection will at once be seen to have been most judicious. On her return she importuned the hard hearted manager for at least ten columns' space, declaring that to abridge her story would take all the life out of it. The cruel man was inexorable; but it is believed the JOURNAL'S readers will agree she has not done so very bad after all. Give the girls a chance!

Thus will the motherhood of the dear one who has left us, reap its full compensation; yes, it's more than compensation in that beautiful world "where the wicked cease from troubling, and the weary are at rest."

"Where the child will find its mother, Where the mother finds her child; Where dear families are gathered that were scattered

on the wild; Where we know the joy of loving as we never loved be

Loving on, unchilled, unhindered; Loying once-forevermore."

Let all of us bereaved ones, therefore, strive to be content; looking forward-some sooner, some later-towards a joyous reunion, and let us all cultivate in ourselves that true inwardness of spirituality, that may enable the departed to bring to us her infant offspring, and at times, even before this reunion, that must come in the ordering of Providence, to whisper in our ears, "All is well?

WHEREAS, the change called death has alwars, sconer or later, since the stars in the morning of creation first sang to-section, succeeded life, in all its varied forms on this earch; from the minutest speck of protoplasm capable of independ-ent motion to that most wonderful complex organism, man; and whereas, in the ignorance of the past manking have been accustomed to attribute death as simply the manifest -tion of the sense of an effected being been accustomed to attribute death as simply the manifest and whereas, in the lenarance of the past mankind have been accustomed to attribute death as simply the manifest-tion of the anger of an offended beity, by reason of disobedi-ence of our first parents, and as a punishment inherited by all the multifarious forms of life on the cartis to all generations, concequent upon such disobedience. We on the contrary re-jecting this theory, accept as, truth the established facts of science, that matter and force are eternial and indestructible; and that death is but the natural change of conditions in that eternal potency which we call spirit, in accordance with im mutable law—the law of progress and development—and it comes to man in incurable disease, decrepitude and old age, of an angel of Mercy, evidencing to us designs of the Huler asthe Universe of the highest beneficence and low. And Whereas our Sister Elizabeth Wharton having lived in the field to a good old age far beyond the average of human life, long a great sufferer from weakness and disease, her sense of hearing almost gone, the fields but filly responding to the de-mands of the spirit, has been, as we believe, in mercy and love, called from her poor exhausted tenement of flesh to a new and glorlous one of the spirit. *Therefore, Resolved*,—That while we rejoice, as we believe with her at her release from a state of boundage and pain, to a resurrection of youth, and strength and joy, and to become an accupant of the veternal mansion in the Heavens;" we, at the same time, most deeply sympathize with our belowed writh her at mer mover exhausted in the is loss of the tupible presence of a most sympathize with our belowed the same time, most deeply sympathize with our belowed writh her at her release from a state of boundage and pain, to a resurrection of youth, and strength and joy, and to become an accupant of the veter good cause, a faitful an i lowing wife, who has doubled his joys and divided his cares and sor-rows, from young manibool to old age verithed without causing

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Registration can be out for a finite while. Registration can be out for a finite while. greatest consolation possible, under such affliction, a con-templation and appreciation of the eternal, unchanging laws of Nature, in the persistence of energy, life, love, Spirit and Inspiration; the foundation pillars of our faith; and especial-ly the latter; by which man in the Spirit holds converse with man to the firsh ian in the fie

man in the fiesn. Resolved,—That a copy of this preamble and these resolu-tions be furnished to Brother Wharton, and also to each of the town papers, the RELIGIO-PHILOSOPHICAL JOUENAL and the Banner of Light with an obitany notice of the deceased for publication. A. J. KING, Committee.

#### Michigan Spiritual Convention.

The Annual Meeting of the Michigan Association of Spirit-ualists will be held at Kalamazoo, F-iday, Saturday and Sun-day, February 22nd, 23rd and 24th, A. D. 1884, convening at Grange Hall in said city at 2 p. M. Friday. Saturday even-ing and Sunday sessions will be held in the Unitarian Church; Friday evening and Saturday morning and evening will be devoted to business and the general discussion of subjects of interest in the spiritual cause; evenings and Sunday morning and evening to addresses. Among subjects to be considered. and evening to addresses. Among subjects to be considered, will be "The Liability of Gur Clairvoyant and Magnetic Physicians under the new State Medical Law, with a view of adopting means for the protection of such physicians." Elec-tion of officers will take place Satu day evening. Among the speakers expected to deliver addresses are Giles B. Stebbins, Chas. A. Andrus, Mrs. L. A. Fearsall, Mrs. E. C. Woodruff, Mrs. Sarah Graves, J. P. Whiting and Dr. J. A. Maryin

Marvin,

Marvin, Reduced rates at hotels and boarding houses. For reduced rates on railroads, address the Secretary for certificate. Board engaged in advance by addressing Silas Bigelow. Chairman of Local Committee, Kalamazoo. All Spiritualists in the State are especially avited to be present and take part in the deliberations and business of the Con-vortion. Evidence is the state are the reduced to be present and take part in the deliberations and business of the Con-vortion. veution. Spiritualists from other States will be welcomed. J P. WHIFING, President. DR. J. A. MARVIN, Secretary, 210 Woodward Ave., Detroit. Detroit, Mich., January 23, 1884.

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

Will hold Meetings every Sunday afternoon and evening, at ne Supreme Court Room, Town Hall; also on the first Mon-ay and Tucsday evenings of each month, at which Mrs. fellie J. T. Brigham will officiate. H. J. HORN, Pres. E. HENLING, Sec.

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BY JOEL TIFFANY.

TABLE OF CONTENTS:

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1. The Argument from Consciousness 2. The Argument from the Laws of Natural Development. 3 The Law of the Universe Proclaims the Power. 4. Of Individualization and Progression, Indicating the Method of Creation and Forma-tion. 5. The Evidence of the Existence of Spirit as Palpable as that of the Existence of Matter.

#### PART II.

The Bible View of a Spiritual Presence and Power. 1. The Law of Interpretation. 2. Man: His Nature and Destiny, according to the Bible. 3. The Natural Creation, by Etohim. 4. The Beginning of the Spiritual Creation, continued. The River in Edon. 6. Effect of Disobedience. 7. Foundations for Re-demption. 8. tharacter. Its Foundation, according to the Bible Theory. 9. Filmal Love; or Love of God, as Father, 10. The Third Epoch in the Spiritual Creation of Humanity, Abram, the Type. 11. The Fourth Epoch. Moses. 12. The Fourth Epoch, continued. 13. The Administration of Joshua, 14. The Administration after the Death of Joshua, 15. The Heart and the Understanding. 16. Of Institutions and their lise. 17. Methods of Divine Bevelation. 18. Uhange of Means. 19. The Elijah-God Jenovah. 20 The Coming of Christ. 21. Progress of Ideas concerning Redemption. 22. The First Appearing of Christ to Humauity. 25. Of the Capacity of the Human Mind to Perceive the Truth. 26. What is Anti-Christ? 27. Christianity--What is 12? 28. The Summing Up. The Bible View of a Spiritual Presence and Power. umming Up.

#### PART III.

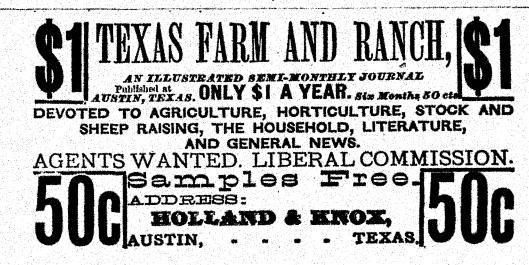
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### Voices fron: the People, AND INFORMATION ON VABIOUS SUBJECTS.

#### Wendell Phillips.

(The Boston Pllot.)

What shall we mourn? For the prostrate tree that sheltered the young green wood? For the fallen cliff that fronted the sea, and guarded

the fields from the flood? For the eagle that died in the tempest, afar from its eyrie's brood?

Nay, not for these shall we weep; for the silver cord

must be worn, And the golden fillet shrink back at last, and the dust to its earth return;

And teers are never for those who die with their face that it has, in fact, a deadly fight against it, is an irthat it has, in fact, a deadly fight against it, is an ir-reconcilable enemy to it, therefore seeks to destroy it; and the pitful outgrowth is seen in the dema-gogue alarmist cries of "Communism!" "Socialism!" "Agrarianism!" Now, surely, to talk about a work-ingman being opposed to capital, is as silly as to aver he is at ennity with his own creation. Capital is stored up labor, and to say it has acquired any rights event from the workmap, who arcaduced it, or the

to the duty done; But we mourn for the fledglings left on the waste, and the fields where the wild waves run.

From the midst of the flock he defended, the brave one has gone to his rest; And the tears of the poor he befriended, their wealth

of affliction attest. From the midst of the people is stricken a symbol

they daily saw, over against the law books, of a Higher than

Human Law;

For his life was a ceaseless protest, and his voice was a prophet's cry To be true to the Truth and faithful, though the

world were arrayed for the Lie.

tatingly assert, that the great question at issue in the labor problem, is one between workingmen and capitalists; and from this simple standpoint I shall From the hearing of those who hated, a threatening voice has past; But the lives of those who believe and die are not

blown like a leaf on the blast, A sower of infinite seed was he, a woodman that hewed to the light, Who dared to be traitor to Union when Union was

traitor to Right!

