

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

## VOL. XXXVI.

LO Draper Readers of the JOURNAL are especially requested to sena 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.

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### "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 Unristianity 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 but crease can give. Whenever he appears he puts the theological world in a ferment. As the representative of what is called "infidel-ity" 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 denounc-ed and vilified "infidel" writers, and fright-ened 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 be-lieving 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 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 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 men 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 Sab-bath school walls he finds heresy impregnabain school wails ne must heresy impregna-ting the very atmosphere he breathes. Inev-itably 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, 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,

when ust have been who told us. the . Sabbath by \_\_\_\_\_ ath, that the Bible was the infallibly inspired word on 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 re-jects 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 faceafraid 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 infield. 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 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 re-ligious truth, it would be a phenomenon of very sinister meaning. It would then mean the certain impending wreck of everything rigious 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 Eng-land theology says: "There is a God, and

land 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!"

Is no God at all?" It is not hard to account for Ingersoll's pop-ularity. A great public has been created for him by the churches—a public just in the hu-mor to listen to and relish the sledge-hammer blows, the satirical stabe, the scathing, light-ning-like wit, he administers to the poor, old, wornout, more than half-dead-and-done-with creads. The churches have a worked the field creeds. The churches have prepared the field which he proudly tilts agai most cherished conclusions. By demanding so much belief from humanity they have pro-voked the spirit which is disposed to yield none at all. Without the New England the-ology 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 multindes of man but pawly comparing and multitudes of men, but newly emancipated from the mental thraidom 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 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 in-telligent man or women now in the world telligent man or woman now in the world 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 Congrega-tional 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 doc-trine 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 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 litera-ture to convince any one of us of the great extent to which the old conceptions of relig-ion are being called in question; and that, whether for good or for evil, the leading thought of this time is fejecting, as utterly unreasonable and absurd, ideas about God,

## **CHICAGO, JUNE 7, 1884.**

ideas about Jesus, ideas about the Bible, in the reformation, was a Christian, and yet 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 attenthe reducest and the most respectful atten-tion are those in which the doctrines of Christianity, which pass as orthodox, are vig-orously assailed, or those in which proposi-tions are advanced and asserted to be true which heave or ground on which the second 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 litera-ture—whether it be poetry, fiction, philoso-phy, science, history—is this most unmistak-

The great majority of those who hang de-lightedly on the lips of Ingersell, there can be no doubt at all, have already rejected ordoes. They listen to him with such delight because a lecture from him is a racily 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 rethe work of denouncing what is false in re-ligion 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 metimportant part of the religious reformer's duty, it seems to me Colonel Ingersoll has no conception whatever. All great religions 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 instinc-tively recognized the fact that nothing is really destroyed until something better has 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 es-sentially 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 unloose 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 orig-inal. 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 verifies 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 poteney nigh all the main ideas which give potency to the oratory and brilliancy and point to Ingersoll's wit are ideas which were originatbelieves in the Garden of Eden, why make all ed in the minds of eminent Christian thinket in the minus of eminent Caristian think-ers and divines. Take two so-called Chris-tian dogmas from the oratory of Ingersoll— the dogma of the infallibility of scripture and that of the eternity of future punish-ments—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 dostrine. it has 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 argund more forcibly against out of it, ever argued more forcibly against the cruel dogma of eternal torments than the late Bishop Colenso. Frederick Denison Mau-rice and Dean Stanley. In the face of these facts it is eminently unfair to base an argu-ment 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! Greeners of

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 be-lieve it. Atrocious as the doctrine is, it is, after all, an excrescence on Christianity; it is no essential part of Christianity itself.

The shrewdest. deadliest blow with 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 be-lief. 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 with. You must believe as you must." This is, of course, a very important position to take. By de-priving mere belief of its meritoriousness it strikes at the root of all Christian orthodoxy. If man is not responsible for his belief it is a foregous cancelusion that no men will ever foregone conclusion that no man will ever suffer any penal consequences for any *unbe-lief* 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 cen-tral point of orthodoxy goes, and, as ortho-doxy rests on this central point, orthodoxy italf tumbles into believe headless main doxy 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 vastige of intellectual believe them without a vestige of intellectual peneve them without a vestige of interfectual grounds—without any, even apparent, evi-dence. It [bias] acts indirectly by placing the intellectual grounds of belief in an in-complete or distorted shape before his (the believer's) eyes. It makes him shrink from the irksome labor of a rigorous induction, when he here a microiring that its result war 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 proceedings to 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 com mon 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 man-kind are continually throwing up philosoph-ical 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, immoral ity, coldness, hard-heartedness, and similar expressions, according to the nature of the case." That passage, from the writings of a 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 Chris-tians. 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 peo-ple 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 evi-dence 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 which they want to have proved, and tavorite 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 real-ly not belief at all, but blind prejudice or gross selfishness. True belief is dispassion-ate. It is deaf to desire. It does not come at the hidding of feer, nor does it wield itself 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 it 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

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In the fact that man cannot be responsible for his belief we get the strongest possible argument in favor of the fullest, most abso-solute freedom of opinion; but has society, even in this free America, yet reached this full and absolute freedom? There is no of-fice of emplument or honor which Ingersoll is not competent to fill the is brillent housest not competent to fill. He is brilliant, honest, sensible, eloquent, humane. He would not 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 advance-ment? 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: 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 ab-sent, 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 soclety to do this in this world, is it likely that God will perpetuate the injustice throughout eternity? I cannot help honoring some-what 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 Restant 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 com-monplaces, 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 terson 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 or-thodoxy answer the question fairly and squarely: "Are these men saved or damned?" Because, if Benjamin Franklin and Thomas Laffarson can be cread without any relience Jefferson can be saved without any reliance on the "atonement," any other Benjamin, or any other Thomas, may be saved, also, with-out any such reliance. What is the doom of women like Harriet Martineau, of men like 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, be-cause they were utterly unable to experience this all-important thirg—" 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 our race proclaims its own raisenood 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, howev-er the word may be interpreted, be consid-ered the essential all in all of salvation? Or-the dow Christianith procked down in presence thodox Christianity breaks down, in presence of the unmistakable facts of life, as a consist? ent 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 worshiped, 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 npon 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 infamics 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 fiesh with irons; you have covered us

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For the heligio-Philoso bloal 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 nister left home, my mother had no help. All was neat, and in order, and due season. She 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 obedi-ence, a thirst for knowledge, a love of order and decorum, a religious devotedness to the best ends, a feeling that success comes with best ends, a feeling that success comes with industry and good aims, filled the atmosphere of the best New England homes. I remember 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 go 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 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 a**gain.

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 way of training me to industry. One autumn I husked corn for the owner of the farm house we lived in. The unbusked ears were piled up in the old corn-house and I was to husk and empty into the cribs 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 sim-ple personal wants were wrought into my ple personal wants were wrought into my life as habits,—the good habits of New Eng-lind 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 hands 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 tailoress 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. Pantaloons for lads were made with tucks around the bottom, to be let down as the ris-ing 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; "buttony in front and baggy in its reverse aspect," called to my mind a host of boys that I knew. The coming of this tailoress was a notable event, for she went everywhere, and knew all about every-body, 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 homelior families. Occasionally an-other tailorees 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 tailoress to turn his costs and remake them wrong side out, and this was a fruitful 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 e, 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.

tain that its nobler elements are the house of what is best to-day, and will be from and bigotry, are of a past we need not return to Harrist Beecher Stowe, Oliver Wendell Holmes and Nathaniel Hawthorne are the 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 Seven Gables" gives quaint pictures of home-life and new studies of character in milder aspects. Holmes's "Elsie Venner" is a faithful mortraiture of old time ways and a faithful portraiture of old-time ways and a faithful portraiture of old-time ways and thoughts, tinged with the fine hues of the writer's humor and full of instruction as well as of healthy interest. Mrs. Stowe's "Minis-ter'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 hes clear insight and reverant apprecia-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 verifable 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 a swift walker but to no end; an involerate do-nothing, guiltless of a day's work for thir-ty years,—his good wife tried beyond endur-ance 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, for his opinions; in short, was a Sam. Lawson, a sort of decent vagabond, not possible else-where. Deacon Badger, of later date and with a new name, was our neighbor, —a good Chris-tian, devout yet cheery; orthodox, but with a twinkle in his bright eyes as he talked over 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 Rossiter, 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 her come into church on Sundays, and noted the deference people paid her, not only for herself, but because 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 al-ways 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 offat 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 i. all of the c u lwillin 111110 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 bower 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 neighbor-ly uncle or my sister would read, while moth-er 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 Pekin, and events in other lands; not of yesterday, by telegram, but of weeks and months past; not copious and graphic, as from "our own correspond-ent," 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 unde-filed, 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, mys-terious; immense then, but sadly dwindled after ten years' absence, and crossing the Alle-ghanies. The roar of the swift Scantic, break-ing the near the hills inst south Scantic, breaking through the hills just south of the farm could be heard. Westward spread the plains toward the meadows on the Connecticutnot rich soil or rich farmers, but plain livers 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 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 be-ing 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 no would so to the college and full a milk per us would go to the cellar and fill a milk pan with apples; this was put on the table, anoth-er 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 frosty beds, soon made them warm and cozy, and slept fearless of dyspep-sia. Two of the brothers are still on earth. If I could call one from his medical practice charities, his thrifty ways were only spoken of to his credit. I have always been giad 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-

To sue the sime, was coming when I next pay my own explanation, and begin some lasting work. I wanted to do it, for that was the good way for all boys. If a lad, rich or poor, hung around almhest and idle, the saying was: "He won't amount to nearlying." If he went to work it was said: "That boy's got grit, he'll make something." I leved books, but did not look toward a college; farming was too heavy for my strength, and so I went into the hardware store of Homer Foot & Co, wholescale import-ers and retail dealers in Springfield, at a sal-ary 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 father a cent, and the fact gave me valuable self-reliance.

self-reliance. My employers always treated me well, and trained me in careful methods of business and prompt using of my work. I remember their ways to me with grateful pleasure. I had a new unityment—the being trusted in matters of importance. I kept books, took charge of money, and the safety of the prem-ises was left to me. I remember coming down one morning from my sleeping room on the 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 inexpressible regret. I did not tell of it, but the door was never left unbolted again.

