

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED
L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XXXVI.

CHICAGO, JUNE 7, 1884.

No. 15

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

CONTENTS.

FIRST PAGE.—Ingersoll on Orthodoxy.—A Discourse by James Kay Applebee, to the Twenty-eighth Congregational Society, at Parker-Memorial, Boston.

SECOND PAGE.—From Puritanism to Spiritualism, 1817-1884. Sociologic. Spread of Spiritualism.

THIRD PAGE.—Woman and the Household. The "Divina Commedia." Book Reviews. Books Received. Magazines for June not before mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. A Proposed New "Liberal" Deal. Pious Inspiration. Talmage's Conspiracy. Ingersoll and the Catholics. A Warning to Iowa Spiritualists. "Blasphemy." Comparative Value of Newspapers. General Notes.

FIFTH PAGE.—Brooklyn, N. Y. Spiritual Fraternity. The Pope and the Masons. Notes from Onset Bay. Miscellaneous Advertisements.

SIXTH PAGE.—My Mother's Grave. Notable Matters in the Religio-Philosophical Journal. Critical and Suggestive. "The Sucker Calls on Mm. Le Normand. The Grant and Ward Failure. "More Light." An Immense Power in the Land. Worthy Cases. Nemoka Camp Meeting. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—The "New Christ." Miscellaneous Advertisements.

EIGHTH PAGE.—A Flying Week.—M. M. Schult's Funeral, a Surprise.—G. W. Eades, Warren S. Barlow.—Greenbackers.—"Quacks." Clairvoyants, Healers, etc. Current Items. Miscellaneous Advertisements.

"INGERSOLL ON ORTHODOXY."

A Discourse by James Kay Applebee, to the Twenty-eighth Congregational Society, at Parker-Memorial, Boston.

There is no denying the fact that Col. Robert G. Ingersoll is a terrible lion in the path of the orthodox Christianity of this time. He presses questions on the attention of men which the churches would, if by any means they could, gladly ignore. He is the mouth-piece of thousands upon thousands of men who have utterly drifted away from the old theological moorings, and who want some better anchorage than that which any of the old creeds can give. Wherever he appears he puts the theological world in a ferment. As the representative of what is called "infidelity" he can do what no living representative of Christianity can do—go into any large city on this continent and fill its largest building from floor to roof with enthusiastic listeners, each one of whom has paid for the privilege of being there to listen. There can be no more convincing indication of the extent to which popular belief in the creeds of the churches has been undermined. The churches have themselves to thank for this result. They staved off inquiry into the validity of their creeds as long as they could. They denounced and vilified "infidel" writers, and frightened people away from "infidel" books, as long as they were able. They taught that doubt of the Orthodox creed was the sin of sins, and that faith in it was the chief of all the virtues. Men might everywhere be believing to-day that the sun once stood still at the command of Joshua, and that Jonah lived three days and three nights in the belly of a fish, for anything the churches ever told them to the contrary. Even now, when a little boy goes to an orthodox Sabbath school, what happens? He is drilled in a catechism which is supposed to settle all theological problems for him. He gets off by rote the names of the books of the Old and New Testaments; and he is told they are all divinely inspired. He is taught that God created the world in six days out of nothing; that Adam and Eve were the first human pair; that the devil in the guise of a serpent tempted them and they fell; that the consequence of their fall was their subjection to physical death and eternal evil; that death and evil pass through them to all their posterity; that all men are naturally depraved; that this natural depravity consists in an utter incapability to do any good thing, and a fatal proneness to the doing of every evil thing; that only those among all the sons and daughters of men who believe in Jesus Christ and who accept his atonement can be saved; that all the rest of humanity will be entirely separated from God and doomed to suffer the endless pangs of hell! The little Sabbath school scholar is set to read about the Garden of Eden, the flood, the origin of rainbows, the building of Babel, and all the rest of the old-world fables. No hint is ever given him that there are two opinions among men as to the literal truth of these things. He might attend Sabbath school to the day of his death, and, for anything he hears there, he would never know that any wise, good, thoughtful, learned man ever existed who ever doubted or denied these things. But he cannot be kept under such tutelage forever. Books cannot be kept from him. Newspapers cannot be kept from him. Outside the Sabbath school walls he finds herey impregnating the very atmosphere he breathes. Inevitably he reads and thinks a little for himself. Then the conclusion comes to him: "How ignorant my teacher must have been, or else how mentally dishonest he must have been, never to have told me of these things. How ignorant, too, or else how mentally dishonest,

the Sabbath school teacher, that the Bible was the infallibly inspired word of God, and never even hinted to us that it contained things which can no more be called divine than the stories of the gods and goddesses of the Greek Olympus!" In sheer disgust at the cheat put upon him he comes to the extreme conclusion that religion is altogether a fable, and so rejects it altogether. Who is most responsible for that result? Not Col. Ingersoll, nor men like him, but the churches that are notoriously afraid to look notorious facts in the face—afraid to trust to the free, independent action of human thought, and which, instead of training the mind into the getting of a creed for itself, burdens, overpowers, oppresses the mind with a creed which represents only the feeble guessings at truth made by men who lived in the comparative childhood of the world. It is not Colonel Ingersoll who makes infidels. The churches make them. For one infidel made by Ingersoll, the orthodox churches have made five hundred. Whenever he comes to Boston to lecture there are at least three thousand people, got ready for him by the orthodox churches, eager to pay at least fifty cents a head, that they may hear him flout at, jeer at, make rich fun of, the New England Puritan faith! It is a strange phenomenon. What are we to think of it? If the New England Puritan faith did verily represent the all-in-all of theological and religious truth, it would be a phenomenon of very sinister meaning. It would then mean the certain impending wreck of everything most sacred. Happily, it means nothing of the kind. Extremes produce extremes. The pendulum will swing. Ingersollism—so far as it is an *ism*—has no future, just as New England theology has no future. New England theology says: "There is a God; and God is capricious and cruel!" Ingersollism, a rebound from that extreme says: "There is no God at all!"

It is not hard to account for Ingersoll's popularity. A great public has been created for him by the churches—a public just in the humor to listen to and relish the sledge-hammer blows, the satirical stabs, the scathing, lightning-like wit, he administers to the poor, old, worn-out, more than half-dead-and-done-with creeds. The churches have prepared the field on which he proudly tilts against their own most cherished conclusions. By demanding so much belief from humanity they have provoked the spirit which is disposed to yield none at all. Without the New England theology a Robert G. Ingersoll would have been impossible.

But this, at most, only accounts for half of the man's influence. The cause of the other half is found in the man himself. Such a man, living anywhere, and at any time, would be a notable man; his splendor of oratory, keenness of satire, genial breadth of humor, sharp, biting, incisive wit, must, anywhere, and at any time, have made him famous. Coming just at this time, when there is a decrepit theology waiting for its death-blow, and multitudes of men, but newly emancipated from the mental thralldom of that theology, eagerly anxious to see the death-blow administered, the man finds his life's work ready to his hand, himself thoroughly equipped for discharging it, and crowds upon crowds of eager folk ready to cheer him on. His work will succeed; but it will disappear with the necessity which called it forth. He is a man of the present—not by any means a man of the future.

It is said of him that he is engaged in fighting shadows and not realities, and that nobody now believes in the theology of which he makes such rare and racy fun. In his recent lecture in Boston, commenting on that clause in the new Congregational creed which says that "our first parents, by disobedience, fell under the condemnation of God, and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace," he said: "Is there any intelligent man or woman now in the world who believes in the Garden-of-Eden story?... Does any human being now believe that God made man of dust, and a woman of a rib, and put them in a garden, and put a tree in the middle of it? Wasn't there room outside of the garden to put his tree, if he didn't want people to eat his apple? If I didn't want a man to eat my fruit I wouldn't put him in my orchard!" All this is most exquisite fooling. But if no intelligent man or woman now in the world believes in the Garden of Eden, why make all this fuss about it? Why expend any amount of wit in making a story in which nobody believes look more ridiculous? I do not think, however, that the Garden-of-Eden story is so much out of date as the Colonel imagines. I do not think that all intelligent men and women have yet ceased to believe in it. The story remains embalmed in all the creeds of all the orthodox churches. The truth of the story is implied even in the new Congregational creed. The doctrine of the fall of man is the corner-stone of orthodoxy. When that doctrine goes the entire structure must needs tumble into ruin. In attacking that doctrine Colonel Ingersoll is certainly not yet engaged either in fighting shadows or in threshing straw. After all, however, there can be no doubt that in the estimation of the real living intellect of this time orthodoxy has become a dead thing. It requires no very large acquaintance with modern literature to convince any one of us of the great extent to which the old conceptions of religion are being called in question; and that, whether for good or for evil, the leading thought of this time is rejecting, as utterly unreasonable and absurd, ideas about God,

ideas about Jesus, ideas about the Bible, which, according to orthodoxy, should be fondly cherished as of the very essence of truth itself. Those books which command the readiest and the most respectful attention are those in which the doctrines of Christianity, which pass as orthodox, are vigorously assailed, or those in which propositions are advanced and asserted to be true which leave no ground on which Christian orthodoxy can for one moment stand. There can be no doubt at all that religion, as the great Christian divines have been content to believe in it and to understand it, has lost its hold on the intellect of this time. The great representative writers of all classes of literature reject orthodox Christianity. All our best and finest literature is anti-Christian in a dogmatic sense. The most notable books of this time are this openly and avowedly; while the prevailing spirit of our best literature—whether it be poetry, fiction, philosophy, science, history—is this most unmistakably.

The great majority of those who hang delightedly on the lips of Ingersoll, there can be no doubt at all, have already rejected orthodox Christianity. Ingersoll did not make infidels of them—the churches did. They represent the vast harvest of infidelity orthodoxy has borne for humanity. They need neither to be reasoned into nor to be joked into a rejection of the Garden-of-Eden story. They listen to Ingersoll because they have already come to believe pretty much as he does. They listen to him with such delight because a lecture from him is a really comic entertainment—something as good or better than a play! Seeing that this is so, I think it is infinitely to be regretted that Colonel Ingersoll should deal so largely in negations—that he should confine himself so much to the work of denouncing what is false in religion and altogether omit indicating what must be true therein. Religion is a fact; and the true religious reformer will try to indicate what is true and permanent in religion even more vigorously than he will denounce what he conceives to be false and fleeting therein. Of this, the most important part of the religious reformer's duty, it seems to me Colonel Ingersoll has no conception whatever.

All great religious reformers have been eminently original human facts. They have been destructive, it is true; but they have been, and always in a wider and fuller way, creative. They have builded up more than they have pulled down. They have instinctively recognized the fact that nothing is really destroyed until something better has replaced it. Theodore Parker was, to my thinking, a great religious reformer—an eminently original human fact. Why? Because, while he was destructive, he was essentially constructive and conservative. For every little, miserable, orthodox shanty he battered down he built up a fair and stately palace for religious faith and love to nestle in. Now, although I have unbounded esteem and regard for Robert G. Ingersoll, the man, I have no esteem and regard for Robert G. Ingersoll, the religious reformer. In point of fact, Robert G. Ingersoll, the religious reformer, has no existence anywhere. He is not a reformer of religious abuses and errors; he is only an indicator that they exist. In a rough, ready and iconoclastic fashion he may be preparing the way for a coming religious reformer; but, when that reformer shall have fully come, it will be seen that Robert G. Ingersoll was not worthy to unlace the latchet of his shoes. He has said many pretty things, and said them very prettily; but I do not know that he has yet said any very profound thing. His mind is not original. He is not so wise as he is witty. He is not so broad as he is broadly humorous. He has a keen eye for the outside incongruities of things, but no eye at all for the inner verities of which those outside incongruities may be the absurd caricature. He hates the Puritan creed, but he has no reverence for the sturdy Puritan character which, after all, the creed did so much towards making possible. He hates the Christian religion, and he makes no secret of that fact. He smites that religion hip and thigh, and never gives it any quarter. He will not admit that any good thing has ever yet come of it. It would not, however, be difficult to show that well-nigh all the main ideas which give potency to the oratory and brilliancy and point to Ingersoll's wit are ideas which were originated in the minds of eminent Christian thinkers and divines. Take two so-called Christian dogmas from the oratory of Ingersoll—the dogma of the infallibility of scripture and that of the eternity of future punishments—and he would scarcely have any lightning of wit or any oratorical thunder left. Yet the dogma of the infallibility of scripture is quite a modern doctrine; it has no Christian antiquity worth speaking of at its back. The "Mistakes of Moses" were pointed out by Bishop Colenso years before Ingersoll thought of doing it. The dogma of eternal torments has been a disputed dogma in the Christian church for quite seventeen hundred years. No writers, in the church or out of it, ever argued more forcibly against the cruel dogma of eternal torments than the late Bishop Colenso, Frederick Denison Maurice and Dean Stanley. In the face of these facts it is eminently unfair to base an argument against the Christian religion on the idea that accepting the Christian religion involves accepting the notion that God will delight eternally in seeing his children roast and blister in the flames of hell! Gregory of Nyssa was a Christian, and yet he did not believe in it. Zwingli, a co-partner of Luther

in the reformation, was a Christian, and yet he did not believe in it. Nobody now denies the name of Christian to Channing, yet he did not believe in it. Even the Unitarians—the last to come into the fold—are anxious to number Theodore Parker among the Christians; and yet most assuredly he did not believe in it. Atrocious as the doctrine is, it is, after all, an exorcism on Christianity; it is no essential part of Christianity itself.

The shrewdest, deadliest blow which Ingersoll has yet assailed orthodoxy is found in his persistent reiteration of the idea that man cannot be held responsible for his belief. "No man," he has said, "can control his belief. You hear evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you wish. You must believe as you must." This is, of course, a very important position to take. By depriving mere belief of its meritousness it strikes at the root of all Christian orthodoxy. If man is not responsible for his belief it is a foregone conclusion that no man will ever suffer any penal consequences for any *unbelief* into which he may fall. This is the central point of orthodoxy: You must yield an intellectual assent to certain intellectual propositions, or, failing to give this assent, the penal consequences coming upon you will be so terrible that the imagination of man is utterly unable to conceive how terrible they are. But if it should turn out that man is not responsible for his belief, that "he must believe as he must," then this central point of orthodoxy goes, and, as orthodoxy rests on this central point, orthodoxy itself tumbles into helpless, hopeless ruin. In John Stuart Mill's great book on Logic, and in the chapter on "Fallacies," may be found these pregnant sentences: "We cannot believe a proposition only by wishing, or only by dreading, to believe it. The most violent inclination to find a set of propositions true will not enable the weakest of mankind to believe them without a vestige of intellectual grounds—without any, even apparent, evidence. It [bias] acts indirectly by placing the intellectual grounds of belief in an incomplete or distorted shape before his (the believer's) eyes. It makes him shrink from the irksome labor of a rigorous induction, when he has a misgiving that its result may be disagreeable; and in such examination as he does institute it makes him exert that which is, in a certain measure, voluntary, his attention, unfairly, giving a larger share of it to the evidence which seems favorable to the desired conclusion, a smaller to that which seems unfavorable. It operates, too, in making him look out eagerly for reasons, or apparent reasons, to support opinions which are conformable, or resist those which are repugnant, to his interest or feelings; and when the interests or feelings are common to great numbers of persons, reasons are accepted and pass current which would not for a moment be listened to in that character if the conclusions had nothing more powerful than its reasons to speak in its behalf. The natural or acquired partialities of mankind are continually throwing up philosophical theories, the sole recommendation of which consists in the premises they afford for proving cherished doctrines or justifying favorite feelings. . . . This propensity, when exercised in favor of any widespread persuasion or sentiment, is often decorated with complimentary epithets; and the contrary habit of keeping the judgment in complete subordination to evidence is stigmatized by various hard names, as skepticism, immorality, coldness, hard-heartedness, and similar expressions, according to the nature of the case." That passage, from the writings of a man who was "the most exact user of language that this century has produced" is very accurately descriptive of the position sustained towards belief by orthodox Christians. They have a bias towards what they call their belief which places "the grounds of belief in an incomplete or distorted shape before their eyes." They are accustomed to pray against unbelief as the very sin of sins; they think that by clinging to their belief they will ensure to themselves the felicities of heaven; they think, too, that by foregoing their belief they will be in certain danger of incurring the pangs of hell; and of all people else in this world they are in a position least favorable for exercising any calmly critical judgment. They "shrink from the irksome labor of a rigorous induction" because its results might be disagreeable to them. All their interests and all their feelings are enlisted on the side of their belief. They have a selfish hope of being saved and a cowardly fear of being damned, and their selfish hope and their cowardly fear prompt them to give a larger share of their attention to the evidence which is in favor of their foregone conclusions, and a proportionately smaller share to that evidence which is against these conclusions. They keep evidence in subordination to judgment; they do not keep their judgment in subordination to evidence. They stand before the scales in which evidence for and against doctrine is weighed; but they have "cherished doctrines" which they want to have proved, and favorite feelings which they want to have justified, and this gives them an "obliquity of vision" which makes them fancy the scale goes up when it really goes down, and goes down when it really goes up! Their belief is really not belief at all, but blind prejudice or gross selfishness. True belief is dispassionate. It is deaf to desire. It does not come at the bidding of fear, nor does it yield itself up to the pleadings of hope. If we believe a thing merely because we hope it to be true,

or because we fear what might happen to us should we reject it, and if then turns out to be true, our belief is not that "reasonable service" which the God who gave us reason will ever care to accept.

In the fact that man cannot be responsible for his belief we get the strongest possible argument in favor of the fullest, most absolute freedom of opinion; but has society, even in this free America, yet reached this full and absolute freedom? There is no office of emolument or honor which Ingersoll is not competent to fill. He is brilliant, honest, sensible, eloquent, humane. He would not knowingly hurt a worm. He is a good citizen, a good husband, a good father, a good patriot. What is it that bars his way to civic advancement? Simply his anti-theological opinions—things for which he is no more responsible than he is responsible for his bald head, or for his genial, boyish rotundity of face! President Hayes did once think of sending Ingersoll to represent America at the court of Germany; but he was effectually diverted from the thought by the indignant howls raised by the American religious press. During the last Presidential contest, whenever the Republicans lost a State, the loss was, by the religious journals, invariably put down to the fact that Ingersoll happened to be a Republican.