"Fanatic!" the insects hissed, till he taught them to understand

That the highest crime may be written in the high-

est law of the land "Disturber" and "Dreamer" the Philistines cried when he preached an ideal creed,

they learned that the men who have changed Till the world with the world have disagreed; That the remnant is right, when the masses are led

culminated in all the wars of revolution which have devastated the world's countries and peoples in the bloody centuries that are gone. Commencing with the very earliest pages of recorded history, we have one unchanging black tale of tyrannical, selfish greed that grasped the chief bulk of the nations' wealth and honors into a few dominant hands, while the great mass of the toiling people groaned and suffer-ed under the merciless yoke of oppressive taskmast-ers. Through all the ages, it has been one ceaseless round, as inevitable and pitiless as the weary path of an old blind horse in a bark mill; the drudgery of hopeless toil for the mercet pittance of livelihood, on the one hand, while held in abject serfdom by haugh-ty kings, nobles and priests who ever assumed to rule by the divine authority of the most high God, on the like sheep to the pen; For the instinct of equity slumbers till roused by instinctive men.

It is not enough to win rights from a king and write

them down in a book; New men, new lights; and the father's code the sons may never brook.

What is liberty now were license then; their free-dom our yoke would be;

And each new decade must have new men to determine its liberty. Mankind is a marching army, with a broadening

front the while; Shall it crowd its bulk on the farm-paths, or clear to

the outward file?

Its pioneers are the dreamers who heed neither tongue nor pen

Of the human spiders whose silk is wove from the lives of tolling men.

Come, brothers, here to the burial! But, weep not, rather rejoice, For his fearless life and his fearless death; for his

true, unequalled voice, Like a silver trumpet sounding the note of human

right; For his brave heart always ready to enter the weak

ones' fight; For his soul unmoved by the mob's wild shout or

the social sneer's disgrace; For his freeborn spirit that drew no line between class or creed or race.

Come, workers; here was a teacher, and the lesson he taught was good; There are no classes or races, but one human broth-

erhood:

There are no creeds to be outlawed, no colors of skin debarred; ind is one in its rights and wrongs—one right,

one hope, one guard. By his life he taught, by his death we learn the great reformer's creed:

For the Religio-Philosophical Journal. The Labor Problem, or. Capitalist versus Laborer. A RETROSPECT.

BY W. WHITWORTH.

apart from the workman who produced it, or the individual who may have acquired it, is to the full as absurd as it would be to claim special rights for a carpenter's jackplane; from which I hold, that the

phrases, "Labor versus Capital," or "Capital versus Labor," are palpable misconceptions; and I unhesi-

build up to my plea for truth and justice for every

In this labor problem is a question of deadly antag-onism betwixt right and might, and one that has

culminated in all the wars of revolution which have

by the divine authority of the most high God, on the

other. Along the never changing rut, this self-asser-tive aristocracy of money and caste has pushed its

aggrandizement of the earth's riches and high digni-

tice, claiming all the fair lands as its own exclusive possession, and seeking to hold the hewers of wood

and drawers of water-work people-in as much of al solute ownership as in the flocks and herds which roamed their fields; making sharper and heavier the rod that afflicted and crushed helpless humanity to

the very dregs of endurance, till came, as the culmination of the peoples' misery, exterminating wars of revolution, sweeping greedy, tyrannical capitalist and laborer alike out of national existence.

Historians may offer a thousand reasons for the conflicts and wars that have ravaged the nations now lost in the buried past; writing of this alliance and that secret compact; this desired boundary, that

ly seeking the truth.

soul in the land.

raged people against robbery and oppression that had grown beyond endurance; and the utmost deviltry of its crucities and horrible excesses, were but the natural out-growth of the sufferings which had been borne. It was in full accordance with that immut-able law of justice which decrees that punishment for wrongs committed shall be in exact proportion to the extent to which those wrongs have been persist-ed in. So abjectly had the working classes become enslaved and held in such utter contempt by the haughty noble tyrants who owned the land and na-tion's wealth, that when riding in their grand carri-ages they would not have them swerved aside by as much as an inch to save the lives or limbs of mere laborers, but would ride down and maim and kill the poor common women and children who could not One of the greatest difficulties in the way of right understanding lies in wrong statement of terms. Cer-tain phrases, having little or no foundation in fact, are sent floating about, and reiterated until they come to be accepted as axiomatic authority, from whence plausible superstructures of reasoning are built up into quite imposing proportions, to the constant misconception and misleading of those who are earnestpoor common women and children who could not get out of the way; and young aristocrats returning from their hunting excursions, held it fine sport to shoot down any pairy mechanic or laborer who chanced to offer a good mark on some roof near A pertinent phrase of this character is that of "Labor versus Capital." From this the idea is per-sistently advanced, that labor is opposed to capital;

where they passed by. Does the reader ask why this extended preamble? Because it is the one ceaseless battle between the work people held in bondage to the capitalist and those who have robbed labor of its honest produc-tion, that has gone on throughout all the ages; and it tion, that has gone on throughout all the ages; and it is this self-same struggle that is fast ripening to like a harvest to-day. In all the nations it has ever been the fight of the workers against the money-lending and land grabbing capitalists. Amid all the ignor-ance and hopeless servitude which have borne the work people down to the condition of mere beasts of burden, ever to the top has sprung the heaven-born thirst for individual treadom and for a reign of eventhirst for individual freedom, and for a reign of even-handed justice in behalf of enslaved humanity. And without one miss in all the pages of past national history, this human desire for freedom out of the slavery of tyrannical oppression, has culminated in fierce wars of civil rapine and internecine bloodshed, to national destruction.

And I hold it as scarcely needing show of proof, that the wars of religion have been neither more nor unat the wars of religion have been heither more hor less than the same unchanging fight between capi-talists and laborers. The priests of every theology have been notable land and wealth hoarders. The stores of gold, silver and precious jewels they have amassed, as well in pagan temples as Christian churches, have been wrung from the working mass of the neople or stoler in bloody wars of contents of the people or stolen in bloody wars of conquest. In every case it was product of labor, acquired by force or cunning greed, for not one iota of honest equivalent in return. And as these priests have al-ways sought to engraft themselves in close fellow-ship with the rich and ruling powers, (and used their Immense influence over the consciences of ignorant people to have them bear in unnurmuring contentment whatever of wrongs and miseries their oppressed condition caused them to suffer, ) in return for such privileges in the line of greed and tyranny as they desired for themselves, their wars against liberty of conscience was simply determination to stem every tide of awakening thirst for individual right of thought, ere its inevitable tendency to shake loose all human fetters could reach to the crowning apex of

right and justice for every living soul. And even as I shall show that in this fair land of progress and advanced civilization, the old capitalistic greed is crushing working people down to bonds of hopeless servitude, it will be made clear that theological teachers clasp hands with rich oppressors to-day, as they have done in all the centuries that are gone.

#### **Onset Bay Grove Association.**

To the Editor of the Religio-Philosophical Journal:

balance of power, and the other equilibrium; the truth is, it has been the ever recurring struggle for human liberty out of the despairing slough of en-forced servitude under the lash of cruel capitalistic The committees of the Onset Bay Grove Association are as follows:

taskmasters. In cries of agonized suffering, pitcous appeals have gone up to heaven for relief from their heavy hurdens, out of the lips of all the ancient peo-Committees: On Legal Advice-Robbins, Storer, Gibbs; On Privileges and Police-Gibbs, Robbins, Bullock; On Public Property-Wilcox, Howard, Gibbs, Bullock: On Public Property—Wilcox, Howard, Gibbs, Robbins: On Printing—Storer, Nye, Wilcox: On En-tertaining Speakers and Guests—Nye, Bullock, Nich-ols: On Railroads—Storer, Nye, Wilcox: On Music— Carter, Howard, Storer: On Speakers—Dr. H. B. Storer, 20 Indiana Place, Bostou: On Renting Cot-tages—Mrs. H. Bullock and Capt. B. F. Gibbs, East Wareham. ples, while kings, nobles and priests have used the toilers for their own s-lfish greed and pleasure; and out of the sweat and overworkel torture of helpless

The above is the horoscope for Onset Bay for the year 1884. From that what do we read? What is now the outlook? What may be expected? First, we have the same working material to take charge of the affairs of the Association that were in full operation in 1883, consequently we may reasonably xpect a repetition of the same class of speakers, mediums and frauds as were at the grove last year. With the same Committee on Speakers, can we but expect a full quota of the Severance and Bliss fraternity? We shall, of course, expect to have a few of the chaste speakers sandwiched in for some of the Sunday lectures, to give tone and caste, but while we may reasonably expect this, it seems to me that we may also reasonably expect that the officers will have business elsewhere and that the charge of the conference meetings at the auditorium will be put in charge of that special free and easy fraternity who have a Fact Magazine to sell or a pet hobby to harangue the people upon. I am neither a prophet nor the son of a prophet and it seems to me that it does not need much of a prophet to tell just about what may be expected to be presented as spiritual food at Onset the couring season, and especially to any person who has been familiar with the proclivities of the committee on speakers for the past six years. I am well persuadd that unless some power is brought to bear hard against the free lust element, they will be at Onset in full rank and file during the coming camp meet-ing. As a financial success, nothing but wanton imbecility can produce a financial downfall at this seaside resort; but for its spiritual growth and development nothing short of eternal vigilance on the part of its law and order members and inhabitants can keep it from the hands of purity's direct foes. Haverhill, Mass. W. W. CURRIER. Suicides.