Then came years in a country store in Hat-field, as clerk and partner. In long winter evenings, we had all public and private af-fairs 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 store, he waxed violent in language in the presence of this Universalist official, who soon eft, and as he went out there was a new outbreak of defiant oaths with the spiteful say-ing, "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 be-havior; 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 grew 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 dilettanteism, 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 books makes Jack a dull boy, All books and no work makes Jack a mere toy." Much was learned in that Hatfield stor entinentine and a desses of the other derest, worthy the oldest

He was a loo-lose and Democratic exp how his persistence He was a life-long Democrat, in old Federal and Democratic dery, and has often told me how his persistence partied the State for his party. For seventeen years, Hon. Marcus Mor-ton was the Democratic candidate for govern-Ion was the Democratic candidate for govern-or of Massachusetts, and was elected, at last, by a majority of one vete. 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's used to be held in the old meetin' house and L herma to mic for Marcus and J house, and I begun to vote for Marcus, and I stack to him. I was not ashamed of my polities, and I got a good penman to write my bailot 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. Sev-enteen 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 the-ology, 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 in-terior light and peace. It is in life as in na-ture. 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 enjoy-ment of carnered fruits and its sure hope of ment of garnered fruits and its sure hope of a new spring. Our later days bring enjoy-ments deeper than youth can know, and foregleams of an immortality glowing with a ra-diance which makes the light of Eden's garden pale and poor. Youth is the ripple and sparkle of the brook near its source, transpar-ent 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 avocations 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 continu-ous autobiography. So much of personal nar-ration 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 Religio 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 feit 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 needed. The avenues to walk have not so that 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

has olaimed all profits for its perquisite; it is fundamental with us that an equitable dis-tribution of these, between Capital and Labor

the place. We believe that Capital includes land and all its recourses, in contradistinction to some others whe affirm that the nationalization of land will control, regulate and equalize cap-

Members of the Sociologic Society have been invited to address many of the Labor-unions and Industrial and Philosophical Clubs of and industrial and Philosophical Clubs of New York. On Friday, May 2nd, the Presi-dent, Mrs. Fales, spoke before the Liberal Club, upon Industrial Changes, showing that this is a period of such changes, and that the questions continually arising between em-ployers and employed must be understood and met with wildow and in the right spirit of 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 discus-sion, 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 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, accom-plish this; and perhaps, according to Homeo-pathic principle, that it is quality and not quantity, which is especially desirable, even the little infusion our small numbers are ablo 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 la-bor-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 insatiate 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 Swit-zerland are the most content and intelligent, and the least immoral. The true relations subsisting between employer and employed, are better understood there than in any oth country of the world—due chiefly to two fact: first, the universal education of the people; and, secondly, the interest taken in the working classes by their masters." Is there apy need that the Switzerland of Europe stand in point of moral advancement. 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 husks 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 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.

from the talk of men and women. Of quaint ways of speech there was abundance; of vulgarity, and of slang but little. Their com-ments on the affairs of Church and State were not flippant or shallow. One felt and respect ed their earnestness, even though they might sometimes be narrow and imperfect. The vil lage 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 house work among that busy people, illustrating the unity of duty and beauty in their admirable lives. There were others, men and wom-en, 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 plous families, who lived in some solid, old farm houses, went out but little, wore an air of toilsome and hopeless endurance, did their duty as wives and mothers, sank into enfeebled gloom, and died with lips sadly sealed; victime of crushing passion, and greed for gain on the part of husbands whom they felt in duty bound to obey in all things. All these were kept inviolate. My father early 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 to-tally 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-high the same odd sentence; on the whole not an uninstructive visitor. One quiet Monday morning in the summer 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 seventeenth time." I asked: "now do you know that?" And his answer was: "I make a mark with a pen on the last leaf when I finish, 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 mark to begin the standy task of the and was ready to begin the steady task of the week-a quart of rum a day-on Sunday even-ing. 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 sol-emnly into the meeting house on Sunday morning, gravely return the sober salutations of others, seat himself in some good pew, and listen to the sermon with an aspect of devout

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 com-pete 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,the wealth he produces. This principle is not new, but it has not re-

ceived sufficient prominence. The general idea of co-operation, Loften 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 commu-nity, it has worked exceedingly well, and they have grown very prosperous; but in many cases the results have proved very unfortu-nate, because carried to had extremes. To illustrate how wide-spread is this idea, and how little the principles of Sociology are un-derstood:—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 wellspring 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 accumu-lated 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 insur-ance of capital, which must include its fixed rate of interest and a premium to cover risk also the cost of management and replace-ment 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

Henry Bergh on cremation: "Dr. Gross, I see, left orders that he should be cremated. I favor cremation for various reasons. I be-lieve 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 Ameer 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 for the summit of a hill, down which 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 con-nected with the mission of the American Board at Foo Chow, Chinia, 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 ex-pects 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 lamps on the stalk.

## Horsford's Acid Phosphate. IN SEASICKNESS.

S. S. PARKER, Wellington, O., says: "While crossing Lake Eris, I gave it to some passen-gers who were seasick, and it gave immedi-

## Woman and the Household.

## BY HESTER M. POOLE.

(METUCHEN, N. J.)

## GLADNESS.

"Oh, glad am I that I was born ! For who is sad when flaming morn Bursts forth, or when haming norm Bursts forth, or when the mighty night Carries the soul from height to height? To me, as to the child that sings, The bird that claps his rain-washed wings, The breeze that curls the sun-tipped flower, Comes some new joy with each new hour-Joy in the beauty of the earth; Joy in the fire upon the hearth; Joy in the potency of love, In which I live and breathe and move; Joy even in the shapeless thought That, some day, when all tasks are wrought, I shall explore the vasty deep, Beyond the frozen gates of sleep." —Harriet Prescott Spofford.

Physiologists declare that, during the last few years, an improvement is discovered in rew years, an improvement is discovered in the health of American women. This is ow-ing to the increased attention paid to physi-cal habits, including out-of-door amusements, the wearing of more hygienic clothing, etc. However, a simpler and better distary has a good deal to do with the improvement. There are lass groups and sold on catego while are less greasy pies and sodden cakes, while coarse flour is taking the place of the fine. Oatmeal or pearled wheat are found now on almost every breakfast table, and while there is a less variety, it is better prepared.

is a less variety, it is better prepared. Cook books are greatly helping to simplify the work of the housekeeper. The later ones are prefaced by instruction in regard to food and physical development, which show the tendericy of modern thought to apply science to every-day matters. Hygienists here have made a great impression upon the habits of our pagelo our people.

COOK BOOKS.

On the shelf before me are a half dozen cook books, of varying degrees of excellence. Beside Miss Beecher's, containing hardly a hint of health in its carefully prepared pages, nint of health in its carefully prepared pages, is Marion Harland's, with its dyspepsia-pro-ducing, but toothsome richness. This writer devotes twenty-five pages to pork alone. One physician, who investigated the cattle marts of Uncinnati, has declared that "ninety-five of these scavengers out of a hundred have ulcers on their livers," either large or small. It is wall known that seriful arysinelas and is well known that scrofula, erysipelas and ariety of glandular and eruptive diseases, ised by impure blood, are due to the use of Eá kk and lard.

Dr. M. L. Holbrook's "Eating for strength," as one of the first valuable books on food and hygiene issued by an American. It is a small work-giving no directions for fancy dishes pat, and so will delight the radical vege-an. It is accurate and scientific, and con-

every way admirable.

Two more pretentious books have been late-ly added to the list, "Hygienic Cookery," by S. W. Dodds, M. D., and Mrs. Lincoln's Boston Cook Book, both large and voluminous works. as they were able, their father's work, in order Dr. Dold's book consists of three parts, "The Reason Why," relates to food and its effects on the human system, followed by the "Hygienic Dietary," and "The Compromise." This latter is intended for the use of those who are not content with that vegetarianism | the thirteen cantos were which were wanting of which Mrs. Dodd is an energetic apostle. the first hundred pages out of the six hundred which the book contains, is an excellent scientific treatise which every woman should read. In fact, this work embraces the strongest arguments and last results for a strict. hygienic dietary. We may not care to go so far as the author, but we can but thank her for her help to our household wisdom. Mrs. Lincoln's "Boston Cook Book," was primarily prepared for the use of the graduates of that institution the fame of which has gone forth to all the country. Mrs. Lin-coln in her school has reduced cooking to a science (as they do every thing in Boston), and the book before us is the most carefully prepared manual yet given to the public. Seventy-five pages are devoted to bread and breadmaking, and the various processes are de scribed with great minuteness. A wonderful amount of time and trial have gone into the making of the book, which contains direc-tions for the most rare and savory dishes. It is finished by an "Outline for Study for Teachers," and is altogether well worthy of careful study by the housewife.

was entering the dining room. She begged him to precede her, and when he declined, she sidled reluctantly in, keeping her face always deferentially turned toward him, as toward a crowned head. This happened two or three times, until she at last remonstrated with him, pointing out that nobody else did as he did and that it made it awkward for her. After this, observing that every other man in the family made his way into the dining-room and left the ladies to follow as they could, he found it easier to do the same, and so adopted the common practice. But is it strange that our young Americans, after three or four years of such social training, return home to advocate, in the Popular Science Monthly, the inferiority of woman?

"Mrs. Pitman, in her 'European Breezes, gives an amusing account of the awkwardness of Hungarian army officers at being asked to of Hungarian army otheors at being asked to hold a lady's shawl for her; since their pro-fessional etiquette forbids them carrying any thing in their hands. But the same is the rule in all good society in Germany, and if a gentleman and lady walk together in the street, it is only the lady, not her escort, whom proprioty particle carry a parcel. To whom propriety permits to carry a parcel. To such a paradoxical extent does this go, that a lady once begged of a young American to allow her, for her own sake, to carry the bundle : it would never do for her to be seen walking with a man who would so degrade himself as to take it. This throws light on the story—which has always seemed a little in-credible—of Rev. Christlieb's remark that the spirit of Christ must be wanting in America, since he had more than once seen a husband fetch a wife's shawl for her. 'Bear ye one another's burdens' was not to be found, it seemed, in the good pastor's Bible. And as the Bible of German science seems equally destitute of any such passage, it looks as if the whole civilized world were in a fair way to be perceptibly retarded through the enri-ons backwardness of one highly educated but semi-civilized nation."

## The " Divina Commedia."

The "Divina Commedia," though begun in Florence before his banishment, had been almost forgotten by Dante, or perhaps it was only that he had abandoned the hope of seeing it again, when, being in exile, he received the manuscript from Madonna Gemma, his wife, who had found it while searching a chest for some necessary law papers. He then resumed the work, and, through all the weary vicissitudes of his wandering years, he con-tinued to write, and finished the "Paradiso" in his last days at Ravenna.