If belief be a thing from which the element of personal responsibility is necessarily absent, how absurdly unjust it is, on the part of society, to visit a man with penalties on account of his belief! If it be unjust for society to do this in this world, is it likely that God will perpetuate the injustice throughout eternity? I cannot help honoring somewhat all converts to fresh opinions. I honor the man who abjures Roman Catholicism for what he has come to regard as the better, freer, nobler Protestant faith; I honor the man who abjures Protestantism, and becomes a downright, out-and-out infidel to all religious faith whatever. Of course, judged from my standpoint, I cannot help thinking that such a man has done an unwise thing; but judged from any standpoint whatever he has also done a brave thing. He has overcome so much of the influence of early habit—so much of that intangible and yet most potent force that ever helps to make us what we are. Indeed, to forego opinions in which one has been educated, instead of being regarded, as it usually is regarded, by all except those whose opinions the convert has adopted, as something discreditable, ought really to be honored as a unique piece of mental bravery. The progress society makes is due to such men. It is an inestimable blessing to society when any one arises to denounce its commonplaces, to call into question its stereotyped creeds, and even to overturn its most sacred temples.

In his lecture, last Saturday evening, Col. Ingersoll said that if orthodox Christianity be true, Benjamin Franklin and Thomas Jefferson are among the damned. It is certain that neither of these men were Christians in any dogmatic sense. They did not rely on anybody's merits except their own. Let orthodoxy answer the question fairly and squarely: "Are these men saved or damned?" Because, if Benjamin Franklin and Thomas Jefferson can be saved without any reliance on the "atonement," any other Benjamin, or any other Thomas, may be saved, also, without any such reliance. What is the doom of women like Harriet Martineau, of men like Buckle, the historian, and John Stuart Mill, the philosopher? Are they damned, after their noble and beautiful lives on earth, because they were utterly unable to experience this all-important thing—"faith in a person, and that person Christ"? Who can believe this? Yet they are either saved or damned. The religion that damns such ornaments of our race proclaims its own falsehood in doing it. If they are saved without faith, why may not others be? If one man is saved who never experienced faith, why may not others be? and how can faith, in that case, however the word may be interpreted, be considered the essential all in all of salvation? Orthodox Christianity breaks down, in presence of the unmistakable facts of life, as a consistent theory of the universe. It fails in meeting the deeper problems of existence; it puffs up shallow saints with a braggart confidence; it leaves the great children of our race who have risen above the creedal commonplaces of their time, who have shattered the idols men have slavishly worshipped, who have breathed afresh into the nostrils of humanity the breath of a nobler thought—it leaves these men whose lives have so immeasurably enriched the present world without hope, or place, or work, in the world which is to come!

Ingersoll's great defect, I think, is just here—he lacks logical precision. He indulges in assertions which are too broad to be correct. He makes the lesser contain the greater. He invariably identifies Christianity with that debased form of it which he was, unfortunately for himself, compelled to spell out at the feet of an orthodox father. He charges upon Christianity every base and cruel thing which has been done in its name. This is about as sensible as it would be to charge upon the institution of law all the infamies which have been done in the name of law, or as it would be to charge upon the institution of the family the filthiness inseparable from polyandry and polygamy. In one of his lectures he says:

"I will tell the church why I hate it. You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow fires, torn our flesh with irons; you have covered us

Concluded on Eighth Page.

For the Belgio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER I.

HOME LIFE.

Our household ways were simple; mother and sister did their own work, and after that sister left home, my mother had no help. All was neat, and in order, and due season. She had the New England faculty, and found time to read and visit. My father was kind but thorough, and trained me to do my work well and punctually. To build fires, saw wood, tend the garden and do errands, was my work—to set tables for my mother also, and wipe dishes, bring water and pound the clothes on Mondays. These useful household tasks I enjoyed. A sense of duty and obedience, a thirst for knowledge, a love of order and decorum, a religious devotedness to the best ends, a feeling that success comes with industry and good aims, filled the atmosphere of the best New England homes. I remember coming home from school one keen wintry afternoon, when father asked: "Have you brought the mail, my son?" I answered: "No, I forgot it." He quietly said: "I think you had better go back after it." I knew that I must, but went out in hot temper, which the biting cold soon cured. Then I thought: "It's tough, but he was right," and I ran swiftly over the snow drifts and brought the mail back just as the warm supper stood on the table. No more was said, but all were kind and cheery, and I enjoyed the good things with a boy's keen appetite. I never forgot the mail again.

Two or three summers I worked on a farm for a few weeks, for a friend of ours, a good farmer who gave me a boy's task, and cared for me. I enjoyed it, learned a good deal that was useful, and he paid me just enough to make me feel a little pride in earning something. I can see now that it was my father's way of training me to industry. One autumn I husked corn for the owner of the farm house we lived in. The unhusked ears were piled up in the old corn-house and I was to husk and empty into the crib for one cent a bushel. I enjoyed the work all by myself in those cool November days. I would finish my twelve bushels before noon, get my twelve cents from the prompt paymaster, and do chores, and play and read the rest of the day. Once I husked twenty bushels by three o'clock, and the twenty cents, as token of such a stout day's work, gave great satisfaction; in all, two hundred and forty bushels were husked, and two dollars and forty cents paid me. I doubt if ever boy or man enjoyed work more, and dollars were dollars, looking large in those times.

Theodore Parker wrote: "I owe a great deal to the habit, early formed, of patient and persistent work." My good parents were training me to that habit, and I bless them for it. Father used to say: "Never depend on others to do for you what you can do for yourself." Self-help, self-dependence, and simple personal wants wrought into my life as habits,—the good habits of New England in those days. To make others toil for you needlessly was wrong; self-dependence brought self-respect and respect for others; wasted time was sinful and pitiful, and personal display was weak vanity. These ideas sometimes ran to niggardly meanness, to hypocrisy and asceticism, but all this was but perversion and excess. I saw them practiced by those whose hearts were "open as day to melting charity," but whose hearts never ran away with their heads, and who must first know that their charity was wise. I saw money paid for public good, in no stinted measure, but in just proportion, by the same persons, and learned later in life, that these good habits made such gifts possible, and that a deep sense of duty to society inspired the givers. I have one man in mind, a farmer elected by his best neighbors to town offices which he held for years, not because the honors or small profits led him to seek them, but because he felt it a duty to help in public affairs, and because those neighbors knew this, and knew he could always be trusted. Many such men were elected to office in those old town meetings—the best men, in the true sense of a much-abused term.

Let the appeal to-day be for the stricken victims of yellow fever in our southern cities, for the sufferers by forest fires amidst the smoking ruin of home and farm on Lake Huron, or for some wise plan of education or needed reform, and help comes from New England as generously in proportion to her means as from any other quarter, and comes largely from those trained in these simple and self-helping ways, and filled and inspired with that sense of duty which is a grand element of the Puritan character.

But, coming back to the home-life. Once or twice a year a tailor used to come into our family to make up garments—old ones revamped or new. I would often have a coat made from one of my father's, and I used to think it was lucky for me to get finer coats in this way than I should have had otherwise. Pantaloon for lads were made with tucks around the bottom, to be let down as the rising youngster's limbs grew longer, and were capacious in other ways to allow for growth. Oliver Wendell Holmes's picture of the boy at Col. Sprowle's party, who came with his parents, clad in his new suit, "buttery in front and baggy in his reverse aspect," called to my mind a host of boys that I knew. The coming of this tailor was a notable event, for she went everywhere, and knew all about everybody, and could tell a great deal, if she would. The gravely pleasant maiden-lady, who came most to us, was a wise woman, and would not gossip; yet she told us a good many innocent and curious things about the household ways of the village dignitaries, and of odd doings in some homelier families. Occasionally another tailor came, a talking woman, full of news; and then the children were content to sit in their small chairs and hear of all the strange sayings and doings and all the grand ways of our neighbors. She meant well, and aimed to steer clear of dangerous things, but sometimes she "let the cat out of the bag," and a family secret went on the wings of the wind, and there followed it a stream of wrath, like a tongue of flame, smiting her at every step she took. Then she would be quiet, the storm would abate, her spirits would rise again, and her poor tongue would tell; and then another tempest from some other quarter would stir the air.

A story spread about the town that one man employed the tailor to turn his coats and remake them wrong side out, and this was a faithful topic of talk and comment, as he was known to be "very forehanded." But when he paid freely for the burial expenses of a worthy laboring man, the gossip toned down a little, and when he was gathered to his fathers, and left a half million or more for wise charities, his thrifty ways were only spoken of to his credit.

I have always been glad that I lived in time to see, and be a part of, that old phase of New England life now passing out of sight, cer-

tain that its nobler elements are the basis of what is best to-day, and will be best for ages; while its narrowness, its gloom and bigotry, are of a past we need not return to. Harriet Beecher Stowe, Oliver Wendell Holmes and Nathaniel Hawthorne are the three writers who have given us the most of the real life of those times. Hawthorne's "Scarlet Letter" is a psychological study and a revelation of Puritanism, and its characters stand in the sombre shadow or the white light of the author's imagination. His "House of the Seven Gables" gives quaint pictures of home-life and new studies of character in milder aspects. Holmes's "Elsie Venner" is a faithful portrait of old-time ways and thoughts, tinged with the fine hue of the writer's humor and full of instruction as well as of healthy interest. Mrs. Stowe's "Minister's Wooing" is a mirror of those days and places; her "Old Town Folks" is the veritable life of the Puritans in its later periods, not only that life on its surface, but in its depths. She has clear insight and reverent appreciation of the nobler elements of Puritanism, and yet is not blind to its faults. What was permanent she would uphold; what was transient she would rate at its fleeting value. Wonderful, too, is her story of the old-time life and habits—full of pathos and humor, its homely traits veritable indeed.

Sam. Lawson I knew for years, with another name. I can see him now, enough like hers to be of near kin; tall, awkward, loose-jointed, a swift walker but to no end; an inveterate do-nothing, guiltless of a day's work for thirty years,—his good wife tried beyond endurance while he ranged the country over his circuit of some ten miles. He never spoke a vulgar or profane word, was temperate in habits, decent in deportment, religious in his odd way, led an aimless life, discussed grave topics in a grave way; yet nobody cared a straw for his opinions; in short, was a Sam. Lawson, a sort of decent vagabond, not possible elsewhere. Deacon Badger, of later date and with a new name, was our neighbor,—a good Christian, devout yet cheery; orthodox, but with a twinkle in his bright eyes as he talked over the Sunday's sermon; an Arminian slant in his theology; a human goodness in his soul, that made the air around him warm. Miss Mehitable Koesler, too, had another name, as I knew her, but was veritably the same person Mrs. Stowe describes. I have been at the old parsonage, sat in the large, low-ceiled library, and listened to her sensible talk. I have seen her come into church on Sundays, and noted the deference people paid her, not only for herself, but because of the blood of a race of pious clergymen was in her veins. The verisimilitude of this story gives it a great charm, its comprehension of the deeper issues of life gives it great value. So long as these books last, and they will be classic in coming times, the world will know New England in its earlier days.

To finish my tasks and my lessons was always expected of me, but both were welcome and not heavy, and then came my blessed freedom. I could read or play, or wander off alone at my own will for hours, and was not interfered with or hardly questioned. To keep out of poor company, and to tell a frank story, if asked, I knew was expected, and for the rest I felt I was trusted, and would not betray that trust. A great help it is to be trusted; growth of character comes from it.

Rambles along the river side and in the great meadows, watching birds and all manner of wild things in the woods, and looking off at the Tom and Holyoke mountain ranges, lifted up so grandly against the sky, were my delight, and a lore not of books came to me. Books I read eagerly, too. Up in an old apple tree in our yard was a nice seat among the branches—back and foot-rest and place for books, all of the curved and twining limbs—and there I would sit for hours, looking up now and then from my reading to the foliage around, or far up into the great tower of the spreading elms near by. A favorite place was that; it seemed as though one could get more out of books there than elsewhere. At night, when the house-roof was best shelter, there was kind approval and warning, quiet tenderness with serene wisdom, but never passion or fretfulness. How fresh those winter evening readings of newspapers come to mind! The modern magazines were not in being then. The North American Review, choice and costly, was read by a limited and select circle, but the people looked up to it as to some unapproachable star. We had the Christian Register, one county paper, and a weekly New York sheet, from which we gained knowledge of the great world. Our neighborly uncle or my sister would read, while mother sewed, and father rested in his easy chair, and I sat on my little stool behind the stove. So we had home politics, English and French affairs, Russian wars across the Balkan, glimpses of Calcutta and Peking, and events in other lands; not of yesterday, by telegram, but of weeks and months past; not copious and graphic, as from "our own correspondent," but solid and without sensationalism. Those evenings were no small part of my education, to which may be added occasional evening readings of books. Our household talks were in easy simplicity of language, but with no slang. We had pure English undefiled, with an occasional racy provincialism.

A move to Wilbraham, east of Springfield a few miles, and a winter's stay there at the ample farm house of my uncle Calvin Stebbins, was an event of moment. The house stood on a corner, facing south and west; eastward, the mountains, a thousand feet high, were near at hand,—rocky, forest-clad, mysterious; immense then, but sadly dwindled after ten years' absence, and crossing the Alleghenies. The roar of the swift Scenic, breaking through the hills just south of the farm, could be heard. Westward spread the plains toward the meadows on the Connecticut—not rich soil or rich farmers, but plain rivers and diligent workers from necessity. Such a man as Carlyle describes his honored father, was my uncle Calvin, only with larger powers, wider culture and more of what the sects call heresy, which is sometimes, as with him, the deepest religion. He had three boys about my age—from eight to twelve—and for me, with no brother, it was a great treat to be with them. Winter evenings we would all group around the kitchen table with our books,—geography, Peter Parley's stories and the like,—and the hour or two of reading and talk was a treat we all enjoyed, my uncle being the informal teacher and guide. Then he would say: "Come, boys, we are a little tired; now some apples, and then to bed." One of us would go to the cellar and fill a milk pan with apples; this was put on the table, another turned bottom up by its side, was the place for the tallow candle to stand. The apples were enjoyed, the parings duly put away, and then we scampered up-stairs to our room, jumped into the frothy beds, soon made them warm and cozy, and slept fearless of dappled sheets. Two of the brothers are still on earth. If I could call one from his medical practice among the Allegheny hills of south-western New York, and the other from his study as a California clergyman, I am sure both would say with me, that those evening lessons are not worn out or forgotten.

To see the store was coming when I must pay my own expenses, and begin some lasting work. I wanted to do it, for that was the good way for all boys. I had, rich or poor, hung around almost since I was born, the saying was: "He won't amount to anything." If he went to work it was said: "That boy's got grit, he'll make something." I loved books, but did not look toward a college; farming was too heavy for my strength, and I went into the hardware store of Homer Foot & Co. wholesale importers and retail dealers in Springfield, at a salary of \$50 a year and my board. After that it was my pride that I did not cost my good father a cent, and the fact gave me valuable self-reliance.

My employers always treated me well, and trained me in careful methods of business and prompt doing of my work. I remember their ways to me with grateful pleasure. I had a new enjoyment—the being trusted in matters of importance. I kept books, took charge of money, and the safety of the premises was left to me. I remember coming down one morning from my sleeping room on the top floor to open the store, and finding that I had left the front door without bolt or bar all night! Fortunately nothing was disturbed, but my carelessness filled me with inexplicable regret. I did not tell of it, but the door was never left unbolted again.

Then came years in a country store in Hatfield, as clerk and partner. In long winter evenings, we had all public and private affairs discussed by the men who came in,—for the days of tavern lounging were going by, and decent men liked the store better than the bar room. A curious incident comes to mind. One of the "selectmen" of the town was a Universalist, the only man in the village who avowed the strange heresy that men were not burned forever for their sins. He was so good that one day an orthodox neighbor said to him: "I can't understand how you act so well. I shouldn't, if I believed as you do." A reckless and dissipated man near by was a hard swearer, where profanity was uncommon and distasteful. He swore bitterly and defiantly, and there were murmurs of legal punishment. One day, in the presence of this Universalist official, who soon left, and as he went out there was a new outbreak of defiant oaths with the spiteful saying, "I guess none of these town officers can tie my tongue."

The selectman soon came in again and quietly handed out a warrant for his arrest. Such a chop-fallen and amazed expression! Across the road came the trial, proof abundant; five dollars fine, and bonds for good behavior; all settled and the fine paid in an hour. For a month the poor man walked the streets with bowed head, subdued spirit, and sealed lips—humiliated and amazed. Then he partly recovered, a small oath that nobody cared for would slip out sometimes, but the old fire was gone. The amazement among pious people how "that Universalist" had courage to do such a good thing, and they all gave him just credit for it. I liked mercantile life well enough, but left it without either large success or disastrous failures. It gave me valuable knowledge of men and things. If a boy is to be educated for ten years, let a part of it be on a farm, or in a mechanic's shop or store, and then good work with his books, and he will have practical sagacity and common sense, as strong foundations for a broad and true culture. He will be saved from the poor dilettantism, the affecting to look down on the world's great industries, too common among those called educated men, but who are really only half educated. Changing the old couplet:

All work and no book makes Jack a dull boy.

All books and no work makes Jack a mere toy.

Much was learned in that Hatfield store from the talk of men and women. Of quaint ways of speech there was abundance; of vulgarity and of slang but little. Their comments on the affairs of Church and State were not flippant or shallow. One felt and respected their earnestness, even though they might sometimes be narrow and imperfect. The village dignitaries had seen life in cities and in legislative assemblies, and acted well their part in the larger fields that make thought broad and cosmopolitan. I well remember the courtly grace of manner and the ease in conversation of a venerable deacon—a hard working farmer who could pitch on a load of hay as quick as any man.

A few of the most cultivated and charming women I ever knew, did their share of housework among that busy people, illustrating the unity of duty and beauty in their admirable lives. There were others, men and women, slaves to farm and kitchen, muckrakes and drudges, poor in spirit. I heard the daily talk of trade and politics, of social and religious life.

Material for volumes of tragic and humorous story was in the family secrets that became known to the village merchant. Strange revelations, for instance, touching women of respectable and pious families, who lived in some solid, old farm houses, went out, but little, wore an air of folksome and hopeless endurance, did their duty as wives and mothers, sank into enfeebled gloom, and died with lips sealed victims of crushing passion, and greed for gain on the part of husbands whom the law in duty bound to obey in all things. All these were kept inviolate. My fatherly said to me: "Never reveal secrets," and his excellent advice was of great service.