#### Was it Design, or Coincidence?

to the Editor of the Religio-Philosophical Journal:

Many things occur so relatedly as to seem to be the result of a plan. We may not know how much is due to spiritual guardianship. I have several times been strangely eick and so weak as to tremble from head to feet, disqualifying me for the work I had planned. A few hours' delay, which kept me at home, fully restored my powers, and brought to my knowledge facts and events, which appeared as if I had been thus retained for a purpose. At other times some oversight or neglect has proven a special providence. On Friday, February 1st, I took my daughter, Maude E. Howe, to the dentist to have a tooth extracted. This tooth had been a source of anxiety for two years, as an effort had been made six years ago to kill the nerve, which had resulted badly at the time, and since then a fungus growth like proud flesh, had been increasing and became annoying and painful. After the tooth was extracted it bled profusely

and at the time of my departure for this city, Friday evening, she was nervous, and the very air seemed to me laden with bodings of danger. It was a trying hour for me. But I could not penetrate the dark ness or foresee events. Much depended on my punct-uality to fill my engagement, which I seldom fail to do. The moments sped painfully by and I was condo. The moments sped painfully by and I was con-stantly, anxiously occupied up to the last moment. Hastily, sadly, with a deep wall in my heart, I part-ed from the sacred spot, knowing full well that other hearts were aching and anxious while they struggled to seem cheerful and say a pleasant "good-by." The barn door was open-which I always close before leaving home-but I saw it too late; my time way way short to get my train. That area time was very short to get my train. That epen barn door was a "special providence." A neighbor saw it, and knowing I was away, kindly came to close it, and was thus brought within halling distance of my dear suffering wife and daughter, with-out which they must have remained alone all that terrible night of anxiety and suffering. The bleed-ing from the extracted tooth continued increasing aud with scarcely a moment's abatement all the long and with scarcely a moment's abatement all the long dreary night through. But my neglect had provided the way for help, and kind neighbors watched with the lone ones, while every hour was putting twenty to thirty miles between them and me. Until I heard from home Tuesday I was walled in with an impene-trable gloom and weighed down as with the shadow of doom. My patient, faithful wite but just able to walk and sit up two hours at a time after an illness of two months was along with this only daughter of two months, was alone with this only daughter whose life seemed in the balance. But why had I not provided help ere I left home? Because I had not, intellectually, sensed the danger, and supposed Maude could call help, if needed, at any moment, and I had supposed the mother—if either—would be the one to need help. From the account I receive from them I judge she unset here excerned pints of blood which would

From the account 1 receive from them 1 judge she must have lost several pints of blood, which would fill her mouth with great clots, so that she could not speak and was obliged to write her wants and feel-ings. What if she had not been able to write? Thousands of people in this great free country can-not write even their names, while their time is free-ly squandered in useless or hurtful indulgences or stupid idlences, which time, well employed, would arm them with knowledge for self-defense, as well as a means to belp and bless others. as a means to help and bless others.

"Do all for others," is the "Golden Rule" of Saint Tuttle, and if not absolutely practical, it is certain that our sweetest joys and highest happiness are in the noble deeds and sacred sympathics with which we may bind the heart of the great humanity in tender, grateful union with our own, and thus en-large our resources and multiply the chords of the

Sacred hymn of life, love and immortality. Yours for the good we may do while the day lasts, Lyman C. Howe, Grand Rapids. Michigan.

#### Meeting at Lapeer City, Mich.

To the Editor of the Religio-Philosophical Journal:

The meeting was held at Fireman's Hall, Lapeer City, Saturday and Sunday, February 3rd and 4th; Mrs. Dunham of Ionia, and Dr. J. A. Marvin of De-troit, speakers. Mrs. D. took for her subject: "What shall the harvest be?" She showed how the Spiritworld had labored to sow the seeds of truth among mortals, that we might know of continued existence after death, so-called. She explained how to cultivate medial powers by quiet mental study, calling t our aid those subtle spirit influences we most desire and need Dr. M. said: "Not only have we the visible world to contend with, but the still more subtle influence of the invisibles, who hold such mighty sway over mortals; those who have passed out in sin and ig-norance and are still working for their own selfish ends. It is not the intelligent Spiritualist, who understands these laws and can, therefore, protect himself against unwelcome influences, who is in danger, but those who have not attained to that knowledge of good and evil. You can see it in the records of crime everywhe e-drunkards and suicides on all sides. Lay these things not at the door of Spiritual-ism, but to ignorance of the natural laws of our being." Dr. Thomas said: "The world is fast drifting into Materialism. The intelligent minds of the land are doubting the records of the Bible because, they say, if the manifestations there recorded could take place in those days, they can to-day under the same laws of natural harmony. So say we, and Spiritualism is doing it by doing those very things, and even greater. Religions are not made-they grow. Mrs. Connor of Flint, a young inspirational medium of good promise, rendered satisfactorily several beautiful impromptu poems from subjects given by the audience. The meeting closed Sunday evening with the best of feelings. Our circles continue on each Sunday at 3 P. M., and are free to all MRS. LUCIE OWEN, Secretary.

### Gerald Massey's Lectures in Brooklyn.

A prominent Brooklyn Spiritualist writes:

The course of lectures advertised by Gerald Mas-sey to be given in this city, has been delivered. I have heard but one opinion among those whose con-clusions were worth considering regarding the pro-foundness of Mr. Massey's learning, nor of the vast array of fact she places before his hearers; the general criticism being that there is too much in each lecture for any man to grasp or digest who is not already "booked up" in the antiquities of men; and it may not argue much that I know of none, who are in this regard the peer of Gerald Massey. The audiences were not large, but were intelligent, and those who heard these lectures will not say they heard nothing new. To many persons the present, the now of life is all-important, and to others, who look down the long future, the yet to be, the most extensive re-The course of lectures advertised by Gerald Masthe long future, the yet to be, the most extensive research into all that can be gained from the physical world of the past, hears a very important relation to the future, and now is the time for storing the mind with a knowledge of antiquity. Mr. Massey with pick in hand has dug up the scattered fragments of the works of the earlier races, and carefully inter-mention them into the language of to day he comes preting them into the language of to-day, he comes with these treasures of knowledge and places them within the reach of all.

Massey's method of treatment is to explode the false superstitions that we have inherited as the leavings of mythology, by explaining them right down to the root—the only method that can be at once fundamental and final. He has a message of great import and interest to the freer thought of the Western world. He presents the results of the latthe first time by a Spiritualist. We need the facts and philosophy, the premises and conclusions of the Spiritualist formulated and presented to the world in scholarly language and in an earnest, eloquent in scholarly language and in an earnest, eloquent manner by the men of thought who can interest men who think. Such an one is Gerald Massey. A prominent man in New York, the President of the Nineteenth Century Club, Courtlandt Palmer, for ex-ample, is an agnostic. He listened to Mr. Massey's first lecture in New York, and says: "I heard your lecture with great interest, and although my own philosenby is pasifive the mass of facts and conscile philosophy is positive, the mass of facts and general-izations you have worked out are of the extremest value under any theory of the world." It is a matter of profound interest to all Spiritualists that Mr. Masattributes a great part of his success to abnormal means, to the trance visions and to the intelli-gences manifesting through his wife; but for these he does not see how he could have fathomed the mystery.

#### Success of Mrs. Shepard-Lillie at Salem, Ohio.

A correspondent writes as follows from Alliance, Ohio: The Sunday that Underwood spoke in Alliance, Mrs. Shephard-Lille went to Salem, Ohio, giv-ing three lectures, a committee from the audience choosing the subjects. The audiences were large, there being scarcely standing room in the evening. and the lectures created a good deal of discussion, some of the doubters giving one explanation, and some another; one man declaring that there was an understanding between Mrs. L. and the committees, and that if he could be allowed to select the sub-ject alone, he knew he could give her one that she could not give a lecture on without some forc-thought or preparation; it should be a legitimate sub-ject for public discussion. A Spiritualist of Salem, Mr. Charles Bonsall, took up his challenge, telling him he would derusit \$2000 the disputent the source he would deposit \$20.00, the disputant the same amount, and Mrs. L. be sent for to return to Salem. If she spoke, a committee should be chosen to de-cide upon the merits of the lecture, and if in favor of Mrs. L., the skeptic should forfeit the amount; if a failure, then Mr. Bonsall would forfeit his money. Accordingly Mr. B. came over to see if Mrs. L. would accept the proposition, which she did, but feeling after she did so, that, perhaps, it was not right un-der the circumstances. Believing, however, that her guides would sustain her, she went on .Wednesday evening, the 6th. The wager, etc., had worked up a good deal of interest, and despite the rain and high water, a large audience was present. The following is the subject seclected by the skeptic: "What are the Epidemic and Endemic influences of Lake Eric upon the inhabitants of its southern borders, esocially mulattoes?" The subject was received by the guides of the speaker, who took it up without a moment's hesitation, and proceeded to give a lecture full of thought, carrying her audience in perfect sympathy with her, and eliciting repeated applause. At the close she received the unanimous vote of the audience; also the acknowledgment of the disputant, that the locture was satisfactory. Then Mrs. L. made some explanation to the audience as to her accepting the challenge. She stated that she had never before taken a wager and that she only did it to convince the gentleman that she relied only on her inspirations. Mr. Bonsall, being chairman, arose and stated that the receipts at the door would pay all the expenses of the meeting and he did not propose to take the skeptic's money.

