

# RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

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

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

**CONTENTS.**

FIRST PAGE.—Four Views of Religion. Origin of the Story Regarding Saint Patrick and the Snakes.

SECOND PAGE.—The Roman Catholic Church. The Law of Inspiration. From a Journal of Seances with Mrs. Anna D. Locks by Herman Snow of San Francisco.—A Murderer and his Victim both Speak from the Spirit-World. A Dog Saves Another Dog's Life. Old Men shall Dream Dreams and Young Men shall see Visions. The Double. THIRD PAGE.—Woman and the Household. Book Reviews. Partial List of Magazines for March Received. Magazines for February not before mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Another Symposium. Ignorance in a Learned Profession. Prof. Swing on Death. The Volunteer Expert (?) Education. Bacteria as Scavengers. General Notices.

FIFTH PAGE.—Monopolies.—The Working Class.—Co-operation. Another Medium. Story About a Maine Man. Miscellaneous Advertisements.

SIXTH PAGE.—"Manhood versus Antheod." The Old and the New Testament Must Stand or Fall Together. Spiritualism in Brooklyn, N. Y. Mrs. Nellie Temple Driscoll. An Unknown Power.—A Woman in Her Midst who can Appear to be Seen on the Earth. Afloat in France.—The Rev. Dr. Buckley on Hypnotism. Brooklyn Spiritual Fraternity. Jacobine's Strange Message from the Spirits. The Christian Religion and Spiritualism. Sacred Conversations. A Vision, or a Dream.—Mystical Criticism. A Singular Vision which Appeared to Dr. Bruce in Florida.

SEVENTH PAGE.—Man Should not Mourn. Solid Comfort. That Terrible Tragedy.—One of the Chief Causes of Sudden Insanity Illustrated. Miscellaneous Advertisements.

EIGHTH PAGE.—The Message of Man. The Spirit-World.—Our Departed Friends All About Us. Miscellaneous Advertisements.

## FOUR VIEWS OF RELIGION.

A brilliant company assembled in Mr. Courtland Palmer's parlors in Gramercy Park, New York, a few weeks ago, to hear four views of religion. We reprint the New York World's report.

The meeting was opened by Mr. Palmer, who expressed the hope that in the discussion of so much courtesy, indulgence and kindness would be shown as upon the occasion of Dr. Rylance's lecture on free thought some time since. "The four great religious theories to be discussed this evening are Roman Catholicism, the sect of unity and power; Protestantism, founded upon a basis of individual right; Judaism, the foundation of the other sects, and different from all in that it has not for head an ideal man such as Christ, Buddha, or Mahomet, and Agnosticism, the result of scientific thought. The great question of the century is, 'What shall we do to be saved?'" Mr. Capel was then introduced and said:

**FROM A CATHOLIC STANDPOINT:**  
MR. PRESIDENT: You did me the honor to invite me to state before the Nineteenth Century Club the principle on which the belief of the Catholic Church rests; then to allow that statement to be freely discussed, and finally, to close the discussion by a rejoinder from me. The frank, earnest way in which, sir, your invitation was made, owed clearly it was prompted by no itching for an intellectual tilt; and the motto of the club, "Prove all things; hold fast that which is good," indicated that your members earnestly wish to know "what is truth."

Yet I could not hide from myself that past experience gives the almost insuperable difficulty to get a satisfactory hearing for Catholicism. Prejudice and passion are proverbially deaf and blind. Unfortunately both have played a great part for the past four centuries in perverting the teaching of the Catholic Church and in attributing to her doctrines she not only never held but which she has always repudiated. The past did not encourage me much to enter the lists. However, your courtesy, sir, assured me that I should have an attentive hearing. The honorary renown of your members made me feel they would in common fairness not undertake to teach me what is Catholic doctrine, but be good enough to accept my statement of it as true, debating my exposition, not their preconceived notions of the faith. The impregnable position of the Catholic Church and her inexhaustible power for good render her fearless, make her invite discussion, seeking no favor, but fairness. These facts induced me to accede to your request. My only and sincere regret is, that a more competent and worthier champion has not undertaken the contest.

The length of time granted for statement and discussion will be best spent in directing all our attention to the foundations on which the grand superstructure of Catholic faith rests. And in doing this it is of paramount importance that we use our words in the same sense and so have the same idea in the mind. You must, therefore, bear with me if I seem to lay undue stress on the significance of certain words.

1. The Catholic Church maintains that man is endowed with intellect to know truth, with will to do good. He is gifted with reason which, among its other capabilities and by its own power and light, can know of the existence of God, of the immortality of man's soul and of man's responsible dependence on God. This constitutes, in other

words, natural religion, and rests for its basis on the intelligence and discursive power of the human soul.

2. The Catholic Church holds that besides this natural knowledge concerning God, man's destiny and man's responsibility, there is another body of truth, called revelation, giving still more extensive knowledge concerning God and man. This revelation differs essentially from natural religion, inasmuch as it is no product of scientific research but is imparted by God. It rests not on the capability of reason but on the veracity and goodness of God. By such revelation the mind is confirmed in its own supernatural knowledge, and is further enriched by truths concerning God and man to which reason by itself could never have attained.

This revelation began with the promise of a Redeemer and ended with the ascension of Christ. All dogmas since formulated by the Church are but explicit declarations of the several truths contained in revelation. We hold that such revelation is embodied in certain inspired writings and traditions.

It is of grave import that we bear in mind that the Catholic Church in speaking of God, manifested by reason and by revelation is speaking of a self-existing, personal being, really and essentially distinct from the world, infinite in intelligence and will and in all perfections—this personal God creating all men to be saved, desiring the salvation of all, and putting within the reach of all the necessary help for such salvation.

3. The Church holds that between reason and revelation there never can be any real discrepancy. Since the same God who gave the one gave the other. Here it is important to remember the gulf separating the facts in nature from the scientific theories advanced by men. The latter are oftentimes, from insufficiency of observation or other cause, crude, inaccurate or false. To such theories the statement does not refer. We insist that between the facts and laws in nature known by reason and the doctrines of revelation, there is and never can be antagonism, consequently that reason must be the gainer in strength and direction by this new manifestation of God's mind.

4. The dimness of man's knowledge about his Creator, the weakness of man's moral nature, the responsibility of man to God and the goodness and justice of man's Maker not only rendered revelation possible but also necessary. And the Catholic Church holds that, revelation being made, there is the need of an authoritative teacher and guardian of it, so that in all times, for all persons and under all circumstances the individual may know the teaching of God.

This implies infallible or divine authority, exercised though it may be through weak, sinful, fallible agents. The commission, not the individual, is to be looked at. Reason has the right to examine the credentials of such commission, but being convinced that the commission is genuine and has emanated from God, who cannot deceive nor be deceived, reason has but one duty—to accept the message, though it may be beyond the ken of intellect.

Such divine and therefore infallible authority was given to the organic body called into existence by Christ, and which received on Pentecost Sunday as its perpetual principle of life the Holy Ghost. From that day forward a human-divine organism existed on earth, easily discovered by the rock, Peter, on which it was formed and by the marks of unity, apostolicity, catholicity and holiness which are of the essence of its being and purpose. This is the Church of Christ, the pillar and ground of truth.

**THE PROTESTANT SIDE.**  
At the close of Mr. Capel's remarks the Chairman introduced the Rev. Mr. Pullman, who spoke as follows in defense of Protestantism:

The Protestant Reformation was a turning back to reality. It broke up a vast God-monopoly that had usurped all the powers and prerogatives of the divine being. Upon every instinct, emotion, power, aspiration and hope of man the Church of Leo X. had laid a tax no less profitable and oppressive than would be a tax on vital air. If some huge monopoly at this day were to get possession of all the breathable air and first tax and then adulterate it, we should have a not inadequate illustration of the condition of things against which the mighty voice of Luther rose in protest. It was indeed a stroke for liberty against a bondage grown intolerable; but it was more than that. It was a demand for reality—the thing that is—against all pretense and unreality. The soul of Protestantism is sincerity, and sincerity alone knows what morality is. A coerced conscience is no conscience at all; murder is a worse crime than heresy. God's laws cannot be bought off with money; sheepskin and ink do not convey God's pardon. Bowed in the dust under ritual, form and creed, man once more heard the voice of God: "Son of man, stand upon thy feet and I will speak unto thee."

The logic of Protestantism became immediately visible in the Roman Catholic body in the shape of ethical impulse. The Reformation rendered imperative those moral reforms that were absolutely essential to the continued existence of that body. Thus, in a very broad sense, the Protestant Reformation was a Renaissance. That happened to organized Christendom which Christian doctrine declares essential to each individual soul—it was born again. But as the new birth does not destroy the personal characteristics in the individual, so neither did it in the Christian bodies. The Romanist still

loves authority most; the Protestant still loves liberty most.

I define Protestantism to be a spirit or temper of mind which loves reality and is loyal to duty.

Strictly speaking, there is no Protestant Church; nor is there, except in name, any Catholic Church. The Christian Church alone exists, and a part of it is dominated by the spirit of liberty, another part is dominated by the spirit of authority, and this is the real distinction between Protestant and Catholic. The spirit of liberty is liable to an abuse which we call anarchy; the spirit of authority is subject to an abuse which we call tyranny. Hence, to form and then to reform has always been the important business of mankind. The Catholic body is chiefly concerned in erecting itself into an institution; the Protestant body is chiefly concerned in infusing the ethical and religious spirit into all social and civil institutions. The real Protestant Church is the free commonwealth, with the religious and ethical life beating in all its veins; and the achievements of Protestantism, as thus exhibited, are the marvel and glory of the world. The logic of Protestantism is modern civilization, but to charge the confessed defects of civilization to Protestantism is to forget both human history and human nature. And to propose to remedy these defects through Romanism is like proposing to cure a dimness of vision by extracting the eye. The remedy for twilight is daylight, not midnight. So far as any section of Protestantism forgets itself and scandals its origin by attempting to govern mankind on the principles and by the methods of Rome, it falls in everything save in stimulating the protesting spirit. Protestantism is not the successor of Rome in thus governing the world. Rome is not its own successor in that business. There is to be no successor in that business. The world is never to be governed any more by the Italian method, while it remains worth governing at all.

But there can be no greater mistake than in assuming that the exercise of private judgment leads to nothing but sectarianism and isolation. It leads to sincerity, and sincerity leads to solidarity. What leads to anarchy and tyranny is insincerity, false pretense, half-well be, as has been said, two or three thousand years too early to have a complete creed, but it is not too early to believe that this is God's world, not the devil's; that it has a divine reason for being; that truth and love are at the heart of it; that all lies are destroyers; and that goodness, justice and righteousness are realities which forever and alone triumph and endure. In one form or another these beliefs have been the world's renovators, and humanity has not climbed out of the abyss on a ladder of lies! A free unity is the supreme achievement of man; the crown and reward of his perfected faculties; it comes when he is ready for it, and it cannot be coerced before the time. I discern in Protestantism, thus defined, the world's great hope. There may be tempestuous work around and ahead of us, but—

Well roars the storm, to him who hears  
A deeper voice across the storm!

## RABBI GOTTHEIL'S VIEWS.

Mr. Pullman was followed by the Rev. Mr. Gottheil, of the Temple Emanuel, who said, that once before he had fallen in with a Romish priest, with whom, of course, he had a religious discussion. The priest said: "If you are right, we are wrong, and if we are right, you are wrong."

"I am sorry to say," added the rabbi, "that he left no standing place for Protestantism." "Absolute and perfect truth," continued the rabbi, "is found on no particular side. [Applause.] Every religion which is given by God, and which has morality for its basis, reflects one or the other side of the universal truth. The Quakers whom I consider the nearest and truest ideal of what seems to me to have moved the soul of the founder of the Christian Church, represent as no people ever did the idea of the divine spirit in man, and inspired by this they swept away all formality and placed themselves in communion with the Eternal Spirit, abolishing also—and I ought to say I am sorry for that—the ministry (laughter), but giving us such a clear and such a beautiful idea that should they cease to exist it would be a loss to humanity. Then there are the Unitarians that worship culture. I think that Unitarianism is culture with a slight flavor of Christianity. (Laughter and applause.) Looking at a body, like the Wesleyans, we see the organization and power of the religious idea, and without any claim to authority we see what that religious idea is capable of in that line. Then looking at the great Church whose representative we have with us to-night we see what that Church is able to achieve under one head; we see that it is capable of inspiring a large number of men to renounce all claim to the enjoyments of life, surrendering themselves entirely to that idea. The world has never seen an organization like that, and no one who remembers her great deeds of charity can ever forget what service she is rendering to humanity. I confess when I meet one of those good Sisters wandering up and down on her holy mission, I, in thought, take off my hat and only regret that charity, that bright guardian angel of man, should be obliged to walk the earth in those sombre garments and not wear those bright, cheerful colors to which their deeds and kindness of heart entitle them." (Applause.)

Referring then to Mr. Capel's argument, he said it was a bold assumption for him to say that man had two kinds of reason. He had not faith enough to accept such a claim.

"We must at last," he continued, "in the last resort, all come home to the reason; for even supposing we are directed by the Church she cannot go with us into all the work of our lives to tell us what to do and we must come back to the reason. Then the reverend lecturer made an assertion that God created all men to be saved. I wish to speak with the greatest respect, but this seems to be something that almost borders on—well, I will not use the term but that God should create all men to be saved—has he created none to be lost? If so, I think there are some that would rather be with the lost than with the saved. If the Catholic Church would say that all people had not only been created to be saved, but will and must be saved, that would be a concession. I must not forget that I stand as the representative of that faith which preceded the Church, and when the reverend lecturer insisted on the necessity of a witness and expounder of the divine truth, it seems to me that on the strength of the Old Testament Israel is that witness and that expounder, and if he ask for any external proof we cannot point to any great earthly power; we have no common saint; we are scattered over the face of the earth, and we are still a persecuted race. Only one stamp is upon us, and that is upon the brow of every Israelite—the stamp of unparalleled martyrdom for the truth as we understand it. We have borne our witness. Our truth lies in the sure word of God, not inclosed within the Bible but disseminated throughout the whole world, and that men will ultimately come to see the truth as we see it; that is our only hope. It seems to me that in several important points the Catholic Church stands to-day on the same basis that the old Jewish Church stood, relying too much on tradition, making the word of God of none effect."