The village oddities were odd enough. One was a man of middle age, keeping bachelor's hall in his great shambling house a century old, who was of very regular habits in one respect—he drank a quart of rum daily for thirty years, on six days of the week. On Saturday night at sunset he stopped until Sunday at the same hour, and devoted the totally abstinent hours of the Puritan Sabbath to reading the Bible by course. He visited the store often, coming in with a softly shambling gait to sit down and tell stories and moralize with sage severity. He was not vulgar or profane, but sensible and foolish in well-nigh the same odd sentence; on the whole not an uninteresting visitor. One quiet Monday morning he stepped in noiselessly and said: "How still you be! Well, I've just read the old book through the seventeenth time." I asked: "How do you know that?" and he answered: "I make a mark with a pen on the last leaf when I finish it, and then I go back and begin at the first chapter of Genesis, and put in a mark each Sunday night where I stop." Thus he kept his thread of Sabbath scripture unbroken, and was ready to begin the steady task of the week—a quart of rum a day—on Sunday evening. His early training kept him sober one seventh part of the time, and he had a great facility in quoting Bible texts. Once in five or six months he went to meeting—always dressed carefully in knee-breeches, long coat with brass buttons, an immense bell-crowned white hat, shoes with great silver buckles, and carrying a silver-headed cane. In this garb of a past generation he would walk solemnly into the meeting house on Sunday morning, gravely return the good salutations of others, seat himself in some good pew, and listen to the sermon from an aspect of devout

self-reliance and earnest, worthy the oldest deacon of the town. Dependent, in old Federal and Democratic days, and as often told me how his persistence carried the State for his party. For seventeen years, Hon. Marcus Morton was the Democratic candidate for governor of Massachusetts, and was elected, at last, by a majority of one vote. Of course, every man who voted for him could say that he elected him. As this man of steady (drinking) habits told me his story, he said: "The town meetin' was to be held in the old meetin' house, and I began to vote for Marcus, and I spoke to him. I was not ashamed of my politics, and I got a good penman to write my ballot in big letters on a half-sheet of paper. I took my ballot in my hand, walked up the broad aisle with the rest to the ballot box that stood on the communion table under the pulpit, handed my sheet to the town clerk to put in so that every body could see it, and then went down the side aisle and went home; for I never believed in hangin' round and makin' a noise election days; tain't right. Seventeen times I voted for Marcus, and I fetched him! Git a good hold and stick to it, is my way."

A strange fascination lingers around these early days, and around the aspects and ways of that old-time life which we love to recall, yet would not live over again. But I do not accept the theory that childhood and youth are the happiest periods of human existence. With wisely decent conduct each period brings its enjoyments, but our own misdeeds and

"The slings and arrows of outrageous fortune," mar all this, and force us back to childhood for some partial compensation. A false theology, faithless of man's progress, putting Eden in the world's infancy to be lost ere its prime, tends the same way; leading us to despair of the deeper enjoyments of our maturer years—those years that should be full of interior light and peace. It is in life as in nature. The spring-time is fresh and hopeful in its glad beauty, but summer has richer wealth; autumn its mellow glory, deeper than any tint of April skies; and winter its enjoyment of garnered fruits and its sure hope of a new spring. Our later days bring enjoyments deeper than youth can know, and foregleams of an immortality glowing with a radiance which makes the light of Eden's garden pale and poor. Youth is the ripple and sparkle of the brook near its source, transparent and fresh; age is the tranquil flow of the river, broad and deep as it nears the blue ocean.

To continue, at length, the story of my own vocations would be wearisome egotism. To tell of certain notable changes and noble reforms of the last half century, and of some excellent persons I have known, is of more consequence and interest than any continuous autobiography. So much of personal narration and experience as may add interest to these leading aims may be allowed, and no more; therefore this chapter of childhood and youth must close.

[To be continued.]

For the Belgio-Philosophical Journal. Sociologic.

Co-operation: The Law of the New Civilization.

An interest is continually gaining ground in the United States upon this subject. Naturally, this is more emphatically felt at large centres of population, than in the outlying or rural districts which have not so much needed a revolution in this direction, or have not yet come to an understanding of their needs. The avenues to wealth are open to but few, and these are growing less and less continually, and must generally be lined with gold to be successful. In the olden time, and not so very long ago either, a young man might commence business with a very small sum of money, coupled with brains and sinews, and a determination to succeed, and be successful; but either there are too many employers now, or some other trouble is abroad—the small men go under, almost every time they undertake to compete with the older and well-established firms. And that word compete is the root from which is derived the term competition, or strife for superiority, and which as a Society we are seeking to annul as a governing motive, and to divert it, and conserve its energies into co-operation,—a participation by the producer of wealth in the wealth he produces.

This principle is not new, but it has not received sufficient prominence. The general idea of co-operation, I often find, in the understanding of those who are otherwise intelligent and thinking people, to be a sort of communism; a holding of the world's goods in common, and sometimes it is understood that this communistic idea extends also to the family itself. There is a communism which has had its life in France and some other European countries, and in instances where this has been restricted to the financial welfare of the people composing said community, it has worked exceedingly well, and they have grown very prosperous; but in many cases the results have proved very unfortunate, because carried to bad extremes. To illustrate how wide-spread is this idea, and how little the principles of Sociology are understood—*a lady who is the only woman Fellow of a certain Academy of Sciences*, when recently invited by me to interest herself in the principles of justice, which we desire continually to set before the opening eye of the world, replied, after excusing herself on the ground of much other labor undertaken: "In fact, my dear friend, I don't think I look upon these things as you do, and do not believe the people in my state can be brought to do so either. We consider that one family, one home, and one fireside to be about the acme of human existence." She evidently considered that Sociology, or Co-operation, the phase to which I had referred, to mean something identical with Mormonism, or some such doctrine. I was almost in despair, for she is one of the very brightest women I know, and eminently deserves the honor bestowed upon her by her election to the Academy.

We believe in the trinity of "one home, one family, and one fireside," and in the unity of that trinity. We also believe that in order to keep and make this home pure, happy and healthy, and the well-spring of prosperity to the whole nation, each worker therein is entitled to what he earns, which is a fair division of the profits of his labor after allowing for all expenses connected with it.

We believe that the interests of Capital and Labor are identical; one cannot exist without the other; that Capital is wealth accumulated by Labor; that Capital is necessary to the carrying on of all great enterprises and must receive its interest and its share of the profits, thereby becoming assured against loss. This is as much for the good of the workman as for that of his employer.

That over and above this necessary insurance of capital, which must include its fixed rate of interest, and a premium to cover risk, also the cost of management and replacement of material, the balance of price then in the hands of the management is what should be divided between the wages fund and the profit fund. Previous to this, Capital

has claimed all profits for its perquisite; it is fundamental with us that an equitable distribution of these, between Capital and Labor, is the place.

We believe that Capital includes land and all its resources, in contradistinction to some others who affirm that the nationalization of land will control, regulate and equalize capital.

Members of the Sociologic Society have been invited to address many of the Labor-unions and Industrial and Philosophical Clubs of New York. On Friday, May 2nd, the President, Mrs. F. A. B. Smith, before the Liberal Club, upon Industrial Changes, showing that this is a period of such changes, and that the questions continually arising between employers and employed must be understood and met with wisdom and in the right spirit of justice to all. In this she advocated a fixed rate of interest for capital, as I have just indicated, as well as a division of profits among all producers of profits. "She was met by very strenuous opposition from every one who followed her, for the paper was open to discussion, and she writes me that "No rent, no profit, and no interest for capital," was the war-cry. These were not the men who find it necessary to combine in Trades-unions to protect themselves against starvation prices, but a class of people who meet there every week to discuss problems relating to the needs of humanity, including industrial needs, of course, and the reception they accorded the lecture is the more surprising in consequence. We would have expected more wisdom. It shows the urgent necessity of the introduction of another element into the seething cauldron of to-day's agitated opinions, an element which shall act as a precipitate, and clear the mass. The principles inculcated by this Society, will, if properly introduced, accomplish this; and perhaps, according to Homeopathic principle, that it is quality and not quantity, which is especially desirable, even the little infusion our small numbers are able to make, may furnish the yeast to leaven the whole lump of our turbulent body politic.

Here we are, with conservatives upon one hand who declare that the laborer is worthy only of such hire as he can obtain in the labor-market of the world, and upon the other are those who advocate communism, and the seizing, by violence even if need be, upon land and property to feed an enraged and insatiable multitude; a multitude that is liable upon slight provocation to turn itself into a crazy mob, as of late in Cincinnati, and destroy more valuable property in a few hours than they can all replace in their life-times.

Truly there is needed this new element to come between such opposing forces, and to show them that they work against their own good when they keep up this relation to each other for it is not a legitimate relation. "O' all the nations in Europe, the people of Switzerland are the most content and intelligent, and the least immoral. The true relations subsisting between employer and employe, are better understood and more than in any other country of the world—*and chiefly for two facts: first, the universal education of the people; and, secondly, the interest taken in the working classes by their masters.*" Is there any need that the Switzerland of Europe stand in point of moral advancement and happiness in advance of the citizens of the United States of America?

Killingly, Ct. LITA BARNEY SAYLES.

Spread of Spiritualism.

The truth is that an absorbing interest in spiritual matters is spreading all around us. Men of thought are tired of the hanks of a crude materialism. They desire to know whether this life is the be-all and end-all of existence; whether immortality is a dream, and matter the only reality. They do not necessarily accord belief to the many pretensions made by those whom, for this purpose, I may comprehensively describe as Spiritualists. They inquire, observe and investigate. Some busy themselves with a Spiritualism that is only less material than the baldest materialism. Some yield expectant attention to stories which, if they did not come from afar off, would not seriously occupy them. But all, in their various ways, express by voice and act their wish to probe and test the assertion loudly and persistently made that there is a life beyond the grave, and that man can prove it. This it is that brings minds the most divergent into sympathy and accord as to the broad object of their search—M. A. (Oxon.) in Light.

Henry Bergh on cremation: "Dr. Gross, I see, left orders that he should be cremated. I favor cremation for various reasons. I believe that on hygienic principles the cemeteries should be gradually removed and abandoned. The water flowing through the earth should be uncontaminated and not carry the refuse of decayed and lifeless humanity. As we advance in progress and civilization the cremation problem will be solved just as the relief of suffering animals has been solved. I have been asked to take an active part in the establishment of a crematory here. I have declined for the reason that my life work is devoted to another cause."

A famous mollah at Cabul having declared the use of tobacco to be contrary to the Mohammedan law, the Amer has submitted the question to a council of mollahs from all parts of the country. If their decision be against the indulgence in tobacco, its use in Afghanistan will be prohibited, but if they pronounce it lawful the anti-tobacco prophet is promised imprisonment at Candahar.

In Lancashire, England, they keep up the traditions of centuries on Easter Monday. In Preston, for instance, the whole population make a pilgrimage to the park outside the town, each with a hard boiled egg stained some color. Everybody, young and old, makes the great aim is to roll the egg without getting it smashed. To see crowds of well-dressed people rolling eggs against one another is a most amusing spectacle.

Dr. Henry T. Whitney, a native of Lunenburg, Mass., who, with his wife, has been connected with the mission of the American Board at Foo Chow, China, for seven years, has returned to this country, bringing a Chinese girl, daughter of a wealthy Chinaman, who is to study medicine at Washington, D. C. After completing her education she expects to return to practice in her native land.

A flower has been discovered in South America which is only visible when the wind is blowing. The shrub belongs to the cactus family, and is about three feet high, with a crook at the top, giving it the appearance of a black hickory cane. When the wind blows a number of beautiful flowers protrude from little lumps on the stalk.

Horsford's Acid Phosphate.

IN SEASICKNESS. S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 21 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year, \$2.50
 " " 6 months, \$1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.
 REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

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

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 7, 1884.

NOTICE TO SUBSCRIBERS.

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

A Proposed New "Liberal" Deal.

The President and Secretary of the "National" Liberal League propose a "new deal." They announce their unwillingness to serve in their present positions beyond the time of the next annual meeting, and want the Liberals of the country to consider who shall be their successors; just as though the Liberals of the country could possibly feel the slightest interest either in their successors or themselves as officers of an old wreck of a once noble ship, now commanded and manned by the social pirates who captured her at Syracuse eight years ago.

They want all the Liberals of the country, whatever be their views as to the League and its silly demand for the repeal of all postal laws against obscenity, to attend the next Convention of the League, and see what can be done to reorganize the divided forces of the Liberal army. They recommend this, they say, because they "fear that past issues cannot be removed from the minds of many except by a change of the personnel of the management of the League, and we would not stand in the way of its unity and welfare a moment by reason of past issues."

Now we fail to see why a national organization of Liberals, supposing it desirable, should be connected with the election of officers to succeed those who now control the League. The fact is, the League has by its folly (to use the mildest term), reduced its strength and influence to a minimum, so that even at its annual convention it can bring together only a few dozen members. Nearly all the auxiliaries named in its published list are dead, as Underwood said they were some two years ago, and they are dead beyond the possibility of resurrection. By a piece of trickery, and the use of H. L. Green, whose lack of firmness and fibre, as well as flexibility of principle, made him their pliant tool, the leaders managed to make the New York Free Thinkers' Association one of their auxiliaries; but the members of the latter organization never took any interest in the "parent" body, and it is looked upon now by some of the League leaders, as a rival body.

This last proposition of the President and Secretary of the League, is a mere device to get adherents and aid by indirect and deceptive methods, which cannot be obtained in any other way. They count on the ignorance or forgetfulness as to past issues of large numbers of Liberals, and hope to impress them by an apparent display of generosity and magnanimity in declining to be reflected to office, when in truth they see clearly that the farce they have been keeping up is about played out, and if they do not leave the offices the offices will soon leave them by a total collapse of the whole concern. The "National" Liberal League has a history, and from the date of the Syracuse Convention, when Abbott, Underwood and Hurlburt, from considerations of self-respect, were compelled to leave it, a disgraceful record. It has stains that all the perfumes of Arabia will not sweeten.

Does anybody suppose the League leaders would, on any condition, consent to the rescinding of the resolutions adopted at Chicago some three years ago, pledging that body to a policy demanding the repeal of all postal laws against vile prints and pictures, which the united judgment of the civilized world condemns as degrading and poisonous

to youth? By no means; and yet when their policy has evoked nothing but disapproval and denunciation, except from a little squad of cranks who divide their time between quarrelling among themselves, and abusing and slandering certain persons and papers that expose their trickery, the Liberal League leaders propose to make their concern a nucleus for a general organization of the Liberals of the country! On this subject we quite agree with the *Index*, from an editorial in which, by Mr. Underwood, we quote the following:

"We do not see why every Liberal Society of any kind in the country should be represented at the next convention of the National Liberal League. That organization has been unequivocally committed and pledged by resolutions adopted and reaffirmed, as well as by the work of successive administrations, to the policy of 'repeal.' In that policy, the great majority of the Liberals of the country do not believe. The members of the League, held at Chicago, St. Louis, and Milwaukee, demonstrated to all impartial observers acquainted with the facts, that the League was without much vitality or influence, that it lacked harmony and consistency of purpose, and was ready for an annihilation in almost any direction which gave promise of adherents."

"Under the circumstances we do not see the propriety of calling upon all the liberal societies in the country to send representatives to the next convention of the National Liberal League. Let those who believe in the policy of the League continue to support it; but, if there is to be a convention for the purpose of organizing a National Liberal organization, let the call be made without reference to the National Liberal League or any other existing organization, and let the convention, called to effect a union of Liberals on a broad and comprehensive basis, be unhampered by the past. Whether an attempt should be made to form such an organization at the present time, at the beginning of an exciting political campaign, even though the harmony and co-operation of the best liberal elements were assured, may fairly be doubted."

"The question, Who shall be the next president and secretary of the National Liberal League? is of interest only to the members of that organization. It does not concern the Liberals at large, whose objection to the League would in no way be removed simply by a change of officers."

Plenary Inspiration.

The JOURNAL has often pointed out that the question of the plenary inspiration of the Scriptures is the most important one in the range of orthodox thought. All doctrines based upon Scriptures of doubtful authority, must themselves be doubtful. Theologians have mostly declined to discuss this question, to even admit a doubt of the fullness and completeness of the inspiration under which the Scriptures were written. To any criticism of a doctrine, the answer always is, "To the law and to the testimony." The meaning of the words might be debated, but the words were held to be divine, and what the words really meant, is held to be certainly true. Wise and learned men have given to the Scriptures long years of study—and a year of study now is worth more than fifty so employed at any previous time, because of the large mass of collateral thought accessible for comparison. Step by step as their students advanced doubts have crept in; this passage, hitherto held to be literal, must be considered allegorical or symbolic; that story must be a myth; the explanation of this apparent contradiction is not satisfactory; that doctrine seems to be taught, and it cannot be true; this wording does not agree with plainly observed facts in nature. Thus, by careful, reverent study of the Bible, many prominent teachers have come to reject parts of the Bible; have found things that they judge are not inspired, presupposing always that inspiration insures truth. "The Bible was not intended to teach science," cry the defenders. "Was it intended to teach false science?" is asked. "If the book be perfect, should anything false be found in it?" and the answer is usually a vague allusion to what would be understood by the people of the age in which the story was written. This is an acknowledgment of weakness, for it assumes that the divine spirit it was limited in expression by the organism it controlled. The tendency of careful study of the Bible for years past has been toward a denial of its plenary inspiration, while a consciousness of this has made the doubters vociferous in assertion of its reality and completeness. There is a noticeable change apparent now. The *Congregationalist* recently declared that "sanctified common-sense" must declare what Scripture is. It has also declared that "the nature of man requires a Bible, and requires the Bible substantially as he interprets it; and that it is the conscience of humanity crying out for it, and indicating what it must be which gives the Bible, in the apt answer which it makes to all this, its divine power over the soul;" that "conscience is an indispensable witness for the Bible, before the Bible can demonstrate that it is the Bible." This relegates the whole question of what is divine in the Bible to "sanctified common-sense," whatever that may be; and as there is no way of classifying the quality of the common-sense, it leaves the Bible to stand, not on intrinsic worth, but on the perception of its worth that any reader may have.