The right to be free, and the hope to be just, and the guard agains selfish greed. And richest of all are the unseen wreaths on his col-

fin lid laid down By the toil-stained hands of workmen-their sob

their kiss, and their crown. JOHN BOYLE O'REILLY.

#### **Spiritualist Show Bills.**

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

Dr. Marvin or Pres. Whitney, or some other kind friend, sent me "The Address of the Michigan Association of Spiritualists," and a circular relating to the intended Annual Meeting of that highly respect-able body, which is to be held in Kalamazoo, Feb. 22nd, 23rd and 24th. These documents display a refined taste and gentle modesty in their "get up," and stand in decided contrast to some of the spiritualistic show bills which were circulated in such profusion last summer.

The last mentioned, I hesitate not to say, were disgrace, and sufficient to cause a blush of shame to cover the check of every Spiritualist who possesses reverence for the good cause, or even entertaine for it a common respect; they, in a most extravagant style, advertised an annual grove meeting soon to come off, and puffed up, in true circus fashion, the show men and show women (mediums and lecturers) who were expected to perform. It seemed but an effort to extract money by appealing to the low curiosity of an outside vulgar crowd, assuring them that the actors "stood unequalled" in the working of modern miracles; that they could satisfy the wildest demand of the most exacting wonder-hunter and supply a whale big enough to choke an almighty guillet; and the glorious news was announced with the usual flourish, that all could see the elephant for the small sum of fifteen cents "admission to the grounds." "Verily, I say unto you, Mr. Editor, that Barnum and Dan Rice are knocked out of time in the puffing ring, when the spirit of spiritualistic combat "takes a hand in it." Of course I have not given the exact words, but the above was the general purport of those bills and there was a great deal more of it than I have given.

What astonished me most, however, was, that the familiar names of a few persons whom we all re-spect, appeared on these shamelees bills. How could they have permitted their names and work to be thus prostituted? For their sakes, I hope that they had not been aware of the style in which they were advertised until it was too late to demur. Let us anticipate that the unexceptionable methods and chaste sentences of the Michigan Association, and others that might be named, will provail over the curse of that self-sufficient vulgarity which has so often been successfully charged against Spiritualists. I am aware that, within the past twenty years, the influence of a higher civilization and more refined taste has worked wonders with a certain class and a great change has been wrought for the better. Now, the good sense of the people at large condemns all such buffoonery and the emotional has in a good degree, given place to the actual and useful.

When our vanity is stung to the quick, we see our-selves as we are and reach upward. I was taken down from my high stilts once by a Presbyterian gentleman who met me in the street and, without peaking a word, handed me a printed bill; it was the advertisement of a certain lecturer, announcing his intention to speak, and on this bill he declared in blazing capitals, that he was the great "Boanerge of Modern Spiritualism." I could only get out of i by explaining to my satulcal acquaintance, that the Spiritualists were not like the Presbyterians, in that they were an individually independent people and not an organized sect or party. "You," said I, "can keep your rougher preachers in the backwoods and mining districts, while with us, they have a 'roving commission' and enjoy 'carte blanche?" Some time after that I was present when this

"Boanergee" was entertaining his friends by telling them some nice things about his "spirit guides," and I asked him whether those guides alone guided him in the matter of blil writing; he saw the point and with some heat replied that only they inspired him to write them and also commanded him to print as written. I was sorry afterwards that I had not asked him whether one of his guides was not the arch-angel (?) Bombastes Furloso from the "higher spheres." Oh! Mr. Editor, reform it altogether, if not for

man's sake or the cause's sake, do it "for God's sake," THOS. HARDING. Sturgis, Mich.

until the grand mills of the gods which grind ever slowly, begin to grind the ripe grist of accumulated wrong and oppression so fine as to sweep the whole horde of perpetrators into oblivion.

multitudes, these same self-appointed rulers have

erected mighty palaces, enormous works of splendor and lavish extravagance, and temples of worship to the gods of inconceivable grandeur and wasteful cost;

often exhausting the whole treasure of a kingdom in

gluttonous feasts and debaucheries with harlots; bartering the nations' honor for a price; inflicting such heavy tax-burdens as weighed the working people

down to the lowest depths of destitution and misery,

Of these ancient empires, Egypt, whose vast temples, palaces and pyramids were built by enforced slave labor; Assyria, with its mighty city of Babylon; Persia, Rome and a score of lesser kingdoms, all ran their careers on the plane of wealth and power in the hands of the few at the top; toil, hardship and suffering destitution amonget the great mass of the people at the bottom. The Bible history of the Jews gives a perfect epitome of this aggrandizing tyranny of the capitalist in his oppression of the laborer. It is the never varying story of money-lenders' exactions of usury, the monopoly of land ownership, with its crushing load of rent charge, and inevitable enslay-ed bondage of the working class. Commencing with the patriarchs we see the capitalistic owners of vast flocks and herds, with accompanying great tracts of land required for them to feed upon, large accumulations of silver and gold, and—note(?)—the insepara-ble accompaniment of bondsmen and bondwomen as owned servants of the household, down to the awful day when Jesus noured out his righteons indignation against the rich scribes and pharisees who robbed the widow and the fatherless, the gem-robed priests who lived in idle splendor on vast sums drawn from the poor and ignorant, and the usurious money-changers who drew the chief earnings of the people into their rapacious coffers, it is a terrible story of capitalistic plunder and oppression of the laborer.

The establishment of the year of Jubilee sums up the whole catalogue of a nation's industries made to swell capitalistic coffers, till only hopeless povert and landless enslavement was left to those who toiled with the hands, and the struggle of enlightened statesmanship to at least put a periodic check to the soulless monopoly of wealth and land that steadily brought down the laboring people to ownerless beg-

Think of it. By the accursed system of money greed and class distinctions already established, the mastery of capitalists over the working people became so complete, that in the short space of fifty years they were enabled to grasp the main bulk of the nation's land domain, and so much of the money wealth, as compelled laborers to toil in large measure as bondsmen and bondswomen for the pittance of bare subsistance. Hence the year of Jubilee, with its demands that the capitalistic land monopolists and money-lending usurers, should relax of their cormorant begotten possessions, by return of all lands to their original ownership, the cancelling of all indebtedness and the freeing of those poor human toilers who had become enslaved; and this by a race who called themselves the chosen people of GodI In good sooth, if the God they worshiped had ears to hear and a heart filled with tender pity for his suf-fering children, how the one must have tingled and the other burned in fiery indignation against these grasping capitalistic plunderers of the down-crushed work people, when their tearful groans and appeals for relief from their oppressions ascended to his hear-

Down through the pages of later history the self-Down through the pages of later history the self-same struggle has been going on. Not a nation in Europe where like monopoly of land into the exclus-ive ownership of noble capitalists is not more or less extant, and the changeable wealth of the peoples held by a few money-lenders; and between the greedy exactions of the two the working classes have ever been held to dull lives of hopeless, ill-paid toil. The land of the British isles is almost exclusively held by a more molety of the people originally in greet part a mere molety of the people, originally in great part acquired by noble robbers in wars of invasion, and cunningly secured to their families in perpetuity by law of entail; and for the use of this land the working people of the most advanced nation in so-called Christian civilization, are taxed more than half the entire production of their labor. Is it in any wise strange that the English working people thus held in leash to perpetual servitude in behalt of an idle class of aristocratic loafers who take of every loaf they earn one half, have constantly risen in rebellious outbursts, and fought and died in the struggle to obtain a laborer right to the product of his toil; that they have turned their backs in haired and disgust of the land of their birth, by scores and scores of thousands, to every land where lines of true freedom and justice for workmen was promised to be given; that to-day, with its deadly enmity and strike in Ireland, and the ceaseless discontent of its tolling people in every corner of the land, its aristocratic and money capitalists sleep the sleep of never-ending fear and dread over a volcano that may burst and sweep them out of existence in the twinkling of an eye!

And just across the channel, not so far away as the width of our own Lake Erie, the terrible French revolution was the old inevitable outburst of an out-

to the Editor of the Religio-Philosophical Journal: In the issue of January 19th of your deeply interesting and valuable paper, there are two articles on "Future Punishment," that attracted my special attention; the first by Myron Colony, of Jacksonville, Fla., and the second by Hudson Tuttle, both of which I have read with deep interest.

As the condition and experience of suicides is one of the subjects mentioned, I feel that the time has come for me to give to the public a short poem I re-ceived in August 1874. It was the first poetic com-munication I had ever received from spirits, but from that time I continued to receive them frequently; for some weeks almost daily. One morning when my husband, Mr. Milton Allen, came in I told him I had received another poem. He asked whether I knew who was giving them to me; immediately my hand was controlled and I wrote a few lines, speaking of the sadness of the earth life of the controlling spirit, and signed the initials L. E. L. The day before I had written a few lines, in which the spirit had promised if I would treasure her verses, she would continue to write for me, and the initials L. E. L. were given. I at once recognized them as the signature of Miss Landon, an English poet, who had married a Mr. Maclean, and accompanied him to Cape Coast Castle, of which place he was Governor, and in a short time after died suddenly; some supposed she had commit-ted suicide. I did not realize that it was she who had written the poem on suicide until she wrote the lines in response to my husband's question. I then felt assured she had in the first verse given a touch-ing, though brief description of her own sufferings in earth-life, and in the second, I have no doubt she wished to give a warning to those who would rush prematurely into the Spirit-world. The following is the poem:

"Wearied with life's struggles, Goaded by life's cares, Tortured by unkindness Yielding to despair, Oft the spirit sighing Claime its birthright here Rushing from the earth life. Like some hunted deer.