In closing, Rabbi Gottheil told the story of a man in Bagdad who was attacked by another, who, when his assailant ran away, instead of pursuing him turned and ran in the opposite direction until he came to the gate of a burial-ground. "Let him see where he will," said he, "I shall finally meet him here, and I will say to him, 'My brother, thou hast struck me, I mightest have struck back. I am strong enough for that, but I will not. I might complain to the Caliph and he would punish thee. I might call upon Almighty God to send down curses upon thee for the wrong thou didst me, but I will tell thee what I will do. When the time comes, when we both shall have passed this gate and I shall stand at the portals of Paradise, thou by my side, I shall say, 'O God, I will not go into Paradise unless this brother goes with me.' The Universal Church is not one that goes into Paradise alone or refuses to have the gate opened for all men, and the members of that Church desire that all men shall go into the presence of God along with them."

## THE CHURCH OF THE WORLD.

Mr. Theobald B. Wakeman was the next speaker. "There is but one church," said he, "that can be rightly called catholic, and that is not a theological but a scientific, and humanitarian church. As men residing in different cities have joined together politically and formed States, the same arrangement should be made for religion. The people who found religion necessary have adopted it and religion is the outcome of the people, and has not been forced upon them. The religions were all very useful in their day and are useful still, but their day is past. The old Tory adage that no gentleman should ever change his religion or politics deserves to be revived under the form that no one should leave the 'church of the world,' to which those who have been taught nothing belong, as well as those whose scientific attainments have made belief in the creeds impossible. Religion is a necessity to some people, and I believe that religions will only last as long as they are needed. All of them have done good work in the past, but not one can ever hope to become universal. Once in a while an educated man who is sentimental, or a woman who is still more sentimental will be converted, but the majority will not be caught. The principal premise made by Mr. Capel cannot be proved. There is no proof to convince a thinking man that his soul is immortal, and the other points were given as indisputable axioms because they cannot possibly be proven. What Agnostics need is the audacity to stand up for their convictions."

## MR. CAPEL'S ANSWER.

Mr. Capel, to finish the argument, said: "I have really received no reply to my arguments, the gentleman who spoke having thought that a little rhetoric and a few verses would pass for discussion. If the charges made against Roman Catholicism were true, I would leave the Church. What better proof can there be of our sincerity than that no priest in New York receives over \$500 a year. We profess sincerity and the formation of individuality. If the scientific people are to have a church of their own, which is to become universal, what will become of the masses?" He then cited the names of prominent scientists in the priesthood.

Dr. Monkman has shown that a light balanced body is attracted by a vibrating tuning fork, also that two smoke rings traveling abreast attract each other, and two paper rings or disks revolving close together in the same direction attract, while if revolving in opposite directions they repel.

Luminous creatures are probably more numerous than is generally supposed. According to Prof. C. Collingwood, every class of animals except that of birds includes representatives which, under certain circumstances and conditions, have been proved to be capable of giving out light.

## Origin of the Story Regarding Saint Patrick and the Snakes.

For the Religio-Philosophical Journal.

BY RICHARD E. WESTBROOK, D. D., LL. B.

In the recipe for preparing a hare for the table, found in an old cook-book, it is said: "First catch the hare!"

The first question that naturally arises in considering this question, is whether there ever was such a person as the St. Patrick so highly esteemed by our Irish fellow citizens, especially about the seventeenth day of March. In 1882, an old MS. was found in the Royal Library of Brussels, purporting to be a life of St. Patrick. This was probably written about the year 700 of the Christian Era, and was a hundred years older than the "Book of Armagh," which dates from A. D. 807. The last mentioned authority states that Patrick received his commission from Pope Celestine, while the former account does not mention any Pope of Rome.

The doubts which exist as to whether there ever was such a person as Patrick arise from the well known fact that Palladius was the first Christian missionary to Ireland, and that he was commissioned by Pope Celestine, who lived in the fifth century. Now it so happens that this Palladius is called "Patricius" in Roman records, and his day in the church calendar is March 16th, just one day before St. Patrick's Day. This word "Patricius" means "our pope," and was descriptive of an office, not a person, the same as "cardinal," and was so applied in Romish nomenclature in early times. And further, no contemporary historian mentions Patrick, though Palladius is frequently mentioned, and it is a significant fact that nothing was known of Patrick for two hundred years after he is said to have lived. In fact the early Popes do not seem to have had as much fondness for the Irish as our modern politicians have, as no Irish saint was canonized until the twelfth century.

But while it is not certain that there was a real Patrick, it is for many reasons highly probable. Certain books claiming to have been written by him are well known, and are accepted as genuine by high authority, though they were unknown until three hundred years after his death. These productions are full of superstition and contain many things no more credible than the stories of Munchausen and Gulliver. The claim is reasonably well established, that there was a distinguished missionary, who labored in Ireland, in early times, and that Patrick was his title, not his name; that he was an Englishman, not an Irishman; that he was a Protestant, not a Catholic; that he succeeded where Palladius failed; that he received his commission from British authority, and not from the Pope of Rome; and this accounts for the fact that Catholic writers failed to notice him for so long a time. When it became safe to recognize Patrick and his people, Rome did so, just as she would centuries hence claim that the Salvation Army was organized by the Pope, should it prove an eminent success.

But how about the snake story? This is never seriously spoken of by intelligent Catholics in our day as a matter worthy of credit. But in a "Life of St. Patrick," written by Joceline, late in the twelfth century, it is recorded that "the saint, by the power of the staff of Christ, collected all the snakes at a high promontory and drove them into the sea," and certain antiquarians affirm that they all landed again, and they even describe the points on the Irish coast of both the departure and the return; but everybody now knows that the climate of Ireland settles the snake question. They cannot live there. Even in the Zoological Garden of London, they can only be kept alive by artificial heat and the covering of blankets.

What then was the origin of the Irish snake story? The myths of all nations have a striking resemblance of which there are many illustrations, and but for want of time and space, it would be easy to give many historical and philosophical reasons for this fact.

Suffice it now to say that the oldest, or at least next to the oldest form of worship known among men, was serpent worship. All ancient modes of worship were highly symbolic, and relics of ancient emblems are found to-day in all forms of ritualistic ceremonies and ecclesiastical architecture. From time immemorial the serpent has been made a sacred emblem, because it is the most thoroughly alive of all reptiles, has a most fiery nature, is swift in motion and moves without feet or hands, assumes a variety of forms, is long-lived and renews youth by shedding its external covering, and at pleasure enlarges its size and increases its strength.

Every one of these characteristics has suggested a religious dogma, which was incorporated into all ancient religions, and in an occult and esoteric sense, can be traced by the initiated, into all systems of modern systematic theology. There are not three "regular clergymen," (if indeed there is one) in Philadelphia to-day who can, even if they dare, tell the meaning of the serpent which is so conspicuous in the Mosaic allegory of the fall of man in the Garden of Eden. The Bible is full of it. The serpent was the "healer of the nations," among the Jews from Moses to Hezekiah, a period of seven hundred years if not longer. When the Israelites were bitten by fiery serpents in the wilderness, Moses made an emblematic serpent of brass, attached it to a pole and held it up before the suffering people, and whoever looked upon it was healed.

But a war arose against ephods, serpents, and many other forms of idolatry about seven hundred years before the Christian era, and

(Continued on Eighth Page.)

For the Religio-Philosophical Journal. The Roman Catholic Church.

BY HON. JOEL TIFFANY.

The dogma of the Romish Church, that the heavenly Father has committed to any one except each individual soul, the key which is to open to such soul, the divine kingdom, is not only a grave error, but it is a blasphemous falsehood. In all spiritual operations under the Divine Government, everything is so conducted as to place upon each individual the responsibility of seeking for himself his true destiny. There are no means essential to the attainment of such destiny, which do not lie wholly within his reach, and also within his power to employ. Every one knows, or may know, that his true spiritual destiny is to be attained by becoming perfect in each and every attribute of the spirit; as, becoming perfect in the spirit of truth, of purity, of holiness, of justice, of fidelity and love, or absolute goodness. And every one knows or may know, that this completeness of spiritual character may be secured to one who wills it with all the spiritual energy of his being. It is the individual will, which constitutes the key, not only to the kingdom of heaven, but likewise, to the kingdom of hell. It is the righteous will of the individual spirit, commanding obedience to divine law, which opens it to the heavenly kingdom; and it is the unrighteous, carnal, sensual, lustful will of the spirit, which opens it to its spiritual hell, by converting the soul into a state of antagonism and spiritual death. The key of the kingdom can be possessed and exercised only by each individual soul. No one can determine against my will, what shall be my spiritual status; what shall be my aspirations and my desires. My inner self is my own, and can be loyal to the spirit of the moral virtues, though all the powers of earth and hell forbid. And it is the installation of this righteous will in the individual soul, which opens it to the incoming of the heavenly kingdom, and enables it to say from its deepest self, not my will, but thine be done. And that this righteous will may become installed as the ruling presence within, the unrighteous, the carnal, sensual and lustful will must be put down. With the unspiritual man, this carnal and sensual will is in the ascendancy. It constitutes the strong man armed, armed with love of self-indulgence, self-gratification, self-enjoyment, self-advantage and every other impulse and desire, which leads to antagonism with the spirit of the virtues. Therefore, this strong man armed, with whom all are more or less acquainted, must be bound and cast out; and his goods must be destroyed, before the good man of the house, the righteous will can have peaceful possession and occupancy. And in whose possession, and under whose power are the means, by which this act of self-submission to the divine will is to be performed? Is there a soul in the universe, who cannot if he will, yield, and become submissive and obedient to the divine requirements, and thus become a subject of the heavenly kingdom? And is there a soul in the universe who can be compelled against his will to become thus subject to the Divine Will? How is it, then, that St. Peter or any other Saint, or any man or any body of men, can hold for me the keys of that kingdom which my will can unlock or can lock for or against myself. By what authority and power can the Pope, or the Church of Rome, come between me and the spirit of the universe, and interdict the influx of that spirit into my thirsty soul, when, by my will, I have opened up my whole being to such influx, and all that is within me responds to the heavenly presence.

It is claimed that Jesus, as the Christ, gave into the keeping of St. Peter, the keys of the kingdom, for the purpose of placing the spiritual salvation of individual humanity in other hands than those in which the divine Father had placed it. Such a claim put forth by one having true spiritual enlightenment, would be blasphemy against the Holy Ghost, whether committed by pope, prelate, archbishop, bishop or priest. As a dogma, there can be nothing which acts more directly and successfully upon the individual to keep him from coming to the Christ status, than the idea that there may be another and an easier way to secure the blessings incident to such status. The evil consequences flowing from such a faith, both in the present and future life, cannot be overestimated. The sins, not to say the crimes, which this faith makes provisions for, in the estimation of the believer, will come to sit heavy on his soul, when he is least prepared to bear the burden. The doctrine taught by Jesus, which has been construed into the dogma, that St. Peter and his successors have been entrusted with the keys of the kingdom, and that their doings in this respect are recognized and sanctioned in the heavens, is this. According to the verbal statement in the gospel history, Jesus told Peter that his recognition of Jesus, as the Christ, came, if at all, from the revelations of the spirit of the Father. That to know Christ, one must have the inspiration of the Divine Spirit; and upon this source of information, as the rock of divine truth, the Christy Church was to be built. Understanding that the word Christ, spiritually, signifies completeness of spiritual life and character; or the indwelling presence of the Divine Spirit, in the perfected human spirit, there will be no difficulty in understanding what constitutes the rock upon which the Christy Church is to be built. The Christ status, attained through perfect obedience of divine law, constituted the rock—which is Christ; that is, the conscious presence of God in the human soul, outworking through the human, the divine will in all things. This spiritual rock, which is Christ, signifies God dwelling consciously in the human spirit, imparting of his life, of his love, of his wisdom and of his will. It is God in Christ reconciling the world unto himself. This same truth Jesus uttered in concluding his sermon on the Mount. Said he, that heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell not because it was founded upon a rock.

Look back through that entire sermon, and ascertain what the sayings of Jesus were, which, if a man heard and kept, would establish his foundation upon the rock of eternal truth, and you find nothing about St. Peter being the custodian of the keys of the kingdom, or about the Romish Church becoming the rock upon which the Christy Church is to be built. In that sermon, Jesus enumerated everything which he deemed essential to one seeking the kingdom of God and his righteousness; but you will look in vain to find any of the dogmas of the Church therein. All men are invited to come to that spiritual state which will enable them to receive the influx of the Divine Spirit, as an abiding and an inspiring presence, giving thus of his infinite fullness to each soul according to its capacity to receive of the same.

This ideal and fictitious personality called the Roman Catholic Church, is impiously

thrust between the soul and that spiritual state essential to its individual spiritual completeness; and those who have faith in her pretensions feel themselves excused from seeking that status, which is to bring them into a state of oneness with the spirit of the universe. That spiritual fiction says, harken unto my teachings, instead of listening to the teachings of Jesus; come unto me, instead of coming unto Christ; trust in the dogmas of the Church, instead of being led by the inspiration of the spirit of truth.

The consequences which are attendant upon this faith, become manifest wherever the dogmas of the Church are accepted as truth. It is manifest that the moral standard of a people, who feel themselves to be excused from seeking to become perfect in moral character, will not be a high one. When one's faith in certain strange dogmas, and in certain outward formal practices, becomes a substitute for the spirit of the moral virtues, one need not expect to find a high standard of moral excellence, as a test of character. In this respect, history becomes philosophy teaching by example. Whenever and wherever the Roman Church has held sway, liberty, humanity, virtue, and a true spirituality, have been sacrificed, and spiritual darkness and moral death, have fallen upon the people.

For the Religio-Philosophical Journal. The Law of Inspiration.

BY MRS. MARIA M. KING.

The inspirational faculty in man allies him intimately with spiritual beings in the sphere just above him, and more remotely, but none the less surely, with those of spheres beyond, even to the Deific. "Who shall separate us from the love of God?" said an inspired apostle. Aye, who shall sever the cord that binds man in his lowest estate to the Father of all—the Father, who, as surely, through the chain of forces expressed in the gradation of spheres and of spirits or angels in the spiritual universe, is connected with man in the physical state, as that the central orb in a system of worlds is connected with every world developed through its instrumentality, near or remote?