There is a point, the key of the whole matter, that no one seems to like to touch—Can inspiration insure a true utterance, uncorrupted by the organism expressing it? If they would only settle that, much bootless discussion might be saved. For, if inspiration cannot do this, the Bible may be inspired in every part, and not be infallibly true. To Spiritualists the question is plain and clear—as a matter of fact, inspiration does not insure absolute accuracy. Not only this, it seems to them, after collating all accessible facts, that an inspiration which should be absolutely true, at least as to its expression, is impossible, owing to the modifying influence always exerted by the organism through which it comes. That is the point to which their common-sense has led them. Perhaps their common-sense is not "sanctified" enough; it would be well if the clergy would, instead of steadily assuming that plenary inspiration is undoubtedly true, tell the waiting world how they know it to be true, and what, if anything, can prevent a true utterance.

Talmage's Conspiracy.

The evidence reaching this office from all parts of the country, seems to establish the fact that the delivery of the recent vile sermon of Dr. Talmage was only part of a far-reaching conspiracy to break down Spiritualism. It is usual to have Talmage's sermons manifested by the reporter, and sent to several papers, and afterwards cut up, altered, new headings supplied and made into magazine articles (see the *Sunday Magazine* for illustration of this). But the reports of the sermon received at this office bear the heading "By telegraph" and some of them were published by papers which could not afford to pay for telegraphing. It must have been written and sent by mail in advance of delivery. Why was the usual custom departed from in this case? Knowing the intense interest felt in Spiritualism in all parts of the country, knowing, too, the large number of Spiritualists to be found attending the churches, the reverend falsifier was sure the sermon would be published, certain it would be read; he hoped to annihilate Spiritualism at a blow, or falling in this to magnify Talmage, which would be still better. Lying for the glory of God, however, is rarely successful; the sermon, like the Pope's Bull against the comet, has fallen harmless, showing nothing new; only bringing into greater prominence the hatred which preachers of the Talmage stripe feel for the Spiritualism which can demonstrate what they can only vapor about, of which they may believe much but know nothing.

It may be thought a grave charge to bring, that Dr. Talmage deliberately lies, but it is a true one. It has been generally supposed that the Rev. Dr. speaks "by inspiration," certainly extempore. Yet, it is known to many that he walks up and down his room memorizing his sermon, sometimes far into Saturday night, causing much complaint from those of his household who would rather sleep than hear a Talmage sermon. We approve their taste. Whatever the Rev. Dr. speaks in public has been well studied and memorized beforehand. In a sermon preached some time ago, on blasphemy, he told the story of a man standing in front of Princeton College, N. J., blaspheming, when a railroad train came along and cut off his tongue, injuring no other part of his body. This stupendous lie was not a blunder made in heat of argument, but was deliberately penned and memorized, and as deliberately examined and sent to the *Christian Herald*, the *Cleveland Herald*, and other papers West and South. There is scarcely a sermon he preaches without some statements so broadly exaggerated as to be complete falsehoods.

But Spiritualism cannot be lied out of existence; Spiritualists cannot be bullied, nor cursed, nor argued, nor coaxed to doubt their personal, positive knowledge of spirit return. The reverend acrobat may use his wildest gestures, may sneer and joke, and falsify to his heart's content; the clerical bigot may exult in the lurid hell he denounces for all who differ from him—it will not move a single Spiritualist, nor hinder the spread of the truth a particle. A strong, stalwart man was having his face slapped by a small, slight woman, his wife. "Why do you stand such usage?" said a bystander. "Oh, it pleases her, and don't hurt me," was the reply. So all the "forcible feeble" attacks that Talmage can make, may please him, may amuse his congregation, but will do no harm to Spiritualism. Even if he had control of civil power to make his denunciations effective in some directions, it would still be true that,

"Truth, crushed to earth will rise again,
 The eternal years of God are hers;
 While Error, wounded, writhes in pain,
 And dies amid her worshippers."

Ingersoll and the Catholics.

The Catholics have generally been content to let Ingersoll severely alone, but a priest of that church having published "Notes on Ingersoll," in which his teachings are handled without gloves, and the Agnostic champion declining the battle thus offered in contemptuous terms, the *Catholic Union and Times* "goes for him" in the following style: "At one time the lecture is called 'Mistakes of Moses,' at another 'Skullis,' at another 'The Gods,' at another 'Orthodoxy,' and so on and so on—a litany of titles; but under whatever name it is advertised, it is the same old original Jacobs of a song. Sometimes he begins at the first verse and sings it through to the last; then he shifts the cylinder, starts at the last verse and grinds it through to the first; again, shifting the cylinder, he begins in the middle and reels it off in both directions—dur always the same old tune. There is one advantage at least in this method of abolishing Christianity:—when you have heard any one of the lectures, you have the whole collection—and all for fifty cents. When the fiddler plays 'O Susanna' for the first time, you rather like it; when he strikes it again as 'Yankee Doodle' you may let it pass, but when he rasps it off again as 'Life on the Ocean Wave,' it grows monotonous."

"After reading any one of Ingersoll's lectures, you have gone over the whole ground of his antagonism to Christianity; you know all he has said or appears to be able to say."

From quotations in the same paper, it seems as if there was to be a ring all along the Romish line. The hint is given that "the press made him and the press can unmake him." The "Holy War" will be watched with much interest everywhere.

Dr. Henry Slade is now at Houston, Texas, where he is fully satisfying the demands of the Spiritualists, and also convincing the skeptics that there is a method by which the denizens of the Spirit-world can communicate with their friends on earth. A reporter of the *Houston Post* called upon the Doctor, and received an excellent communication from Robert Dale Owen; but when he asked the question, "Who am I, and where did I come from?" the spirit drew a crooked mark from one end of the slate to the other, intimating that it might be better to leave the question unanswered. The Doctor is creating considerable excitement among Southern Spiritualists.

A Warning to Iowa Spiritualists.

The Spiritualists of Iowa who, as a body, are intelligent, virtuous, moral, order-loving and law-abiding citizens, are in danger of having the cause which they love brought once more before the people of that State in such a light as to merit the contempt and condemnation of all decent people. Some months ago a small gathering—about a dozen—at Ottumwa was cajoled by a pair of wily-tongued free-lovers into a scheme which has placed Moses Hull in charge of the fortunes of the proposed camp meeting at Mount Pleasant Park, near Clinton. This unseemly, vile, libidinous wretch who left his calling as an Advent preacher to curse Spiritualism by becoming, ostensibly, its advocate, is put forward to represent the Cause through the weakness of a few who will be held responsible by the Spiritualists of Iowa and the North-West. There is no possible excuse for their act; they cannot plead ignorance, for Hull's record has been public property these many years. He is an outcast from respectable society and unfit to associate with good people. If this seems like strong language we refer these taking exception thereto to Hull's open assertion of his promiscuous sexual practices, as published in his letter to *Woodhull & Claflin's Weekly* for August 23rd, 1873. If that is not enough, let those interested follow his career during the past ten years. The publication of that letter aroused the virtuous indignation of the great body of Spiritualists, who repudiated him, his doctrines and practices. Thus ostracized he has led a wandering life ever since.

Ruled off the platform of Eastern camp meetings as unfit to associate with, he is now to misrepresent Spiritualism in Iowa.

Juliet H. Severance, of Milwaukee, another notorious free-lover, is interested in Hull's Iowa scheme, and is put forward as the principal speaker at a "Mass Picnic" to be held in Mount Pleasant Park, at Clinton, on the 7th and 8th of June. Hull has the effrontery to advertise that "the *Spiritualists of Iowa* and Western Illinois will hold their June picnic," etc. The *Spiritualists* will do nothing of the kind! That some good and well meaning Spiritualists, ignorant of the true character of Hull and Severance, may attend, is possible, but it is *prima facie* evidence only to be removed by strong rebutting testimony, that any person knowing the true character of Hull, and attending that gathering or in any way aiding to establish a camp meeting under the management of Hull, is morally unclean, and is either openly or secretly a free-lover, in full sympathy with the doctrines and practices of Moses Hull, as set forth in his letter to *Woodhull & Claflin's Weekly* herebefore mentioned.

A Spiritualist Camp Meeting Association in Iowa and a permanent camping ground, all under the management of reputable people, is desirable. A camp under the management of Hull, would be a constant source of danger to the morals of the community, and a public nuisance which should never be allowed to get a foot-hold anywhere among civilized people.

That Hull and Severance will guard their language at the coming picnic, and at the camp meeting later on, so as to hide their true inwardness, is quite likely; but the virus is there, and moral malaria will poison the spiritual atmosphere wherever they are allowed to do their chosen work.

"Blasphemy."

"If Robert G. Ingersoll indulges in blasphemy to-night in his lecture as he has in other places, he will be arrested before he leaves the city." So spoke the Rev. Irwin H. Torrence, general secretary of the Pennsylvania Bible Society, on one occasion lately, when Col. Ingersoll was advertised to speak in Philadelphia. The reverend gentleman said: "We have consulted counsel; the law is with us, and Ingersoll has but to do what he has done before to find himself in a cell." The law to which he refers is as follows:

"If any person shall willfully, premeditatedly and despitefully blaspheme or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit or the Scriptures of Truth, such person, on conviction thereof, shall be sentenced to pay a fine not exceeding \$100, and undergo an imprisonment not exceeding three months, or either, at the discretion of the court."

The threat made by this divine did not deter Col. Ingersoll from lecturing as advertised. It did, however, contribute very much toward giving him a large audience, and also exhibited the extreme foolishness of this clerical gentleman in trying to suppress freedom of speech.

Comparative Value of Newspapers.

We find a slip going the rounds of our exchanges containing a sharp analysis of the value of newspapers as guides, or as guided by, public sentiment. The writer, Hon. James A. Troutman, says in the *Home Guard*:

"A reform measure always shows three classes of papers in every State. The people of any town will know in which of these divisions the local paper belongs."

"First—Those whose editors are men of convictions and courage. These papers always boldly and vigorously discuss every vital question in which their readers are interested. They are leaders of public sentiment. They help make public sentiment."

"Second—Those whose editors are men of convictions, but lack courage. These papers are 'conservative,' which is but another name for cowardice. They follow public sentiment. They are of no value whatever in the formative period of any work. Until success is assured, their position is a matter of doubt."

"Third—Those whose editors are characterless and venal. These papers have but little influence. They are not worth much in any measure, but usually sell out for a great deal more than they are worth."

GENERAL NOTES.

Mr. Bronson Murray, of New York City, spent last Monday in Chicago.

Dr. Spinney spoke in Sturgis, Mich., June 1st, and will speak in Paw Paw, June 7th.

Alfred Cowley of California, sends subscription for JOURNAL, but fails to state his P. O. The veteran Spiritualist, Newman Weeks, of Vermont, is in town, taking a hand in political matters.

Mrs. Maud Lord is anxiously inquired for this week, by numerous visitors from all over the country.

The Spiritualists of Oregon will hold a Grove meeting at New Era, Clackamas county, the 19th of June.

G. W. Brooks will attend the Spiritualist meeting at Omro, Wis., June 6th, 7th and 8th. Mr. Brooks's permanent address is 124 Charter street, Madison, Wis.

Major E. W. Hale, a public-spirited and prominent citizen of Towanda, Penn., was among callers at the JOURNAL office this week.

Mr. William Nicol will speak next Sunday evening in Martine's Hall, 55 Ada St., near Madison. Subject: "Jesus, a Model Medium." His lecture last Sunday evening was well received, we hear.

Mr. and Mrs. Giles B. Stebbins are in the city this week, guests of Mr. and Mrs. J. C. Bundy. Mr. Stebbins will attend the Sturgis (Mich.) Yearly Meeting of Spiritualists, June 14th and 15th.

Lyman C. Howe, after officiating at the funeral of Morris M. Shultz of Wilcox, Pa., dropped in upon his family at Fredonia, N. Y., for a short visit. He is now filling an engagement at Indianapolis, Ind.

Mrs. O. A. Bishop of 79 South Peoria street, of whose mediumship the JOURNAL has often spoken favorably, has lately given tests to visitors that should satisfy the most skeptical, were they to have similar experiences with her.

E. Gerry Brown, publisher of the *Bunker Hill Times* and member of the Common Council of Boston, is, as we go to press, the guest of the editor of the JOURNAL. Mr. Brown is on hand to help nominate a candidate for President.

Mrs. Ophelia Shepard lectures at Milwaukee on the 8th inst., and goes from there to Sheboygan Falls, Wisconsin. She will visit the Eastern camp meetings in July and August. The JOURNAL commends Mrs. Shepard to the friends of true Spiritualism wherever she may travel.

The General Conference of the M. E. Church has adopted the report of the committee on Marriage and Divorce, declaring it to be the sense of the conference that divorces shall not be granted but for adultery, and any one divorced for such a reason, if he be the guilty party, can not be married again by a minister of the church.

The Society for Psychical Research, London, England, has issued Part V. of its Proceedings. It contains reports from committees on Thought-transference; on Mesmerism; on the Divining Rod, and from the Literary committee. Mr. Malcolm Guthrie gives some very clear experiments in Thought-transference conducted by himself. Mr. Gurney writes on "The Stages of Hypnotism," and Professor Barrett on "The Existence of a Magnetic Sense."

Emerson once said of Mrs. Helen Jackson ("H. H.") that she stood on the threshold of a great achievement. The large and increasing circle of her readers are doubtless satisfied that Mr. Emerson's prophecy was fulfilled years ago; if any doubt remained, it would certainly be removed by the beauty, pathos, and power of Mrs. Jackson's story, "Ramona," now being published in the *Christian Union*, 20 Lafayette Place, New York. For dramatic interest, narrative skill, and deep feeling no story of recent years has equalled it.

The foundation of the Bartholdi statue of "Liberty Enlightening the World," is at last completed. It is sunk fifteen feet eight inches below the surface of the ground, and rises fifty-two feet ten inches above. It is ninety-one feet square at the bottom, and sixty-seven at the top. The pedestal is to rise one hundred and seventeen feet above this, and the statue, one hundred and fifty-seven feet, is to cap the mass, making the total height from low water to the top of the torch three hundred and thirty-two feet. "The great problem," said Gen. Stone, "is to guard against the whole mass, with 4,000 square feet of surface, toppling over into the harbor before the strong winds. Four large iron bars will be cemented into the base and pedestal, and will connect with the steel works which are to support the statue. It will be as immovable as the hills."

The Southern Exposition of 1884, at Louisville, Ky., will open August 16th, and close October 25th, making sixty-one exhibition days. Justified by the attendance and appreciation accorded its efforts in the past, the management of 1884 has resolved to even out its past attempts to offer at Louisville an exhibition typical of Kentucky and the whole South and Southwest. To accomplish the greatest possibilities the brightest intellects, the most varied tastes, the widest experiences will be called into requisition. The ideal of art and music, the best and most perfect of mechanical effects and appliances, the latest and most wonderful phases of light by electricity, in addition to the grandest display of the products and resources of the Southern States will all be secured and showed in what is designed to be the greatest industrial exposition of the age.

A correspondent of the Herald of Progress (England) complains of the indifference Spiritualists show at their meetings, as to whether strangers are welcomed and made to feel at home. He says:

"Not long since, a friend and myself went into one of the principal spiritual circles of this Metropolis to hear one of our finest mediums, and as I sat there I could not help but contrast this with the treatment one receives even in the most heathenish places of worship in our land. What is the secret of the success of the dis-sending body especially? It is that as soon as a stranger enters, some unpaid willing worker takes him, as it were, by the hand, finds a comfortable seat, provides him with books, and tries as much as lays in his power to make him feel that he is in a place where all are welcome with one accord. How much more should we, with whom this is one of the essentials, try to promote that feeling of ease with each other."

The point is well taken. Spiritualists do need to learn something in this direction. Many a visitor at the meetings is repelled by the chilly indifference with which he is regarded, and many others are won to frequent visits by the kindly courtesy which has made the stranger, at his first visit, feel at home, feel that he was among friends who desired his visit should be a pleasant one. Every conference, every spiritual meeting of any sort, should have a number of their most genial members detailed to welcome the strangers, and extend to them the courtesies proper to the occasion. "Civility costs nothing," but is worth a great deal in its influence on the growth of a society.

According to previous announcement, "Miss Nellie Davenport, of the famous Davenport Family, the wonderful young medium, assisted by three of the best materializers in the world, in full gas light on the open stage," gave an exhibition in St. Louis a few days ago. Mr. McBride, one of the committee, a Spiritualist, near the close of the bogus performance, stepped to the front and said: "I have been paying considerable attention to this matter, and I have seen some very strange things. You called upon me to come up here and see that these manifestations were given under honest conditions. I want to say now that in my judgment this whole thing-to-night is an infamous fraud. [Great sensation.] With this little knife [holding up a penknife] I cut a slit in the curtain and saw this man working himself free from the ropes. The spirits had no more to do with it than I had. This performance has been mere pattry trickery all through. I will be a party to no such imposition as this." Of course, "Miss Nellie Davenport" and her "three materializers," are mere mountebanks, and should be ignored by every Spiritualist. Every thoughtful person knows that a theater, in full gas light, with a "howling" audience, does not contain conditions requisite for spirits to manifest.

For the Religio-Philosophical Journal. Brooklyn, N. Y., Spiritual Fraternity.

Among the more recent of public speakers upon the Spiritualist platform in New York and Brooklyn, is Dr. F. A. Davis, professor in the United States College of New York City. Doctor D. is a man about 40 years of age, of frail physique, but with large spiritual and intellectual forces. He was brought up in the Methodist church, and designed to be a minister of its faith. His reason, conscience and intuitions rebelled against the dogmas of orthodoxy. His subject before our Fraternity on Thursday evening, May 15th, was, "The Law of Spirit Growth," and he gave his experiences in passing from the doubt and gloom of despair, and from the errors of his early religious teachings in the strict orthodox school, to the broad sunlight of our spiritual faith. With the keen blade of a skillful surgeon, he dissected the dry bones of the orthodox creed, and showed clearly and conclusively to the audience, that the human mind must ever rebel against force, ordination, eternal punishment and a vicarious atonement. He further argued that the Christian church had failed to understand the mission and work of the Christ of Judea; that the selfishness of men had perverted and misconstrued the teachings of Jesus; that if men and women could be guided here by the statement, "Whatsoever ye would that others do unto you, do you even so unto them," we should be in harmony with the teaching of Jesus and the world would advance much more rapidly to a grand fraternal brotherhood; that we could see God's love manifest in the rock, tree and flower, and in every animated thing; that in our faith, if we rightly understood and comprehended it, we should find this law of spirit growth, and in right doing and right living, we should work out our own salvation; that all the revelations in the past and the present showed that the doctrine of a vicarious atonement had greatly retarded the growth and unfoldment of man's spiritual nature; that each person must of necessity be his own savior; that every good deed, each kindly word, each earnest aspiration to know more of God's wisdom and love, places us on the right road towards spiritual growth, and our friends who have passed beyond the veil do aid us when we are receptive to their teachings.