"But 'tis sad for all such. For the act once done. Remains a source of sorrow For many years to come, Checking the onward progress The spirit had begun, As well while in the earth life, As in the spirit home." REBECCA T. ALLEN,

Philadelphia, Pa., 2,411 N. College Ave.

Ino. C. Rankin writes: I have just complet ed the studious perusal of your issue dated Feb. 2nd, and gladly give way to an impulse which has fre-quently prompted me, and which will now brook no further delay, to thank you heartily for the RELIGIO-PHILOSOPHICAL JOURNAL, and to express my earnest desire and hope that you and it may long survive to fight the glorious battle for right and light.

#### A Strange Story.

A strange story is told in connection with the sud den death of Dr. Marion Sims. When he visited Washington a few weeks before his death he promised to return and spend the winter with his cousin Dr. Mackey, says a correspondent of the Louisville Courier-Journal. The rooms he was to occupy were prepared for his reception, and everything was in diness. About three o'clock in the morning Dr. Mackey awoke from his sleep and told his wife that he had just had such a vivid and horrid dream that he could not dispel the vision. He dreamed that Dr. Sims stood by his bed-side, with the face of a corpse, and said, over and over again: "James the Fourth is dead." Dr. Sims was the fourth in his family bearing the same name, and among relatives called him-self James the Fourth. Finding that he could not shake off the impression, Dr. Mackey rose and went down stairs to his library to sit there and read. He observed that the clock had stopped at three and a superstitious dread of evil almost overcame him. He remained in his library until it was time to dress for breakfast and while at that meal a telegram was brought in announcing the sudden death of Dr. Sime at three o'clock.

#### What Noah's Wife Said

"Draw near thine ear, I pray thee," said Noah, as he sat smoking his good clay pipe by the fire, after having fed the animals their evening meal and shaking up their bedding. "What would my lord?" re-plied Mrs. N., drawing near her ear, as commanded. Noah smoked in silence a minute or two, and then opened his mouth and spoke as follows: "I perceive by the indications, mother, that the storm which was central over the Euphrates will move westerly to the Nile Valley, on the morrow, with areas of low barometer and north-easterly winds, and showery weath-er on the Abraham coast. I have been moved, there-fore, to jettison a part of our cargo, fearing that our supplies will give out ere the floods shall subside. What animal thinkest thou can best be spared, love?" And Mrs. N. looked out at the window, listened moment to the pattering drops on the roof, and re-plied sweetly, "The rain, dear." And at the sound of her voice Noah wept like a child, and the animals wailed in unison, and there was misery unspeakable where all had been so calm and tranquil.-Burlington Hawkeye.

Another Sect. A new religious sect in Boston holds that disease is caused by the absence of God from the body, and that it can be cured by the passage of divine affluence from the well to the sick as they sit with their spines in contact. It is said to number among its votaries people of influ-ence and prominence, and some whose names are as familiar as household words.

Seek to lighten some one's sorrow, this will bring a sweeter morrow; faint, it may be, yet pursuing, all the Christly graces wooing, and some little good be doing, every day.

### C. E. Winans, Materializing Medium.

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

Last night I attended a materializing scance at the house of M. F. McCarroll of this city. The medium was C. E. Winans, of Edinburg, Ind. The scance was held in the double parlors of Mr. McCarroll's house, Mr. W. using one of the rooms for a cabinet, and the sitters, fifteen persons, using the other room, The folding doors were thrown back, and a large shawl and blanket hung over the aperture. Mr. W. sat in a large arm chair, and was sewn fast to it; his coat sleeves and the bottom of his pants were sewn together, and his hands filled with meal.

After each sitter was satisfied in regard to the precaution taken to secure the medium, the light was turned down, but not so low but what the sit-ters could see each other. Immediately bells were rung, hands appeared and heads and faces were seen. In a short time fullsized forms began to make their appearance by drawing aside the curtain and presenting a portion of their forms to view. One form came as far as six feet from the cabinet, and touched the hands of six or eight of the sitters, and the impress of the fingers was as distinctly felt as living hands. The control, Toto, appeared and announced himself. I asked him if I could go to him. He said, "Yes." When I went to the aperture he patted my head and pulled my beard. Handkerchiefs were materialized and dematerialized in our presence; names were called and short sentences were spoken, and many other strange and wonderful things done. After one hour and a half, the cabinet was entered by the sitters, and the medium found in an unconscious state in the exact position as when last interviewed; not a stich of the sewing had been disturbed, and the meal, like the "widow's cruse of old," had not diminished, but was tightly grasped by the medium. Of the fifteen sitters, composed of some of the best citizens of Ottumwa, I don't think there was one but what was perfectly satisfied of the honesty of the medium, and that they had witnessed genuine ma-terialization. B. A. CLEVELAND. B. A. CLEVELAND, Ottumwa, Iowa., Feb. 7, 1884.

A prominent gentleman of New York, writes: Your issue for February 2nd was a tremendous one for Brother Kiddle. He is the most signal failure the Movement has ever had among the men of prominence and position, who have come into the fold. Worst of all, has been the unfairness, the arogance-yes, the unscrupulousness which has characterized his course, showing him to be unfair and not to be classed among really honorable people. The only hope I can see for him is, that his record as a Spiritualist might in some way be dimmed by the passage of time, for certainly there is no prominent man among us, whose opinion on matters requiring Judgment and discrimination, is quite so worthless as Kiddle's. The *Banner*, this week, allows the "Whitney Exposure" to be detailed in its columns! Where is Kiddle? and why don't the whole brood-Colby and all!-"go" for the exposers? It is a most significant departure for the Banner, and is a vindication and endorsement of yourself in the very camp of the enemy. Are Colby and company becoming Bundvites?

There are some people who turn gray, but who do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that blds defiance to age, and there is a kindness that laughs at the world's rough usage. These are they that have returned good for evil, not having learned it as a lesson of righteousness, but because they have no evil in them to return upon others. Whom the gods love die young, and they die young because they never grow old.—F. Marion Crawford.

### FEBRUARY 23, 1884.

#### Dreams.

#### BY THE REV. GEORGE W. CROFTS.

What spirit teaches in dreams? what spirit teaches in dreams? What comes to us in Night's still hours, When locked in sleep are all our powers, And opens to our minds bright gleams Of subile, things too vast and deep For waking thoughts to grasp or sweep?

Do angel spirits from on high Enter the soul's bright citadel And unto it a message tell? Some secret from the starlit sky; Some truth, some whispering of love— Something to lift one's soul above?

I believe it—yea, more, I know To me have come in hours of sleep— Witen birds are still and night dews weep— Like sweetest music in its flow The needful things I so much want; The things of which the world is scant

Some picture of a stormy sea, With brave ship tressed on waters dark, And wild epray dashing o'er the bark, And yet the pilot tranquilly Guiding ever toward the shore, Where waves shall toes it never more.

And thus my fears have been allayed While on life's stormy sea, where rolls My fragile bark 'mid rocks and shoals, By that within my dream portrayed— A pilot standing at the wheel— And so I speed and fear no ill.

And so I speed and lear no m. A Jack-Tar Spider. I took a large spider from his web under the basement of a mill, put him on a chip, and set him afloat on the quiet waters of 'the pond. He walked all about the sides of his bark, surveying the situation very carefully, and when the fact that he was really afloat and about a yard from shore seemed to be fully comprehended, he prospect-ed for the nearest point of land. This point fairly settled upon, he immediately began to cast a web for it. He threw it as far as possible in the air, and with the wind it soon reached the shore and made fast to the spires of grass. Then he turned himself about and in the true sailor fashion began to haul in hand over hand on his cable. Carefully he drew upon it until his bark began to move toward the shore. As it moved the faster he the faster drew upon it to keep his hauser taut and from touching shore. As it moved the faster he the faster drew upon it to keep his hauser taut and from touching the water. Very soon he reached the shore, and quickly leaping to terra firma he sped his way home-ward. Thinking then that he might be a special ex-pert, and an exception in that line of boatmanship to the rest of his companions, I tried several of them, and they all came to shore in like manner. Portland Press.

"Strikes" vanish when the laborer considers that his government offers to him, practically "without his government offers to him, practically "without money and without price," a home on her most de-sirable lands. Every man in the United States can become wealthy by one of the three ways afforded him of acquiring government land, namely, under the homestead act, by pre-emption; or under the timber-culture or "tree-claim" law. The very choic-est of these lands can be found along the line of the CHICAGO & NORTH-WESTERN RAILWAY in Central and Kastern Dakots on its James River Valley Line. and Eastern Dakota, on its James River Valley Line, etc. Maps, pamphlets, etc., describing the whole section, can be had free by addressing the General Passenger Agent of the CHICAGO & NORTH-WESTERN RAILWAY, at Chicago, Illinois.

RAILWAY, at Chicago, Illinois. **The Grandest Empire.** The grandest of all empires is to rule one's self. There is nothing grand that is not also calm. Who has most? He who desires least. Throw away all anxiety about life and make it pleasant. If you hear that others have spoken ill of you, consider whether you have not done the same about many people. How much better to heal an injury than to avenge it! I shall take the world as my country. Guard vigorously that social tie which binds man to man, and estab-lishes the rights common to the human race. Life is warfare, and those who climb up and down steep paths and go through dangerous enterprises are the paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the cost of others' labors is to be a coward, safe because despised .- Seneca.