And here we may fitly conclude with the story, related by Boccacio, of the finding of the last cantos after the death of Dante

"And those friends he left behind him, his sons and disciples, having searched at many times and for several months everything of his writing to see whether he had left any conclusion to his work, could find in no wise in the results of great experience. Then comes Helen Cambbell's "Easiest Way in Housekeeping and Cooking," the best difference of the young house-the inexperienced most need to know, and all the recipes have been thoroughly tried before publication. It is small, compact, and every way admirable. the inexperience is a clear, direct way, just and all the recipes have been thoroughly tried before publication. It is small, compact, and every way admirable. the inexperience is a clear, direct way, just and all the recipes have been thoroughly tried before publication. It is small, compact, and every way admirable. the inexperience is a clear, direct way is the inexperience is a clear thoroughly tried the inexperience is a clear thoroug erally being much morthed that God had not at least lent him so long to the world that he might have been able to complete the small remaining part of his work; and having sought so long and never found it, they re-mained in despair. Jacopo and Piero were sons of Dante, and, each of them being rhym-ers thay were induced by the necessarious of ers, they were induced by the persuasions of their friends to endeavor to complete, as far

MAN-WHENCE AND WHITHER. By Richard B. Westbrook, D. D., LIL B. Philadelphia: J. B. Lip-pincott & Co., 267 pp., 18 mo., cloth, \$1.

pincott & Co., 267 pp., 18 mo., cloth, \$1. Foremost among the problems of to-day is that of man's nature and destiny. There never has been a period when the problem has not had more or less of interest belonging to it. but never such close atten-tion, such general attempt to solve it as now. The result is not encouraging. The centuries have brought little by which we of to-day can profit, our scientists still aimlessly speculate upon a supposed beginning, a possible ending and we hear the same old battle-crices of God. Matter, Spirit, Evolution, In-volution—words which nearly everyone uses in a sense somewhat different from every other one. Into the thick of this fight, our author rushes, de-

Into the thick of this fight, our author rushes, de-termined, apparently, that if men will dispute, they shall know what they are disputing about. He has had one good purpose as to his method of treating the subject—he determined to write in plain words, so that his work could be understood without conso that his work could be understood without con-stant reference to a dictionary. He tested the suc-cess of this before publishing, by delivering the sub-stance of the work in a series of free lectures in Philadelphia, which we are informed, met with good success. He has had one special help—he was not troubled by the ghost of plenary inspiration on the one hand, nor by the overshadowing authority of Darwin and other eminent scientists on the other; holding himself free to take what seemed to be good, anywhere, and make the best use of it that was pos-sible for him. He writes clearly and vigorously, sible for him. He writes clearly and vigorously, striking sturdy blows against materialism, and maintaining throughout the theistic idea of the cre-ation of man. We give a sample of his way of doing

ation of man. We give a sample of his way of doing this: "Matter is only known to us through the medium of our external senses, but thought is known through our inward consciousness. And by this we learn that mind is greater than matter and very different from it as we know it in its gross forms through our physical senses. Now, the question arkes, Can this intelligence be the result of the chemical and mole-cular action of atoms which are in themselves with-out intelligence? Can we conceive of intelligence without pre-existing intelligence first began to be? Corof a time when intelligence first began to he? Cor-tainly not, if intelligence could only come from in-telligence. Now, whatever begins must have had a telligence. Now, whatever begins must have had a cause, and therefore there never could have heen a time when intelligence did not exist, unless we cred-it the absurdity that there was intelligence before there was intelligence. Materialists say matter had an eternal existence, and matter has intelligence; therefore intelligence always existed. The logical error lies in the falsity of the proposition that intel-ingence is an inherent proposition that intelligence is an inherent property of matter, or the re-sult of certain combinations of matter; which is manifestly absurd. To make mind a quality of matter would be to make the original intelligence a quality of matter; that is, to make God a quality of matter, and to make matter God. And this is just what materialism in its last analysis does. then denies his existence." Although the author is an avowed Spiritualist, he

makes little use of the store of spiritualistic facts that might have been presented. He seems to have preferred to rest his case on logical deductions from admitted premises rather than on a series of facts

that many of his readers would refuse to believe. Of course the conclusions reached are not new— the only originality possible at this age of the world the only originality possible at this age of the work is in the mode of presentation, the grouping and arrangement of the arguments. In this the author displays skill. The work will seem new to many because of the striking manner in which the sub-ject is treated. The book is likely to be in demand and to have a large sale.

GUIZOT'S HISTORY OF FRANCE. From the Earliest Times to 1848. Eight volume's small octavo, large type, over four hundred fine illustra-tions. New York: John B. Alden. Price \$6.00 per set, 75 cents per volume.

per set, to cents per volume. This is the only complete edition of this magnific-ent work, which is the best popular history of France. The present edition is unabridged, and includes more than four hundred really superb illustrations of the English edition, and its convenience of form for reading and the library shelves, is superior to any other edition published. Guizot is one of the most brilliant writers whose pen has ever pictured the events of History. His pages fairly glow with elo-quent fire, Probably never was historical work more



#### COOKING-SCHOOLS.

Schools of cookery are being established all over the country, and are attended by the most intelligent young women. The first result will be to give honor to the most important function of the house-mistress; the second, to improve family comfort and health.

Juliet Corson has a school on the Pacific coast. Miss Parloa teaches annual classes in New York, and is the author of a cook book. Mrs. Emma P. Ewing has met with great success in the same line in Chicago, and will teach at the Chatauqua summer school this season; while from Boston Mrs. Lincoln sends out her yearly graduates to all parts of the country. One of them, a most conscientious and successful teacher, Miss L. M. Hammond, has lately established a school in Milwankee, and others are springing up in most of the large cities. Following these, we may expect co-operative bakeries, and labor-sav-ing contrivances and inventions calculated to relieve women from drudgery.

This from Col. Higginson is from the Woman's Journal:

"The young Western States, which should naturally be the homes of all progress, are filling up, on an enormous scale, with a race of men in many respects admirable, but accustomed to views which are very close to barbarism, in all that concerns the condition of women.

"It needs but to travel in Germany or to converse with those recently returned thence, to feel the importance of this fact. It is not long since a young American traveler, talking with a German lady, asked her why there was so much astonishment in boarding houses whenever an American was seen to black his own shoes? "Because," she said, "no Ger-man gentleman blacks his own shoes." "Who does it?" "His servant." "Suppose he can-not afford to keep a servant." "Then his not afford to keep a servant." "Then his wife does it." "Do you approve of that?" "Certainly I do," was the final answer, " was not woman created to be the servant of man?"

"All the theories of social courtesy in Germany, so far as I have known, imply deference as due to the man, not the woman. A young physician lately from Berlin was telling me, the other day, that at his boarding-house there, soon after arrival, he stepped aside to give precedence to a lady who, like himself,

to the 'Divina Commedia,' and which they had not been able to find.

"A worthy man of Ravenna, whose name was Pier Giardino, and who had long been Dante's disciple, grave in his manner and worthy of credit, relates that, on the eighth month after his master's death, there came to his house before dawn Jacopo di Dante, who told him that that night, while he was asleep, his father Dante had appeared to him, clothed in the whitest garments, and his face resplendent with an extraordinary light; that he, Jacopo, asked him if he lived, and that Dante replied, 'Yes, but in the true life, not our life.' Then he, Jacopo, asked him if he had com-pleted his work before passing into the true life, and, if he had done so, what had become of that part of it which was missing, which they, none of them, had been able to find. To this Dante seemed to answer, 'Yes, I finished it,' and then took him, Jacopo, by the hand, and led him into that chamber in which he, Dante, had been accustomed to sleep when he lived in this life, and, touching one of the walls, he said: 'What you have sought for so much is here;' and at these words both Dante and sleep fled from Jacopo at once. For which reason Jacopo said he could not rest without coming to explain what he had seen to Pier Giardino, in order that they should go together and search out the place thus pointed out to him, which he had retained excellently in his memory, and to see whether this had been pointed out by a true spirit or a false delusion. For which purpose, although it was still far in the night, they set off together, and went to the house in which Dante resided at the time of his death. Having called up its present owner, he admitted them, and they went to the place thus pointed out; there they found a blind fixed to the wall, as they had always been used to see it in past days; they lifted it gently up, when they found a little window in the wall, never before seen by any of them, nor did they even know it was there. In it they found several writings, all moldy from the dampness of the walls, and, had they remained there longer, in a little while they would have crumbled away. Having thoroughly cleared away the mold, they found them to be the thirteen cantos that had been

wanting to complete the 'Commedia.'" SARAH FREEMAN CLARKE, in The Century for April.

#### BOOK REVIEWS.

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

BISE AND FALL OF POLITICAL PARTIES IN the United States. By Rufus Blanchard. Chicago: The Legal Adviser Publishing Co. 218 pp., 18mo. Price 75 cents.

To one who desires to be posted in the political history of his country, and there are few who do not, this unpretending book will be invaluable. Beginthis unpretending book will be invaluable. Begin-ning at a period antedating the old Confederacy, the salient points of every administration, from Wash-ington to Garfield, are concisely presented. The mu-tations of party, the changes of creed as well as of leaders, are all chronicled. Few, would have time, and fewer still the patience, to read the interminable debries the margement of the story of the and fewer still the patience, to read the interminable debates, the never-ending speeches, the story of the banner-raisings, the fiery enthusiasm, the petty frauds etc., of the various party strifes, and so gain a knowl-edge of political history. The author of this book has been through all that and made a complete his-tory small enough to be read without fatigue, im-portant enough to be worthy of study, and sufficient-ity well written to make the study a pleasure. Mr. Blanchard is a conscientious, painstaking and trust-worthy writer and his statements may be relied up-on.

graphically and sumptuously illustrated.

## Books Received.

THE BIBLE ANALYZED IN TWENTY LEC-TUBES. By John R. Kelso, A. M. New York: Truth Seeker Co. Price §2.00.

## Magazines for June Not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; A Child's Night-Thoughts; The Banner of Beaumanoir; June; Two\_Boys of Migglesville; The Spider and the Tuning-Fork; The Brownie's Voyage; A Decorative Art Society; Flower Fancies; Gustavus Kean's Spelling; Daisy Time; The Scarlet Tanager; A Page from Young Contribut-ors; Margaret's "Favor-Book"; How we fool-ed the Storks; "My Ma says that Women ought to Vote"; The Bashful Marguerite: Historic Boys; Queer Game; Marvin and his Boy Huntars; The St Nicheles Almanae, Ker Boy Hunters; The St. Nicholas Almanac; For Very Little Folk; Jack-in-the-Pulpit.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Coming Slavery; Frederick Denison Maurice; The Early Medicus; Christopher North; Alexander Dumas, the Elder; The Prayer of Socrates; Bourgenof Numbers, or the Majority and the Remnant; Curiosities of the Electric Light; The Origin of the Alphabet: Historic London; A French Salon; A visit to Mudie's; Two Literary Breakfasts; A New Theory of Sun-Spots; Prodigali-ty and Altruism; Wordsworth and Byron; Literary Notices; Foreign Literary Notes; Miscellany.

THE MODERN AGE. (The Modern Age Publishing Co., Buffalo and New York City.) Contents: Bigarreau; A Canine Suggestion; Alexander Dumas, the Elder; The Pope's Mule: The Hour; How I became a War Correspondent; Prince and Fra Diavolo; The Last of the French Monks; The Forfeit; The Mac-ready Riot in New York; The Ghost of "Ours"; Sayings and Doings; Book and Book Men; Stage and Studio; Examination Papers.