The lecturer argued that our efforts should not be directed altogether in destroying the creeds and dogmas of past forms of faith, but that we should be reconstructive and strive to show mankind that all spiritual growth in the individual is the result of individual effort. He claimed that the doctrine of vicarious atonement is a stupendous libel upon our heavenly Father. He told of his own struggles in his earlier life to reconcile the creeds of orthodoxy with reason, common sense and human experience.

Dr. Davis is imbued with a deep religious nature, with a great reverence for God and a full and complete faith in the ultimate progress of every soul towards the good and the true, claiming that Spiritualism fully satisfies every need of the soul, and that its highest unfoldment is conducive to a true spiritual growth.

Short addresses were made by Bros. J. A. Wilson, Dr. L. M. Comings and Albert Smith. Dr. L. M. Comings gave the address before our Fraternity, Thursday evening, May 22nd. He said that two years ago when invited to speak before the Fraternity, he took for his theme: "Why he was not a Spiritualist." Since that

time he had been converted, and this evening he would tell why he was a Spiritualist. Dr. Comings talks easy and well; his lectures are carefully prepared and he is attentively listened to. He has been a physician of many years' practice, and had been an investigator for thirty years. In his lecture given two years ago, he took the ground that electricity is the power that produces most of the phenomena. During her visit to Brooklyn last fall, Mrs. Mantle Lord convinced him that Spiritualism is true. This was done one morning on the ferry-boat while crossing the East River, and his conversion in this singular manner was as marked as that of Paul while on his journey to Damascus. He said that owing to the recent attack made upon our faith in one of the large orthodox churches, he would give the evidences in the Bible that proved Spiritualism to be true. This he did with copious extracts and references, and he argued that an honest Christian, if he believe his Bible, can not be other than a Spiritualist. He showed that the phenomena of to-day are of the same nature as those of the earlier days, and in accordance with spiritual laws and also with our faith as the only true solution of the problems of life.

The able lecture of Hon. A. H. Dailey, in reply to Talmage, has been published, and 1,000 copies were distributed to Talmage's congregation Sunday morning, and I venture to say that those who took them will get more true Spiritualism by reading them, than they will get from listening to Talmage's coarse witisms and bombastic utterances. Judge Dailey spoke in Newark, N. J., on Sunday evening, May 25th, and is booked to speak at the Resummary Camp Meeting. He speaks with a good deal of force and earnestness, and is well liked.

Mande E. Lord is giving some of her remarkable scenes in our city, and Mr. F. O. Mathews is also giving excellent satisfaction as a medium; he has just come here from Philadelphia. Mrs. Lillie speaks at Brooklyn Institute every Sunday in June. There is much apparent activity all over our city, among all of the various spiritual organizations. S. B. NICHOLS.

The Pope and the Masons.

I dare say you have noted the Pope's Bull (Encyclical letter) against the Masons, which has been going the rounds of the papers. Is it necessary that one should do anything but laugh at such pompous and frothy ebullitions of mother Pope's old tea-pot? Why is it that your present scribe, who is neither Mason, Odd Fellow, Knight of Pythias, Communist nor Nihilist, nor a member of any other society, secret or avowed (except the A. S. A.), but who has been for many years simply a member of the great human brotherhood, thinking what he pleases and saying what he has a mind to—why is it that when the once potent Pope of Rome issues his dictum, the picture will always arise of a green and garulous old lady, like the notable Mrs. Partington, saying her say seemingly in the most serene and self-satisfied ignorance that she is making a fool of herself, while her redoubtable son Isaac keeps "never-letting-on"?

A gentleman remarks to me: "There is no use paying any attention to such a letter as the Pope has written; it is a very weak thing." Yes, truly it is weak enough, but the world is full of weak people, some of whom may be deceived by it. Is not the poet's arithmetic always applicable? "I sum up half mankind, and add two-thirds of the remaining half, and find the total of their hopes and fears, dreams, empty dreams." If five-sixths of us are thus dreamers, about that many are "weak" and may possibly be strengthened by a few comments touching upon our venerable old lady's production.

Our late Mgr. Capel (that man who put himself on exhibition before this country, and whose father told him "never to seek a fight, but never to refuse one") tried to make us believe the Catholic Church is the great friend of liberal education and liberal thought. But now, forsooth, the great "Head Centre" (so to speak) of the church is down on the Masons, because they are "Naturalists," and teach the very principles of equal rights upon which our government is founded—that kings and prelates have no Divine rights; that the people are the sovereign source of power; that there are no (State) reasons why one religion should be preferred to another," etc.

"Now [he avers] it is well known that Freemasons approve these maxims." "It is a long time, indeed, that they have worked with all their strength and power openly for this." "In this foolish and ferocious attempt one recognizes that untamed hatred and rage of revenge kindled against Jesus Christ in the heart of Satan."

The old seamy or old goose (which ever term be the most fitting), how dare he thus, by plain implication, attack the foundation principles of liberal and enlightened government? And how dare his emissary, Capel, prate to us of progressive and liberal thought? I think that both the "weak" and the strong can perceive with half an eye, on perusal of his letter, that the Pope of Rome is the same unmitigated old fogey, natural tyrant and bigot, that his antecedents for more than a thousand years have tended to make him, and that he holds, or assumes to hold, all those absurd, heathenish and superannated beliefs in a personal devil ("Satan"), the reputed "fall of man," the "only begotten" sonship of Jesus of Nazareth, and the atoning sacrifice of his blood, the immaculate conception by the Virgin Mary ("the Mother of God"), his own succession as keeper of Peter's keys (and what not else?), all of which are now, and forever must be, at war with science, with nature, with all true and healthful growth.

Out upon it! Let the Capels and all of that ilk stay at home, and not come here with their false presentations. When darkness can reveal to us the glory of the light, when cold ceases to be death and heat fails to bring the renewal of life, then may the Catholic Church, through the lead of such as Pope Leo XIII., become a promulgator of liberal thought and the promoter of healthful and happy life. Surely we may trust that this age has not forgotten the ample teachings of the past, and will not, out of sheer laziness, good naturedly swallow as truth, either the sophistical assurances of the Monsigneur, or the nauseous and silly verbosity of his "Holy Father, the Pope."

Personally I know comparatively little of the "Masons"; but I am aware that many of our purest and best statesmen and scholars of modern times, have numbered themselves with the Freemason Guild. In the olden time, princes, cardinals of the Catholic Church, bishops, architects (such as Inigo Jones and Sir Christopher Wren), with earls and knights in great number, were chosen as the Grand Masters of their Order. On the whole I believe their secrets to be harmless, and their influences for good—always foes to tyrants and strengtheners to the cause of liberty.

History does not connect them with the curse of inquisitions or auto-da-fes, or accuse them of massacres to uphold the power of sacerdotalism. Long may they flourish to be the dread of tyrants, and long may the secrets of their Order, if they have any effective ones, be able to offset and counteract the Jesuitical schemes and devices of that church, of whose secret organizations and cunningly devised plans the world has much more cause to be in dread. A SUBSCRIBER.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal: A special meeting of the stockholders of the Onset Bay Association was held at the Pavilion, Onset Bay Grove, on Monday, the 26th of May, 1884, to consider and determine what action the Association would take in relation to the improvement of the roadway from Onset Center to the Onset Station, by way of the bridge. President Storrs occupied the chair. There were present those who represented 77 of the 100 shares of stock, 65 of whom were in favor of having the chair appoint a committee of three to grade the street to Onset Station, and build a sidewalk for pedestrian travel. Said committee was duly appointed. It was voted to appropriate \$3,000 to carry forward the above work, and the president and treasurer were instructed to sanction and pay the bills. Another committee was appointed to wait upon the management of the Old Colony R. R., and inform them of the action of the meeting, and pray them to establish a permanent depot at or near the site of the present station, with full train accommodations during the hot season, and to be a flag station the balance of the year.

With the above improvements complete, visitors to Onset will find the approach much more pleasant, and a delightful walk or ride along the shore of the east river to the main waters of the Onset Bay.

Building, both private and public, is being put forward to the full extent of the help to be obtained. The sale of building lots never was better than it has been through this season.

A Government post office has been established at Onset Bay Grove, and all mail matter should be addressed to Onset Mass., May 26th, 1884. W. W. CURRIER.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an important link in a great railroad line, and is itself regarded an engineering wonder. It is situated a few hundred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden city. The new route will prove especially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Canadian side, at a station called Falls View, where is a platform from which all can take an observation.—Springfield (Mass.) Republican, April 11, 1884.

The Riverside Sanitarium at Hamilton, Ill., has been enlarged this spring to meet the constantly increasing demand for room. This institution is under the management of Dr. Ringland's success as a magnetic healer has been very marked. Invalids should write to this institution.

"Shaker Sermons," a statement of the Shaker theology, by Bishop Eads, critical notice of which has appeared in the JOURNAL, is for sale at this office. Price, \$1.25.

The tenth edition of Tokology, by Dr. Alice B. Stockham, is now ready. This work has had a large sale, and is in demand abroad, as a shipment went to London, England, in May.

We have received from R. Hoe & Co., through Root and Tinker, New York, a fine engraving of the Representative London Journalists. It is an artistic piece of work and reflects credit upon the publisher. Each paper is of miniature size and has the likeness of each of the editors stamped upon it, with their autograph below.

Regulars. One of the strongest proofs of the value of Kidney-Wort as a remedy for all diseases of the Kidneys, Liver and Bowels, is the fact that it is used and prescribed by regular physicians. Philip C. Ballou, M. D. of Monksville, Va., says: "Take it all in all, it is the most successful remedy I have ever used."

Notice to Subscribers. We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices. DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3, and 12 c. Register your Letters.

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

Try Ayer's Cathartic Pills! They are mild and pleasant in action, but thorough and searching in effect.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis. The Religio-Philosophical Journal and Magazine sent one year for \$3.50.

Passed to Spirit-Life. F. Merrit Walton, oldest son of Darius and Phoebe Walton, passed to spirit-life May 14th, 1884, aged 25 years 4 months and 7 days.

But there is another side of life, that is not reached by pain and to those who cared for him and watched over him during the last few days and saw the feeble life go out, there ever comes the thought: "Better the rest than the suffering."

We call them dead; but "there is no death." To the spirit that has passed away; To the awakening of the new birth; The angel form from the house of clay.

"And all around us, though unseen, The ever-immortal spirits tread, For all the boundless universe, Is life—there is no death."

The body was taken to Columbus for interment. The funeral discourse by Rev. M. Colgrave, was full of consolation and sympathy. "Great Peace." MRS. H. CHAFFEE, Corry, Pa., May 22, 1884.

Spiritual Meeting in Connecticut. The Annual Meeting and Picnic of the Association of Spiritualists of Western Connecticut, will be held at Compoison Lake, Conn., on Wednesday, June 25th, 1884. The well-known magnetic healer, Mrs. M. E. Lillie will address the meeting. Mr. Lillie will also be present and sing some of his spiritual songs. A business meeting will be called at 10 A. M.; lecture at 2 P. M. JOHN WINSLOW, President.

Annual Meeting at Sturgis, Mich. The Harmonical Society of Sturgis will hold its Annual Meeting in the Free Church at the Village of Sturgis, on Saturday and Sunday, the 14th and 15th days of June, commencing on Saturday at 10 o'clock A. M. Also speakers will be in attendance to address the Society. By Order of Committee.

Spiritualist Conference at Omro, Wis.

The Wisconsin State Association of Spiritualists, will hold a three days meeting at Omro, Wis., on the 6th, 7th and 8th of July, 1884. Speakers already engaged: Judge H. H. Wood, of Chicago, Ill., and Mrs. L. M. Spencer, of Milwaukee, Wis. Other speakers expected to participate. W. M. L. K. WOOD, President. H. J. C. PHILLIPS, Secretary.

Lookout Mountain Camp Meeting.

The Annual Camp Meeting of the Lookout Mountain Camp Meeting Association, will be held on the Natural Bridge Springs property on Lookout Mountain, near Chattanooga, Tenn., commencing Saturday, June 28th, and concluding Sunday, July 27th. This noted place of resort offers attractive inducements as a camp ground. Many hotel speakers and mediums will be present. Simple hotel accommodations are prepared. Guests during the meeting will be charged \$1.00 per day. Persons furnishing tents can procure ground privileges. Railroad rates from all points can be secured at two cents per mile, by asking for summer excursion tickets to Lookout Mountain. Mediums will find this meeting open for all to hold seances. At Chattanooga depot take back to the mountain, or further particulars, or to secure rooms, address Dr. J. E. Currier, Natural Bridge Springs Hotel, Chattanooga, Tenn., or G. W. Bates, Secretary, Atlanta, Ga. The Convention of the Southern Association of Spiritualists will be held on the camp grounds, July 15th and 16th.

A Three Days Meeting at Orion, Mich.

The First District Association of Spiritualists, composed of the Counties of Oakland, Macomb, St. Clair and Lapeer, will hold their second Annual Meeting, commencing Friday, June 28th, and ending Sunday, June 30th, at Orion, on Park Island, Oakland Co., Mich. The annual election of officers will take place on Saturday, the 29th. The intervening sessions will be occupied by the usual speakers upon subjects pertaining to the progressive religious interests of the cause, and the dissemination of the truths of spiritualism. All persons desiring to attend this meeting will be secured if possible; an able and efficient Board of Managers will be present to conduct the affairs of the meeting, and attend to the comfort and well being of all present. Hotel and boarding-house fare reduced to \$1.00 per day. Railroad rates reduced where parties travel in companies of five or more. J. P. WHITING, President. MRS. F. E. ODELL, Secretary, Farmers' Creek, Mich.

Spiritual Meetings in Brooklyn and New York.

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

The Church of the New Spiritual Dispensation meets at Brooklyn Heights, near Concord Street, every Sunday, at 3 and 7:45 P. M. Lecture for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each hall, at 8 o'clock. Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The Brooklyn Spiritualist Society meets at Franklin Hall, corner 3rd Avenue and 14th Street, every Wednesday evening at 8 o'clock. Mr. August President; Dr. Paton, Secretary and Treasurer. A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner 3rd Avenue and 14th Street, South Broadway, Sec. 1. GERRARD ENGELSEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall, 200 West 12th Street, every Sunday evening at 8 o'clock. J. David, President; W. J. Cushing, Secretary and Treasurer.

The Brooklyn Spiritual Fraternity will meet at 10 Smith Street, every Sunday evening at 8 o'clock. A. G. Kipp, Treasurer. John Jeffrey, Secretary. S. B. NICHOLS, President.

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

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 60th Street. MRS. S. A. MCGILLICHERN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 P. M. in Froehner Hall, No. 25 East 14th St., near Union Square.

Saratoga Springs, N. Y. The First Society of Spiritualists at Saratoga Springs, N. Y., will hold their annual meeting, every Sunday, commencing at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. P. Brigham will officiate. H. J. HORN, Pres. E. HENNING, Sec.

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

The Spiritual Truth Seekers meet in Martine's Hall, 55 A. St., near Madison, every Sunday. Conference at 3 P. M. Lecture 7:45 P. M. Lecture for young and old at 1 P. M. Seats free. Spiritualist papers and books for sale at the hall. D. F. TIERNEY, Secretary.

ANY MEDICINALLY INCLINED MAY LEARN OF A rare opportunity to establish a cheap, a Russian Bath in connection with the largest medicinal bath in this city. C. W. ROSEKRAANS MEDICINAL BATHS, 23 Irving Place, New York City.

AGENTS WANTED On Zell's Publications. Comprising several large and small Encyclopedias, Atlases, Collected Books, &c. &c. A good opportunity for ministers and school teachers to make a nice income during their vacation. The most liberal terms will be granted by applying to Z. SELWOOD ZELL, Publisher, Philadelphia.

80 TREATMENTS, \$15. Board, \$5 per w/k. Magnetic paper by mail, 2 Pks \$1. (Try it.) Cures Rheumatism, Gout, Neuralgia, Sciatica, Catarrh, 15 years treatment. Magnetic Swedish movement, water cure. Address RIVERSIDE SANITARIUM, Hamilton, Ills.

Halloo! Book Agents, have you heard of the surprising attractions recently offered by the LITERARY Revolution? Marvellous prices. Big discounts. Catalogues. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. JOHN B. ALDEN, Publisher, 303 Pearl Street, New York.

CATARRH CURED. Nasal Catarrh can be easily, quickly, pleasantly and lastingly cured, providing one knows how. I do know how, can do it, and guarantee just such a cure. My

Healing Catarrh Powder [perfectly soluble] will positively and effectually cure in a few days any ordinary case. I know what I am talking about, and what I say is the TRUTH; if not, denounce me in this paper as a liar. My medicine packages sold in the past seven years, and I most solemnly declare that I seldom have a complaint, and do not know of a failure to cure in all that time. It is perfectly harmless; try it, and if you are not satisfied with cheerful return your money. I treat the head without screeching, purifies, heals, stops and cures every discharge from the nose, sweetens the breath, and cures catarrh in all its stages. A package more than enough to surely and infallibly cure nearly every case, sent postpaid for

ONLY 25 CENTS IN STAMPS, BY GEO. N. TODDARD, 1222 Niagara Street, Buffalo, N. Y. Pamphlet has about 40 testimonials and references of patients cured. Mr. Toddard advises nothing but what he knows to be good.

The Cincinnati Christian Standard says: "We know Mr. Toddard's non-fraud, and can vouch for the truthfulness of his statements."

SHAKER SERMONS. SCRIPTO-RATIONAL. BY E. L. TADS. Containing the substance of Shaker Theology, together with Hymns and Criticisms logically and clearly set forth. Price, cloth bound, pp. 271, \$1.25, postpaid.