Physical laws have their concomitants in spiritual laws, the inter-dependence and inter-action between the two being as perfect as between spirit and matter, between life and the forms it animates. The law of attractive force, whereby is expressed the relationship of worlds and the unity of the universe, has its concomitants in the law of affinity which allies God as Superior Spirit, with all spirits below this. Indeed, spiritual affinity is all affinity; and the law of love differs from the affinities of gross substance. Like seeks its like, and embraces it, like the lover his mate, in the material world through the interaction of magnetic forces which vitalize substance, these forces being spiritual essences co-operating with material, as the vital agencies in matter.

Spirit is never dissevered so completely from matter that these related elements do not commingle as the basic condition of action, of life, in all grades of substance and of being, from lowest to highest. It is a fundamental principle of the Spiritual Philosophy, that the mode of life and action is one throughout the universe, and that this mode is exhibited on every separate plane of life, as upon every world in space. It must be evident to every thinker, that there cannot be one mode of action, or one principle underlying life in physical nature, and another in spiritual, and the two planes co-operate as they do for the evolution and perpetuation of life in both.

This question is for the consideration of such as concede the existence of spirit and its intimate relations with matter. Ultra-materialists and religionists of the Christian orthodox school will, as a matter of course, find no affinity between their views of inspiration and spiritual laws, and those here expressed. Nevertheless, some of their expressed formulas of belief ultimate in these principles, if they ultimate anywhere. God, the author of life and law: this is part of the Christian's creed, and materialism of one school does not entirely lose sight of, or ignore the idea. This idea is equivalent to the following: Superior Spirit is the prompter to universal action. In different phrase, this signifies that God is the superior positive force of nature, the grade of spirit, whose re-actions upon inferior nature prompt to perpetual activity of mind and matter, through laws originating in intelligence. God, the lawgiver or the author of law, is the Supreme Intelligence outworking itself in an intelligent manner upon matter, the body of Deity, as the universe has been appropriately called. This mode of action is—must be—as eternal as the being of Deity, as God is only God by virtue of his attributes exhibited, outworking, in nature. So, it has been said that God is law. In a strict sense this is correct; and yet it does not signify that law is not applied intelligently, or cannot be applied at the will of intelligence, to bring about purposes which intelligence conceives.

That there is method in God's government, a science, a philosophy, in it that can be explained, as the physical sciences can be, and upon the basis of ascertained facts and laws, does not militate against the divine perfection, or make the name of God less sacred. Let us inquire how it can be that God is in all things—is the life of all that is, furnishing the impulse to life in universal nature. It can only be in the one way recognized in a manner by all religionists—by the universal diffusion of his spirit. This can only mean, when rightly comprehended, that this spirit is something which can be diffused; an essence or ether that vitalizes all that is. It can only mean, that from the sphere which is Deific—"the Sensorium of the universe," as it has been termed by another writer—are diffused the essences which find their affinities in all matter, all forms of life, from lowest to highest. It means that there is not an atom, a molecule or a form, that does not embody in germinal form atoms of this Deific ethereal essence, and which, hence, is the life-element of it. Why do the atoms aggregate? What is the force which ultimately in the accumulation of molecules, into all the infinite number of forms of matter and variety of forms? And what is it that makes a human brain an active center of intelligent force, whereas lower forms embody only what is termed instinctive force? The answers to these queries are apparent. The activities of atoms and molecules portray the affinities of matter—the force reaching from the spirit side of life, whose ultimate is the evolution of the order which is an attribute of Deity; or, in other words, whose purpose is this evolution, which implies design. This order is evolved gradually as matter progresses, becoming more and more susceptible to developing forces, and more rapidly, as forces are developed to co-operate, thus revealing the law of progress. A human being embodies more of the Deific principle than any other form; the human brain attracts brain forces, whereas lower forms of life and forms of matter attract germs of their like, from essences in the Su-

perior sphere pertaining to all like forms that go to make up, clothe and people the sphere, these essences likewise vitalized with Deific brain force, whence originates all force. The pattern of all that is in spirit, or germinal life could not outwork form as it does, and the variety of forms in nature. The germ embodies the pattern, and that germ primarily having spirit in the ascendancy; this is the principle. The sum of the whole matter is this: evolution is only possible by the law which makes forms of matter and of life matrices for the incarnation of germs of this original life-element, which is proportioned to fit the varieties of substance and forms in nature by the original law of attractive force, whereby like forever seeks its like.

"Variety is the spice of life," it is said. It is nature's economy, the foundation principle of life, being stamped upon primeval matter in its chaotic state, as it exists in spirit, whence, as stated, originates the pattern of matter and forms. The two interacting principles or elements which compose nature—the universe, are as necessary to each other as the soul and body are in the physical state. The actor and the acted upon, each necessary, to promote the activity of the other, is the eternal order.

This brings us back to the consideration of the law of inspiration, which follows from the foregoing principles. It is the law of spiritual life, the mode, whereby the mentality and spirituality of physical man and man in the subordinate grades of spirit-life, is stimulated from the Deific fountain of force. By it every plane of life receives its due proportion of stimulation to life, and every individual on the several planes. Inspiration is to man's mentality, what the rain, the dew and the sunshine are to surface life. Coming from the sun of the grade just above, it is charged with a higher spirituality, from intelligence still higher, thus becoming a vehicle for germs of highest thought, whereby they may reach the lowly minds of earthly men; as the moisture and the sunlight are the media for the transmission of vital ethers to surface forms. Physical man, the lowest in the scale, receives of this spiritual stimulation all he is capable of appropriating. Being on the physical side of life, his mentality is negative to that of his helpers on spiritual planes, and it thus becomes the agency to react with the latter more positive, sphere of mentality—the point to which the pendulum swings, whence it is reacted upon and turned upon its course. This signifies, in point of fact, that earthly man engages the attention of spirits of every grade; that upon him, as the weakling, the nursing, is concentrated the care of highest heaven—not to the neglect of any intermediate grades, but bringing all of the latter into the service of uplifting the infant. Related to materiality as physical man is, his sphere is repellent to spirits, but the positive will of the latter, overcomes this negative condition sufficiently, to satisfy the law of inter-communication. This satisfies the philosophical aspect of the questions, illustrating how grades react with each other, for the production of that activity, which is universal life.

The faculty of inspiration makes man susceptible to the influence of all that is high and spiritualizing through it, from every source. He gathers of that element of refinement allied to his own spirit; nature thus being to him a perpetual stimulus to improvement. If the thunder of the cataract and the mellow strains of music, the frowning mountain with the overhanging storm-cloud black with tempests, and the glowing sunset sky and the fragrant, many colored flowers of the parterre, inspire his being, arousing to activity different sides of his nature, different mental faculties, it is evidence that God has imprinted upon nature, in all her varied moods and phases that diversity, which is exactly fitted to man, her incipient lord, and calculated to help to bring out every faculty germinal within him.

For the Religio-Philosophical Journal. From a Journal of Seances with Mrs. Anna D. Loucks, by Herman Snow of San Francisco.

A Murderer and his victim both speak from the Spirit World.

In offering for the columns of the JOURNAL the following striking illustration of the close connection of the crimes of earth with the retributions of the hereafter, a brief statement of the case, as it has generally been understood in this city, seems necessary. It is as follows:

On the 20th of Oct., 1880, a man named George A. Wheeler, deliberately murdered by strangulation, his wife's sister, Della Wilson, the claim, as subsequently advanced, being that this was by mutual agreement of the parties rather than that they should submit to an impending separation from them. The extreme atrocity and unnaturalness of this crime made the plea of insanity a specious one, and hence the case lingered in our courts for more than three years; but at length a final conviction was reached, and on the 23rd of Jan., 1884, Wheeler was executed according to law. I will now give the passages from my seance-journal immediately related to the above, premising that it is in perfect accordance with the general action of our spirit band, that unique cases of the kind—criminal or otherwise—should be promptly sought out and wisely treated through the remarkable capacity of our medium:

Jan. 29th, 1884. To-day, much to our surprise a recently executed criminal was brought and placed en rapport with the medium, the expression of whose face under this control, was, at first, that of deep, agonizing emotion. Then came the following: "I have chosen my fate to come back to earth and work out in my own salvation. I abhor myself with all the loathing one is capable of conceiving. I am breaking from the control of Jesuitical influence of priest and layman. It came to me in my last hours, offering me pardon; but there is no such thing as pardon! I was steeped in sin and must, most assuredly, work myself out into a better condition, and when I tell you that I am Wheeler, the strangler, with no one to atone for me or condone my sins, you may well believe that I have something to do. True, the last days of my life were spent in prayer and meditation, and priests of the Catholic school told me that, with their assistance I could find redeeming grace in Christ. But no sooner was I released from the physical form, and came into the light spiritually, than I saw it was an utter impossibility for me to be saved from the wrongs of my life in any other way than through purification or sanctification, and so I have been brought here to-day to make a beginning in the light of reason and common sense; to try to understand with the help of these workers, through their quickening power, what there is for me to do to redeem myself....

"If I cut my hand and it heals over and becomes well, there is a scar there that shows where the wound was. I am scarred all over

from my head to my feet. Not a being that I meet with but sees that I am so scarred, and must likely know the cause—some I know do know the cause even as they see the scar, and so I am constantly reproved, condemned and pitied. But I ask no mercy. I ask for work. I want to do something that will be a forgetting of self. When I can do that, I can escape the piercing gaze of all around me. Oh! that I could be a child again! Innocent with wisdom to guide my every action. To me, there is nothing so beautiful as the child's innocence.

"Those who have suffered by my hands or by my words, are the first for me to turn to, and repair the wrongs I have done them. I would gladly give my life for the wrongs; but 'tis more to live, to overcome, to relieve suffering, to bring peace into the hearts of others; but, O God, when can I learn to fit myself for such duties, as purity alone can bring peace? Time and patience, and a constant watchfulness, shall enable me to find and develop the best that is in me, and until I am prepared to mingle with the innocence of children, let me bear the seathing rebukes of all who look upon me."

Feb. 1st. At this, our next seance, we were still more surprised by a visit from the victim of this murderer, Wheeler. What now came was in the following words:

"O, keep this to yourself! Don't let my friends know that I am still with Wheeler. We were not prepared to separate in such an unnatural manner. I could not be released. O, release me, release me! For these weary months I have been wandering in the darkness; no release, no comfort. If there is any comfort for such as me, give me directions how to find it. Oh! you say I was wayward, and trifled with the best principles of life. Why was it so? I want to know the cause."

This questioning was addressed to spirit helpers near at hand. After a response from them—inability to me—the subject continued: "Oh! I inherited, in a degree, the very elements that carried me down, through the influence of a more depraved creature than myself. Oh! the love of flattery, the love of admiration, how they told on my life! Let me forget it and go into darkness! I cannot bear the light."

"I am told that if I will but once look upon the full bearing of my life, I shall see how I can be released from the terrible agony.... Uninfluenced by a stronger will, I had led a different life. Yet I do not feel willing that another should bear the blame; let it come upon me! Spare him who was maddened. Let this be a work of my own, to suffer and free myself; and let that other go free. I will ask for no more.... Not I am wrong, wrong again. I have an immortal soul from the hands of my Maker, and am accountable to him for the condition he finds me in. I want to pray, but dare these lips plead for pardon; to ask for a blessing? I will ask that I may know the right, and be able to do it.... O, I am shown a way out! I am not doomed to everlasting perdition. My ignorance, my undeveloped condition, has caused my suffering. The spiritual lights all around me, show me that I have still an opportunity to know the right, and to do it."

"How much I want to know! Have I been God's child all these years, and was let fall into temptation and suffering to become strong? Gracious and pure beings, you have not deceived me? It is true that I may go to work from this time, and struggle to overcome my evils and imperfections; and when I have become pure and ripe for a blessing, I shall be shown how to help others wherein I myself was weak. I am sorry there are others who must need such aid; yet I have learned that out of suffering cometh light; and through the suffering of weakness I learn my strength, and I rejoice and bless God for my life. I can now be glad to see myself as I am, and it shall rest with me to overcome."

I now endeavored by questioning, to obtain further light in regard to the singular developments of this case. The substance of what I thus received from the wisdom of our band, was that, from the first, the victim was so completely under the psychological control of her paramour, that her own self-will was, for the time being, lost; what was done, apparently with her consent, was not in reality from her independent individuality. Further: the action of this law of mental control continued, not only while the controlling mind was still in the earthly, and the other in the spirit-life, but also after both had passed out of the earthly existence; and it was now the great agony of the victim to escape from this control, in order, as it would seem, that she might leave her evils behind, and rise into a higher and more peaceful condition. That this release was not accomplished at once, in the present mental state of both the parties, was owing not to a want of disposition on the part of either, but simply to the deficiency of a right understanding, by the psychologist, of the proper method of release. In other words, he had not yet learned how to undo the knot of his own tying. And all this, as I was given to understand, was in strict accordance with a natural spiritual law, the importance of which made it right that the case should be published in full for the benefit especially of those still in the earthly life.

A Dog Saves Another Dog's Life.

The Poughkeepsie, (N. Y.) Eagle says: Mr. N. O. Chichester, Superintendent of Arnold's chair factory, tells a wonderful dog story. One day lately, he was looking out on the river from an upper window of the factory when he discovered a dog in the ferry track, struggling hard to get out. The dog would swim along the edge of the ice, then get both feet on it, and raise himself partly out of the water and fall back. The animal did this once or twice, when another dog was seen hurrying to the spot. The latter seized the half-drowned dog by the neck and pulled and tugged away, vainly endeavoring to haul him out. He got him nearly out two or three times, but each time he dropped back. Suddenly the would-be rescuer started like lightning for the shore and the dog in the water kept up his struggles. In a minute or two the other dog was seen returning, and there was a man with him who was running. Dog and man reached the drowning dog in time to pull him out, and all started for the shore. When the two dogs reached the bridge which leads from the ice to the Brewery pier they laid down side by side, and made extraordinary manifestations of joy and delight, and their cries, not barks, were incessant. The dog that was saved is owned by Mr. George Lumb, of Swart & Lumb Brothers, and the dog that went to his rescue is a hunting dog belonging to Isaac H. Wood, of the Exchange House. Taking everything into consideration it was a most wonderful occurrence.