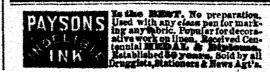
THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Henri Milne-Edwards; Texas and San Antonio; Organic Cerebration; Man in Geological Eras; Savorgnan De Brazza; Pretty Tales devoid of Truth; Superstitions Concerning Plants; Polity of Thought; Aspasia, the Savant; Hints to Mothers on Early Child-Training; Little Courte-sies; Why so many Women fade Early;Spirit-Health; A Seductive Drug; Notes.

THE AMERICAN MONTHLY. (American Mag-azine Pub. Co., Chicago.) This Magazine is devoted to the free discussion of Literature, and Science, Politics and Religion.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) Contents: The number for June presents a varied table of contents. All the departments are as usual characterized by ability.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) As usual this number contains short stories and pretty illustrations for the young.

GOLDEN DAYS. (James Elverson, Philadelphia.) A weekly story paper for boys and girls.



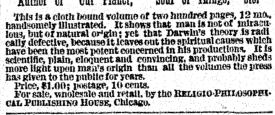
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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must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

## A Proposed New "Liberal" Deal.

The President and Secretary of the "Naflonal" Liberal Leagne proposea "new deal." They aunounce 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 decentive 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 reëlected 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 reseinding of the resolutions adopted at Chicago some three years ago, pledging that hedy to a policy demanding the repeal of all nostal laws against vile prints and picturer, 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:

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 or-ganization has been unequivocally committed and pledg-ed 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 Lib-erals of the country do not believe. The members of the League who could not see the wisdom of this policy have long since withdrawn from the organization, leav-ing it wholly in the hands of the party that were in the majority at Syracuse. The last three conventions 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 vital-ity or influence, that it lacked harmony and consistency of purpose, and was ready for an adventure in almost any direction which gave promise of adherents. "Under the circumstances we do not see the propriety

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 congress 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 refer-ence to the National Liberal League or any other exist-ing organization, and let the convention, called to effect a union of Liberals on a broad and comprehensive basis. nug 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 cam-paign, 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 "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. If 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 doctrue; 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 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 dec'ared 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 utter-2060.

## 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 farreaching conspiracy to break down Spiritualism. It is usual to have Talmage's sermons manifolded by the reporter, and sent to sev eral 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 failing 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 s'udied 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 exac gerated 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. trine seems to be taught, and it cannot be 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,

## 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 wilytongued 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 unspeakably 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 & Classin'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 noterious free-lover, is interested in Hull's Iowa scheme, and is put forward as the principal speaker at a "Mass Picnic" to be holden 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 facic 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 & Claslin's Weekly hereinbefore 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.

## GENERAL NOTES.

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

Dr. Spinney spoke in Sturgis, Mich., June ist, 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 poitical 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 te 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 Milwankee 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. Shopard 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 minis-

# "Trath, crushed to earth will rise again, The eternal years of ( od are hers; While Error, wounded, writhes in pain, And dies amid her worshipers."

## 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 'Skulls,' 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 sorg. 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 what is the source of the sort mough to the last; then he shifts the cylinder, starts at the last verse and grinds it through to the first; again, shifting the cylin-der, he begins in the middle and reels it off in both di-rections—but always the same oid tune. There is one advantage at least, in this method of abolishing Chris-tianit; 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 fiddles it again as 'Yankee boodle' you may let it pass, but when he rasps it off again as 'Life on the Ocean Wave,' it grows monoton-ous.

"After reading any one of Ingersoll's lectures, you have gone over the whole ground of his antagonism to Chris-tianity; you know all he has said or appears to be able to 887

From quotations in the same paper, it seems as if there was to be firing 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.

"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 Pennsylva-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. premedi-tatedly 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 exceed ing \$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 al so 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. Trontman, says in the Home Guard: "A reform measure slways shows three classes of papers in every State. The people of any town will know in which of these divisions the local paper be-longs: "First—Those whose editors are men of convictions and courage. These papers always boldiy and vigorous-ly discuss every vital question in which their readers are interested. They are leaders of public sentiment. They help make public sentiment. "Becomd—Those whose editors are men of convictions, but lack courage. These papers are 'conservative,' which is but another name for convaries. 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. "These papers have but little influence. They are not worth much to any measure, but usually sell out for a great deal more than they are worth." It will not be hard for Spiritualists to class

It will not be hard for Spiritualists to class under one or the other of these heads all the Spiritualist papers they know of. Still less difficult will it be to decide which of these and help.

ter of the church.

The Society for Psychical Research, London, England, has issued Part V. of its Proceedings. It contains reports from committees on Thought-transferrence ; on Mesmerism ; on the Divining Rod, and from the Literary committee. Mr. Malcolm Guthrie gives some very clear experiments in Thoughttransferrence 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 ninetyone 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 comented 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 Expositon 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 outdo 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 classes ought to receive their indorsement 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:

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 fnest mediums, and I must add that what we heard from his lips was grand beyond expectation, but how were we received in the temple itself? Being strangers we had some difficulty in "inding our way into the room which contained some fifteen or twenty peo-ple, all of whem seemed strangers to each other. There was no friend present to direct one to a seat; no one to ask if the new comers were acquainted with our beauti-ful doctrine, in fact, nothing in order, nothing in har-mony, but each one seemed to look from under his brow distrustfully at his neighbor. It might have been my imagination. I hope it was, but the thought had a de-pressing effect upon my mind, and as I sat there I could not help but contrast this with the treatment one re-ceives even in the most heathenish places of worship in our land. What is the secret of the success of the discovers even in the most heathenish places of worship in our land. What is the secret of the success of the dis-senting 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 b oks, and tries as much as lays in his power to make him feel that he is in a place 'where all have met with one accord.' How much more should we, with whom this is one of the essentials try to provide that 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 hal. This performance has been mere paltry 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.

time he had been converted, and this evening he would tell "Why he was a Spiritualist." Dr. Comings talks easy and well; his lectures br. comings tanks easy and went, instructures 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. Maude 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 true science, and religion will have to accept 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 ever get from listening to Talmage's coarse witticisms and bombastic utterances. Judge Dailey spoke in Newark, N. J., on Sunday evening. May 25th, and is booked to speak at the Neshaminy Camp Meeting. He speaks with a good deal of force and earnestness, and is well liked.

Maude E. Lord is giving some of her remarkable scances 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.

## The Pope and the Masons.

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

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 garrulous 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 roams omnts ioneg ar Aara am

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 se-crets 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 Grove 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. 68 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 vear.

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 sea-

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

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an import-ant link in a great railroad line, and is itself reckon-ed 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 com-plete 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 specially 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 Can-adian side and stop at a station called Falls View, where is a platform from which all can take an observation.-Springfield (Mass.) Republican, April 11. 1881.

#### The Riverside Sanitarium at Hamilton, Ill., has been onlarged this spring to meet the constantly in-creasing demand for room. This institution is under good Christian management. 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 it is in demand abroad, as a shipment went

#### Spiritualist Conference at Omro, Wis.

The Wisconsin State Association of Spiritualists, will hold a three days, meeting in Omro, Wis., on the 6th, 7th and 8th of June, 1884. Speakers aircady engaged: Judge Holbrook, of Chicago, III., and Mrs. L. M. Speneer, of Milwaukee, Wis. Other speakers expected to participate. WM. M. LOCKWOOD, President. DR. J. C. PHILLIPS, Secretary.

#### Lookout Mountain Camp Meeting.

The Annual Camp Meeting of the Lookont Mountain Camp Meeting Association, will be held on the Natural Bridge Springs property on Lookout Mountain, near Chartanooga, Tenn, commencing Saturday, June 28th, and concluding Sunday July 27th. This noted place of resort offers attrac-tive inducements as a camp grounds. Many noted speakers and mediums will be present. Ample hotel accommodations are prepared. Quests during the meeting will be char. cd \$1.00 per day. Persons furnishing fents can procere ground privileges. Railroad rates from all points can be secured at two ceats per mile, by asking for summer excursion tlekets to Lookout Mountain. Mediums will find this meeting open for all to hold seances. At Chartanooga deput take backs to the mountain. for further particulars, or to secure rooms, ad-dress Dr. J. F. Currier, Natural Bridge Springs Hotel, Charta-nooga, Tem., or G. W. Kates, Secretary, Atlanta, Ga. The Convention of the Southern Association of spiritualists will be held on the camp grounds, July Löth and Fish.

#### A Three Days, Meeting at Orion, Mich.

The First District Association of Spiritualists, composed of the Counties of Oakland, Macomb, St. Chair and Lapeer, will hold their second Annual Meeting, commencing Friday, June 6th, and ending Sunday, June 8th, at Orion, on Park Island, Oakland Co., Mich. The annual election of officers will take place on Saturday, the 7th. The intervening sessions will be occupied by good and various speakers upon subjects pertaining to the progressive religious interests of the cause, and the dissemination of the truths of Spiritualism. The services of an independent state-writing medium will be secured if possible; an able and efficient Board of Man-asers 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. WHIFING, President.

J. P. WHIIING, President, MRS. F. E. ODELL, Secretary, Farmers' Creek, Mich.

## Spiritual Meetings in Brooklyn and New York.

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

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 3 and 7:45 p. M.

Lyceum for young and old, Sundays at 16:30 A. M. Abra-ham J. Kipp, Superintendent. Ladles Aid and Mutual Belief Fraternity, Wednesday, at

Church Social every second and fourth Wednesday, in each

month, at 8 P. M. Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'dock. Mr. Eogert President; Dr. Patch, Sceretary and Treasurer. A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Frankin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free, GERARD ENGELEN, Chairman,

The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton Street, every Saturday evening at 8 o'clock. Capt J. David, President: W. J. Cuching, Scoretary and Treasurer.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St. two doers from Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M. S. B. NICHOLS, President,

John Jeffreys, Secretary. A. G. Knpp, Treasurer,

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

New York City Ladies Spiritualist Aid Sadiety, most every Wednesday, at B P. M., at 171 East 60th Street MRS. S. A. McCiteTutien, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. M. and 7:30 evening, in Frobisher Hall, No. 28 East 14th St., near Union Square,

## Saratoga Springs, N.Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Thesday evenings of each month, at which Mrs, Notifa J. P. Beidene will edited

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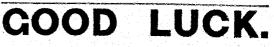
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THE BASIS OF THE ETHICAL MOVEMENT.

Sarah A. Dauskin.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL,"

S. B. NICHOLS. son. May 26th, 1884.

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

Among the more recent of public speakers upon the Spiritualist platforms 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 inthe 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 foreordination, 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 vale 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 strug-gles 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 progrees of every soul towards the good and the true, claiming that Spiritualism fully satis- of modern times, have numbered themselves fies every need of the soul, and that its high- with the Freemason Guild. In the olden est unfoldment is conducive to a true spiritual growth.