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

THE PRESENT OUTLOOK OF SPIRITUALISM. BY HENRY KIDDER. This is an able, thoughtful and comprehensive essay, dealing with wide circulation and the correct consideration of every Spiritualist's question. Price, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

\$65 A MONTH & board for 3 live Young Men or Ladies in each county. Address F. W. ZIMMERMAN & Co., Chicago.

RUPTURE CURED By Dr. M. M. MOORE'S method without the aid of useless trusses. Send stamp for circular. Office, 242 Wabash Ave., Chicago, Ill. MOORE & Co.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRUNSON, Detroit, Mich.

PATENTS J. BRUCE WEBB solicitor of Patents, Pensions and all claims before the Government. Send stamp for information. Address Box 245, Washington, D. C.

AGENTS WANTED to sell Dr. CHASE'S 2000 REMEDY 300X. Send Stamp for circular and money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

WANTED A WOMAN of sense, energy and respectability for our business in local, middle-aged, preferred. Salary \$15 to \$20. Reference exchanged. GAY BROS., 14 Barclay St., N. Y.

OUR FAMOUS WOMEN. 1000 AGENTS for the best and most profitable business in the world. Hurst, Boucher, Brown, and other Eminent Writers. Chicago, Ill. Address, 100 W. Lake St., Chicago, Ill. For particulars, send stamp for circular. A. G. WETZELSON & CO., CHICAGO, ILL.

Mrs. S. F. PIRNIE, Trance Medium, Magnetic Healer. No Medicines Prescribed. 425 W. MADISON STREET, CHICAGO.

EXAMINATIONS MRS. C. M. MORRISON'S Medical Band as formerly. FOR medical diagnosis by mail, enclosure lock of hair and 10¢ postage. Give the age and sex. Terms for magnetic work will be sent with the circular. Address P. O. Box 2510, Boston, Mass. H. B. WILCOX, Sec.

DR. JOS. RODES BUCHANAN, 29 Fort Avenue, Boston. I now give attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcomony will be found near May-price two dollars. Mrs. BUCHANAN continues the practice of Psychometry.

GOOD LUCK. Every reader of this paper is entitled to a sample copy of our handsome illustrated Monthly, FREE if you send a gold. If you will also a package of beautiful impregnated cards (gold and colors), send three two-cent stamps to pay postage. Good Luck Publishing Company, 61 WASHINGTON ST., CHICAGO.

Special Notice TO SPIRITUALIST SOCIETIES. Mrs. Emma Harding-Dritten begs to announce that she is prepared to give her celebrated, highly interesting and instructive lectures. Astronomy, The Sun, The Wonders of the Stars, Planets, etc. Egypt, The Great Pyramid, and New Zealand.

In connection with or independent of her regular Sunday lectures, these addresses are profusely illustrated by magnetic and psychometric drawings, and are profusely illustrated by means of the new and most approved dissolving-view lanterns which will give glowing pictures of twenty feet diameter, and will exhibit the most wonderful and marvelous of the various European societies before whom they have been given. Mrs. Dutton can be addressed at

265 West 34th Street, New York. SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL," Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md. During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance. Price of medicine bottles. Three bottles for \$7.50. Address SARAH A. DANSKIN, Baltimore, Md. Post Office Money Orders and remittances by express payable to the order of Sarah A. Danskin.

THE AMERICAN LUNG HEALER, Prepared and Regulated by Mrs. Zanstin. Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR Consumption has been cured by it. Price of bottles. Three bottles for \$7.50. Address SARAH A. DANSKIN, Baltimore, Md. Post Office Money Orders and remittances by express payable to the order of Sarah A. Danskin.

THE BASIS OF THE ETHICAL MOVEMENT. THE SOCIAL IDEAL. WHY UNITARIANISM DOES NOT SATISFY US. THE SUCCESS AND FAILURE OF PROTESTANTISM. Lectures by W. M. Saltor before the Society for Ethical Culture of Chicago. Price 10 Cents Each.

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

GUIZOT'S HISTORY OF FRANCE. From the Earliest Times to 1848. Eight volumes, small octavo, large type, over 400 fine illustrations. Price reduced from nearly \$50 to only \$6.00 per set. Volumes I and II now ready; others at intervals of ten days. Sample volume sent postpaid, with privilege to return, 65 cents, including postage from us.—Epitaphical Recorder, Philadelphia, Pa.

"This is another wonder of the publishing business. It is well printed, substantially bound, and abundantly illustrated with spirited pictures. The price is astonishing. Guizot was a writer too well known to need praise from us."—Epitaphical Recorder, Philadelphia, Pa.

"The marvellous cheapness of these profusely illustrated and so desomely bound volumes must provoke comment everywhere."—Journal, Indianapolis.

"The only really good and complete history of France ever written."—Christian Leader, Boston.

SEVEN GREAT MONARCHIES of the Ancient Eastern World by GEORGE RAWLINSON. Best American edition. Complete in three volumes of over 2,000 pages, and over 700 illustrations and maps. Price reduced from \$18 to \$2.40. Now ready.

"Its position is well established as one of the greatest of modern histories, a monument to the erudition and capacity for work possessed by its author. The edition in every way a satisfactory one, while it cheapens it something marvellous."—Epitaphical Recorder, Philadelphia.

"It is amazing to see what valuable books he is now publishing at a price which are within the reach of the poorest. Guizot was a writer too well known to need praise from us."—Epitaphical Recorder, Philadelphia.

"It is, of course, the publisher's risk, and not the purchaser's, when a book like this is offered for the price of this one. The best work he has done in that great and noble work by Professor Rawlinson."—Golden Rule, Boston, Mass.

"It is, of course, the publisher's risk, and not the purchaser's, when a book like this is offered for the price of this one. The best work he has done in that great and noble work by Professor Rawlinson."—Golden Rule, Boston, Mass.

500,000 VOLUMES Choice Books. 100 page catalogue free. Books for examination before purchase on evidence of good reviews. Send stamp for catalogue. By mail 20 cent extra.

JOHN B. ALDEN, Publisher, P. O. Box 1287, 303 Pearl St., New York. THE SOUL. ALEXANDER WEBB. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

My Mother's Grave.

BY GEORGE W. CROFTS.

I stood beside my mother's grave Upon the verdant hill, While o'er my soul in mountain wave Emotions worked their will.

I thought I saw beneath the sod The dust from whence I sprang, When love untold swept down from God, And bells of joy were rang.

I thought I heard her voice once more, That voice, how sweet to me! Float gently from the farther shore Beyond the silent sea.

And in the lily's purple bloom, And from the tender grass, And on the wings of sweet perfume, Her spirit seemed to pass.

And, as it passed, I felt my heart Leap high in transport wild, And all my cares seemed to depart, And I again a child.

The sun shone brightly on the mold, Dark rippled by the plow, The lark from out his throat of gold Poured all his music now.

The wood, the mead, the mellow haze, Wrapped in their dreamy haze, Softly again my heart to fill And bind my steady gaze.

And bursting from the buried past, Bright scenes like flow'ers bloom'd; Scenes all too beautiful to last, By memory entomb'd.

And thus from out that silent grave By distant voices came, As fresh as when sweet heaven gave Its light and morning dew.

And then I heard—or seemed to hear— Sweet voices of the blest, And thus they said: "Beyond this sphere The weary shall find rest." Sandwich, Ill.

Notable Matters in the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal: A Massachusetts friend of mine—a witty physician whose laugh would cure any common illness—that I feel it is my duty to give you a good story of a peculiar feature of the Sunday sermonizing in a Worcester County town in that State. A certain dignitary of the village, a man of stately and imposing aspect, was a constant church-goer, although not a member, and his pew was on the central aisle near the pulpit. Always, when the sermon began, he would rise and turn away from the preacher to face the congregation, and stand with folded arms until the discourse ended. When any sentence or sentiment of the clergyman seemed to him fitted to the needs of any one present, he would look intently at that person, turning his gaze from one to another as the subjects touched on met their case. They used to say that the minister preached, and the Colonel applied the sermon.

The doctor is a very pious—not quite orthodox though, because it is free for others to preach from as well as for you. I am a constant reader of the word, but do not mean to apply it quite so personally as the Worcester County Colonel did, for I am not clairvoyant enough to see from London to San Francisco and know who needs such application. But an occasional sermon as to some specially noteworthy matter from your goodly company of preachers may not be amiss.

REV. M. J. SAVAGE. In his able and manly Easter sermon, aims to be just to Spiritualism, and to recognize its power and claims. He speaks of "a large amount of what it is clearly to believe, is self-delusion, and what one is fairly compelled to believe as an outright fraud." I do not complain of his statements, for it is well he should make it, and thus give the evil along with the good, that all may be forewarned and thus forearmed. But where is the warning wisdom in this poor world? I marvel sometimes, thinking of the atmosphere full of pious "self-delusion and outright fraud," from which so many Spiritualists have just escaped, that we have to believe, commend, in our midst. Think of the millions in Christendom, cherishing and holding sacred the delusion of Bible infallibility, the horrible delusion of a bloody vicarious atonement, the lurid and cruel delusion of a hell of endless and awful torment. Call to mind the pious frauds by which these delusions were started and are still kept up, and the myriads of falsehoods told in God's service by the professed "call to mind the hosts that crowd around such a man as Moody, and the companies of grand clergymen who go to Joseph Cook's Monday lectures in Boston, and really look up to that reckless and slanderous fellow as a learned and accurate man, full of the fervor of piety. The delusions and frauds of Spiritualism are petty in comparison. But it may be said that these delusions are dim glimpses or perversions of great truths, and that good people believe them; so are the delusions and frauds of Spiritualism glimpses and perversions of truths that the waiting world sadly needs. All this is not to excuse pitiful self-delusion and fraud anywhere, but only to suggest that they must be expected, if we count inheritance and habits of blind and servile belief as of any influence. Many of us will join with Mr. Savage in his efforts to end them.

M. D. CONWAY'S VISIT TO MADAME BLAVATSKY. In your issue of May 20th, makes an interesting story, largely true, I judge, of Theosophy and Occultism, and of Madame B. and Col. Olcott and others in India. I take little stock in Theosophy, but a late look on Buddhism by Sinner, a Theosophist, is well spoken of. Of Conway I bear in mind his slander of Alfred Wallace, his blind and bitter contempt of Spiritualism, and his remaining tendencies as a newspaper correspondent. We must allow for his strong and stupid materialistic prejudices in anything he says, even of Theosophy.

THE HARMONICAL PHILOSOPHY. Extracts from an admirable address on this philosophy "as a factor in human progress," by Alexander Wilder of New York, should be carefully read. He well says: "The Harmonical Philosophy is cosmic; it relates to the energies and potencies of the whole universe, . . . to everything touching man." The breadth and perfectness of that philosophy too many Spiritualists forget or undervalue, as they do the signal services, the spiritual gifts and large views, and the admirable writings of Andrew Jackson Davis.

BIOKEN—ZETHEER. The notice of "Biogen, a speculation on the origin and nature of life, by Professor Elliott Coues" tells of a scientific work which is a revolt against "the pride of science falsely so called—that is, the dogmatic and bigoted materialistic sciences of our day. It hints also at the prior discovery of Biogen under another and better name, Zetther, by Hudson Tuttle, twenty years ago. I have looked into Mr. Tuttle's books and find there is no doubt of that early discovery. Doubtless it was original with each, Tuttle reaching it by spiritual seership or by intuition, perhaps by the joint action of both; Coues by the usual scientific methods, and thus to both belongs due credit. Yet Tuttle's Zetther adds another to the list of discoveries made by the soul, before the slower and narrower senses reached the same point, and should remind us, too, of the excellent writings, the terse and clear speech, the long and valuable spiritual experiences, and the personal worth of Hudson Tuttle. Would it not be wise to pay less heed to sensational novelties, and more to our really best and greatest seers and teachers?

CO-OPERATION, THE LAW OF THE NEW CIVILIZATION. The letter of Mrs. Lita Barney Sayles, telling of a new Sociologic Society with the name and idea above given, should not be passed by. Its suggestions are wise and prophetic. Read it and think of it.

ESDALE'S MESMERISM IN INDIA—REMARKABLE. Other good things could be specified, but space is limited. I close with a letter of mine, which the Detroit Post and Tribune published, and which some of our grave doctors may thus see. Your readers surely will appreciate its remarkable facts, prophetic of a great change in the healing art:

I have just seen for a few hours a remarkable book which I had long looked for, which, a few years ago, and of which, unfortunately, but few copies are in existence: "Mesmerism in India; its practical application in Surgery and Medicine." By James Esdale, M. D., Civil Assistant Surgeon H. C. S., Bengal.

Dr. Esdale was a man of high professional and personal standing, a surgeon in a charity hospital, and the Hoopley, near Calcutta, a cutting instrument. His book is dedicated to the Rev. James Esdale, D. D., his father, and a clergyman in England. A brother, Dr. David Esdale of Fairfax, Scotland, writes a brief editor's preface; the manuscript being sent from India to be published under his care. In that preface he tells, in 1849, of having read a report by M. Colquhoun, an eminent surgeon of his having removed a cancerous breast from a lady in the mesmeric trance and she wholly insensible to pain. He also gives the brave word of Dr. Elliotson, an English physician of eminence, who said: "I should deem myself ill if I did not declare my conviction of the truth of mesmerism."

The volume gives us two hundred pages or more of Dr. Esdale's reports of his mesmeric experience, written in the exact and accurate style of the professional scientist, through which glows the enthusiasm of a man who feels deeply the value of his experience. He says that during eight months at that Hoopley hospital in 1845, he performed seventy-two painless operations on the Hindoo patients, usually of the poorer classes, and gives the list; among which were cancerous breasts cut out, three cancerous operations, three teeth pulled, five great toe nails cut out by the roots, etc. He gives the names of English and native Judges, army officers and others as witnesses. He found the Hindoos more susceptible to mesmeric influences than Europeans; and found also among his hospital helpers Hindoos who were good magnetizers and whom he employed to mesmerize patients at times when he could not do it himself.

A single incident must suffice. He tells of a lady, a dentist, and others visiting the hospital, and a patient being seated on a high stool made rigid and insensible in three minutes, put in strange positions, and then awakened, not knowing what had been done or where he was. The lady exclaimed: "It's a trick, I can't believe it!" when he took her and the company to another room where a patient was lying in a trance, having been magnetized by an assistant in the morning to have a tooth taken out at about that hour. He said to the dentist: "I will raise him and open his mouth and will ask you to extract the tooth." The dentist declined, when Esdale said to him: "Please stand by and see me do it!" and in five minutes the large tooth was out, the blood washed away, the patient showing no sign of pain, and when brought to his senses saying that he thought an ant bit him when he was asleep. Esdale says: "My first infirm gave up. On parting at the door I respectfully said: 'There is something more wonderful to me than mesmerism, that is the extent of human incredulity on the subject.'"

Details of other and far more vital painless operations—removals of large tumors, cutting of the jaws, etc.—are given. He sums up as follows: "From the foregoing facts it is allowable to conclude, I hope, that mesmerism is a natural power of the human body. That it affects directly the nervous and muscular systems. That in the mesmeric trance, the most severe and protracted surgical operations can be performed, without the patient being sensible of pain. That spasms and nervous pains often disappear before the mesmeric trance. That it gives us complete command of the muscular system, and is therefore of great service in restoring contracted limbs. That the chronic administration of mesmerism often acts as a stimulus in functional debility of the nerves. That as sleep in the absence of all pain is the best condition of the system for subduing inflammation, the mesmeric trance will probably be found to be a powerful remedy in local inflammations. That the imagination has nothing to do with the first physical impression made on the system by mesmerism, as practiced by me.

That it is not necessary for the eyes to be open; I always shut them as a source of distraction; and blind men are as easily mesmerized as others. That the mesmeric influence can be transmitted through the air to considerable distance, and can pass through dense materials. No word of comment can add to the suggestive influence of such statements as these. Detroit, Mich. G. B. STEBBINS.

Critical and Suggestive.

To the Editor of the Religio-Philosophical Journal: From the varied, abundant and rich repast furnished by the JOURNAL of May 17th, I wish to select two items, and ask the aid of some of our thinkers in trying to digest and assimilate these rare morsels. I refer to the article by Charles Daburn, "Materialization not Proof of Identity," and the "Sucker's" account of his visit to Mme. Zarapha, and his apparent conclusions.

Mr. Daburn is truly a bold and independent thinker, and I feel like extending to him the right hand of fellowship, and shouting, "Bravo!" He has started a line of thought, and I think we may well examine evidence for and against the wonderful phenomenon of materialization, but I have never yet felt that must be some other explanation, one that would make plainer many apparently dark and crooked places, and reconcile and harmonize more fully the many startling facts attending this most extraordinary manifestation. I hope others will, as I have, carefully re-read Mr. D.'s address, and give their views upon the subject through the JOURNAL.

Now as to "J. A.'s" apparent conclusions from visiting mediums who advertise to do everything that a gullible public is likely to require of them, in reading his account of these interviews with so-called mediums whom he characterizes as frauds, I see a very striking resemblance, to say the least, to the sayings and doings of mediums whom I have visited, and who are, I firmly believe, as honest and genuine as any mediums living; men whom I have the confidence of friends and acquaintances, both Spiritualists and others. They frequently, while in a real trance state, and unconscious, make statements and predictions, and give encouragements that seem to be wholly unfounded, and which are never realized. I am forced to conclude that we must seek, in many cases, other sources for the failure and unreliability of communications, than the fraudulent character and dishonesty of the medium. The fact of the unreliability of—shall I say—most spiritual communications, is too well known by those who "have been through the mill" to be gainsaid or doubted. As to the how and why, that is one of the puzzling questions upon which I want more light. While I do not discard entirely spiritual intelligence and good will, and do not doubt but that the same is frequently manifested in ways numerous and soul-cheering, and while I most fully believe in, and would cultivate and encourage, spirit communion, impression, inspiration, and even, at times, guidance, protection and deliverance from danger or even death, yet I as fully believe that, in most cases, communications which are sought after and bought at a price, to help one in business or to acquire information, are more chaff and dross, and worse than worthless—hurtful and misleading.