Horsford's Acid Phosphate DECIDED BENEFIT.

Dr. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided benefit in a case of inattention of the brain, from abuse of alcohol."

For the Religio-Philosophical Journal. Old Men shall Dream Dreams and Young Men shall see Visions.

BY DR. S. J. DICKSON.

I do not quote these lines because they are contained in this or that book, but because to dream dreams and to see visions, has been the experience of all ages. Not only have old men dreamed dreams and young men seen visions, but both old and young men, women and children, have been subject to these experiences since the individualization of the race. But probably visions in these after times have attracted the attention of thinking minds more than at any other period.

So far as my own experience and observation extends, through visions, spiritual truths and material events are given in a figurative manner, which, all are aware who have considered the subject, is the most adequate method of presenting much in a little; but we also realize how inadequate our written language is to present the experience of one mind so as to be fully comprehended by that of another.

But notwithstanding this fact, I now propose, with your approval, to give from time to time some of my own experiences under this head, to the readers of your worthy paper, commencing with the following:

While attending school in the year sixty-three or four, after having wrestled with my Greek until the short hours of the night, I committed myself to the arms of Morpheus, under whose benign influence I remained until the dawn of the morning, at which time the following vision came before me: I was leisurely walking upon a street which led as an inclined plane a distance of about one hundred yards to my mother's home. On hearing footsteps approaching, I turned and saw five beautiful white horses prancing along single breasted, while a lovely boy rested upon the back of the last horse, who, as he passed, smilingly asked if I would not like to ride. I gave him a negative answer, as on they went until they nearly reached my old home, at which point the horses all rose upon their hind feet, in a circle, while the boy fell beneath their fore feet. I sprang to his rescue, but ere I reached the spot, he had been crushed into the earth, and a shock, as of spirit power, came over me, as much as to say, "Take note of this." I resumed my normal state under the most serious conviction that my little friend had passed to spirit life, and immediately wrote home to that effect. I also stated to a classmate what I had seen. Three or four days passed, and a letter came from my mother saying, "You will be surprised to learn that little Dicky is dead."

Now for the sequel: The morning of my vision, a little cousin awoke, exclaiming to his mother, "I must go down to grandpapa's to-day." She tried to dissuade him, but in vain; hence, being impressed by his manner and earnestness, that the child's pleadings were not without meaning, she conformed to his request. The grandfather's home being beyond that of my mother's, the mother and child had to pass over the way where I was during the vision, and as they approached the spot where I saw the horses form a circle, bringing the first horse next to the last, thus showing the journey complete, and the boy, who sat on the rear horse, fall,—there my little friend was struck with a sickness unto death. There were five beautiful white horses. The boy was five years old. He was as far in advance of his age in spiritual and mental development as the horses were superior to the common horse. He had always enjoyed the best of health.

A few days prior to his death, while in the forest with his father, he thus exclaimed: "Papa, how do you know there is such a place as heaven?"

His father replied: "You know what we read?"

"Yes, I know what we read," said the little philosopher; "but do you know of anybody who has been there and come back again?"

His father inquired: "Dicky, why do you ask me such questions?"

He replied in a very earnest manner: "Because I am going there in a few days and I want to know all about it."

He did go, as shown in my vision, and has returned to me since, thus showing that though absent in form, our loved ones do not forget their friends who linger beneath the shadows.

But notwithstanding the predictions of those gone before, and notwithstanding their frequent return to re-assure us of their continued existence and love, may we not still sum up the prevailing inquiry in the one sentence: "Do you know of anybody who has been there and come back again?" And this is why we strive to scatter here and there a beacon light, perchance it may prove as a guiding star to some wandering soul to that haven of light, in which all are enabled to exclaim, "Now we know of a fact, that if a man die he shall live;" or in other words, "That death is not a dismal fall, nor the grave, man's final goal." But though we lay off this mortal coil, the spirit will forever ascend to new and improved conditions, penetrating deeper and deeper into the more subtle beauties and grandeur of the spiritual kingdom so long as the wheel of time shall continue to roll on the high ways of eternity.

The Double.

Mr. M. A. (Oxon.) relates, as follows, a curious incident in Light of London, illustrating the fact that death does not always occur when the unexpected "apparition" of a person still living suddenly puts in an appearance, a long distance from his physical body: "A lady with a family of young children was occupying a house in Cheltenham, while the husband and father was absent on business in Scotland. Looking out of the windows of a back drawing-room upon a small garden, which communicated by a door with a back lane, several of the children saw the garden door open and their father walk through and come towards the house. They were surprised because they were not expecting their father's return; but uttering a shout of joy, several of the party ran downstairs, there to find, to their disappointment and sorrow, that no father had arrived. So strong was the illusion that when the father did return, a week or more afterwards, he was reproached for having played some trick of which he was perfectly innocent. There were no consequences that could be traced; and the appearance was seen by several persons."

Mons. Erichsen, of Copenhagen, has produced from asbestos an enamel for walls, pipes, etc., which resists the action of fire, water, frost and oxygen. The coating material is prepared by powdering the asbestos and mixing it with soluble salts—such as silicate of potash—and mineral or other colors which properly combine with silicic acid.

All nervous and blood diseases are invariably cured by the use of Samaritan Nerveine

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

GIVING AND LIVING. Forever the sun is pouring its gold. On a hundred worlds that beg and borrow; His warmth he squanders on summits cold, His wealth on homes of want and sorrow; To withhold his largess of precious light Is to bury himself in eternal night. To give—is to live.

The flower shines not for itself at all, Its joy is the joy it freely diffuses; Of beauty and balm it is prodigal, And it lives in the light it freely loans, No choice for the rose but glory or doom, To exhale or smother, to wither or bloom. To deny—is to die.

The suns lead silvery rays to the land, The land its sapphire streams to the ocean; The brain to the heart its lightning motion; And over and over we yield our breath, Till the mirror is dry and images death. To live—is to give.

He is dead whose hand is not open wide To help the need of a human brother; He doubts the length of the life-long ride Who gives his fortunate place to another; And a thousand million lives are his Who carries the world in his sympathies. To deny—is to die. —Anon.

MISCELLANEOUS.

Eight women were recently on the grand jury at Whatcom, Oregon. Miss Ellen Newell, daughter of ex-Governor William A. Newell of New Jersey, and the present Governor of Washington Territory, has been appointed by the Legislature Territorial Librarian.

Dr. Lois O. Jackson fills the position of resident physician in a hospital for children in Philadelphia. She is twenty-three years of age, and is giving entire satisfaction in her position.

Liverpool has a home for governesses, which has been established for six years, and is now recognized as one of the most useful institutions in the city.

Mrs. Valeria Stone of Malden Mass., left at her death, a few weeks ago, \$100,000 to Wellesley College.

The Woman's University of St. Petersburg has a physical laboratory with one hundred and fifty students, a chemical laboratory with sixty students, and a physiological laboratory with one hundred students. The advantages offered equal those of the male university.

The Waynesburg and Washington railroad of Pennsylvania has the felicity of owning a lady, Miss Belle Braden, for treasurer. She has just been elected to this office for the second time. She acts also as paymaster, making regular journeys over the road in the "pay car."

A little girl of Glendale, Mo., has received a pass good for life on the Missouri Pacific Railroad. Seeing two trains approaching each other around a curve she stepped on by frantically waving her apron—thus averting a disaster.

In the year 1865, Prince Nicholas Galitzin published, in the *Russky Arkhiv*, a "Dictionary of Russian Authorities." He is now preparing to issue an enlarged edition, brought up to last year; the first edition of his dictionary contained four hundred; and so many ladies have taken to authorship within the last five years, that he already has no less than eight hundred names ready to go into the second edition. Well may he say, "Female authorship has during the last few years assumed such dimensions in Russia as it has never known before, at any time or at any place."

In the House of Representatives at Harrisburg, February 25th, a concurrent resolution was adopted requesting the Pennsylvania representatives in Congress to support the proposed amendment to the Constitution of the United States declaring that the right of suffrage should not be denied to any person on account of sex. The vote was 78 to 76.

A Woman's Friendly Guild has been started at No. 19 Clinton Place (office of the Women's Protective Union) with the object of helping women to help themselves, and to gather information in regard to the condition of women who earn their living.

A Boston woman, the daughter of a once wealthy man, being reduced to the necessity of providing for her own wants, resolved to manufacture pickles and preserves for the market. She told her friends, and they promised to become customers. She found no difficulty in selling all that she could make with her own hands. The next year she enlarged the business, and the third she expanded it still further, her condiments having by this time acquired a reputation in the market. Now she is making a net profit of almost ten thousand dollars a year.

The Empress Augusta of Germany, a number of years ago, publicly signified her intention to bestow a golden cross upon every female domestic in service in Prussia and Alsace-Lorraine, who should be found to have served in one family for forty consecutive years. Of these crosses, accompanied by a diploma with the Empress's signature, 1,027 were distributed during the seven years ending last December.

A Russian lady has just bestowed 50,000 rubles upon her countrywomen to be used in giving medical training to those, desirous of becoming physicians. There are now nearly six hundred middle schools for girls in Russia, attended by over sixty thousand pupils. Since 1861, special courses have been opened for the training of young women as teachers, while facilities have been granted to women not only to obtain some of the advantages of a university education, but also to qualify themselves for the practice of medicine and surgery. The places vacant in the various educational establishments of the capital are rarely sufficient in number for the applicants seeking admission.

This is from an English paper: "There are many reminiscences of a very amiable character which illuminate the memory of the Earl, especially the affectionate and grateful regard he always entertained for his wife, whom he always esteemed as the founder of his fortunes and the co-partner of his fame. She was fond of traveling with him, and on his more public occasions, witnessing the exhibitions of triumph and honor which greeted him. A friend of the Earl and of the present writer was dining with him, when one of the party—a member of the House for many years, of a noble family, but rather remarkable for raising a laugh, at his buffoonery than any admiration for his wisdom—had no better taste or grace than to expostulate with Disraeli for always taking the viscountess with him. 'I cannot understand it,' said the graceless man, 'for, you know, you make yourself a perfect laughing-stock wherever your wife goes with you.' Disraeli fixed his eyes upon him very expressively, and said: 'I

don't suppose you can understand it, B.—I don't suppose you can understand it, for no one could ever in the last and wildest excursions of an insane imagination suppose you to be guilty of gratitude."

The following eminently characteristic note from Ruskin, to a friend who had asked him what he thought desirable for a nursery, will be read with interest by all mothers. What he says touches the point in a few strong words, as Ruskin's almost always do, right or wrong. In this case it seems all right:

"So far as I have notion or guess in the matter myself, beyond the perfection of those three necessary elements, I should say the rougher and plainer every thing the better—no face to cradle cap, hardest possible bed, and simplest possible food according to age, and floor and walls of the cleanest. All education to beauty is, first, in the beauty of gentle human faces round a child; secondly, in the fields, fields meaning grass, water, beasts, flowers and sky. Without these no man can be educated humanly. He may be a calculating machine, a walking dictionary, a painter of dead bodies, a twangler of scratches on keys or cutgus, a discoverer of new forms of worms in mud; but a properly so-called human being—never. Pictures are I believe, of no use whatever by themselves. If the child has no other things right, round it, and give it—its garden, its cat, and its window to the sky and stars—in time, pictures of flowers and beasts, and things in Heaven and heavenly earth may be useful to it. But see first that its realities are heavenly."

MOTHERS AND DAUGHTERS. If the next generation of girls are not stronger, better and handsomer than those of this, it will not be for want of line upon line and precept upon precept. Fowler and Wells have just published a manual of Hygiene for women and the household, entitled, *Mothers and Daughters*, by Mrs. E. G. Cook, M. D. It is illustrated and contains 278 pages of valuable matter and an appendix crammed full of much-needed intelligence in regard to vital matters.

Mrs. Cook's work is written in a sensible, clear style, and treats of matters connected with the well-being of every member of the household in a way that wins attention and commendation. To heed its counsels is to avoid suffering and bring health and comfort to the diseased and suffering. The spirit of the work is frank, friendly and altogether helpful. It treats of physical culture, based on physiological truths; of hygiene and ventilation, temperance, digestion; of marriage, maternity, and diseases peculiar to women; of the treatment of insane women; children's rights, the care of infants; and a variety of similar topics.

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

LIFE AT PUGET SOUND: With Sketches of Travel in Washington Territory, British Columbia, Oregon and California, 1865-1881. By Caroline C. Leighton. Price \$1.50.

The author of this exceedingly entertaining volume, during the years from 1865 to 1881, travelled with her husband, an official of the United States Treasury Department, whose duties required him to visit every point occupied by the government in the Northwest, however remote from civilization. Many of these journeys were made under the most primitive conditions, in the early days, in hollow trees for canoes, or afloat through magnificent forests of timber, often over 250 feet in height, and through undergrowth so luxuriant and dense that a passage had to be cut with axes. Her object in writing the book has been to give her own interesting experience, and to indicate something of the characteristic features and attractions of this little-known section of our country. A large portion of her narrative is devoted to Puget Sound and the surrounding region, portions of which are now rapidly coming into prominence and have been made easy of access by the completion of the Northern Pacific Railroad. Her descriptions of this locality are very impressive. The vast inland sea, of which the great straits afford any thing but a true idea, and its various ramifications, which are strongly suggestive of the fjords of Northern Europe, the wide-spreading and majestic forests, the ranges of snow-capped mountains, the mild and equable climate—all these features enter into the narrative, lending a unique and diversified charm. Mrs. Leighton's experience among the Indian tribes, many of whom had never before seen a white woman and who regarded her as a supernatural being, re-acts strangely in the light of recent changes. Indeed, what has since been wrought by the railroad, the immigration of white people, with their schools and churches and industries, afford striking contrasts to the picture seen and drawn by Mrs. Leighton. The most attractive part of the narrative, however, are her descriptions of grand and beautiful Nature unmarred by any human interference, which revelations are veritable word-paintings, full of richness and color.