Short addresses were made by Bros. J. A. Wilson, Dr. I. M. Comings and Albert Smith. Wilson, Dr. I. m. Comings and Albert Smith. Dr. I. M. Comings gave the address before our Fraternity, Thursday evening, May 22ad. 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 liberty.

and the state of the state of the state

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 Msgr. 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 founder-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 Free masons approve these maxime"....." 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 scamp 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 fogy, 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 superanuated 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 succes sion 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 Monseigneur.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 states nen and scholars with the Freemason Guild. In the olden time, princes, cardinats 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 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 publishere. Each paper is of minature size and has the like-ness 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. Phillip C. Ballou, M. D., of Monkton, Vt., says: "Take it all in all, it is the most successful remedy I have over used."

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## Lassed to Spirit-Lite.

F. Merrit Walton, oldest son of Darius and Pheebe Walton, passed to spirit-life May 14th, 1884, aged 25 years 4 months

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 suffer-ing."

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

"And all around us, though unseen, The dear immortal spirits tread, For all the boundless universe, Is life—"There is no dead.""

The body was taken to Columbus for interment. The fun ral discourse by Rev. M. Colegrove, was full of consolation ad sympathy. "Rest in Peace." Corry, Pa., May 22, 1884. MRS. H. CHAFFEL

Spiritualist Meeting in Connecticut.

The Annual Meeting and Picnie of the Association of Spir-itualists of Western Connecticut, will be held at Componnee Lake, Coan. on Wedneeday, June 25th, 1884. The well-known and gifted Mrx. R. Shepard Lillie will address the meeting. Mr. Lillie will also be present and aing some of his spiritual songs. A business meeting will be called at 10 Å M.; lecture at 2 F. M.

JOHN WINSLOW, President. Annual Meeting at Sturgis, Mich.

The Harmonial Society of Stargis will hold its Annual Meeting in the Free Church at the Wilsge of Sturg.s, on at-urday and Nunday, the 14th and 18th days of June, com-mencing on Saturday at 10 o'clock A. M. Able spockers will be in atlendance to address the Meeting. By Order of Committee.

une, E. HENLING, Sec. H. J. HORN, Pres. Kansas City, Mo.

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

The Spiritual Truth Scekers meet in Martine's Hall, 51 Ada Street, near Madison, every Sunday. Conference at 3 P. M. Lecture 7 45 P. M. Lyceum for young and old at 1 P. M. Seats free. Spiritualist papers and books for sale at D. F. TREFRY, Secretary, the hall.

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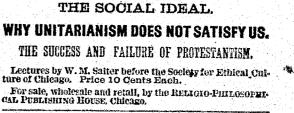
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## Toices from the Leoyle, AND INFORMATION ON VARIOUS SUBJECTS.

My Mother's Grave.

BY GROBGE 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 lilac'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 transports 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 hill, Wrapped in their dreamy haze, Sufficed again my heart to fill And bind my steady gaze.

And bursting from the burled past, Bright scenes like flow'rets bloomed; Scones all too beautiful to last, By memory entombed.

And thus from out that silent grave My childhood rose anew, As fresh as when sweet heaven gavo Its light and morning dew.

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 flesh is heir to "--once told me a good story of a peculiar feature of the Sunday sermonizing in a Wor-cester County town in that State. A certain digni-tary 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 public Always when the serimon becau, he 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 senti-ment 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 JOURNAL is your pulpit-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 person-ally 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 suggestion as to some specially noteworthy matters from your goodly company of preachers may not be amiss. NEV. M. J. SAVAGE, in his able and manly Easter sermon, aims to be

in this to Spiritualism, and to recognize its power and claims. He speaks of "a large amount of what it is charity to believe, is self-delusion, and what one is fairly compelled to believe is outright fraud." I do should make it, and thus give the evil along with the good, that all may be forewarned and thus forearmed. But where is the unerring 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 so little, comparatively, in our midst. Think of the millions in Christendom chershing and holding sacred the delusion of Bible infallibility, the horrible delusion of a bloody vicarious atonement, the lurid and cruel delusion of a bell 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 and clerical fol-lowers of "the man Christ Jesus." Call to mind the hosts that crowd around such a man as Moody, and the companies of grave 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 plety. The delusions and frauds of Spiritualism are petty in comparison. But it may be said that these old dogmas are dim glimpees,'or perversions, of great truths, and that good people believe them; so are the de-lusions and frauds of Spiritualism glimpees and per-versions of truths that the waiting world sadly needs. All this is not to excuse pltiful self-delusion and fraud anywhere but only to suggest that they must 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 Oc-cultism, and of Madame B. and Col. Olcott and others in India I take little stock in Theosophy, but a late book on Buddhism by Sinnot, 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 romancing tendencies as a newspaper correspondent. We must allow for his strong and stupid materialistic prejudices in anything he says, even of Theosophy.

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

James Esdalle, M. D., Civil Assistant Surgeon H. C. S., Bengal." Dr. Esdalle was a man of high professional and personal standing, a surgeon in a charity bospital at the Hoogiey, hear Calcutta, a government institu-tion. His book is dedicated to the Rev. James Esdaile, D. D., his father, and a clergyman in En-gland. A brother, Dr. David Esdaile of Fairfax, Scotland, writes a brief editor's preface; the manu-script being sent from India to be published under his care. In that preface he tells, in 1846, of having read a report by M. Colquitt, an eminent surgeon, of his having removed a cancerous breast from a lady in the measuric trance and she wholly finensible to pain. He also gives the brave word of Dr. Elliotson, an English physician of eminence, who said: "I should despise myself if I did not declare my con-viction of the truth of measurism."

viction of the truth of mesmerism." The volume gives us two hundred pages or more The volume gives us two hundred pages or more of Dr. Esdaile's reports of his mesmeric experience, written in the exact and accurate style of the pro-feesional scientist, through which glows the enthusi-asm of a man who feels deeply the value of his ex-perience. He says that during eight months at that Hoogley hospital in 1845, he performed seventy-two painless operations on the Hindoo patients, usually of the poorer classes, and gives the list; among which was one arm amputated, one breast cut out, three cataract operations, three teeth pulled, five great toe nails cut out by the roots, etc. He gives the names of English and native judges, army offi-cers and others as witnesses. He found the Hindoos more susceptible to mesmeric influences than Euro-peans; and found also among his hospital helpers peans: 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.

could not do it nimself. A single incident must suffice. He tells of a lady, a dentist, and others visiting the hospital, and a pa-tient 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 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 Esdaile said to them: "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. Esdaile says: "My fair infidel 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 opera-tions-removals of large tumors, cutting of the jaws, etc.---are given.

He sums up as follows:

From the foregoing facts it is allowable to con-clude, I hope, that mesmerism is a natural power of the human body.

That it affects directly the nervous and muscular

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 muscu-

lar 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 inflammation. 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

#### For the Heligio Philosophical Journa

## The Sucker Calls on Mine. Le Normand.

Here is another

MARL LE NORMAND, CLAIRVOYANT, and trance medi 

The Madam must be terribly crowded with pro-femional 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 19th. The Madam is a "French lady from Cork." Not only is her cast of countenance after the classic, Milesian models found in *Puck*, but her brogue is plainly that of a daughter of the "ould sod." Without money and without price. Jesus preached

Without money and without price, Jesus preached the gospel to those pecuniarily 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 "astonish" her caller. He will say that ahe 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 ad-just 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 a medium in a trance the visitor did not com-prehend. He always supposed that a clairvoyant was one who could "see clearly" without such earthwas one who could "see clearly" without such earth-ly aids. But suppose the performer is not a clairvoy-ant! Then they might become quite useful, as in this case. The alleged mediam then put over the back of her head a large shawl which fell down at the sides. Next a black but thin veil was adjusted over her face, falling well down in front, and the Madam seated herself in a space between a bed and a window will hav hack to var cucker. The ness a window, with her back to your sucker. The pass age 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 com-menced with the aid of her magnifiers to read a small book in her lap, well concealed from view by the shawl and veil aforesaid. Just the faintest rustle of the leaves could be heard as the alleged medium passed from the topic of workily affairs to that of spiritual consolation, and thence to "casting the horoscope" of the past and thence to "catching the hor-oscope" of the past and future. Your sucker will not weary his readers with all the details of the dry rot launched on this occasion. The casting of the horoscope was of the usual variety, and the whole

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 bigany. The Madam read copious extracts from her hand-book about "bright lights" hovering over the caller's head, an impending "business change," get-ting a letter announcing the death of a rich relative," and the bequest of a large fortune, "going a jour-ney," "varied success in the past," etc., etc. A nearly verbatim report of this part of the swosh can be found in a late JOUPNL in the article on Mma Zar 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 fect. The reference was to a well-developed brace of corns, but the Madam did not twig. She wandered off on to rheumatism, gout 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 recommend, but the inquirer does not regard it as of any special efficacy in his case.

As the Madam had apparently finished her lesson As the Malani had apparently infined her resear, and was tucking her primer nicely away out of sight your caller commenced to cross-examine her, but she suddenly came out of her alleged trance, and cut short the investigation. She then offered for sale her "Celebrated Parisian Charms," guaranteed to give Inck in any undertaking; also to enable a man to gain the love of any one woman, no matter how beautiful, rearrist or single. The abarms are notably a part matried 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 Mine. Z. These are the only two places in town where the charms(colored lima-beans) can be purchased; 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 onto the "clair-voyant snap," as compared with her former estate when, as plain Bridget Murphy, she took in washing on Emerald Avenue. Although your caller does 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 new in venture the association that it is far easier and more profitable to soft-scap suckers at two dollars a head than it was to apply the soft-scap to solled lin-en, 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 in-spiration than fricaseed sewer filth would have of Nessel rode pudding. Notwithstanding his experience with Warring, Franke and Zarapha, your sucker unhesitatingly yields to Mme. Le Normand the palm as "Queen of the Snides."

optician. The bureau will issue a confidential circu-lar containing suple directions for practice and points us to how the game abould be worked. With two weeks study no one need anticipate failure in this new and shticing sphere of usefulness. J. A. (Diseas, Illa. Chicago, Illa.