What say you, fellow thinkers, brother and sister Spiritualists, am I right or not? I would like to hear from Bro. Tuttle, Stebbins, Jackson, Daburn or others on this, to me, vital and important question, and I am confident that many others are troubled over this perplexing matter, and would gladly receive light from the old RELIGIO-PHILOSOPHICAL JOURNAL, their favorite paper. Kalamazoo, Mich. SILAS BIGELOW.

The largest county in the United States isuster County, Montana, with an area of 36,000 square miles. It is larger than the states of New Hampshire, Vermont, Massachusetts, Connecticut, Delaware and Rhode Island combined.

The Sucker Calls on Mme. Le Normand.

Here is another: MME. LE NORMAND, CLAIRVOYANT, and trance medium, possesses all by her wonderful power, revealing every important event that has occurred in your past or will occur in the future. Her celebrated "Fidelity Chart" guarantees infallibility; brings the separated together; causes love, marriage, and success in every undertaking; communicates secrets by letters to the living.—The Tribune.

The Madam must be tardily crowded with professional business as the result of "her wonderful power," for your sucker was obliged to make three calls at her dingy quarters before being favored with a sitting. He finally succeeded on April 14th. The Madam is a "French lady from Cork." Not only is her cost of a Frenchman after the classic, Miletian models found in her brogue is plainly that of a daughter of the "old sod."

Without money and without price, Jesus preached the gospel to those peculiarly embarrassed; but at the shrine of Mme. Le Normand a two dollar note must needs be immolated before the performance can go on. After this "condition" was satisfied, the alleged medium proceeded to "astralize" her caller. He will say that she succeeded, not by "revealing every important event that has occurred in the past," but by her unique method of doing the Clairvoyant Act. Her first preliminary was to produce and adjust a pair of huge eye-glasses which, as near as the caller could discover by close scrutiny, were powerful magnifiers. Just what purpose eye-glasses can serve as a medium of vision, the caller did not comprehend. He always supposed that a clairvoyant was one who could "see clearly" without such artificial aids. But suppose the performer is not a clairvoyant! Then they might become quite useful, as in this case. The alleged medium then put over the back of her head a large shawl which fell down at each side. Next she had the shawl well adjusted over her face, falling well down in front, and the Madam seated herself in a space between a bed and a window, with her back to your sucker. The passage was so narrow and her position so close up to the wall that there was no way for him to face her or to get around in front; but he hitched his way up and took a back view over her shoulder, as she commenced the act of astralizing. The faintest rustle of the leaves could be heard as the alleged medium passed from the topic of worldly affairs to that of spiritual consolation, and thence to "casting the horoscope" of the past and future. Your sucker will not weary his readers with all the details of the dry and tedious account of the clairvoyant's horoscope was of the usual variety, and the whole thing altogether "stale, flat and unprofitable."

The Madam said your visitor's spirit friends took kindly to the idea of his marrying again; but he will not run the risk just now of being arrested for bigamy. The Madam read copious extracts from her hand-book about "bright lights" hovering over the caller's head, and in the course of the "seance" "getting after announcing the death of a rich relative," and the bequest of a large fortune, "going a journey," "varied success in the past," etc. A nearly verbatim report of this part of the seance can be found in a late JOURNAL, in the article on Mme. Zarapha. The two interviews coincided remarkably. Both were the usual much served suckers on such occasions.

The only names of departed friends, which the Madam could furnish your caller, were "Mary," "Emily" and "Etta"—a pretty safe combination to go on, but none of them happened to hit him, even remotely, to his knowledge. The visitor asked his pet question as to the state of his health, locating his trouble this time in his feet. The reference was to a well-developed brain of corns, but the Madam did not like to mention it, and the caller, in gratitude, etc., kindly offering her services as a magnetic healer and recommending a certain liniment. History is silent as to how many bottles of the same are sold on her recommendation, but the inquirer does not regard it as of any special efficacy in his case.

As the Madam had apparently finished her lesson, and was taking her primer nicely away out of sight your caller commenced to cross-examine her, but she suddenly came out of her trance, and cut him short when she thus colored her seance. "Celebrated Parisian Charms" guaranteed to give luck in any undertaking; also to enable a man to gain the love of any one woman, no matter how beautiful, married or single. The charms are probably a part of the same job lot as Mme. Zarapha's, but Mme. Le Normand is offering them on the market at only one half the price of Mme. Z's. These are the only two charms which your caller would care to purchase; and the sucker would suggest that the two Madams pool their issues and run a corner on their beans. As your visitor withdrew he mused to himself in what pleasant places the Madam's lines were cast since she got into the "clairvoyant snap," as compared with her former estate when, as plain Bridget Murphy, she took in washing on Elm street, and charged her customers, who did not know the exact list price per dozen for family wash at the time the Madam forsook her tubs, nevertheless he will venture the assertion that it is far easier and more profitable to soft-soap suckers at two dollars a head than it was to apply the soft-soap to soiled linen, even in the most halcyon days of that industry. But the intellectual garbage which the Madam deals out has in it no more of the essence of spiritual inspiration than fricassee swer-fish would have of Neeshode pudding. Notwithstanding his experience with Warring, Franks and Zarapha, your sucker unhesitatingly yields to Mme. Le Normand the palm as "Queen of the Snides."

Since the above call, a brilliant business has unfolded itself to your sucker. He now solicits parties with unemployed capital to join him in pushing his enterprise, the work of which is the conduct of a literary bureau for the preparation of manuals to be used by bogus mediums in their efforts to cheat the public. He is looking upon, and the sucker calls to give their callers "stiff straight" without an eye on the text. To those desirous of investing, the projector would state that his plan is to assert the work and classify it about as follows:

- DIVISION ONE. Text for Old Men. A. Gent with bald head. B. Gent with gold spectacles and watch fob. C. Combination of two last. D. Abridged form for seedy gent. (No variations necessary for this class in any of the different divisions.) DIVISION TWO. Text for Middle-aged Men. A. Gent with single-barreled eye-glass. B. Gent wearing a cane and small dog. C. Combination of two last. D. Gent up to snuff. E. Gent in mourning. F. Abridged form for seedy gent. DIVISION THREE. Text for Young Men. A. Gent trying to raise mustache. B. Gent in favor of wearing a top hat. C. Gent with loud necktie. D. Combination of three last. E. Gent desirous of finding out about his lady-love. F. Abridged form for seedy gent. DIVISION FOUR. Text for Old Women. A. Cat lady with speckle. B. Spare lady who has lost her teeth. C. Serpene-looking lady. D. Abridged form for shabby-genteel lady. DIVISION FIVE. Text for Middle-aged Women. A. Lady with gold watch and chain. B. Lady with seal-kissed sugar. C. Lady in favor of wearing high rights. D. Lady from Boston, highly cultured. E. Abridged form for shabby-genteel lady. DIVISION SIX. Text for Young Women. A. Lady who wants to find out about her lover. B. Lady who thinks of taking drawing and music. C. Lady in trouble about what to wear. D. Abridged form for shabby-genteel lady.

These texts will be kept in stock and forwarded to any address on receipt of price. For terms apply to the sucker. Liberal inducements are offered for agents to found mediums in every city and town in the United States. As the market demands, new texts will be prepared and kept constantly on hand. It is proposed to have Mme. Le Normand patent her method of sitting by window with back toward caller and shawl over head. If she then gets up and looks at her caller from her, it will have a monopoly, and success will be assured. The scheme will be the closest scrutiny, and investigation is invited. On a well-fertilized garden patch any one can raise enough "charms" to supply the local demand, while the magnifiers can be obtained from any respectable optician. The bureau will issue a confidential circular containing simple directions for practice and prizes to be won for the game should be worked with two weeks' study no one need anticipate failure in this new and exciting sphere of usefulness. J. A. Chicago, Ill.

The Grant and Ward Failure. The papers have for some time been filled with facts and rumors about this failure and the causes which have brought it about. Much sympathy has been expressed for Gen. Grant, whose only connection with the matter is said to have been as a victim, having no voice in the business, but signing his name whenever Ward asked him to, thus showing a degree of blind confidence utterly unbusiness-like. Beside the sympathy there is much sharp criticism. Joaquin Miller in a letter from Washington to a leading Chicago daily in speaking of the affair writes: "And now that the excitement of the great failure has fallen away somewhat, although I doubt if the feeling of sympathy has at all abated, let us try and get at the real cause of the failure, and not the more than \$10,000,000, had to teach. Surely a costly lesson as this ought not to be entirely wasted and thrown away for want of some one careless enough of his own importance before the world to call attention to it.

For more than twenty years this great man and his sons have assumed to be the head of this great nation, and to have the world at their feet, and it was not until the war, and who would never have been heard of, perhaps, to any extent but for the favorable conclusion of it, almost defied this man, made him really believe himself almost immortal. The American press and the American people, drawn by the wake and whirlpool of all this wealth, followed blindly and added its contribution to the horses, the brown-stone houses, and the boundless splendor, till nothing remained on earth for this man to desire. He was more than Alexander, more than Charlemagne by a great deal. Vastly more than Napoleon the Great. Yet these three were industrious, and each left the world some good precepts and lessons. "And throne on this high pedestal, the favorite of fortune, the pet of the world for more than twenty years, what has he said, or done, or thought in return? Put your finger on a single sentence worth repeating; sweep your mind back over all these twenty years for a single act worthy of emulation or the honor of remembrance. You can find none.

"My fellow-scribe, my earnest young clergyman, what if you had been established in that high place to speak or to write from, with all the world listening, waiting to hear what you might write or say that might lighten, obey, and to happier and better? Would you have been so indolent, so self-conscious, and serenely dull? With all the wealth, all the honors, all the fame, all the power, all the glory, for twenty years would you not have done better in the end than contribute your energies to Wall street, and set up a trap to betray the faith of those who trusted you? I think so. You would have given the world some sweet thought, some gentle-example at least; some tender sentiment of faith, hope, and charity to make it bear its great burdens more patiently, to make it bolder, braver, and more true.

"So, right in the face of this sentimental wall and cry of sympathy, I say! My sympathy is not with this man. He had his opportunity for more than twenty years. Never on earth had man such an advantage, or for half such a period of time. He chose to waste it entirely, and finally sold his great name for money which he slipped through his indolent and incapable hands. Have I no sympathy, you ask? Yes. But my sympathy is entirely for those who have been betrayed and defrauded by the use of the great name and honors which the noble American people so generously gave him. As to whether or not he knew of what was going on, that is not important to the verdict which time must ultimately cast against him. If he did not know he should have known.

"As for his sons, what have they been doing all these years of their maturity? Has a single one of them given the world one thing in return for its generous support? Has one of them grown so much as a single grain of wheat? Has one of them made so much as a single lucifer match? Has any one of them taught or tried to teach any lesson at all, either by word or example? "Implore you look at these things impartially, and you will find that the whole of our race, and our gross incapacity be lost to the country. Do not think me unkind in the day of calamity. They are all my friends, I think, so far as they are capable of being friends to any one who earns his bread by toil. But if you had seen as I have during the past year or two, their pretensions and dash and insolence, their alliance with the Vandebills and all such as contribute to the ruin of our country, you would say with me most heartily that their fall was fortunate indeed—fortunate for the country, fortunate more especially for the Grants. Let not this ten million lesson be lost.

"And this in brief is the story of a man whose renown depends solely on his having put to the sword successfully great numbers of his fellow-creatures. You see he is a very ordinary man, after all, when reduced to the ranks of ordinary mortals. Indeed in this case he has proved to be something a great deal worse than a very ordinary man. Alexander built a great city; Charlemagne established Christianity in western Europe; the code Napoleon is one of the noblest works of man. But see what a sad-doll you have defied here in this pastoral land of the West, where the professional soldier with his trade of war should be made to stand far down; next, indeed, to the line of brutes where he belongs."

"More Light."

To the Editor of the Religio-Philosophical Journal: I am very sorry to hear that the pains which he takes to give me the light needed. I know that he wrote from an impulse of kindness; know that I am indebted to his excellent writings for much that I have learned about Spiritualism. From its earliest dawn, I have sought light on this subject, but still find myself groping in darkness. "Can a spirit perceive a physical body?" To say that it can be perceived by a spirit, essence, and that that is what we see is insufficient. In our sense at least we might be said to see nothing. The reflected light forms a picture upon the retina; we perceive the object by this image (not see). In a similar sense a spirit would see matter, if it perceived it through its spirit essence. But spirits (or what I believe to be spirits) persistently tell me they can not see the earth, the sun, the moon, the stars, the planets, as we could a star or the moon. Let it be observed that the uneducated spirit can pass upon this question as well as the learned. It is simply, "Can you see me?" If "Yes," then, "What am I doing?" always ends it by proving he does not.

But they have rarely so answered me. Storms, tornadoes and tempests are to them (in my understanding) unperceivable. To sum up, then, I have been constantly informed that spirits cannot see any planet or material thing whatever, except when specially endowed.

As to the second point, if it is a benefit to die in infancy, then, indeed, "we have lived our lives in vain," when living to mature old age. From the same source I get essentially the following: "Earth-life is a year of experience which can be gained most easily while incarnated. Learn all you can of earthly matters while on earth. After dissolution of the body you will return to instruct others in earth-life. Your teachings and explanations will be proportionate to your earthly life. You must fully understand the condition of those whom you come to teach. You can best do this by living their lives. In time, and with great difficulty, you may learn these things in spirit-life; but earth-life is the proper place to acquire much experience." It seems so very self-evident that I cannot doubt it. Concordia, Kansas. B. R. ANDERSON.

An Immense Power in the Land.

For more than two years the Chicago RELIGIO-PHILOSOPHICAL JOURNAL has been a regular weekly visitor at the office of the *Agnostic*, and we have learned to value it highly for its several excellencies as a courageous and able leader in the progressive thought movement which characterized the last few years in the mental domain the world over. We respect the courage and ability for its bold and categorical devotion to the new and marvelous philosophy. It is spiritualistic to the core, but it refuses to accept anything but the genuine. No other paper has done so much to purge the harmonical philosophy of purities, the cracks and the shams that have sought to beset it to the disgust of sensible, reasoning minds. It has labored in this field for

years, when laborers were few and none but the most courageous dared to battle against the monstrous *Frederic* and *Collier* that called under the flag of modern Spiritualism. It has now all the best minds on its side and has become an immense power in the spiritual domain. The history of the JOURNAL should be an encouragement to others to stand for principle, even though the outlook be dark, never doubting that the harvest of truth will come. The *Agnostic* has not of course, endorsed the philosophy to which the RELIGIO-PHILOSOPHICAL JOURNAL is devoted. We admit the phenomena, and admit further, our inability to account for them, but have never yet found sufficient evidence that spirits were the intelligent forces at work. We are quite willing the JOURNAL, and those who claim to have such evidence shall have a fair chance to demonstrate to the world the alleged source of inspiration. But to those who desire to inquire into the spiritual philosophy and phenomena, we recommend the RELIGIO-PHILOSOPHICAL JOURNAL as a most valuable monitor and instructor.—*The Agnostic*, Dallas, Texas.

Worthy Cases.

Mrs. Nancy Wigle, of Tomahawk Springs, W. Va., informs us that she has no means to pay for the JOURNAL during the forthcoming year. She is a widow, living alone, and no one to assist her. After alluding to her inability to pay her subscription, she says: "I like the JOURNAL better than any other paper that I have ever taken, and I don't like to do without it."

Mrs. Mary R. Graham, of Olathe, Kansas, has taken the JOURNAL for nearly fourteen years, and has become very much attached to it, but is now unable to continue her subscription. She says: "If I could pay for your paper by doing with two meals a day, I would not hesitate to do so. Owing to poor health I have not been able to can anything towards my support for some ten months, and consequently have spent what little means I had stored by for the necessities of life."

These, we believe, are worthy cases, and we sincerely hope that some tender-hearted reader will be inspired to contribute sufficient to send them the JOURNAL for another year at least. We are already sending the JOURNAL to a large list who are unable to pay, which involves a great expense on our part, and we do not feel able to increase the burden at present, and there is no fund for this purpose to draw from.

Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal: The directors of the Michigan State Association of Spiritualists and Liberalists at a meeting held this date, decided to hold their summer meeting at Nemoka, near Lansing, convening July 27th, 1884, and closing August 4th. The Nemoka camping grounds, containing 80 to 100 acres, are very pleasantly situated on the banks of Pine Lake, about two miles from the capital, on the C. & G. T. R. A cordial invitation is extended to all. W. R. ALGER, Sec'y. Flint, Mich., May 22th, 1884.

Notes and Extracts on Miscellaneous Subjects.

A Shabuta, Miss, hen laid two eggs a day three successive days. Over 40,000,000 cent pieces were coined in the United States last year.

It is said that Japanese women have never seen and do not know the use of pins. Talmage, the Reverend, pronounces an anathema against George Sand's writings because she smoked cigars.

An Ontario village is lighted with gas made from sawdust, said to be equal to coal gas and free from sulphur. The total number of separate farms in the United States is 4,000,000, and their aggregate value is \$19,000,000,000.

Mrs. John Jacob Astor gave a gold watch and \$100 to each of her servants as a thank-offering for her recovery.

Within two months the House of Lords has had two Roman Catholic accessions—the Earl of Abingdon and Lord North, both converts.

A doctor, writing to a New York paper, deprecates the publishing of the press of cases of hydrophobia, as, he said, in nine cases out of ten the fear of the disease brought it on.

A negro preacher in Union County, Georgia, recently arrested for illicit distilling, was at the time of the arrest telling his congregation of the awful consequences of whiskey drinking.

Dr. Mortimer Granville, the celebrated English physician, says that a man is as well as he believes himself to be, and advises the sick not to believe the doctors who tell them they are ill and likely to die.

Statistics show that California has more suicides than any other state in the Union. Unemployment, financial embarrassment and domestic troubles are the chief reasons why Californians leave this world.

A woman makes the surgical instruments used by the most skillful operators on human flesh in New York City. She has been in the business nine years, and both makes and sells her sharp-edged wares.

The residence of the late Tom Thumb at Bridgeport, Conn., was sold on Tuesday for \$4,500. It originally cost \$50,000, but the recent erection of a jail near it has depreciated its value.

While Daniel Bloom and his invalid boy were passing through a field at Dubois, Pa., lately, the boy suddenly sprang into the center of a great, blazing log heap, and roared to death before his father's eyes.

Henry Ward Beecher put on rubber clothes the other night and immersed several young men at Plymouth Church. He says that he does not believe in it, but wants to please everybody so far as he can.