PROSPECTUS OF THE AMERICAN MONTHLY, devoted to the free discussion of literature and science, politics and religion. The *American Monthly* will consist of one hundred pages, including covers. It is intended to give expression to the opinions of American writers on the current topics agitating modern civilization in literature, science and art; religion, philosophy and social science; as well as for the publication of fiction of a healthy tone, good morality, useful tendency, and American in character. Among the prominent features to be offered the first year is an American novel. This romance, entitled "Within and Without" has been carefully prepared by its author, and is decidedly a work of art. It is a great moral story, which must commend itself to the interest of every thoughtful and reflecting mind. The plot is laid in Chicago in the years 1876 and 1877. This novel is divided into four parts, viz: Part I, Helen Ray's Narrative; Part II, The Moody Revival; Part III, The Uncertain Conflict; Part IV, Wickedness shall not go unpunished, nor Righteousness Unrewarded. It will be commenced in the April number and continued throughout the year.

List of contributors to date: Austin Bierberg, Rev. H. W. Thomas, Van Buren Denison, Eugene J. Hall, Lyman E. DeWolf, Hon. Charles B. Waite, Rev. Dr. Clinton Locke, S. Corning Judd, Rev. Dr. Geo. C. Lorimer, Dr. B. L. McVicker, Wm. Morton Payne, Rev. H. C. Kinney, Jno. Alden Norton, Hayden C. Smith, Chas. A. N. Waterman, Russell J. Waters, Hon. Elijah M. Haines, Hon. John F. Scanlan, David H. Mason, Meta Wellers, Chas. Russell, Wm. Leighton, H. C. Fulton, Homer C. Irish, Wm. Wesley Woolen, Dr. W. E. J. Thiers, Wm. Haughton, Alice King Hamilton, Eva V. Carlin, F. E. Oakley, Jno. E. Land.

The April number will be ready for delivery on or before the 15th of March. Terms: \$4.00 per year or 35 cents for single copies. Address all orders and communications to J. Thompson Gill, Manager, American Magazine Publishing Co., Office, 78 Fifth Avenue, Rooms 10, 11 and 12, Chicago, Ill.

MAN AND HIS DESTINY. By Joel Tiffany. Price \$1.50. This is a work of some 450 pages, divided into three parts, with an appendix. The object manifest therein, is to present to the rational mind, such facts as are indisputable; and which point unmistakably, in the direction of a Supreme Being as the Creator and Providence by which all existence has been and is fashioned, and is, and must forever be, sustained. The first part treats of a Presence manifest as governing, giving law to existence; which Presence is revealed, first as power; second, as life; third, as mentality. That this revelation in the natural, is orderly and progressive; and that the order is never inverted or reversed. It keeps in view the fact, that this manifestation in the natural, is through a process of individualization; and that the end indicated is, the creation of an individual being, to be endowed with a mental or spiritual being, with a life and character in harmony with the life and character of the universe, of which such individual is, the fruit or

child; and that all the operations of the natural in the universe, are meant to this end. The second part presents the Bible view of this Presence, and the mode of its operations in bringing about this result. It considers the first chapter of Genesis as devoted to a synoptical statement of the order of the natural creation; and that the remaining part of the book is devoted to a history of the spiritual or religious development of a particular people. It finds its value in the revealed order of the spiritual or religious unfolding of ideas and of character, as portrayed in the history of the several epochs, into which its spiritual history is divided; as from the creation to Noah—from Noah to Abram—from Abram to Moses, and from Moses to Jesus. It discusses the characteristics of each epoch, showing the progress and revealing the further need, until the Christ status is attained; when, in character, the individual comes to the stature of complete or perfect manhood.

In its third part it treats of the subject of angels, and of their origin and mission. It also treats of the constitution of spiritual spheres; or of the characteristics which constitute a spiritual sphere. This is followed by an appendix in which are notes, illustrative of certain positions taken in different parts of the work. The whole work is designed to maintain the doctrine, that the Divine Presence is as really present in the natural as in the spiritual world; and that it is such Presence, which gives law both in the natural and in the spiritual; and that the universe, from the lowest to the highest, is the living, moving, immortal generation; and that Christ is the ultimate status of spiritual attainment; by means of which the individual comes into perfect union and communion with the spirit of the universe.

Partial List of Magazines for March Received. THE NORTH AMERICAN REVIEW. (No 30 Lafayette Place, New York.) Reputation with posterity has ever been esteemed one of the most powerful incentives to deeds of heroism; and one modern school of philosophy recognizes as the only true immortality of man, the enduring beneficent influence of his virtuous actions. If, however, the fabric of our civilization were seen to be tottering, it is plain that this particular stimulus to virtue would fail. But "Is our Civilization Perishable?" The question is asked in this number by Judge J. A. Jameson, who considers the several agencies by which the overthrow of the existing civilization might be effected. In the same number there is an article on "Agricultural Politics in England," by William E. Bear, "A Defenceless Sea-board," by Gen. H. A. Smalley, is a description of the unprotected condition of the harbors and coast cities of the United States. "Neither Genius nor Martyr," is the judgment pronounced upon the wife of Carlyle by Alice Lyneman Rhine. In "The Story of a Nomination," W. O. Stoddard recounts the hitherto unpublished history of the means by which the nomination of Abraham Lincoln for a second presidential term was brought about. Other articles are "Literary Resurrections," "How to Improve the Mississippi and "The Constitutionality of Repudiation."

CASSELL'S FAMILY MAGAZINE.—American Edition. (Cassell & Co., New York.) Contents: Within the Clasp; Our Garden in February; The Return to Solitude; Talks with my Patients; To the Last; "Faint Heart" New Year Fair Lady; Dishes of Haricot Beans; Modelling in Clay as a Remunerative Employment; By-Paths of Commerce; Rags, and the Trade in Them; Some Modern Fables; Catching the Post; A Belgian Holiday; Witness my Hand; The Family Parliament; A Winter Lesson; Remunerative Employment for Gentlewomen; Cua and the Lion; "Knots to Untie"; University Life for Women; What to Wear; Forgive and Forget; The Gatherer.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; Texts and Translations of Hafiz; A Pisan Winter; The Way to Arcady; The Discovery of Peruvian Bark; A Roman Singer; Desiderium; The Journal of a Hessian Baroness; Drifting Down Lost Creek; Don John of Austria; The Girdle of Friendship; The Sources of Early Israelitish History; The Fate of Mansfield Humphreys; Henry Irving; The American Edition of Keats; Francesca De Rimini; English Folk-Lore and London Humors; The Contributors' Club; Books of the Month.

THE MAGAZINE OF ART. (Cassell & Co., New York, London and Paris.) Contents: The Orphan; Some Pictures of Children; Francesca De Rimini; Algiers; "In the Marshes;" Art and Utility; More about Venetian Glass; "Forsaken" The Artist in Pictorial; The Institute; The Inns of Court; Sculpture at the Comedie Francaise Caffien; The Chronicle of Art; American Art Notes.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., London and New York.) Contents: The Loving Cup, engraved by J. D. Cooper, from painting by D. G. Rossetti; An Unsentimental Journey through Cornwall; The Post-Office; The Character of Dogs; The Humming-Bird's Relatives; Julia; The Campaign; The Armourer's Prentices.

THE MODERN AGE. (Modern Age Co., New York City.) Contents: The Story of a Genius; The Kropfprin's Home; Nissa; The Fehnegrecht; A City Churchyard; Under the Palm-to-Flag; Seven Year Sleepers; Frau Antje; Sayings and Doings, etc.

GODEY'S LADY'S BOOK. (J. H. Maulsbeck & Co., Philadelphia.) Contains the usual complement of stories, fashion notes, illustrations, etc.

MAGAZINES for February not Before Mentioned. THE MEDICAL TRIBUNE. (Robert A. Gunn, New York.) This number contains interesting articles on various subjects. OUR LITTLE ONES and THE NURSERY. (The Russell Publishing Co., Boston.) This number contains pretty stories and rhymes and many illustrations which are veritable works of art. THE VACCINATION INQUIRER. (E. W. Allen, Westminster, S. W. England.) The organ of the London Society for the Abolition of Compulsory Vaccination.

Books Received. LEGENDS OF LEMARS and OTHER POEMS. By Howard Carleton Tripp. Lemars, Iowa: Published by the Author. Price 10 cents. THE NAZARENE, A POEM. By George H. Calvert. Boston: Lee and Shepard. Chicago: S. A. Maxwell & Co. Price \$1.00. LIFE AT PUGET SOUND. With Sketches of Travel in Washington Territory, British Columbia, Oregon and California, 1865-1881. By Caroline C. Leighton. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price \$1.25. TWELVE MONTHS IN AN ENGLISH PRISON. By Susan Willis Fletcher. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price \$1.50. A CIRCUIT OF THE CONTINENT. By Henry Ward Beecher. New York: Fords, Howard & Hulbert. Paper, 10 cents. LIVING IN FLORIDA. By Mrs. L. B. Robinson. Louisville, Ky.: Home and Farm. Price, paper, 25 cents.

New Music. WHEN THE VIOLETS ARE BLOOMING. a song by H. A. Freeman. New York: Spear & Dehoff. Price, 40 cents.

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JESUS AND THE PROPHETS. PAUL. Price 10 Cents per Copy.

LIGHT. A weekly Journal for Spiritualists and others students of occult philosophy. Published at Great Russell St., London, W. C. England. Price, postpaid, 3s per annum, in advance. Subscriptions taken at this office.

LONDON AGENCIES OF THE Religio-Philosophical Journal, 103 Great Portland St., London, W. C., Mr. J. J. Morse, Agent; also John S. Farmer, office of Light, 98 Great Russell St., London, W. C. Specimen copies sent free, priced at three pence. All American Spiritual books supplied.

THE PHILOSOPHY OF DEATH. BY EUGENE CROWELL, M. D. Author of "Identity of Primitive Christianity and Modern Spiritualism," "The Spirit-World," etc. Price 10 Cents.

PRESENT OUTLOOK OF SPIRITUALISM. BY HENRY KIDDLE. This is an able, thoughtful and comprehensive essay, deserving of wide circulation and the earnest consideration of every Spiritualist. Pamphlet, 24 pp., Price, 6 cents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 1, 1884.

NOTICE TO SUBSCRIBERS.

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Another Symposium.

Religious symposia are the fashion of the time. They break out in clubs, magazines and reviews. The latest was at a meeting of the Nineteenth Century Club in the parlors of Mr. Courtland Palmer in New York City. Elsewhere in this issue of the JOURNAL, appears the best report of this which has come to hand. We have examined the reports in several of the New York papers, and as they agree in the main, it is probable that they are substantially correct. At this meeting, Mgr. Capel spoke for Catholicism; Rev. J. M. Pullman (Universalist) for Protestantism; Rabbi Gotthell for Judaism; and Mr. T. B. Wakeman for Agnosticism.

Mgr. Capel first throws a sop to the Nineteenth Century by saying that "the Catholic Church maintains that man is endowed with intellect to know truth, with will to do good," which leads to natural religion. Then he goes on to affirm an infallible revelation superior to human reason, and an infallible church to declare what this revelation teaches. He keeps to the safe old doctrines, and to the venerable, well-tried statements. Grant his promises and there is no escape from his conclusions. It is in its premises that Catholicism must be attacked and slain.

Unfortunately Mr. Pullman went to the meeting with a paper to read, instead of an alert mind to answer the speech of the Catholic. He failed to overthrow the premises of Mgr. Capel, and hence left the advantage with the latter. Mr. Pullman's paper is able and eloquent, but illogical and false. His definition of Protestantism has nothing that characterizes Protestantism any more than intelligent and sincere Romanism, Mohammedanism, Judaism or Brahmanism. These all "love reality and are loyal to duty." It is hardly probable that Protestantism has waited 350 years to accept Mr. Pullman's definition of it, which does not represent the thought of one Protestant in five hundred. His definition accords neither with the facts of history nor with the present position of Protestantism. As a matter of fact the Protestant Church is based on authority as surely as the Catholic. The Romanist accepts the authority of the Church. The Protestant accepts the authority of the Book. The genuine Romanist does not question the word of the Church; for him it is the word of God. The genuine Protestant does not question the word of the Book; for him that is the word of God. "The Bible, and the Bible only, is the religion of Protestants." We cannot see that the Protestant has the advantage in this. Indeed the authority of a living church is preferable to that of a dead book turbidly transmitted to us through two or three languages and translations. Mr. Pullman's paper is in no sense the antidote to Mgr. Capel's speech. It is in no sense a statement of the Protestant position. It contains some truth, but it is the truth of Christian Rationalism, which is a very different thing from Protestantism. By his attempt to put Rationalism for Protestantism he has muddled and been false to both.

Rabbi Gotthell made a forcible speech. He is a modern Jew, and the modern Jew is a product of the modern spirit. He believes, indeed, that God reigned in the past; but he believes, also, that God reigns to-day. He is one of the best exponents of religious Rationalism. Rabbi Gotthell admitted the good in every religion that has morality for its basis. He attacked and demolished the main assumption of the Catholic, which affirms the absolute necessity of a supernatural and infallible revelation. In doing this he also overthrew the basis of Protestantism, for this also has for its chief corner stone the infallible revelation. The keen spiritual insight of David and Isaiah is not darkened in some of their modern descendants. The rationalistic Jew, when he shall also become spiritualistic, will be again among the prophets.

Mr. T. B. Wakeman spoke for Agnosticism. His speech was flippant and shallow, unworthy of the company, and the occasion, and the reverent and learned Agnostics whom he mis-represented. It has the insufferable air of self-conscious superiority so often seen in the self-styled and self-satisfied Radicalism of to-day, which skims over the surface and then claims to have got down to the roots. It is a happy omen when a brilliant company, of very diverse faiths, assembles to hear four speakers state the foundations on which they build. If, perchance, all the speakers fail, thoughtful men will be led to look for those deeper foundations which these speakers have not yet reached. In this symposium in Mr. Palmer's parlors the courtesy and the learning were with the Catholic and the Jew. Mr. Pullman failed because his plea was for Christian Rationalism, which is not Protestantism at all. They all failed to reach the living springs of religion. Those springs lie in man's spiritual nature, and in the conscious communion of man's spirit with that Spirit of whose thought the whole universe is but an expression. The communion of spirit with spirit is the essential element in religion. Without this no religion can permanently secure the love and loyalty of man, nor lead him to the highest life.

Thomas Gales Forster is now in Philadelphia, Pa. He will be in Chicago sometime during March.

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Ignorance in a Learned Profession.