## The Grant and Ward Fallure.

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 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. Besides the sympathy there is much sharp criticism. Josquin Miller in a letter from Washington to a leading Chicago dally in speaking of the affair writes:

"And, now that the excitement of the great fallure has fallen away somewhat, although I doub if the feeling of sympathy has at all abated, let us try and see what this lesson, which has cost the country more than than \$10,000,000, has to teach. Surely so costly a lesson as this ought not 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, both at home and abroad, and it was not en-tirely assumption. The Vanderbilts and the Goulds and many others, whose millions were the outgrowth of the war, and who would never have been heard of, perhaps, to any extent but for the favora-ble conclusion of it, almost defied this man, made him really believe himself almost immortal. The American press and the American people, drawn in the wake and whirlpool of all this wealth, followed blindly and added its contribution to the horses, the rown-stone houses, and the boundless' splendor, till nothing remained on earth for this man to desire. He was more than Alexander, more than Charle-magne by a great deal. Vastly more than Napoleon

magne 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 threned 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 emu-lation or the hour of remembrance. You can find lation or the honor of remembrance. You can find

nothing. "My fellow-scribe, my earnest young clergymen, what if you had been established in that high place to speak or to write from, with all the world listen-ing, waiting to hear what you might write or say that it might learn, obey, and be happier and better? Would you have been so indolent, so self-conscious, and serenely dull? With all the wealth, all the hon-or, all the ease that the world could furnish 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 beiray 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 beiter, higher in the end. "So, right in the face of this sentimental wall and

cry of sympathy. I say no! 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 vantage, or for half such a period of time. He chose to waste it entirely, and finally sold his great name for money which has slipped through his indolent and incapable hands. Have I no sympathy, you ask? Yes. But my sympathy is entirely with 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 brow of what was gaing on that is not important for new 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 unexampled opportunity? 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 lucifor match? Has any one of them taught or tried to teach any lesson at all, either by word or example?

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years, when laborers were few and none but the most courageous dared do battle against the mon-strous frauds and follies that sailed 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 fruition will come. The Agnostic does not, of course, endorse the phi-losophy to which the BELIGIO-PHILOSOPHICAL JOUR-NAL is devoided. We admit the phenomena, and ad-

NAL is devoted. We admit the phenomena, and ad-mit further, our inzbility to account for them, but have never yet found sufficient evidence that spirits were the intelligent forces at work. We are quite willing the JOUENAL and those who claim to have such evidence shall have a fair chance to demonstrate to the world the alleged source of inspiration. But it these who desire to inquire into the solution. But to those who desire to inquire into the spiritual phi-losophy and phenomena, we recommend the BELIG-10-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 carn anything towards my support for some ten months, and con-sequently have spent what little means I had stored by for the necessaries 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 Lausing, convening July 25th, 1884, and closing August 4th. The Nemoka camping grounds, containing 80 to 100 acres, are very pleasantly situ-ated on the banks of Pine Lake, about two miles from the capital, on the C. & G. T. R. R. A. cordial invita-tion is extended to all.
 W. R. ALGER, See'y, W. CRONK, President, Flint, Mich., May 24th, 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 coincd 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 igainst George Sand's writings because she emoked igars,

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 \$10,-000.000.000.

Mrs. John Jacob Astor gave a gold watch and \$100 uauv each of her servants as a thankcovery. 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 by 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, re-cently arrested for illicit distilling, was at the time of the arrest telling his congregation of the awful consequences of whisky drinking. Dr. Mortimer Granville, the celebrated English physician, says that a man is as well as he believes himself to be, and advises the sign not to believe the loctors who tell them they are ill and likely to die. Statistics show that California has more suicides than any other state in the Union. Dissipation, financial embarrassment and domestic trouble are the chief reasons why Californians leave this world.

THE HARMONIAL PHILOSOPHY

Extracts from an admirable address on this phi-losophy "as a factor in human progress," by Alex-ander Wilder of New York, should be carefully read. He well says: "The Harmonial 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.

Davis. BIOGEN-ZCETHER. 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 signing the the of a scientific work which is a revolt signing the the of a scientific work which is a revolt against "the pride of science falsely so called "—that is, the dog-matic and bigoted materialistic science of our day. It hints also at the prior discovery of Biogen under another and better name, Zether, by Hudson Tuttle, iwenty years ago. I have looked into Mr. Tuttle's books and find there is no doubt of that early dis-covery. Doubtless if weap original with each Tuttle covery. Doubtless it was original with each, Tuttle reaching it by spiritual secretilp 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 Zother 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 sensitional novelties, and more to our really best and greatest seers and teachers?

CO-OPREATION, 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 wise and prophetic. Read it and think of it. ESDAILE'S MESMERISM IN INDIA-REMARKABLE

PAINLESS OPERATIONS. Other good things could be specified, but space limited. I close with a letter of mine, which the Detroit Poet and Tribune published, and which some of our grave doctors may thus see. Your read-ers surely will appreciate its remarkable facts, pro-photic of a great change in the healing art:

No word of comment can add to the suggestive influence of such statements as these. G. B. STEBBINS. Detroit, Mich.

## 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 Dawbarn, "Material-ization not Proof of Identity," and the "Sucker's" compute of bio noist to May Zaraba and his appear. account of his visit to Mme. Zarapha, and his apparent conclusions.

Mr. Dawbarn 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 his conclusionsevidence now in our possession from past observa-tion; and also follow up the lead and watch closely further developments. For one I am disposed to think he is right. My previous observations coincide with his. I have no doubt whatever of the fact of form materialization. I cannot doubt it without discarding the evidence of my own senses and doing violence to my reason; but I have never yet felt that I was looking upon, talking to, or grasping the hand of the veritable friend purporting to stand before me materialized, and never have I been able to see a real, natural look as in earth-life, though the resemblance has ofttimes been very striking. I have taken into consideration the various theories and explanations, and have myself frequently attempted to explain and philosophize upon the wonderful phenome non of materialization, but I have ever felt that there 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 extraordimany starting facts attending this most extraordi-nary 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 read ing 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; mediums who have the con-fidence of friends and acquaintances, both Spiritualiste and others. They frequentiances, boar spintaar iste and others. They frequently, while in a real trance state, and uncouscious, 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 computations. of communications, than the fraudulent character or lishonesty of the medium. The fact of the unrelia-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 spirit 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 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 mere 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 rom Bros. Tuttle, Stebbins, Jackson, Dawbarn or others on this, to me, vital and important question, and I am confident that many others are troubled over this perplexing subject and would gladly re-

Since the above call, a brilliant scheme has unfolded itself to your sucker. He now solicits parties with unemployed capital to join him in pushing his enter-prise, the work of which is the conduct of a literary bureau for the preparation of manuals to be used by bogus mediums who have not the mental calibre to give their callers taffy straight, without an eye on the text. To those desirous of investing, the pro-jector would state that his plan is to assort the work and classify it about as follows: DIVISION ONE.

- Text for Old Men. A. Gent with bald head.
- Gent with gold specks 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.
- Gent with single-barreled eye-glass. A.B.
- Gent wearing cane, and small dog. Combination of two last. C.
- D Gent up to snuff.
- Gent in mourning.
- F. Abridged form for seedy gent.
- DIVISION THREE. Text for Young Men.
- Gent trying to raise mustache. Gent with light pants. Gent with loud necktle. A. B. C.
- Combination of three last. D.
- Gent desirous of finding out about his lady-

- Fat lady with specks. Spare lady who has lost her teeth. Serious-looking lady. Abridged form for shabby-genteel lady. DIVISION FIVE.
- Text for Middle-aged Women.
- Lady with gold watch and chain.
- Lady with seal-skin sacque. Lady in favor of women's rights. B. C.
- D. Lady from Boston, highly cultured.
   E. Abridged form for shabby-genteel lady.
- DIVISION BIX. Text for Young Women.
- A. Lady who wants to find out about her lover. B. Lady who thinks of taking drawing and
  - music.
  - 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 the United States. As the market demands, new texts will be prepared and kept constantly on hand. It is proposed to have Mins. Le Normand patent her method of sitting by window with back toward call-er and shawl over head. If the bureau can then get an assignment of same from her, it will have a mon-opoly, and success will be assured. The scheme will bear 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 reputable

and you will not let this costly lesson of indolence and 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 Vanderbilts and all such as contribute to the carrying forward of snobbery, you would say with me most heartily that their fall was fortunate indeed-fortunate for the country, fortunate most especially for the Grants. Let not this ten

"And this in brief is the story of a man whose re-nown 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. Alexauder built a great city; Charlemagne established Chris-tianity in western Europe; the code Napoleon is one of the noblest works of man. But see what a saw-dust doll you have defined here in this pastoral land of nace what a the professional soldier with his of peace, 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 feel very thankful to Brother Tuttle for 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 all things are pervaded by a spirit essence, and that that is what we see, is not sufficient. In one 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 perceiv-ed it through its anisit exercise. But solving for what ed it through its spirit essence. But spirits (or what I believe to be spirits) persistently tell me they can not see the earth in any sense; that they cannot see it as we could a star or the moon. Let it be ob-served 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) unappreciable. To sum up, then, I have been constantly informed that spirits cannot see any planet or material thing whatever, except when spe-cially 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: "Earthlife is a school for 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 earthlife. Your teachings and explanations will be pro-portionate to your earthly lore. You must fully un-derstand the condition of those whom you come to teach. You can beet 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 nearly self-evident that I cannot doubt it.

B. R. ANDERSON. Concordia, Kansas.

### 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 Aquostic, and we have learned to value it highly for its several excellencies as a courageous and able leader in the progressive 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 re-spect it for its intellectual ability, for its bold integ-rity and devotion to the new and marvelous philoso-phy. 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 harmonial philoso-phy of puerilities, the cranks and the shans that have sought to bestride it to the disgust of sensible, reasoning minds. It has labored in this field for

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 orig-inally cost \$60,000, but the recent erection of a jail near it has depreciated its value.

While Daniel Bloom and his invalid boy were pass-ing through a field at Dubois, Pa., lately, the boy sud-denly sprang into the center of a great, blazing log heap, and roasted to death before his father's eyes.

Henry Ward Beecher put on rubber clothes the other night and immersed several young men at Ply-mouth 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 con-secrated 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 di-recting 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 leisurs.

Colonel Tchong, the Chinese military attache in Paris, has contributed to the Reveue 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 clergy-man whose salary is \$3,000 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. Dlo Lewis, the " tresh-air " advocate, has been compelled to stop all manual work and retire to a farm in New Jersey to rest. His health is complete-ly broken down. To resd this man's terse and epl-grammatic 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 re-vival 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 Jesus and I are getting along first-rate. I simply link arms with Jesus and off we go. It is a great pleasure to work in the twee." pleasure to work in that way."

One of the high casts families in Japan possesses a stone called a "barometer stone," which changes its color whey a change of weather is imminent. It is naturally of a pinkish while hue, and several days before it rains it becomes green, while a storm is in-dicated by a dark aspect. It is to be presented to the Rimperor when he mores into his new palace.

ceive light from the good old RELIGIO-PHILOSOPHI-CAL JOURNAL, their favorite paper. Kalamazoo, Mich. SILAS BIGELOW.

# The largest county in the United States is Custer, County, Montana, with an area of 36,000 square miles. It is larger than the states of New Hamp-shire, Vermout, Massachusetts, Connecticut, Dela-ware and Bhode Island combined.

are proved to be the second An in the second se A SAR BERTHER STREET Sec. La

F. Abridged form for seedy gent. DIVISION FOUR. Text for Old Women.

## JUNE 7, 1884.

## The New "Christ."

Come to the cradie, and bow. Knowledge is the Savior now. And the sins that blow, And the waters that flow---Increasing man's stature-Are the modern Angels That murmur Evangels.