Sate because despised.—Seneca. **There** is a difference in newspapers, says The Interior. Omitting what is said of the Episcopal papers as hardly courteous, we read: "A genuine Methodist paper is brimful of Meth-odist heartiness, zeal and enthusiasm. A Presbyte-rian paper is marked by solidity and sense. The for paper is marked by solidity and sense. The

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

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cases of pulponary diseases, and affords to the patient a last and the only chance for restoration to health.

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

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

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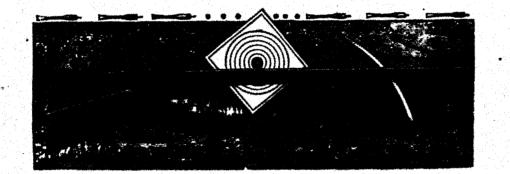
It evokes daily, from all over the world, expressions of gratitude for lives saved by its use. It is everywhere recommended by repu-table druggists, who know, from con-versations with their patrons, and from their own experience, how almost magical are its effects for good.

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0.000 \$ mitt	chison Night Express.	t 6:20 am
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### THE INDEX.

### RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. (W. J. POTTER. B. F. UNDERWOOL.

CONTRIBUTORS: Moncure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale. Mrs. Sars A. Underwood. Miss M. A. Hardaker. The aim of *The Index* 13-

To increase general intelligence with respect to religion; To foster a nohler spirit and quicken a higher purpose, both In the society and in the individual;

In the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes. In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecolosiasifcism throughout the world, and when the weifare of humanity here and now shall be the aim of all private and public ac-tivities.

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**SOMERS'** 

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Congregationalists take to what is called 'culture,' and are probably, on an average, the best read de-nomination in the country; that is to say, they cul-tivate their literary and æsthetic tastes more than any other. Boston—the ideal, not the real Boston— is their real holy city.<sup>9</sup>

Yes Boston. And the word must be pronounced with due reverence. The accented o of the first syllable is not the ordinary short o, but the same pro-longed and pronounced with a marked reverence, as in the kindred word *God.* These are the only two words in which the vowel has this peculiar sound; and a true Bostonian, who properly appreciates Bos-ton culture, always takes pains to make the vowel in the name of his sacred city fill the mouth as roundly as in that of his Deity.—*The Independent*.

The Poor. Not only in Paris, but in Germany, and in fact throughout Europe, the cry of the un-employed is raising high. Holland is much troubled with it at present. In both Amsterdam and Rotter-dam there is a large amount of labor eager but unable to get work, and driven into destitution. In Amsterdam the Government has devised some tem-porary work, and in Rotterdam 2,000 of the "disinherited" have issued a protest against the subvention of the opera by the municipality during this dis-

California. A Muscatine man, writing from Los Angelés, Cal., says he prefers a little less "Gar-den of Eden" in his. He doesn't like Los Angelés or its dust. He says if any one has a good home in Iowa and sells out to go there, he is foolish: and al-so expresses the opinion that those who cannot make

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so expresses the opinion that those who cannot make a living in Iowa cannot make a living there.. **The Superannuated Hoy.** Despite his denials it is said that Thomas Harrison, the "boy preacher," is engaged and will soon be married to Miss Griffith, a wealthy young lady in Indiana. Mr. Harrison will then probably give up at once his time work title of superannuated juvenility, his "revival" work and its accompanying \$100 a Weak and go work and its accompanying \$100 a week, and go abroad for several years' travel. Saluara Descri. De Lesseps stated at a ban-

Salars Desert. De Lesseps stated at a ban-quet to members of the scientific press at Paris last night that the scheme for making the Sahara Desert an inland sea would scon be realized. Roudaire, the hydrographer who has charge of the project, has received the necessary authority for cutting a canal from the Mediterranean Sea to the desert, and has started for Tunis to begin operations.

#### Health is Wealth.

It is worth more than riches, for without it riches It is worth more than riches, for without it riches cannot be enjoyed. How many people are without health who might regain it by using Kidney-Wort. It acts upon the Liver, Bowels and Kidneys, cleansing and stimulating them to healthy action. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

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any color, and never fail. The easiest and best way to economize. 10c. at all druggists. Wells, Bichardson & Co., Burlington, Vt. Sample card, 32 colors, and book of directions for 2 cent stamp.

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### Continued from First Page.

the group of tormentors has gone, he breaks forth in agonizing plea denouncing his undeserved punishment:

"For favors shown To mortal man I bear this weight of woe; Hid in a hollow cave—the fount of fire, I privately conversed, of every art Productive, and the noblest gift to men, And for this slight offense, woe, woe is me! I bear these chains, fixed to this savage rock."

"With generous zeal I gave them fire... And by it shall give birth to various arts."

"The fils of Man you've heard. I found his mind, And through the cloud of barb'rous ignorance Diffused the beams of knowledge.... They saw indeed, they heard; but what availed Or sight, or sense of hearing, all things rolling Like the unreal imagery of dreams, In wild confusion mixed? ... At random all ther works, Thu I instructed them to mark the stars.

At random all their works, Till I instructed them to mark the stars, Their rising, and—an harder science yet— Their setting. The rich train of marshalled numbers I taught them and the meet array of letters. To impress these precepts on their hearts I sent Memory, the active Mother of all Wisdom. I taught the nationt scere to hearthe voke. To impress these precepts on their meals reactions Memory, the active Mother of all Wisdom. I taught the patient steer to bear the yoke, In all histoils joint laborer with man. By me the harnessed steed was trained to whirl The rapid car, and grace the pride of wealth. The tail bark, lightly bounding o'er the waves, I taught its course, and winged its flying sall... Hear my whole story: thou will wonder more, What useful arts, what science I invented. This first and greatest. When the fell disease Preyed on the human frame, relief was none, Nor pain assuaging unguent; but they pined Without redress, and wasted, till I taught them To mix the bainy medicine, of power To chase each pale disease, and soften pain. I taught the various modes of prophecy What trath the dream portends, the omen what. Of nice distinction, what the casual sight That meets us on the way.....

That meets us on the way.... And all the secret treasures Beep burled in the bowels of the earth, Brass, iron, silver, gold,—their use to man, Are my inventions all; and, in a word Prometheus taughteach useful art to man."

If we read all this in common speech we shall perceive that culture, civilization, the science and arts that have enabled us to become all that we are, are the boons from this Promethean cift of fire. We know now that fire has made all these things possible. It converts winter into summer in our dwellings and enables us to live in the colder re-gions of the earth. It facilitates all our labor. It separates the metal from its matrix and helps us mold it into tools and implements for all our work. It prepares our food so that unpalatable substances are rendered wholesome and nutritions. Our chemistry is but a fire-science. We have no science, no arts, no conveniences of life, but such as are due to the ministry of fire. Indeed, till man knows how to extract the spark from the flint or the wood and to convert it to his service, his social advancement, beyond a savage and bes-tial life seems impossible. If no more than this had been effected, the boon is worthy of a God.

"I taught them to mark the stars, their rising and their setting," declares Prometheus. "I also taught the rich train of marshalled numbers and the meet array of letters." Let us think a moment on this. Speech is the faculty which shows a man not to be a brute. Every animal has its cry, its natural language, which it has no occasion to learn from another. But man superadds to this the faculty to make each articulation and peculiar sound, signify an idea. He goes beyond the brute in the possessing of a language capable of expressing abstruse conceptions of the mind. "I sent Memory the Mother of Wis-don," says Prometheus.

Letters to represent sounds was a device worthy of a god. Then one man could write down his thoughts and another read them. The knowledge of one age can now be preserved for all other ages. Literature is thus the immortality of speech. It was eminently proper that each character should be a firesymbol, for it contains in it the occult power

#### Illinois Press Association.

Urbana Meeting-Washington Excursion-The Maiden Story of the Meeting and the Journey, by a Maiden Representative of the Journal.

The nineteenth annual session of the Illinois Press Association convened in Busey's Hall in the city of Urbana at 3 P. M., Wednesday the 30th ult. President Clinton, of Polo, presided, and F. L. Alles, kept the minutes. M. W. Mathews, of the Urbana Herald, then delivered an address of welcome in his usual felicitous style. The president returned thanks for the kindly welcome extended. Dr. Peabody invited the Association to visit the university, paying at the same time a tribute to the press, which is the power that moves the world. President Clinton then delivered the annual address. The pioneer newspaper of the State, was the Illinois Herald, at Kaskaskia about 1809. Now there are 735 weeklies, 90 dallies, and probably not less than 1,000 of all classes. There are more weekly and daily newspapers in the Union than any other nation, making this emphatically the reading nation of the world. Over 500 copies of Illinois periodicals were on exhibition in the hall. What a contrast between these and the score of publications of half a century

ago. The following is a list of the excellent pa-The following is a list of the excellent pa-pers read: "The Philistine in Journalism," C. L. Clapp, Carrolton Patriot; "Duty of the Press to Town and County," H. J. Dunlap, Champaign Co., Gazette. The Annual Ad-dress, W. M. Kennedy. Dixon Sun; "Should the Laws be Published in Weekly Papers," C. M. Tinney. Virginia Gazette; "How to Make a Newspaper pay," F. L, Alles, Pontiac Sen-tinel; "Independent Country Journalism,"W. T. Davidson, Lewiston Democrat: "How to T. Davidson, Lewiston Democrat; "How to get six colums of reading matter into three columns of space," Owen Scott, Effingham Democrat: "Pioneer Journalism in Illinois," Dan McKenzie: "Early Journalism in Illiban McKenzle; "Early Southansmin in mir-nois," J. M. Davidson, Carthage Republican; "The Printer's Devil," (a poetical essay), Al-vin Robinson, Danville Leader; "How to Make an Interesting Newspaper," F. B. Mills, Lincoln Herald; "Job Printing," E. B. Fletch-on Morria Haved, "Lournalistia Banavaer, Morris Herald; "Journalistic Benevo-lence," Mrs. C. B. Bostwick, Mattoon Gazette; "Impersonal Journalism," Maj. Miller, Tuscola Review. The following officers were elected for the coming year: Pres., M. W. Mathews, Urbana; First Vice-Pres., Mrs. Clara L. Peters, Watseka; Second Vice-Pres., J. C. Sandham, Wyoming; Third Vice-Pres., Mr. Clark, Greenville; Treas., G. M. Tatham, Greenville; Sec., C. L. Clapp, Carrolton.