Last winter the Michigan medical men got a doctor's law passed at the last end of a legislative session, under which all diplomated physicians must register, and be licensed to kill or cure scientifically. Now comes the Detroit Post and Tribune, a leading daily newspaper, and speaks right out as follows: "An examination of the physician's register in the office of the county clerk reveals many interesting and these of a curious disposition, who have the time will find an hour well spent in reading the qualifications of practitioners as there evidenced in the simple matter of registering. Such a study would be a daily to the Post and Tribune reporter. 'You have looked through the files, and I dare say have been astonished, as I was, at some of the blunders made in the simple matter of registering by men who profess to have the education needed in a profession which involves the preservation of life. You have seen doctors, practicing to-day, who were obliged to have others sign their names for them while they made their cross.' The reporter acknowledged such was the fact and recalled the commentary written on the register beneath the signature of a well known doctor, namely: 'It is a great misfortune to the human family that diploma do not furnish brains as well as authority to practice the three great professions, Medicine, Law and Theology.'

This prominent physician favored a law requiring registration, but deplored the low standard of professional training. He said: "Read the registers of the undergraduates now studying medicine at Ann Arbor, and you will find in a single time the whole host of them will be turned broadcast with the title of M. D. Most of them are still boys. In the time in which I rose it took sterner discipline to make a doctor. One of the county clerk's clerks tells me the misspelling is simply horrible, as you know. The names of cities and states are too frequently begun with small letters, and in one case the location was incorrectly spelled. There are also a few who have no license for one embracing the noblest and most delicate profession. Do you wonder at the popular slur that doctors still rather than cure? The ignorant and uneducated are in the majority compared with the number of really skillful physicians."

This ignorant majority, if they only have a diploma and license, have the sole privilege of practicing medicine, and if Christ himself should rise from the dead, and heal by the laying on of hands, these fellows that can't spell or write correctly, could fine him under the Michigan law, or try to. We do not underrate the need and importance of the best medical education or the help that some of our best medical colleges may give to students. It is a common practice for physicians to hang up their diplomas in their offices, and this is well enough, but the tyranny and absurdity of forbidding all without diplomas from healing the sick is wrong in principle, evil in results, a class legislation not fit to live a day.

The Michigan law allows healers who have practiced five years to go on in their work, but if magnetic healing and clairvoyant prescriptions are delusions, and it is against these that the law is mainly framed—why allow them at all? Does five years' practice make folly wisdom or quackery fit to be protected by statute. The law is said to be lame and impotent in its wording, and we trust it will be a dead letter, as some excellent physicians say it ought to be.

Meanwhile bear in mind the ignorance of these privileged doctors as revealed in the statements we take from the impartial columns of an able newspaper.

Thos. R. Hazard in a late issue of the o-s-p-o-c, says: "I have recently witnessed some of the most remarkable manifestations in the presence of Joseph Caffray and wife, 229 East 45th Street, New York city." We shouldn't wonder if he had, for this is the identical Joe who started out last July exposing Spiritualism. Our first letter from Lake Pleasant last summer records an interview had with Joe in Syracuse. Truesdell claims to have taught the fellow many tricks, especially those connected with slate-writing. We understand Hazard has Joe in training for the trustees of the Seybert fund. Experienced Spiritualists claim that Joe really has medial power but supplements its manifestations; this is just the sort of medium that suits Hazard, hence we do not wonder at his delight.

Thomas Gales Forster is now in Philadelphia, Pa. He will be in Chicago sometime during March.

Prof. Swing on Death.

The death of Wendell Phillips has furnished a text for nearly all the pulpits of the land, and most thoroughly has it been improved. Among others, Prof. Swing held forth at the Central Church, and perhaps of all others, his views as presented below were the most extraordinary. We say extraordinary, because he professes to believe in immortality, while his whole line of argument tends in the opposite direction. He takes his text from the gross materialism of the Old Testament: "And Solomon slept with his fathers," (1 K. xi-13); and this is the picture he draws therefrom:

Only two weeks ago Mr. Phillips told a friend that he "perceived no sign of age in himself except a failure of memory. Names and incidents and minor matters passed easily out of mind." He was right in this estimate of himself, for his mind lay within in all its power and worth; but the body, being slow with infirmity and his body, and all unconscious of such a solemnity he stood within a few days of the end.

We often can note this discord between body and soul, the latter being as bright as when young—all the faculties acute and all the feelings as full of tenderness and poetry as they were when the face laughed in the joys of early life when the days were all sunny and the months all June; but the body, being slow with infirmity and unable any more to respond to the music of the mind. Thus is the soul dragged downward by its burden of flesh; and after a few years or months of struggle it sleeps with the fathers having been murdered by the serpents from Tenedos. The imagination cannot conceive of anything more strange or dreadful than that man should die. We can understand well his smiles and tears and labors and amusements and ambition and taste, but when word comes to us from some part of the land that the Emerson or Phillips is dead, the event transcends language or secret thought. To have all the gates of the sense suddenly closed, to hear no longer the call of friend, to be oblivious to the city's street and to day and night, to cease to be a man and to become a mere marble form in a tomb, this is the unending spectacle of our world. The seven wonders are as nothing compared with this one marvel. It dwarfs all else. The human mind surrenders and in submission covers the tomb with flowers, and says, "He sleeps with his fathers."

He speaks in eloquent words of the departed, but no allusion is made to the hereafter, or the great purposes of this life in relation thereto. Even to the closing paragraph the same sad tone of hopelessness, of doubt and despair is maintained.

If the Hebrews could utter these words with pathos and tears we must utter them with deeper pain. For the grave has grown larger as the centuries have passed, and small was the host of the absent in that far-off age compared with the multitude which we can now see only in the distance. But the children of the living and rich contributions to the tomb. Tithers hasten the young and the old, the gifted and the beautiful; those eloquent in speech and those eloquent in deeds. Into what a sea of grief and sorrow are the children of the living gathered ourselves always at the altar of God and oppose to this universal destiny and universal sorrow the belief that God is not a God of the dead but of the living.

This paragraph may mean much or little. Even at best all he has to oppose to blind despair in the presence of this "strange sleep," is a "belief." True, we all live in Him, and this is as true of the insect whose existence is for a day, as for man. That God is a "God of the Living," no one will deny, and this phrase leaves the vital question of future life unanswered.

When we reflect that in the sermons of such men as Prof. Swing, we have the very best thought that the old system, with all the reflected light of science it borrows, can give, in what strong relief appear the clear and unanswerable teachings of Spiritualism.

The Volunteer Expert. (2)

And now Thomas R. Hazard is to go before the Seybert Committee, as a volunteer "expert" in the phenomena of Spiritualism. We have repeatedly expressed regrets as to the animus displayed by this committee and the want of wisdom shown in the request, but more deplorable than all else is the appearance before this body of such a man as Hazard as a child, and garrulous with age; never having observed a phenomenon with sufficient care to give his record the least value, he will only bring the cause he advocates into disgust and ridicule. What if he comes before these men of scientific thought, with his locks of hair cut from the heads of "spirits," and patches of tarlatan cut from their dresses, with good strong machine-made hems, and they ask him how it is the "lock stitch" is there. Will he reply that they have sewing machines in the Spirit-world? The proper way will be for Mr. Hazard, after relating his highly colored and altogether improbable stories, to bring his witnesses into court. There have never been any arrant frauds and transparent humbugs, but he has thought himself called on to at once "investigate," always to find them the most irreproachable "mediums." If he would bring these before the committee, the Punch and Judy shows they give would be sufficient to satiate the members; and they would refund the bequest rather than go on in the investigation, when spirits with "bad breaths," claiming to be Josephine, Mary Queen of Scots, Joan De Arc, Webster or Napoleon, recommend the unfiled use of Brandeth's Pills!

The further such men keep from this committee the better for the cause and themselves.

E. M. Ripley, M. D., of Unionville, Ct., in renewing his subscription, writes: "I see by the dates on the wrapper, that my subscription expires this month for the JOURNAL. The time that I subscribed for a six months' trial, marks an era in my life. I had become disheartened at the preponderance of scum and fraud in our midst, and feared that the good would be swept away with the drift; but my fears have vanished. While the JOURNAL continues the advocacy of a high and holy Spiritualism, with purity and truth nailed to the masthead, we need never fear for final results. I enjoy reading the JOURNAL, and I always arise refreshed and strengthened thereby. May you live long to engineer its course; all lovers of reform and progress will be your supporters."

The wife of our able occasional contributor, S. L. Tyrrell, passed to spirit-life last month after a long and painful illness. Her faith had grown broad and liberal in her later years, and she bade adieu to earth with perfect assurance of her destiny.

Education.

According to Plutarch, Lycurgus built his State on the education of its citizens, thinking that, "the habits which education produced in youth would answer in each the purpose of a lawgiver.... For he resolved the whole business of legislation into the bringing up of youth." The wisdom of this measure is as apparent to-day as in the time of the Spartan sage; in fact there is greater necessity of education as the activity of human life increases, and events follow each other more rapidly. The higher tension demands a more complete culture for achieving the harvest it presents. The education of the people is the duty of a free government; for that a government of the people cannot rise above the moral and intellectual condition of the people, needs no affirmative argument, and equally self-evident is the statement that the permanency and advancement of such government depends on the education of the people.

If the State ignores this duty, it fosters one of its greatest dangers, for thereby the ignorant class is increased, and on the purity and intelligence of the voter depends the State. A State with ignorant rulers is in constant danger, and much more is this increased when every citizen is a ruler by power of his vote, if such voters are ignorant and corrupt.

The necessity of education is continuous, for in each child it comes to the front. The child begins at the dawn of civilization, and the history of the race is repeated in the development of every human soul. The child, left ignorant, neglected in poverty, and crushed under the heel of power, remains brutal, savage, and the State has everything to fear from such. The child of to-day is the citizen of to-morrow. The history of the future is rocked in the cradle of infancy. The child by birth is heir to the knowledge of the present. He has a right to know all that is to be known, and enter unfettered the race of life. The glory or shame of the future depends on the perfection of this education. It must partake of the age in practical character, and be alive to the great questions of the present as well as concerned with the achievements of the past.

Bacteria as Scavengers.

J. W. Clarke, author of a rather peculiar book entitled "Cattle Problems Explained," takes the ground in a recent article that bacteria are scavengers of the blood and so a blessing rather than parasites. In his opinion "It is evidently an error and a misleading mistake to apply the word 'parasite' as a name for the fungus bacterium, as numbers of veterinarians have long been and are still doing, as though they were unable to recognize, or had not yet suspected, the clearly existing and radical differences between animal parasites that subsist upon a pure or ordinary quality of blood and the various forms of bacteria fungi that are found in cattle affected with fever that results from the fermentation of excretory material—that which should be discharged from the blood by expiratory breathing—that is retained in the circulation, and of course occupies a portion of the space required for blood of some assimilable quality." He adds:

"When it is found there is but little poisonous matter in the blood for the fungi to increase with, the poison-organizing scavengers, bacteria fungi, increase only slowly, and are only active at intervals when there is more or less noxious material or accumulated poisonous matter in the blood for them to organize. Hence, while blood-consuming parasites subsist continuously without periods of intermission upon the blood of the animals they prey upon, the scavenger fungi, bacteria, are latent or do not develop in the blood when there is not sufficient poisonous matter to insure any appreciable increase of these poison-organizing blood scavengers."

The theory agrees with certain facts, as most theories do, but it may be some time before "numbers of veterinarians and such men as Pasteur and Koch will indorse the views of the gentleman who declares that contagious pleuro-pneumonia is caused by 'crown poison.'"

A writer in the Cleveland Herald tells us of some popular errors in regard to the microscope. He says: "One very old one and very common one is that every drop of water we drink is teeming with animal life. There never was a greater mistake. It is very rarely, indeed, in lake water that any animalcules are to be found. If a little bit of grass, or shred of meat, or any organic matter be left in water for two or three days there they can be found. It is supposed that a peculiar kind of organism like eels can be found in vinegar. It may be that way back in the country, where they make vinegar out of apples and not out of aquaforts, there may be some, but they don't seem to thrive in city vinegar. Another thing, people think that hairs are hollow. The hair is no more hollow than a fence-post; and the coloring matter, instead of being filled in a tube, is mixed up in the cells of the hair. The mistake never would have occurred if it had been recollected that the hair is but a modification of the epidermis. Then there is another idea that the human skin is as full of pores as a sponge." The fallacy of this idea was demonstrated by the microscopist taking a slice with a razor off his hand and putting it on a slide. The reporter was surprised to find that the pores were very scarce indeed, appearing to be about a fiftieth of an inch apart.

Lyman C. Howe attended as one of the speakers at the Spiritualist State Convention at Kalamazoo, Michigan. He has an engagement also at Grand Rapids, Mich., the first Sunday in March.

GENERAL NOTES.

G. H. Brooks has been lecturing at Pleasanton, Kansas.

Bradlaugh has been re-elected to Parliament by the largest majority he has ever had.

Mr. Charles Dawbarn of New York City has the thanks of the JOURNAL for a fine photograph of himself.

A. G. Smith of Painesville, Ohio, writes: "A discussion has just closed at the Mormon Temple, Kirtland, between a Mormon Elder and Clark Braden, champion of Disciplesm."

A critical Brooklyn Spiritualist, who is a good speaker himself, writes: "Anthony Higgins is a success with us. His lectures are orations, energetic and seemingly studied, and draw; he has good audiences."

It is said that the Mahdi is not an Arabian, and is hardly of the Semitic race. He is black as Ceteawayo, and his Islamism is tinged with more than the average degree of superstitious paganism.

The complimentary testimonial, which was to have been tendered to Mrs. L. P. Anderson, on February 20th, at Prof. Carr's Academy, corner of Wood and Lake Streets, has been postponed to March 12th.

Mrs. Isa Wilson-Porter now resides at No. 443 West Lake Street. She will hold public circles every Thursday evening. Private sittings, for tests, daily. When desired, she will attend conventions and give tests and readings from the platform.

Miss Eva Mackey, daughter of the Bonauz King, is at the head of a society of young ladies who go about doing what good they can among the worthy and deserving poor of Paris. It is a society that has abundant financial capital.

Leonard Howard, a resident of St. Charles, Ill., passed serenely to spirit life, last week, after a protracted illness. Mr. Howard was an ardent Spiritualist, and was held in high esteem by his friends and neighbors. We shall give an account of the funeral obsequies next week.