Seize on them while you may! Be blest in the life of to-day! JAMES H. WEST. Geneva, Ill.

Worship in a Japanese Temple. This is a common custom among the old people of the Buddhist faith. Having closed their account with life, they devote their remaining days, be they few or many, to propidating Buddha, wearying him with incessant prayer for admittance into the heav-any state. We are many of these threads in the with incessant prayer for an intrance into the near-enly state. We saw many of these people in the temple. Two, a neat old lady and a vigorous old man, were noticeable for the business-like way in which they set about their task. They had taken which they be about the little chapels that abound in the temple, a small alcove with a shrine crowded with gods, and filled up with little trays bearing food, each labelled with the name of the donor. Both man and woman were on their knees, and each had a tiny wooden hammer with which they inceshad a tiny wooden hammer with which they inces-santly struck a small gong. The old man, with the selfishness of his sex, had in addition possessed him-self of a large bronze bell. From time to time he struck this, its sonorous notes notes drowning the sound of the woman's gong and fixing the attention of Buddha exclusively upon him. All the while both man and woman rapidly prayed, the old man occa-sionally breaking forth in song, with most comical effect. Like Ito's mother, they had come here in the early morning, and evidently meant to stay till the place closed. On a cloth before the shrine was a handfull of copper coins doubtless the joint offering handfull of copper coins, doubtless the joint offering of the worthy couple. Judiciously distributed, a three-penny bit will go a long way in this kind of expenditure, and a day so spent need not be costly. -Henry W. Lucy in Temple Bar.

The Affection of Mocking Birds. Some 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 gen-tle, loving disposition. Among his more humble but not less devoted admirers was a mocking bird that had been born and raised in his garden. The bird took the greatest fancy to him, and when he re-turned home in the evening would hop around his front steps and then fly to a tree near by and sing for hours at a time. The bird appeared to be in an existing of delight whenever the doctor was at home. Finally the yellow fever broke out here, and, among others, the doctor was stricken down. He lingered others, the doctor was stricken down. He lingered for four days and then died. On the night before his death the watchers by his bedside had their attention attracted by the mournful, solbing notes that the "doctor's bird" (as they called it) uttered throughout the night. The next day the doctor died, and that night was silent. After the funeral the family opened the room to air it, and when the bed was drawn aside the first thing seen was the mock-ing bird lying at the head of the bed, dead. How it got there no one knew, but there it was, dead, as though it could not survive one it loved so well.-Houston Post.

A Clever Act. I once asked an India road of-ficer what was the cleverest act he ever knew an ficer what was the cleverest act he ever knew an elephant to perform; and he told how once, when unloading some steel tubing from on board a ship, it was the elephant's task to carry the pipes by means of his trunk from one part of the wharf to another. The pipes had been oiled to prevent them from rust-ing; and, when the elephant took one up, it slipped from his grasp. He tried it again with the same result, and at last seemed to comprehend what the reason of all this was? for he aron afterward nushed reason of all this was; for he soon alterward pushed the pipe with his foot to where there was a heap of eand, and then rolled the piping backward and for-ward. The sand, owing to the oil, adhered to the tube; and the elephant then put his trunk around it and carried it with ease. He did the same to the remainder without ald or suggestion from his mahout. -Vanity Fair.

The Madouna. A singular accident recently happened at Naples in the Church of San Maggiore, where some priests of the mission are now preach-ing. The preacher of the evening had chosen for his theme the terrors of hell. The church was crowded. Near the pulpit stood a figure of the Ma-donna. All at once, in the middle of the sermon, the lights went, out and the figure of the Madonna disappeared. The priest, striking the deek with an iron chain, cried out: "We are failing into hell! Look, the Madonna has fied! Call, or woe to us!" The panic was universal; women fainted, children screamed, and there was a rush to the doors, which were found to be carefully closed. At last the police appeared on the scene and got the doors opened, and the con-gregation escaped into the open air without injury beyond a few bruises and the loss of various articles of wearing apparel. Greenland. In a recent lecture Dr. P. H. Car-penter, of Eton College, mentioned the case of Greenland as an illustration of the manner in which the earth's history is read from fossils, those remains of bygone life which in the Middle Ages were re-garded as "sports of Nature." Fossils of four cli-mates, all warmer than the present icy one, are found in that country. Remains of the oak and maple tell In that country. Remains of the oak and maple ten us that the climate was similar to that of England to-day, and the coal, found lower down, shows that something approaching tropical heat prevailed at an earlier period. The focults of certain sea creatures appear on the land, and prove that Greenland once lay beneath the sea and that its water was temperate, while the coral, obtained still lower down, must have grown when the waters were still warmer. The Rev. D. M. Canight, of Otsego, Mich., a Sev-enth-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. I have said very little about my views on that matter; but I am fully satis-fied that Mrs. White's visions are wholly from her own imagination. I am certain that no one could make any show toward sustaining them in a debate. I am ashamed that I was led by them so long. I feel sure that great evil will come from them in the long run when time shall have fully shown them to be false, as it certainly will." A Bird's Suicide. Two birds, male and fe-male, belonged to Mr. Calvert, of Oakland, Cal. On Monday the female bird died, and the male bird, af-ter one or two\_plaintive notes, became mute and refused to eat. Tuesday afternoon the owner went to see how the bird fared, and found that it had squeezed its head through the wires of its cage and strangled itself to death.

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## THE INDEX.

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Editors. {W. J. POTTER. E. F. UNDERWOOL.

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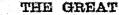
Moncure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Fellx Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Chener, Mrs. Anna Garlin Spencer, Caroline H. Date, Mrs. Sars A. Underwood,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

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## SPIRITUAL REMEDIES.

MRS. SPENCE'S



"Our family think there its nothing like the positive and Negative Powders"-so says J. H. Wiggins, of Beaver Dam,

## THOS. N. COOK, West Somerville, Mass., was cured of severe Eczema, and rescued from a rapid decline, by AYER'S SARSAPARILLA. THE SISTERS OF CHARITY, Dorchester, vouch for the Alterative and Curativo virtues of AYER'S SARSAPARILLA. JOHN J. RYAN, Philadelphia, Pa., professional base-ball player, was enred

AYER'S SARSAPARILLA

AMHERST WHITMORE. Brunswick, Me., retired sca-captain, was cured of a

## of Rheumatism by AYER'S SARSAPARILLA.

A Sister's Intuition. When the explosion at the Bridgeport cartridge-works took place, by which William Hutchinson, Jr., was killed, his mother and ister heard the noise a mile away. But they knew it was an explosion in the fulminate department. A sister said almost involuntarily, "There's goes Will." And it was so.—Bridgeport (Conn.) Farmer.

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. 10c. at druggists. Wells, Richardson & Co., Burlington,

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.

Those Complaining of Sore Throat or Hoarseness should use BROWN'S BRONCHTAL TROCH-ES. The effect is extraordinary, particularly when used by singers and speakers for clearing the volce.

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 fel-lows in that university do not believe in divine reve-lation or the existence of a personal God. Several are, at the best, agnostics, if not atheists. There is no way for disciplining either a fellow or Professor for erroneous views, and so it is a propaganda of skepticism. skepticism.

An old clergyman, a helpless oripple and poor, some years ago lent money to a poor stadent of one of the largest New Huggand colleges to help him through his dourse, taking a note endorsel by a near relative. The boy died, and the relative refused to pay. He is "an eminent Christian " in his town, and for many years has professed entire sanctification. The elergyman writes to the Independent for advice, and is told to invoke the hw to compel the inderser of the note to pay the whole debt.

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FREE CIFT 1 A copy of my Med-Sense Beek will be sent to any person shicked with Con-sumption, Bronchisis, Astinna, Bore Throst, or Nasal Catarrh. It is eleganity printed and illustrated; 144 pages, 19mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-age for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. N. B. WOLFE, Cincinnati, Ohio. BF State the paper in which you saw this advertisement. 27-4tt

A NEW BASIS -07-BELIEF IMMORTALITY. IN JOHN S. FARMER.

This book was specially mentioned by Canon B. Wilberföree at the Church Congress. He said: The exact position claim-ed at this moment by the warmest advocates of Spiritualism, is set forth ably and eloquently in this work, which I com-mend to the perusal of my brethren. Cloth, pp. 152. Price 75 cents, postage 8 cents.

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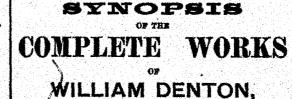
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with chains, treated us as outcasts; you have that the world with fear; you have taken any wives and children from our arms; you have confiscated our property; you have de-and us the right to testify in courts of justhe provide the right of testing in course of jun-tice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and, af-ter having inflicted upon us every will that can be inflicted in this world, you have failen upon your knees, and with clashed hands implored your God to finish the holy work in hell."

It is guite true that the Christian church has done all of these things. It is quite true, too, that if we are to look for Christianity anywhere, we must look for it in the Christian church, or I do not know what becomes of the Christ's recorded promise-"Lo, I am with you always, even unto the end of the world." But is there not another side to the question? If the Christian church has done all these infamous things, has not Christian-ity produced men with heroic nerve enough to bear them? If Christianity is to be held responsible for the existence of persecutors, in fairness let it be held responsible, too, for the existence of the martyr spirit. I am afraid that the soil of modern ultra radicalism, in which ingersollism luxuriates, is not favora-ble for the growth of martyrs. In his recent lecture here in Boston, while hurling hot invective against poor unfortunate preachers who say in the pulpit what in their inmost souls they do not believe, he more than condoned the practice of the same hypocrisy by the people in the pews. "It is conceivable," he people in the pews. "It is conceivable, he said, "that, in a country where the ortho-dox religion is a reward for hypocrisy, thou-sands pretend to believe who do not. The man says to himself: 'If I tell my honest thoughts I can have no office—I can never be President.' He says: 'If I attack this religion I cannot keep my wife and children.' I tell them: Don't dress your children in rags for the sake of ex-pressing your thoughts. Do not try to improve your fellowmen; they are not worth it. Go to church and say 'Amen' at the proper time if you happen to be awake, and I will

do the attacking for you." Of course Ingersoll meant this as a joke; but the audience took it seriously and re-warded the "hit" with loud applause and loud laughter. It was really rather matter for weeping than for laughing. The poorest and the meanest Christian, who ever endured pain of limb and agony of mind for the slenderest shred of truth, is infinitely superior to any of the well-fed and sleek Sadducees who helped to fill Boston Theater last Sunday night