The hymn beginning, "The consecrated cross I'd bear," had just been sung, and in the momentary quiet that followed the perplexed youth turned to his father: "Say, Pa, where do they keep the consecrated cross-eyed bear?"

A paper tells of a man who was complaining that he had invested a rather large sum of money in Wall street, and had lost it all. A sympathizing friend asked him whether he had been a "bull" or a "bear." He replied, "Neither; I was a donkey."

"What are the religious papers doing towards directing souls heavenward?" is the title of an article in a pious contemporary. Well, we know for one thing they are advertising patent medicines and cheap revolvers by the column at half rates.

The Mayor of St. Paul has made a compromise between the saloonists and the church people. The saloons are closed in the forenoon when the good people are going to church, and open in the afternoon when most people are out for leisure.

Colonel Tchong, the Chinese military attaché in Paris, has contributed to the *Revue des Deux Mondes* a very lively defense of the marriage customs of his country, accentuated by sarcastic contrasts with the matrimonial institutions of France.

Bishop Henry C. Potter proposes that every clergyman whose salary is \$5,000 or over, shall contribute an annual percentage to increase the income of clergymen who receive less than \$1,000. The plan is warmly indorsed by the poor clergy.

Dr. Dio Lewis, the "fresh-air" advocate, has been compelled to stop all manual work and retire to a farm in New Jersey to rest. His health is completely broken down. To read this man's terse and epigrammatic screeds on health and how to keep it, one would suppose that he possessed the secret of living a hundred years at the very least calculation.

Charles Palmer, a reformed man, is holding a revival in Cincinnati. He describes that city as Paradise Lost, and shows a shocking familiarity with the Divine Being. "My mother," he says, "always writes asking me about my success, and I write back that they are all getting along first-rate. I simply link arms with a few angels and we go. It is a great pleasure to work in that way."

One of the high caste families in Japan possesses a stone called "a bromine stone," which changes its color when a change of weather is imminent. It is naturally of a pinkish white hue, and several days before it rains it becomes green, while a storm is indicated by a dark aspect. It is to be presented to the Emperor when he moves into his new palace.

The New "Christ."

Come to the cradle, and bow. Knowledge is the Savior now. And the sign that flow...

Worship in a Japanese Temple. This is a common custom among the old people of the Buddhist faith. Having closed their account with life...

The Affection of Mocking Birds. Some years ago, said the old gentleman, there was a young physician who was loved by all on account of his gentle, loving disposition...

A Clever Act. I once asked an India road officer what was the cleverest act he ever knew an elephant to perform...

The Madonna. A singular accident recently happened at Naples in the Church of San Maggioro, where some priests were saying Mass...

Greenland. In a recent lecture Dr. P. H. Carpenter of Cornell College, mentioned the case of Greenland as an illustration of the manner in which the earth's history is read from fossils...

The Rev. D. M. Canright, of Osego, Mich., a Seventh-day Adventist, has lost faith in Mrs. White, the prophet of that sect. In a private letter to a friend he says: "It is a mistake about my discussing the visions with any one..."

A Bird's Sacrifice. Two birds, male and female, belonged to a Calvinist, named Calver, on Monday the female bird died, and the male bird, after one or two plaintive notes, became mute and refused to eat...

A Sister's Intuition. When the explosion at the Bridgeport cartridge-works took place, by which William Hutchinson, Jr., was killed, his mother and sister heard the noise, but they knew it was an explosion in the fulminate department...

Do it Yourself. With Diamond Dyes any lady can get as good results as the best practical dyer. Every dye warranted true to name and sample.

Lucy Larcom recently lectured in her native town, Lowell, Mass., on her life and the life of all mill girls thirty or forty years ago, when she worked twelve hours a day, and edited the Operatives Magazine in her "leisure" hours.

These Complaining of Sore Throat or Hoarseness should use BROWN'S BRONCHIAL TROCHES. The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

The Rev. Dr. Wright, a distinguished A. M. of Trinity College, Dublin, has created some sensation by an article in which he says that many of his fellows in that university do not believe in divine revelation or the existence of a personal God...

An old clergyman, a helpless cripple and poor, some years ago lent money to a poor student of one of the largest New England colleges to help him through his course, taking a note endorsed by a near relative. The boy returned to his father's home, and for many years has professed entire sanctification. The clergyman writes to the Independent for advice, and is told to invoke the law to compel the indorser of the note to pay the whole debt.

The True Elixir of Life

Is AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, yellow dock, mandrake, stillingia, foalblow, of potassium and iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA Is the most popular Blood Purifier among sailors, and is in nine-tenths of the medicine-chests of the best class of American, English, German, and Danish vessels.

AYER'S SARSAPARILLA Contains no Arsenic and Aloes, as do many falsely called Alternatives foisted upon the credulity of the public.

AYER'S SARSAPARILLA Has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA Effects radical cures of all maladies arising from the taint of Scrofulous or Contagious Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only truly Blood Purifying Medicine.

Ayer's Sarsaparilla, PREPARED BY DR. J. C. AYER & CO., [Analytical Chemists], LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

CHILD'S CATARRH Treatment For

THE HAMILTON CHAIR. YANKEE IDEA OF EASE. THE PERFECTION OF COMFORT, CONVENIENCE, UTILITY. A cool, luxurious, ornamental chair for the parlor, library, or study...

MRS. POTT'S GOLD HANDLE SAD IRON. ADVANTAGES. BEST IN USE AND CHEAP. ONE HANDLE AND A STAND TO A SET. HARDWARE TRADE.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives...

A NEW BASIS BELIEF IN IMMORTALITY. JOHN S. FARMER. This book was specially mentioned by Canon B. Wilberforce at the Church Congress. He said: "The exact position claimed at that moment by the strongest Spiritualists, in its most forcible and eloquent in this work, which I commend to the perusal of my brethren."

JUDGE WAITE'S HISTORY OF THE CHRISTIAN RELIGION TO A. D. 200. Many consider this one of the most important books of the present century. The author claims that it is a complete exposé of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes...

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly, 8 cents. Medium and Daybreak, London, Eng., weekly, 8 cents. Olive Branch, Utica, N. Y., monthly, 10 cents. The Thinker, Manchester, Shakspeare, N. Y., monthly, 10 cents. The Theosophist, Madras, India, monthly, 50 cents. Light for Thinkers, Atlanta, Ga., 10 cents.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS. Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative, and Prophecy. By the spirits of Irving, Willis, Bronie, Riches, Thackeray, Byron, Humphreys, Wesley, Hawthorne, Browning, and others.

NEW DWELLING IN THE SPIRIT-WORLD. These wonderful articles were dictated through a clairvoyant, while in a trance state, and are of the most intensely interesting nature. The sale of this extraordinary work is our most steady.

THE DOCTRINE OF THE UNKNOWABLE. A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

McSHANE BELL FOUNDRY. Manufacturers of celebrated Bells and Chimes for Churches, Towers, Clocks, &c., &c. Prices and catalogues sent on application. H. McSHANE & Co., Baltimore, Md.

DIAGNOSIS FREE. SEND TWO 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLEARVANT DIAGNOSIS FREE. Address J. C. BATHORF, M. D., Principal, Magnetic Institute, Jackson, Miss.

Type-Writers. Purchasers of the "Standard Remington" may return C. O. D. within thirty days if unsatisfactory. Machines rented, ribbons, carbons, full line of papers, parts, etc., at lowest prices.

PILES. Anakasis, a safe, reliable, and infallible cure for Piles. Sent prepaid by mail sample free. Address: J. A. KESJUL, Chicago, Box 2418 New York.

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

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. Developing the origin and philosophy of MANIA, INSANITY AND CRIME. With full directions for their TREATMENT AND CURE.

WEDDING CARDS. engraved or printed. Best styles, moderate prices. Samples mailed on application. S. A. MAXWELL & CO., Bookbinders & Stationers, 134 & 136 Wabash Ave., Chicago.

Beautiful Prairie FARMING AND STOCK Lands in Northern Iowa and Southern Minnesota. Prices low, long time, interest only 6%.

LIQUID COTTAGE COLORS. A genuine Ready Mixed Paint in 63 beautiful tints. They are made of the Purest Materials adapted for the purpose. Write for full information, sent FREE, to Willis Drummond, Jr., 94 Washington Street Chicago, Government Land Scrip of all kinds for sale.

CHICAGO WHITE LEAD & OIL COMPANY. Manufacturers and Jobbers of PAINTS and PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., cor. Fulton, CHICAGO, ILL. Send for Circular and Prices.

THE INDEX. A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Editors: W. A. POTTER, 18 E. UNDERWOOD.

CONTRIBUTORS: Moncure D. Conway and George Jacob Holzner, of London, will write for The Index every month during 1884. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, E. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

THE GREAT SPIRITUAL REMEDIES. POSITIVE AND NEGATIVE POWDERS. "Our family think there's nothing like the positive and Negative Powders"—so says J. H. Wiggin, of Beaver Dam, Wis., and so says everybody.

RELIGION, AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By E. D. RIBBITT, D. D. This work presents not only the sublime scheme of the universe as wielded by Deific power in connection with angelic and human efforts, but comes down to every day's realities and shows by multitudinous facts how beneficent and how wise may become by aid of the spiritual system as compared with the same under the old religion. It also reveals man's wonderful destiny in the future life, unfolds a new and more religious and places it side by side with the gloomy orthodox opinions of the day. It is a triumphant vindication of the spiritual philosophy, and being given in a truly manner is especially adapted to opening the eyes of the people.

OPINIONS. "Certainly a most beautiful and glorious gospel. If all should believe its doctrine the world would become infinitely better in the present than it is now."—Dr. G. O. STODDARD. "The work above named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and generous, well stored in secular knowledge, scientific, logical, apt at illustration, direct and life and death in style of communication."—ALEX. PUTNAM.

A VINDICATION of some Passages in the 15th & 16th Chapters. BY Edward Gibbon, Esq. With a Life of the Author, Preface and Notes by the Editor, including various notices by Gifford, Wrence, Milman, "an English Churchman," and other scholars.

History of Christianity. Comprising all that relates to the Progress of the Christian Religion in "THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE." AND A VINDICATION of some Passages in the 15th & 16th Chapters. BY Edward Gibbon, Esq.

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MARRIAGE AND DIVORCE. By R. F. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the present and complete edition of the Author's recent work, "The Bible—Whence and What?"

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By J. M. PEEBLES, M. D. This large volume of 800 pages, 8vo., rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world...

THE DOCTRINE OF THE UNKNOWABLE. A PRESENTATION OF THE DOCTRINE OF THE UNKNOWABLE. WITH A NEW SYNTHESIS. By David Eccles. A lecture delivered before the Kansas Liberal Union at their Fourth Annual Session, October 10, 1883. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Continued from First Page. With chains, treated as an outcast; you have...

It is quite true that the Christian church has done all these things. It is quite true, too, that if we are to look for Christianity anywhere...

Of course Ingersoll meant this as a joke; but the audience took it seriously and rewarded the "hit" with loud applause and loud laughter.

But, I say again, is there not another side to the terrible picture Ingersoll has drawn of what the Christian church has done? Is it not absurd to suppose that an institution should have existed two thousand years; that it should have dominated over nations, and have received the adhesion of the most civilized races of the world...

But Ingersoll commits a graver fault than that of identifying Christianity with the crude notions thereof; he was doomed to spell out at his orthodox father's feet—the identifies religion itself with those notions. To him religion means Calvinistic Presbyterianism—nothing higher, nothing nobler.

The sentiment of religion is the mightiest thing in humanity. No other element of human nature has done so much as this, or left such broad traces of its presence in the history of the world.

sway over their millions, perish, pass away; and are forgotten, but the ocean of religion still rolls on, bearing to the new shores of the world newer empires, kingdoms and commonwealths...

Religion is tending towards reconstruction, most certainly not towards extinction. There is no such thing as a "superstition of religion." Superstitions are vulgar parodies of religion, not religion itself, and it is only the vulgar parodies of religion against which the assaults of Ingersoll are directed.

Then the glad slave shall at his feet lay down His broken chain, the tyrant lord his crown, The priest his book, the conqueror his breath, And from the lips of truth one mighty breath Shall like a whirlwind scatter in the breeze The whole dark pile of human mockeries.

A Flying Week—M. M. Schultz's Funeral, A Surprise—G. W. Kates, Warren S. Barlow—Greenbackers—"Quacks," Clairvoyants, Healers, etc.

On Monday, May 19th, a telegram announced the death of my friend (and humanity's friend as well), Morris M. Schultz, of Wilcox, Pa. It was his request that I be called to attend the last ceremonies over his dust.

It is feared by the Congregationalist that the "good old practice of talk on personal religion between the pastor and his people" is going out of fashion. Etiquette in some church circles now forbids a minister to introduce the subject, but to wait until the layman does so, just as a physician does when a patient calls on him for advice.

who supposed me in Indianapolis, and thought I had come home sick. After thirty-six hours at home, which sped like a dream, I again took my leave, and at 11 P. M. Saturday night, I was again in this city, having traveled one thousand miles since Monday night.

Indianapolis, Ind., May 28.

CURRENT ITEMS.

The most remarkable known echo is that on the north side of a church of Shipley, Sussex. It repeats twenty-one syllables.

The Presbyterians hang on to their ancient differences even longer than do the politicians. The Southern churches are still solid against union with those of the North.

At a yearly meeting of Friends in Philadelphia it was ascertained through epistles that "in no instance was there a report of any Friend being engaged in the manufacture or sale of intoxicants."

An egg, measuring ten and one-quarter by eight inches, was the curio a Gridley, Cal., hen, laid last week. When broken open two perfect eggs, each in a separate shell, were discovered inside.

A scientist reports to the New York Mail and Express that the index finger is relatively longer than the ring finger of white women of good birth, and that great artists have never made a short index in a hand which represents ideal perfection.

A ragged little girl in a London school was recently asked why Adam and Eve were turned out of Paradise. She promptly answered: "Because they didn't pay their rent." Her parents had been evicted for non-payment of rent several times within a few months.

A remarkable case of change of color is exciting the medical men of Santa Barbara, Cal. Four years ago a man named Fina was of very dark complexion. White blotches began to appear on his skin, and now he is as white as any man, save on part of his face and hands.

Lars Olsen Smith, the great "brandy king" of Sweden, has been converted, and will give up liquor selling. "I think it is better," he says, "to use the money I have gained in demoralizing and poisoning the people in undoing, as far as possible, the mischief that unwittingly I created."

Rev. Dr. T. W. Chambers, in the Sunday School Times says: "I once heard a missionary who had lived in India say of the Brahmins, 'You have seen the little daguerrotype likenesses, small as your thumb-nail, and sold for a shilling; now every Brahmin is a shilling daguerrotype of the devil.'"

Joseph Cardran and his younger brother, Alfred Cardran, both fishermen of Mackinaw, have received from the United States Government a medal each for signal heroism in saving life near Bois Blanc Light on the night of the 15th of April, 1893.

It is feared by the Congregationalist that the "good old practice of talk on personal religion between the pastor and his people" is going out of fashion. Etiquette in some church circles now forbids a minister to introduce the subject, but to wait until the layman does so, just as a physician does when a patient calls on him for advice.

The people of India do not always have a clear idea of the different grades of British authority, but on general principles they believe in going to the highest. A few weeks ago the weavers of Madras presented a petition to the Governor of that Province, addressed: "To Almighty God, care of his Excellency the Governor of Madras." Gov. Grant Duff said he would look into the matter.

Captain John Aaron, of Barren Island, Md., has an apple tree, now quite old, that has never bloomed but three times. The first time it bloomed one of his sons died. Some five or six years afterward it bloomed again, and another son died. Last year it bloomed a third time, and a daughter died. It stands near a graveyard, and notwithstanding appeals from different members of the family to have it cut down Mr. Aaron stubbornly refuses to have it molested.

Cincinnati is very deeply interested in the case of a woman who, falling asleep in a railroad train, dreamed vividly that her child at home had been seriously hurt. She was so deeply impressed by the vision that, on arriving in the city, she drove directly to a physician's office and carried him hastily to her residence, where the youngster was found to have been thrown from a swing at precisely the time that the mother had dreamed. The story is told circumstantially by the persons concerned.

"See What Cuticura Does for Me!" INFANTILE and Birth Humors, Milk Crust, Scalded Head, Eczema, and every form of Itching, Swelling, Pimples, eruptions and Irritation of the Skin and Scalp with Loss of Hair, cured by CUTICURA.

NEW YORK'S GREAT CHEMIST, R. Ogden Doremus, M. D., LL. D.

DR. V. C. PRICE, President of the Price Baking Powder Co., Chicago, Ill.: SIR:—This is to certify that I have analyzed "Dr. Price's Cream Baking Powder." I find it is composed of PURE MATERIALS, and compounded on CORRECT SCIENTIFIC PRINCIPLES.

The "Royal" and "Pearl" Contain Ammonia. HOUSEKEEPER'S TEST.

Place a can of "Royal" or "Pearl" top down on a hot stove until heated, then remove the cover, and smell. A chemist will not be required to detect the presence of AMMONIA.

DR. PRICE'S CREAM BAKING POWDER. DOES NOT CONTAIN AMMONIA.

Ocean Air. Produced in Homes for 8 months for \$1.00. Best for electric fans.

Hunting, Fishing and Pleasure Boats. Cedar or Pine. A good 6 ft. boat built to order.

New Tacoma, WASHINGTON TERRITORY. The Future Metropolis of the Pacific Northwest.

SIXTH AND SEVENTH THOUSANDTH ISSUES OF Mrs. Emma Hardinge Britten's Great New Work,

Nineteenth Century Miracles: SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

THE PLAN OF THE WORK INCLUDES Spiritualism in Germany, France, Great Britain, Australia, New Zealand, Polynesian Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Tibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Belgium, Turkey, etc., etc., and America.

DR. WM. BRITTON, 14 VESY STREET, NEW YORK CITY.

THOSE OF OUR CUSTOMERS STANDARD RAILROAD TIME, LORD & THOMAS, Newspaper Advertising, Chicago, Ill.

If You Want A Vehicle COLUMBUS BUGGY CO., Columbus, Ohio. Buggies, Phaetons, Light Carriages, Surrey Wagons, AND OUR POPULAR PLATFORM & PHAETON CARTS.