The Rev. Mr. Cross, rector of St. Luke's Church, Montreal, has resigned on the ground that he does not agree with the articles of the Church of England as to the doctrine of eternal punishment. Mr. Lloyd, a layman, has also retired from office in the same church for a similar reason.

Col. Ingersoll has lately visited this city. His political and religious views were given by the scribes of the local department of the Tribune. The Colonel observed, with regard to the future state, that "as long as the smallest coal was red in hell" he was "going to keep on."

"When an Indian wants to swear he must learn the English language, as there is nothing in his own that he can use in taking the name of the Great Spirit in vain," said the Rev. John J. Kelly, a grand specimen of the Chickasaw Nation, in his lecture in the Fourth Street Methodist Church, Reading, Pa.

Mr. Charles Dawbarn has hired Frohisher Hall, New York City, and will hold services there each Sunday evening. He will be pleased to meet his friends there at seven o'clock P. M., when he will answer questions on Spiritualism, until eight o'clock, the time for the commencement of the regular services.

We have received an invitation to be present at the commencement exercises of the Medical Department of the Western Reserve University, Cleveland, Ohio, Feb. 27th, 1884, at which time our young friend, Carl Tuttle, only son of Mr. and Mrs. Hudson Tuttle, will receive his diploma. We regret our inability to be present.

Leo XIII. has twelve red hats at his disposal. It is understood that at the Consistory next month, four will be given away, two to French prelates. The other two will go to the Archbishop of Naples and the Patriarch of Lisbon. No American prelate will be raised to the cardinalate until after the Baltimore Council. The stories to the contrary, it is said, were the creations of imaginative correspondents and oversanguine friends of certain prelates.

The Chicago branch of the Red Cross Society up to this time has received about \$16,000 for the benefit of the flood sufferers. Some important committees, including those of the dry-goods men and the druggists, have not yet reported. It is hoped there will be no relaxation of the work, as the sum received is yet utterly inadequate to provide for a tithe of the sufferers in our own State of Illinois alone. Contributions may be sent to John De Koven, treasurer of the Red Cross Society, National Bank of America, Chicago.

The German Sanitary Commission sent to Egypt and India by the Imperial Board of Health, to study the return and causes, etc., of the cholera, has forwarded a report from Calcutta. The commission discovered the cholera germ in a water tank at Calcutta, and found in a suburban village, where the cholera made its appearance, the microscopic organism which has been discovered in the lower intestines of the cholera victims in Egypt.

On Saturday, February 16th, the steamer Saline having arrived in port at New Orleans, Mrs. Mary Miller, her captain, repaired to the office of the United States Inspectors of Steam Vessels and received her license. The lady had been previously examined as to competency to take command of a steamer and had satisfied the inspectors on that score. They, therefore, proceeded to issue to her a captain's license, fully authorizing her to assume command of the Saline, with permission to navigate the waters of the Mississippi and other Western rivers. Captain Miller took the usual oath demanded of steamboat captains when licensed to pursue their calling, and she subscribed to the article in a plain hand, "Mary M. Miller."

Monopolies,—The Working Class,—Co-operation.

BY GEO. W. WEBSTER.

The growing power of railroad, banking and other moneyed corporations, justly attracts the attention of philanthropists and statesmen, causing apprehensive fears as to what may be its ultimate effect upon the condition and welfare of society. Many prophesy anarchy, bloodshed and the overthrow of the oppressive corporations by violence. To my mind the danger does not lie in that direction, though it is not improbable that there may be a communistic feeling sufficient to occasionally produce spasmodic efforts at revolution and riot, to be speedily put down by the strong, conservative hand of law. Rather may we look for still further centralization of money power and increase of oppression. It is patent to every intelligent observer that labor is waging a very unequal contest with capital. Vanderbilts, Goulds and Astors are piling up their hundreds of millions, nearly every cent of which is the direct produce of other men's labor; which, considered legally, is right, but considered morally, is robbery and vampirism. It is very easy to see how intelligent co-operation among the laborers might vastly improve their condition. Farmers, by establishing co-operative farm-villages, centrally located on tracts of land not more than two miles square, could co-operate in the purchase and use of machinery, and in establishing creameries, manufacturing and repair shops, schools and libraries, and at the same time greatly improve their social condition. Mechanics and operatives in cities could secure as great benefits for themselves, and all classes working together could control the subject of transportation, and in many other ways secure to labor a just share of its productions. Many, seeing how these ends might be attained, have spent years of hard, unselfish labor, in trying to realize such a consummation, but their efforts thus far have not been crowned with success. Why have all such enterprises failed? Why is labor every year more and more oppressed, while wealthy corporations are constantly increasing their hundreds of millions?

The fault lies with the working classes themselves, in their ignorance, their selfishness, and want of rectitude. The almost universal prejudice against manual labor and in favor of some more genteel pursuit, is also a very strong factor in producing the present condition of things. Who for a moment would assume that labor could not take care of itself, if all laborers had a good practical education, were thoroughly trained and skillful in any work they might wish to pursue, and at the same time were honest and unselfish, willing and anxious to work, not only for the good of themselves and their own families, but also feeling a patriotic interest in the general welfare of society?

If there were to be a general and equal distribution of all the property in the country to-day, it would be but a short time before there would be nearly as much difference in the financial condition of individuals as there is now. A life of idleness and extravagance will rapidly dissipate the largest fortune. Only a small proportion of the laborers of this country have a good common school education. Their children run in the streets. They do not want to go to school, but are ready to smoke cigars, drink beer and whiskey, and form habits which destroy the life forces, or they waste their earnings in worse than useless expenditures. They grow up without becoming skilled in any kind of work, and consequently have to work for low wages.

There is enough money spent for strong drinks and tobacco alone to clothe and educate every child in the land. Of course these sweeping charges are not intended to apply to all laborers, but every intelligent person knows that they will apply to a very large class. There is also a large class of temperate, industrious and honest laborers, who, although they do not have the opportunities they should have, are rapidly acquiring good homes and surrounding themselves with every luxury. Two boys in the same school may have the same opportunities for education; one is ambitious to win honorable distinction, to become a useful member of society. He studies hard, forms no bad habits, saves his earnings to buy books or to go into business with, and after adopting some business pursuit, thoroughly qualifies himself for it. He naturally grows up to be a reliable business man. He gets good wages, saves them, and in time goes into business for himself and is successful. The other boy cares little for education. He would rather spend his time in using tobacco, strong drinks and playing billiards, or indulging in other expensive habits. He grows up unskilled in any pursuit, and is employed by the educated, industrious man at such wages as his skill and strength will command in the labor market. One has become a monopolist, the other an anti-monopolist. The monopolist is often hard-hearted and exacting, but the anti-monopolist is at least partly to blame for his inferior position. Co-operation is the only remedy that can successfully contend with the power of monopoly, but it can only be a success between people who are sufficiently intelligent and honest to work together for a common good. Such educated and skillful business men as would be well calculated to become leaders in co-operative movements, have already acquired homes and are engaged in some successful business of their own, while the great majority of those who would be benefited by co-operative labor, have not the business qualifications that would be likely to ensure success; neither have they the capital necessary to make a start in business.

Those who make a failure in their own business operations, would probably do no better in conducting co-operative enterprises. The most successful attempt that has been made to ameliorate the condition of labor, has been inaugurated by a capitalist, and I am glad to say a Spiritualist. I refer to the Familistere of M. Godin in France. In this country there are plenty of wealthy Spiritualists who are abundantly able to imitate the example of M. Godin, and they could make no other use of their capital that would bring so large returns, in both present and future enjoyment, as to spend it in trying to educate and improve the laboring classes, which, in my opinion, will have to be done in order to make co-operation a success. I do not wish to discourage those who would endeavor to improve the condition of mankind through co-operation, but would point out some of the obstacles that will have to be overcome. There can be no true co-operation among the incongruous elements of society as they now exist. One great obstacle is the number of useless deadbeats and cranks that swarm about every such movement. It is especially essential that any such enterprise should be started by clear-headed and worthy people. Spiritualists should be ready and willing to improve every opportunity to educate the masses, and thus prepare them to lead a more temperate, industrious and cultured life. Much has already been done, but much more remains to

be done before the millennium will be realized. The apathy of many so-called Spiritualists is incomprehensible. I fear that the true mission of Spiritualism to educate and bless mankind, is often but dimly discerned by many who are thoroughly conversant with its wonderful phenomena. There is too much of waiting for spirits to do the work that we ought to do ourselves. If Spiritualism teaches anything of special importance, it is that the true object of earth-life is the training and unfolding of the human spirit preparatory to its entry into its final home in spirit-life. A practical, industrious and philanthropic life will tend to that end, but the possession of great riches will not, unless wisely used for the benefit of others. A co-operative association formed by persons who believe in that kind of philosophy, could do a great deal of good, while one formed by those who seek Spiritualism to gratify an idle curiosity, or to make money for selfish purposes, will realize only a harvest of sorrow and disappointment. Orange City, Florida.

Mrs. A. S. Duniway, one of the leading exponents of progressive ideas on the Pacific slope and editor of *The New Northwest*, of Portland, Oregon, passed through Chicago this week en route for Washington.

Gospels of Oahspe, The New Bible. The entire Oahspe will be issued in series ere long and cheap enough for everybody to obtain it. The first number is in hand, price, paper cover 50 cents, sent post paid on receipt of price. For sale at this office.

Thomas Paine's Complete Works, bound in cloth for \$5.00, regular price for same \$7.00. We have one set of the above in the best order, never having been used, and the only imperfection being in the binding of one of the volumes upside down. This makes no material difference as the reading is all complete and the books in good condition. A rare chance to procure Paine's works at a low price. Will send to any address on receipt of price.

We have one copy of *Everybody's Doctor*, a New and Improved Hand-Book of Hygiene and Domestic Medicine. By Robert A. Gunn, M. D. The author has in this volume contributed a great deal toward improving the condition of mankind and condensed in as small a space as possible, such information on medical subjects as will be of value to the public. The volume contains 668 pages of reading matter in clear type and printed on good paper and sells for \$4.00. We offer the one in stock for the low price of \$2.50. It is as good as new and is a bargain. It will be sent to any address on receipt of the price, post paid.

This is the significant and italicized heading of the editorial columns of the *Washington Sentinel*, the national organ of the beer brewers of America. Read, mark and inwardly digest its suggestive advice:

"It is the holy duty of every man who loves his country, wants its liberties and free institutions preserved, and Puritanical despotism and tyranny destroyed, to see that all emigrants, or such that neglected to do so heretofore, take out the necessary papers in order to become naturalized. In every city, town and village there ought to be a standing committee for that purpose. If we want to succeed, we must do it at the ballot-box."

Prof. Buchanan requests the JOURNAL to state that the post graduate course of the College of Therapeutics at Boston has been concluded with expressions of satisfaction and pleasure by the gentlemen and ladies in attendance. The class unanimously adopted the following resolution:

Resolved, That we have attended with great pleasure the recent post graduate course of lectures of the College of Therapeutics, which has realized our anticipations in presenting a large amount of novel information in a most attractive, interesting and convincing manner, and that we regard the discoveries of Prof. Buchanan in Cerebral Physiology, Sarcogeny, and Medical Diagnosis as fully demonstrated by experiment, and as destined to revolutionize medical philosophy and medical practice.

Another Medium.

To the Editor of the Religio-Philosophical Journal: On the 13th of October, 1883, at the residence of S. C. S., of Rose, Michigan, while holding a family circle, Miss Maggie Maguire, an assistant in household duties, became entranced, and rising, she gave a short lecture, which proved of great benefit. She has a powerful control, and has been doing splendidly. She has been controlled at least three times each week since her first experience. We feel that she is now almost qualified to fill any pupil. We hope that she may prove a great benefit to the cause. This medium belongs to a family of strong opposers to Spiritualism, and they would gladly put a stop to her mediumship, if it were in their power to do so. She is nearly eighteen years of age, and will soon triumph over all opposition. S. C. SKIDMORE.

Story About a Maine Man.

S. D. Edwards, a Justice of the Peace in Oxford, has long claimed the power of reading any letter which can be put on his head, not seeing the letter. Monday this was put to a practical test. G. H. Jones, George Walker and A. S. Fuller went into a separate room. Each wrote a letter, which they carefully sealed in envelopes and shook up in a hat. Then one was put on the top of Mr. Edwards' head. Mr. Edwards had not even seen the envelope, still he read it quickly and correctly. He was tested in many ways but came out successful each time.—Portland (Me.) Argus.

Business Notices.

DR. J. V. MANSFIELD, 100 West 5th St., New York. World renowned Letter Writing Medium. Terms, \$3, and 12 c. Register your Letters.

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

SEALD LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms, \$2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Mrs. EMMA HARDING-BRITTON will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Mumpsey St., Chesham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

Hall's Vegetable Sicilian Hair renewer, heals every disease peculiar to the scalp, and keeps the scalp cool and clean.

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

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Passed to Spirit-Life.

Passed to spirit-life at LeMore, Cal., on Sunday, February 2nd, 1884, of consumption, Thaddeus P., son of Hon. G. and Mrs. Wait.

As stated in the above the deceased was a victim of the all destroyer that yearly carries to their graves one-third of all who die. He was a man of intellect and genius, and possessed a warm and manly heart, and those who had the pleasure of his acquaintance respected, if they did not love him. Thaddeus P. Wait was a native of St. Louis, Mo. He was born on December 8th, 1849, and had, therefore, just entered upon his thirty-fifth year. He fought life's battles bravely, nobly, and well, but the fever was against him, and finally, when the hour arrived for his departure from this life, he submitted to the inevitable calmly and peacefully. For several weeks before that fatal day he was in the hands of the dear ones of his family was present to wipe the death damp from his brow, set kind and loving friends, whom he had known for many years, administered to his every want and closed his eyes after death. Mrs. L. S. Townsend went to him several days before he passed away, and remained by his bedside until the last. The funeral services were conducted from the Free Church, St. Louis, Michigan, February 14th, and were largely attended, the Masonic and Aid Fellow fraternities attending in a body. Lyman C. Howe, of Freeborn, S. D., delivered the discourse, the subject being in accordance with the faith of the deceased and his friends. A large concourse of friends followed the remains to the cemetery where the burial was conducted according to Masonic rites.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:30 P. M. at the Hall, corner of Fulton and Bedford Avenues, J. W. Fletcher, speaker. All spiritual papers on sale in the hall. Meeting on Wednesdays, at 8 P. M. W. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 1310 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 P. M. Program for young and old, Sundays at 10:00 A. M. Alvarado St. Church, Brooklyn, N. Y. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. 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. E. B. Stricker, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. Nichols, President. A. H. DALRYMPLE, President. Brooklyn, Sept. 24, 1883. (P. O. address 15 Court St.)