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, and yet have nothing in its record save tyranny and shame and robbery and blodshed? What is humanity under such a supposition, and how hopeless is the task of elevating humanity, if, for two thousand years, humanity could be so cruelly duped? There is another side. Mr. Ingersoll is in honor bound always to state it. As a religious reformer he is bound to be something more than a smart, shrewd lawyer. The duty of a lawyer is simply to make the most of the weakest side in an opponent's case. The true reformer soars above such miserable pettifogging business and brings into prominence his opponent's strongest side. In reference to Christianity the truth would seem to be that, like every other great force, moral and spiritual, that has come into the world, it has borne mixed fruit. The good it has done has never been unaccompanied by some amount of evil; but the good has always preponderated over the evil, or Christianity would not be alive to day. Nothing lives for two thousand years which does not deserve to live. But Ingereoll 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-he identifies religion itself with those notions. To him religion means Calvinistic Presbyterianismnothing higher, nothing nobler. When he has demolished Calvinism he thinks he has demolished religion. Because he found the poet Burns destitute of Calvinism he gleefully de scribed the poet as destitute of religion. The fact is that no more sincerely religious nature ever existed on this earth than that of Bobbie Burns. He was just as much a man after God's own heart, in spite of his sexual faults, as old David was. Ingersoll is quite incapable of taking a broad, philosophical view of the creeds of men—incapable of dis-cerning the truth beneath the creeds, and without which, for a basis, the creeds could not exist a single day. He is incapable of seeing, what Emerson saw, that a pure lie is an impossibility. In his recent lecture he speaks of the "superstition of religion," and he describes the Krapp gun "that will hurl a bullet weighing two thousand pounds through twenty-four inches of steel" as an invention of religion. All this is so terribly one-sided! It does not account for one mil lionth part of the phenomena religion presents. It does not account for the martyrsit does not account for the great religious heroes, Buddha, Jesus, Paul, Bruno, Latimer, Luther, Bunyan, Wesley-men who have accounted earthly loss as dearest gain providing they could be true to the sense of right within themselves. Did these men live and suffer and die for a superstition? for a thing that led to the invention of a murderous gun? The sentiment of religion is the mightiest thing in humanity. No other element of hu man nature has done so much as this, or left such broad traces of its presence in the history of the world. It is eighteen hundred years since the ploughshare ruthlessly passed over the place whereon Jerusalem's mystic temple stood. It is three thousand years since Moses, viewing the promised land afar off, died and was buried. No family on earth now speak the language in which the Mosaic law was written, and yet on every seventh day, in well-nigh every city of the world, Jews meet together to worship God as Moses bids them. The dead hand of Moses stretches through thirty centuries, and in the name of religion inflicts on every Jew boy a mutilation of the flesh. The religious sentiment in three-fourths of modern Christendom subdues the most powerful of human affections, and commands an unnatural celibacy to be revered as a virtue. In the name of religion Mohammed bids one hundred and thirty millions to worship Allah, and to revere himself as Allah's chosen prophet. In the name of religion Buddha bidsme fewer than five hundred millions of people to reckon him as Lord. To-day no fewer than two hundred and fifty millions of ie have bowed down to Jesus of Nazareth.

sway over their millions, perish, pass awayf and are forgotten, but the ocean of religion still rolls on, bearing to the new shores of the world newer empires, kingdoms and common-wealths, whose subjects shall adopt a newer form of the old universal faith!

Religion is tending towards reconstruction, most certainly not towards extinction. There is no such thing as a "superstition of reli-gion." 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. I do not assaults of Ingersoil are directed. I do not attempt with any positiveness to prognosti-cate what the religion of the future will be. I think, however, that George Henry Lewes about hit the mark when he said that it will be a religion which "will not attempt to force on our acceptance, as explanations of the universe, dogmas which were originally the childish gueses at truth made by barbarian tribes. It will not present a conception of the world and physical laws or of man and the world and physical laws, or of man and moral laws, which has any other basis than that of scientific induction. It will not put forward principles which are unintelligible and incredible, nor make their very unintelligibility a source of glory and a belief in them a higher virtue than a belief in demon-stration. It will not accept for its tests and sanctions, such test as would be foolishness in science and such sanction as would be self-ishness in light. Invited of procleming the ishness in life. Instead of proclaiming the nothingness of this life, the worthlessness of human love and the imbecility of the human mind, it will proclaim the supreme importance of this life, the supreme value of human love, and the supreme grandeur of human intel-lect." Religion is safe. We need have no fear for it. The disruption of old beliefs that is going on is a birth-throe, not a death-pang. When we remember what the great votaries of religion have done in the past-what they have done in spite of the fact that their in tellects have been narrowed down to a conception of the origin of things no whit nobler or worthier of belief than a fantastic fairy tale; how they have breathed ont an invinci-ble spirit of heroism; how they have sown broadcast on the receptive soil of the world the species of the world the seeds of a regenerating power; how they have touched and stirred to nobler issues the great heart of humanity-what will they do -what sublimer prophecies will they utterwhat days of gladsomeness and peace will they cause to dawn upon an expectant world -when religion-the mightest of all the forces humanity can wield, the tenderest and the finest of all emotions humanity can feel -shall be lifted from its environments of fanaticism, superstition and tradition, and proclaimed from all its temples disassociated forever from dogmas which degrade that majestic nature which is the "time vesture of Deity," and which degrade man, who is Deity's latest and therefore noblest, child!

test and therefore noolest, child! "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 wreath, And from the lips of truth one mighty breath Shall like a whitiwind scatter in the breeze The whole dark pile of human mockerles. Then shall the reign of love commence on carth, And, starting fresh, as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent like some holy thing!"

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

## To the Editor of the Religio Philosophical Journal:

On Monday, May 19th, a telegram announc-ed 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 atthough nearly 500 miles away, the faithful friends called me to fulfil his wish. Such experiences always impress me with the appreciation of our faith in the bour of sorest need, and of the importance of a more efficient system for maintaining competent workers so distributed over all the country as to make it easy to secure their services for all such occasions. True, there might still be instances in which personal favorites would be called from a distance to satisfy the feelings at such a time, but it would never be necessary to apply to orthodox sources for help to bury the dead, and hear their boasts that Spiritualism might do to live by, but when death comes, we must have the consolations of their gospel. It is creditable to the faith and fidelity of friends who profess to believe, to show their trust in the hour of trial, and carry out the principles they profess when, of all occasions, they are most needed and appropriate. I have no confidence in the professions of those Spiritualists (?) who, after years of experience, have obtained a knowledge of the truth, neutralize the effect of their testimony upon the public mind by ignoring it at last and seeking consolation and approval of the church that has only con-tempt for all they have professed for years, and likely apologize for the weakness and delusion of the victim they are called to bury. But in these days it is common to attend Spiritualist funerals, and speakers are often called from 50 to 200 miles to officiate on such occasions, and usually attract larger audiences than any other. I rode from Monday evening,7:30, till Tues-day evening, to reach Wilcox where the funeral was held on Wednesday. Wilcox is in Elk County on the P. and E. R. R., and is noted for the largest tannery in the United States, of which Mr. Schultz was one of the owners and managers. Although for many years a declared Spiritualist, he was loved and honored by all classes of Christians and anti-Christians, and especially by the poor and the laboring classes to whom he was al-ways generous and kind. His departure was mourned by all, and the whole county was represented as nearly as could be at the fu-neral, besides some from New York City-his brother Jackson Schultz among them. A powerful man, 57 years of age, in apparently perfect health six months ago, died after four months of agony from "senile gan-grene," which commenced with pain in one toe, and never extended beyond that foot. Query: Do the eminent surgeons know what "senile gangrene" is? Is it possible that with the whole body in perfect health and vigor, the stoppage of circulation in one toe can produce such fatal results and defy all remedies? I would sooner trust the diagnosis of some clairvoyant, and the treatment of some "irregular" that I could select from among the tabooed class of "Quacks," than to accept as final the decisions of a " regular," who is limited to the books and the fixed methods of the schools. But a noble man has gone, and the impress of his large life re-mains to inspire the memories of thousands and reflect credit upon the cause of Spiritualism, which was his light and comfort to the last. The pastor of the principal church at Wilcox, who was a warm friend of the depeople have bowed down to Jesus of Nazareth, sailing him their Lord and their God. The religious element rolls through human histo-ry like a mighty ocean. Its waves are em-pires. Its mare ripples are kingdoms and promotion wealths that last for centurise. These empires, kingdoms and common wealths hold ceased, opened the services with prayer, and

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. Here I mat Bro (I W Fatas from Atlanta (In addithousand miles since Monday night. Here I met Bro. G. W. Kates from Atlanta, Ga., edit-or of Light for Thiskers, and I shared his in-spirations and genial society on Sunday, and felt the spirit of the "Sunny South" as re-flected in his earnest life and faith, and heard something of the cause there and the camp meeting plan at Lookout Mountain, and there was quite a free response to his appeal for help in the way of taking stock for the con-cern. He left a good impression here. The cern. He left a good impression here. The cause here seems to be thriving, and with unity and loyalty of its friends may be made very strong and permanent. Warren Sumner Barlow, author of the "Voices," is also here, and his soul is in the Spiritualist cause, while his intellect is devoted to utilizing his inven-tions for "filthy lucre." Dr. J. N. Magoon and other healers seem to be adding credit to the new methods of curing, demonstrating the value of magnetism, clairvoyance and spirit helps, ignored and spurned by the "regulars" who seek to monopolize the healing art and fine and imprison all who cure without their consent. It is not the failures, or malpractice of quacks that troubles them, but the success with which they cannot compete. LYMAN C. Howe. 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 Phila-delphia it was ascertained through epistles that "in no instance was there a report of any Friend being engaged in the manufac-ture 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.

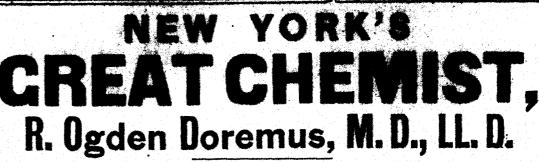
A scientist reports to the New York Mail and Express that the index finger is relatively longer than the ring finger of white women of good birth, and that great artists have never made a short index in a hand which represents ideal perfection.

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 ex-citing the medical men of Santa Barbara, Cal. Four years ago a man named Pina 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 mohey I have gained in de-moralizing and poisoning the people in un-doing, as far as possible, the mischlef that unwittingly I created,"

Rev. Dr. T. W. Chambers, in the Sunday School Times says: "Ponce heard a mission-ary who had lived in India say of the Brah-



BELLEVUE HOSPITAL MEDICAL COLLEGE, May 24th, 1884. DR. V. C. PRICE, President of the Price Baking Powder Co., Chicago [Ill.:

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mins, 'You have seen the little daguerreotype likenesses, small as your thumb-nail, and sold for a shilling; now every Brahmin is a shilling daguerreotype 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, 1883. They saved four shipwrecked men in the face of seemingly insurmountable obstacles.

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 peti-tion to the Governor of that Province, address ed: "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 ap peals 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 ar-riving 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.



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