The cordial welcome given by the citizens of Urbana, the visit to the Industrial University on Wednesday evening where its excellent educational opportunities were examined and explained, including the museum, library, art gallery, society rooms, laboratory, etc., and crowned on Thursday evening by a grand banquet and hop at the Griggs House, will long remain in the memory of those present as incidents of the occasion. The banquet, particularly, was most enjoyable. The ample dining-room was tastefully decorated, and a fitting motto swept in long and graceful curves across the end of the room. The well loaded table was amply discussed, and followed by toasts and responses that gave proof that to the members of the Association and their hospitable guests in Urbana the intellectual was quite as enjoyable as the more material facts which had preceded it.

Mr. F. L. Alles, the Secretary of the Association was presented with an elegant gold watch made at Springfield, the Association taking this means of expressing its high appreciation for him and the service he has rendered as its Secretary. All deeply regret that his removal to California will deprive the Association of so efficient an officer. From Urbana the members of the Association came to Chicago, leaving this city for Washington Feb. 2nd, by special train over the Baltimore and Ohio Railroad, which claims for itself the distinction of being the first passenger railroad of the world; and is celebrated for the grandeur of the scenery along its line. It speaks well for the man-agement of this road that the Association's pecial" had the right of way from Chicago to Washington-running the entire distance 814 miles, without leaving the main track. The B. & O. has established very excellent eating houses at convenient intervals along the line and allow ample time for meals. In Indiana and in Ohio as far as Chicago Junction, the line passes through a pleasant farming country. Leaving Grafton, West Va., the long ascent of the Alleghany Mountains is made, down which tumbles the Three Forks River. Near Tunnelton the train runs through the Kingwood tunnel which is nearly a mile in length and cost over \$1,000,000 but owing to the rapidity with which the train moved—long stretches were made at the rate of a mile a minute—the magnitude of this enterprise failed to impress the newspaper people as it otherwise would. Between Tunnelton and Rowlesburg a stop was made to give the excursionists a better opportunity of viewing the famous Buckhorn Wall. To enable the road to span a tremendous gorge, a massive wall was constructed of cut stone for a distance of several hundred feet and to the depth of more than a hundred feet. The view at this point is grand beyond description. The Cheat River makes a bold turn at nearly right angles, and opens up to view a deep canyon extending for miles, guarded by lofty mountain peaks. The Cheat River flows through a valley 400 ft. below Tunnelton, be-tween bold and imposing banks. It is down this river that McClellan chased Floyd and inflicted severe punishment on the Confederates. The railroad runs to the verge of the chasm and down as far as the eye can reach the mighty torrent rushes over gigantic rocks that have broken away from above. On the other side the mountains rise abruptly thousands of feet in height. At Oakland and Deer Park are popular summer resorts. Near Oakland is the source of the Potomac. 3000 feet above the sea. At Altamont, the highest point on the line (the al-titude is 2720 it.) the train begins the descent, steam is shut off and brakes are applied for 17 miles (to Piedmont) making a descent of nearly 2000 ft. At Piedmont are located the large railroad repair shops. At Cumberland, the second city in Maryland, 28 miles beyond Piedmont, are the company's steel rail works. From here on the scenery is of the same grand type, but sufficiently varied to hold the admiration. At Sir John's Run the party was joined by Messrs. Cadet Taylor. T. L. De Land, T. E. Woods, A. L. Whitaker, D. T. Jones, Mrs. John A. Logan and Mrs. S. P. Rounds from Washington, representing the Illinois Association of that city. A short stop was made at Harper's Ferry, rendered famous by John Brown's Raid. Here directly within range of vision once noticeable and they were presented are three States: Bolivar Heights on the West with Chinese fans, dominoes, pocket hand-Virginia side. On these Heights is Jefferson's Rock, on which he stood and drank in the still be traced. Their age is estimated by Mr. S. J. B. Skertchly to be not less than 4,000 years.

andoah and the Potomac, are called Maryland and Loudan (Virginia) Heights. Away down in the foreground are John Brown's Fort and the Arsenal ruins, the tumbled down buildings and the bridge. Harper's Ferry is about ten miles from Sharpsburg where the battle of Antietam was fought.

Washington was reached at 6 o'clock Sunday evening. While in this city, the Associ-ation was domiciled at the Ebbitt and Harris Houses. It is impossible for the JOURNAL representative to give within the space allot-ed an idea of Washington. Months might be spent there not only pleasantly but profitably. Only a brief summary of this part of the trip will be attempted. The executive committee and other members of the Illinois Association of Washington were indefatigable in their efforts to make this a pleasant and memorable visit to the excursionists.

Monday morning carriages were taken for the Soldier's Home and a ride about the city, visiting different Departments during the day. The Soldier's Home. three miles north of the Capitol, was founded upon the suggestion of Gen. Winfield Scott. In March 1851 Congress donated the unused balance (\$118, 719) in the Treasury, levied by Gen. Scott on the City of Mexico. The grounds embrace 500 acres, most beautifully laid out. The drive within the enclosure is seven miles in extent. The main building is of marble, 200 feet front. Near this are the summer resi-dence of the President of the United States, and the residences of the officers. A short distance from the Home is the hospital, and within the grounds is a burial-place in which

dead. On the return to the city a visit was made to the Treasury Department, just east of the White House. It is built in the Ionic style, the pillars of the portico being composed of but one solid piece of stone. In this building is the Cash Room, the most beautiful room in Washington. The walls and ceiling are of foreign marbles, relieved by exquisite gold tracery.

are interred 5153 Union and 271 Confederate

Immediately west of the White House is the building occupied by the State, War and Navy Departments. It is the largest and finest of the Department buildings. It was begun in 1871. When completed it will be 567 ft. long by 342 ft. and 128 ft. high. The west portion is not yet completed. Much of inter-est was seen here of which space will not permit even mention. The party were here presented to Sec. Lincoln, Sec. Chandler and Gen. Sheridan.

One of the most interesting places visited during the day was the Bureau of Engraving. In the National Museum adjoining the Smithsonian Institute are deposited the collections of all the exploring expeditions of the United States, besides all sorts of curiosities and many articles formerly belonging to Washington.

Monday evening a reception was tendered the excursionists by the Illinois Association at the Hall of the National Rifles. The address of welcome was made by Gen. Green B. Raum, who presided. Five minute speeches were made by See. Lincoln, Senators Logan and Cullom, Messrs. Springer, Cannon, Mor-rison and Finerty (Congressmen from Illinois), and others. Mr. Finerty, Representative from the Second District, in a humorous speech which elicited much applause, championed the cause of the "American Hog." Music was furnished by the Marine Band, the Apollo Club and the Arion Quartette. Dancing to the inspiring strains of the Marine Band proved altogether too much for many of the newspaper folks.

Tuesday morning, the Government Printing Office, the largest in the world, was visited. Of course the excursionists found plenty to interest them here. They were afforded by Mr. S. P. Rounds, every opportunity of thoroughly inspecting this vast establishment, but unfortunately the time permitted only a hurried glance. The ladies of the party were thoughtfully provided with bouquets by Mrs. Rounds, and the Arion Quartette favored the party with a song. Leaving the printing office, a hurried visit was paid to the Corcoran Art Gallery, which was generously presented to the United States by Mr. W. W. Corcoran. The building stands op-posite the War Department. The building and grounds cost \$250,000. Mr. Corcoran's collection was valued at \$100,000. He en-dowed the institution with a fund of \$900,000, yielding at present an annual income of over \$70,000. From the Corcoran Art Gallery the party proceeded to the White House, where an audience was had with the President and members of the Cabinet, and an opportunity given to inspect the east room, green room, the state dining-room, conservatory, etc. In the afternoon a visit was paid to the Capitol, which would have rather overwhelmed the party had they not been familiar with Chicago architecture. As all of the JOUR-NAL'S readers are of course familiar, from personal inspection or reading, with the par-ticulars of the Capitol building it is unnecessary to dilate. Wednesday the party, accompanied by Secretary Lincoln, Secretary Chandler, and others from Washington, went down the Potomac on the U. S. Steamer "Dispatch" to Mount Vernon.' As Alexandria was passed the spire of the old Christ Church that Washington attended, and the building where the gallant Elsworth lost his life, were plainly seen. Opposite Mount Vernon, on the Mary-land shore are old Ft. Washington and Ft. Foot. The Mount Vernon Ladies' Association own the mansion and ground, and have endeavored to restore them, as nearly as possible, to the condition they were in during the life time of their owner. A lady vice-regent of a particular State takes under her patronage the furnishing of a single room and gives to it the name of the State she repre-sents. In the hall is hung the key of the Bastile which was presented to Washington by Lafayette. It was with regret that the party bade farewell to Washington Thursday morning and started toward Baltimore. The run, a distance of forty miles was made in forty minutes, going up hill at that. In Baltimore the party were the guests of the Chas. A. Vogeler Co., proprietors of St. Jacob's oll. Carriages conveyed the excursionists from the depot to this establishment, with whose advertisements all healthy journalists are familiar, but these Illinoisans never before so fully realized the merits of St. Jacob. The directions for the use of the remedy are printed in twelve different languages. The officers and employes of St. Jacob were astounded on being told by Mr. Alles, the veracious Secretary and Manager of the party, that every member of his Association "could readily read these directions in each of the dozen lan-guages; though none of them," he naively added, "had ever been ill or had the advantages of a classical course at Harvard." An increased respect for the Westerners was at kerchiefs and memorandum books, all bearing the device of the patron saint of the es-

ars-not at all with the idea that any of them would think to mention the visit in their re-spective papers. Of no. The company do their own printing and binding, and have the largest printing establishment in the State. Eleven thousand newspapers are kept on file, but so admirably is every branch of the business systematized that there seems not the slightest confusion, A visit was paid to the City Hall of Baltimore which cost over two and a quarter millions and was eight years building. After an elegant dinner at the Carrollton and a visit to the offices of the B. & O. which are models of elegance and convenience, carriages were taken for a drive round the city and to the beautiful Druid Hill Park. This park contains over 700 acres and has many natural attractions. In the evening a banquet, at which were also present Mayor Latrobe, representatives from the Baltimore press, and from the Chas. A. Vogeler Co., was given at the Eutaw House. The B. & O. controls its own sleeping cars, its own express, elevators, telegraph lines, and in fact, almost everything else along its lines except the elements. Unfortunately, the Ohio River acknowledges not the sway of this enterprising road, and the party was un-able to leave Baltimore Thursday night as was planned, but was obliged to remain until Friday night. In spite of the rainy weather, the second day in the Monumental City was pleasantly passed, several places of interest being visited. Friday night the cars were taken for Chicago, and although it was necessary to proceed cautiously in some places, and the ravages of the freshet in Ohio were all too apparent (Zanesville rivaled Venice in watery thoroughfares) the journey was safely made and Chicago reached Monday morning, Feb. 11th. All of the party acknowledge this to have been the pleasantest of the many pleasant excursions the Association has taken.

In Washington the treasurer, Mr. G. M. Tatham, was presented with a gold-headed cane, and at Baltimore the ladies of the Association presented Mrs. F. L. Alles, the wife of the retiring secretary, with a silver teaservice as a parting remembrance. In addition to resolutions thanking the citizens of Urbana, M. W. Mathews of the Urbana Herald, F.L. Alles and those who had extended courtesies in the other cities visited, the following resolutions were adopted:

Resolved. That the thanks of the Illinois Press Association are due the following railroads for courtesies extended and furnishing transportation to members to attend the annual meeting at Urbana, and home from Chicago. Illinois Central, Chicago and Alton, I. B. and W., Wabash, and Chicago and Northwestern.

That our thanks are due to the managers of the Picturesque B. and O. for special train and the enjoyable excursion to Washington and Baltimore; especially to J. G. Paugborn, Ass't G. P. A. and the several division superintendents who accompanied the party on the trip, and the many kindnesses and courtesies extended.

That the kindness and generosity of the C. A. Vogeler Co., whose guests we were in Bal-timore on the 7th inst., merit our grateful remembrance, and the Messrs. Dulancy and Price of the house who took special pains to make our visit pleasant and comfortable; also, that our thanks are due the Maryland press representatives of Baltimore.

#### Dying After Sleeping Two Years.

Anthony Kamm, a German, about 37 years old, died at the Erie County (N.Y.,) Alms-house, insane department, lately, under sin-gular circumstances. During the last two years he had slept uninterruptedly. Previous to that time he had been a sober, industrious man. It is said that on March 18, 1882, h told the woman with whom he boarded that the Lord had commanded him to sleep until he awakened him. At any rate, he slept and could not be aroused. He was taken to the State Insane Asylum and thoroughly treated. He was given electric shocks and other means were taken to arouse him, but all to no purpose. Finally, about two weeks ago he was removed to the poor-house. Throughout his sleep, food was administered to him in liquid form, but until the last he never spoke or rose, and died at last from lack of nourishment. About half an hour before his death he suddenly rose up in bed, asked for pencil and paper, and wrote his name, also that of his brother, B. Kamm, of Hamilton, Ontario. The brother had visited him several times during his sleep, but he seems not to have been conscious of it.

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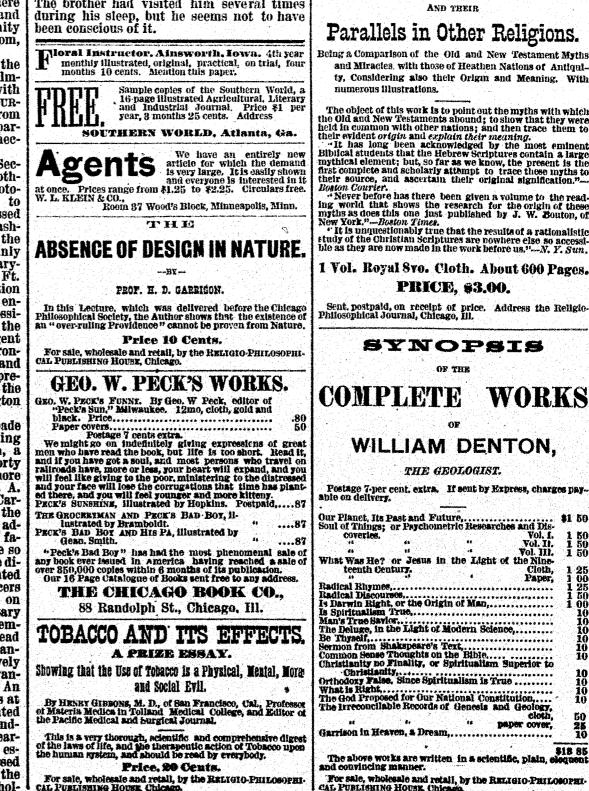
We are told that Prometheus caught the fire from the sun in a reed or narthex and so brought it down to men. There is a double meaning in this. The ancient pen was made from a hollow reed; and this would be a poetic way to tell us that by the pen, by writing the divine afflatus caught from the throne of God was transmitted by the inspired writer to the world. I am fond of such imagery; it often sets one's heart aglow. I love to look upon this letter A, the initial of the alphabet, and think of it as the tree of knowledge by whose fruit men are made to be as gods. I admire it as the symbol of flame, the outflow of fire from the human intellect up to its source, the ocean-mind from which all intellect proceeds. Contemplating this we perceive that the legend of Prometheus was a sacred scripture after the Swedenborgian hypothesis, with a literal sense, an internal sense and a transcendent celestial sense. We have not yet explored it to the bottom.

The reed or narthex which Prometheus took to convey the divine fire from the superior world was also a sacred emblem which the Grecian worshipers carried in their initiations. At the top was often fixed a pine or fir cone, to indicate more forcibly its significance, the fire of life. In selecting this symbol, therefore, Prometheus indicated that he brought more than corporeal boons, more than culture and civilization, more than science and art. He brought the knowledge of the eternal life, the highest boon of religion. This is the knowledge which he, who has it, possesses that which he knows; and therefore, possessing it, is himself a god. Understand now the arcanum contained in the story of Eden, its tree and serpent, in the emancipation of man from the statutes of limitation and prohibition into the glorious liberty of the divine world. Let us, then, lift ourselves by the sacred escalade from the five mystic signs of the mundane region to the nobler seven which characterize the superior region.

The two fires may now be perceived; the fire of Pluto, which inspires us with the passions of flesh and blood, and the mad ambi-tion to become rich and great and distinguished among men-all full of advantage; and on the other hand, the Promethean fire from the supernal world, which imparts the sublime peace of spiritual self-abnegation, the perception of the eternal life, and the perfect illumination which converts us wholly and entirely into the very substance of the living light.

Several instances have been recorded of probable injury to the brain as a result of too little activity in some part of the body, and a case of brain-wasting arising from the amputation of a limb has recently been communicated to the Paris Academy of Medicine by Mons. Bourdon. A soldier who lost his left arm some forty years ago, lately died. and a post-mortem examination showed differences in the two sides of his brain which indicated that one side had been affected by the removal of his arm. Toward the close of the man's life his left leg gradually became lame, in consequence, it is supposed, of the injury done to the brain.

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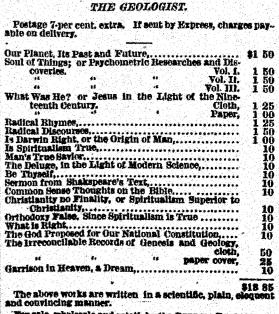
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