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

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Because we cannot meet thee as of old In converse sweet thy translation thither, While stars of heaven o'er earth their vigils keep Thy presence we invoke, and welcome hither.

Because thy fragrant memory still abides To bless the cup that friendship brimmed with sweet success, Because thine absence, if removed, would fill And round and perfect life to its completeness,

Because, O friend of years, all help we need, And grope, tear-blinded, round our earthly prison, Our souls await, as prophecy, to hear Thy exultant peans of thy soul's ascent!

Because I cannot strike angelic lyre, Mine ear attune to catch those tones divine; Some minor strains may with me love to linger!

Because we cannot come to thy abode, Nor leap across the inter-stellar spaces, Bid thy dear feet tread off the earthly road, And visit in the old familiar places!

Because we cannot meet thee as of old In converse sweet thy translation thither, While stars of heaven o'er earth their vigils keep Thy presence we invoke, and welcome hither.

Because thy fragrant memory still abides To bless the cup that friendship brimmed with sweet success, Because thine absence, if removed, would fill And round and perfect life to its completeness,

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

As the JOURNAL'S readers are fully informed by means of the advertisements in its columns, and also the letters from time to time, of its friends, containing the dates and places of meetings of most of the Spiritual Associations of New York and Brooklyn, and the names of the lecturers, condition of the various societies, etc., I propose in this communication to speak more especially concerning the old Brooklyn Spiritual Conference (founded by E. V. Wilson), which still holds its Saturday evening sessions in Everett Hall.

The conference holds the only Spiritualist meetings now held in this section of our city. Its position is a commanding and important one. The exercises are fully attended. While there are a few among us who utterly fail to see the vast importance of discriminating between bogus and genuine phenomena, between sham and real Spiritualism, and a few others who might be styled as "indifferentists" to the righteous war against fraud, I fully believe that most of the friends who assemble weekly at Everett Hall are in cordial sympathy with the RELIGIO-PHILOSOPHICAL JOURNAL in its battle for truth against darkness, and the genuine against the counterfeit presentment of spirit mediumship and phenomena. Although one of those who are now, and always have been, upon "the phenomenal basis," I most cordially endorse the sentiment of the Spiritualist who once exclaimed: "If Spiritualism rests upon facts, in God's name, let us be sure of our facts!"

One of the most interesting features of our meetings is the course of lectures, now in progress, by Mr. Charles Dawbarn of New York City. This gentleman was for two years Conductor of the Children's Progressive Lyceum in New York. Recently he has accepted invitations to speak from the platform of several of the spiritual organizations in this section. He is a prominent thinker, an acute observer, an accomplished orator, and the subject matter of his discourses, is very instructive and intensely interesting. He not only draws a good audience, but also holds their undivided attention from first to last.

As a spirit medium and magnetic healer, I think Dr. Slocum easily ranks with the very best of them. During the seven days' absence of the speaker, I received a bullet wound through the left arm, paralyzing lengthwise half the arm and hand. Upon my subsequent discharge from the army, and upon my return home, I tried in vain, by external applications, to regain the use of the badly damaged member. Being one day on a visit to Dr. Slocum's home, he was not then a professional healer, he was influenced by a private attendant, outside of himself, to manipulate the arm and hand, and the manipulations were anything but gentle. After the operation, the hand was covered by water-blisters induced by the violent rubbing. But it did the business. From that time on, recovery was rapid and I was soon all right, the arm and hand restored to its natural use.

As Dr. Slocum is now, and has been for a long time engaged almost exclusively in the exercise of his magnetic and healing powers, I desire in this public manner and in the columns of a spiritual paper which frowns upon everything savouring of spiritual quackery, and altogether unsolicited by the Doctor himself, to testify to his marked ability as a healer, and to acknowledge my own personal obligation to him, wishing him all success in his sphere of great usefulness in the service of sick and suffering humanity. And here, permit me to say that, in my humble opinion, if our Spiritualist friends would cease insisting upon the insane attempt to bring about the repeal of the medical laws of this State, and instead, plead for the recognition of all well qualified clairvoyants, magnetic healers and spirit mediums as lawful practitioners, there would then be a reasonable prospect of gaining the end sought for. For the atonement, the anti-racination craze and the healing power, I am made to bring about the repeal of the U. S. postal laws concerning the transmission of abominable literature through the mails of the country, the writer has not one particle of sympathy. Unquestionably gross injustice has been wrought in particular instances under cover of the postal laws, and on that ground, many of the most estimable men and women to be found among Spiritualists, and Spiritualists desire their repeal; but, according to the light which you have shed, I believe their course a mistake on e.

On Saturday evening, Feb. 16th, Mr. and Mrs. Henry J. Newton, of New York City, gave another of their pleasant and informal receptions to the lady whose name heads this communication, and to her friends. The assemblage was large and composed of many prominent citizens, and also of friends from different States and some considerable distance—Rhode Island, Connecticut, Massachusetts, Pennsylvania, and New Jersey. Considerable notice in the city and Syracuse, N. Y., being represented. Friends from England and France were also present. Prof. Geo. S. De Weir presided at the piano, and performed two or three fine instrumental pieces. Mrs. De Weir sang two selections from Göttschalk, which were very acceptable to the guests; Miss Mamie Newton favored us with a sweet song, and Mr. Newton made some remarks in his happiest mood, being assisted by the presence of his "control," upon whom he very much depends for direction and support. He then introduced Mrs. Lita Barney Sayles with some felicitous remarks which put the friends in good humor, who then read an original poem which was kindly received and will soon appear in the JOURNAL. Mrs. Nellie T. Brigham, who was suffering still from a severe cold, was next introduced. She, as usual, related subjects from those present, and wove a web of verses upon them. She also responded very happily to Mrs. Sayles's verses.

Artificial Trance.

To the Editor of the Religio-Philosophical Journal:

At a meeting of the Anthropological Society Feb. 6th, the subject of special interest was the report of the Committee on the Science of Psychological Research. The report, an informal one, was made by the Rev. Dr. J. M. Buckley, editor of the Christian Advocate. He premised the suggestions made on behalf of the committee with an account of his own investigations in respect to hypnosis. He said in part: "It is necessary, at this time, to outline the duties of this committee, at least to indicate in a general way the scope of its work. The work last year of the Corresponding Secretary of the London Society did not command respect. It published as a formal report a collection of ghost stories of the most sensational sort, marked in especial by the absence of anything that could be dignified by the name of scientific investigation. As I understood it, we should keep clear of what one of the apostles characterized as old wives' fables. The suggestions which I have to make are the result of study which began twenty-seven years ago. That was a time when Spiritualism began to be a matter of interest to great numbers of persons throughout the country. I had the misfortune, if such it might be called, to be the recipient of a letter from a third-party, the membership was seriously affected by these new beliefs. Of course I had to take up the matter. As I knew nothing from observation or experiment, I had to resort to books, and my first error was to denounce all the phenomena of Spiritualism as no better than the tricks of a juggler. But I soon discovered that there were genuine phenomena. Then I went to my books again and came back with a vigorous onslaught on the devil, as the author of the whole mystery. That appeared to be an easy way of dealing with the problem; but as a matter of fact it amounted to an acknowledgment of a supernatural element, and my hearers were led to question their own minds and to decide for themselves, not whether the influences to which they felt themselves subjected were diabolical or angelic, but whether they were diabolical or angelic. And so I was obliged to give up that theory."

"Then I examined the assertions made in behalf of animal magnetism, mesmerism, electrobiology, psychodynamic, aetherology, all of which I found to be crude names, covering a fact which they did not define. I visited a 'Millefiori' camp-meeting, and found that the trances into which the people of that sect were thrown by their frenzy, correspond almost exactly to the phenomena of Spiritualism, animal magnetism and mesmerism. I attended spiritual meetings in Boston, and it was in the course of my investigations there that I came upon what I believe to be the fact preliminary to a solution of these questions. It is that the trance state is not produced by the will of the operator, but by the condition of expectancy, of reverence, and of confidence. Immediately afterward I lectured in Brooklyn, and succeeded in reducing three persons to a state of trance without any effort of will on my own part, and with no preliminaries of any kind save a declaration of what would happen and what I believe to be its cause."

"A voice—'Doctor, how do you account for the re-awakening of a person in a trance if you deny the power of the operator's will?' Dr. Buckley—I believe that the subject awakes of himself, and will always do so, if left alone, within half an hour after the beginning of the trance. But my own personal observations and opinions do not settle the questions which we will be the province of our committee to solve. We suggest, then, that the main point in inquiry should be, 'Is there any influence which goes from the operator to the subject? Has the will any power beyond the understanding of the subject? Have the nerves any power external to the physical organism?'"

Dr. Buckley suggested that the committee should be increased from two to eight or ten members, and he was told that the present members could appoint as many associates as they wished. A physician present, who had been subjected to a severe operation without pain, and he argued the utility of the trance in reference to anaesthetics. A person in the hypnosis trance was brought into the room and subjected to tests which indicated the genuineness of the process.—New York Tribune.

Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

I trust that the readers of the JOURNAL will not think that our Fraternity has died of inertia, because there is no one who has the time to make out the regular weekly reports. No one regrets this more than myself, and I hope ere long that we may have a scribe who can resume these reports, which have been so widely read and appreciated, your 25,000 copies. At the same time, I am glad to see that President, I permit myself to decline a re-election, and the Fraternity at its meeting, unanimously and heartily insisted that I should remain as its standard-bearer; hence, at least for the present, I will continue to serve.

Our meetings have been well attended on pleasant evenings; our lectures have been of marked ability, and our medium messages have been unusually plain and satisfactory. Our last meeting of this kind was exceptionally so. Mrs. T. B. Stryker presided with grace and dignity. Mrs. Kate R. Stiles opened our meeting with an invocation clothed in beautiful language, and she was also controlled by the spirit of Dr. Buddington, recently the pastor of the Clinton Avenue Presbyterian Church. Mrs. Stryker also made an excellent address, taking as a text the closing words of the Lord's prayer, 'Thy kingdom come.' Mrs. Stryker's control, 'Mollie,' gave a good many personal tests to persons in the audience; one, notably, to a lady who had never been in our meetings before and had never seen the medium. Mr. J. A. Wilson also got several tests, which to him were very conclusive. Miss Alma Collins, the niece of Mrs. Stiles, was also with us and was induced to write mechanically right and left, and writing side up, commencing at the bottom of the paper to the right and writing to the left. This young lady is, 'sweet sixteen,' is modest and unassuming, and certainly fits fair to be a valuable instrument in the hands of the Spirit-world. She also draws rapidly in charcoal, life-size portraits of spirits. I attended a quiet circle on Sunday, February 10th, at which both of these ladies were present, and both were induced, and I received personal communications from Prof. S. B. Britten, E. V. Wilson, Ed. S. Wheeler and Prof. Wm. Denton, and also from my wife, Martha B. Nichols. Each spirit came with marked individuality, and brought to me words of encouragement. There was also present a spirit who went down in the steamship in the recent Gay Head disaster, and also the spirit of John Brown, so long a friend and neighbor. A lady of Quaker lineage of England, can heartily recommend Mrs. Stiles and Miss Collins as mediums of integrity, and they are both refined and intelligent, and I predict for them great usefulness in our cause.

The Christian Religion and Spiritualism.

To the Editor of the Religio-Philosophical Journal:

According to researches into the histories of religions that have preceded us, there does not seem to have been displayed much honest, sincere effort to arrive at God—'the deity'—the religions of earth at this time, seem to have been the product of men's imaginations without regard to practical thought or real fact. To-day we see two hundred millions of people called Christians. Whether we are or not, we accept it; kings, queens, presidents and all the line of smaller officials are sworn into office upon the Christian's Bible thus nominally endorsing it as sacred truth. By it we are taught that there is a personal God and that he sits upon a 'great white throne,' wherein he judges each human being, fixing his eternal destiny when this physical life shall have ended. According to this Bible and this Christian religion, this earth is the only inhabited world of God's creation. The sun, moon and stars were made for man—'to give us light by day and the moon by night.' Of what use the stars, detail is not given, and we all know that the moon is off duty many nights. The fact, then, stands this way: There are about fourteen hundred millions of people upon this earth. They have an average of thirty-three years of life, consequently one generation passes off in thirty-three days. We have thus the following rate: 24,242 die each year; 116,231 die each day; 4,816 die each hour; 81 die each minute. Thus the individual personal God of the Bible and of the Christian religion has to sit in judgment upon eighty-one mortals per minute of his existence, and Jesus Christ, Propitiatory Attorney-General, watching the result of these eighty-one trials, about one and one-quarter each second. This must make their heaven most delightful resort. According to these plain facts, God and Jesus Christ must witness the pain of woe that shall arise from at least eighty, who are sent to eternal suffering each minute of time; and the lucky one must start off to hunt his lonely heaven without the companionship of God or Jesus, or hang around this court of eternal suffering.

Yet, in the face of this authentic demonstration of the folly of a personal God and salvation by Jesus Christ, about 70,000 clergymen in the United States continue to preach it as a truth, and teach them that they may live lives of inquiry; even murder is no hindrance to acceptance, for the clergy do and will stand by the bedside or gallows, administer religious rites, and pass their wain in the kingdom of heaven, as an equality with the best man who ever lived upon this earth. Was ever blasphemy of the incomprehensible eternal more barefaced than thus made plain in the Christian church? The Indian sees God in the flowing stream, in the beautiful valley and on the mountain top; hears him in the music of birds and in the thunder's roar, and in the haunting sounds of the Spirit-world he exclaims: 'The worlding tells us that the shining stars are worlds. The telescope tells us that on—beyond a mortal's comprehension—that there are worlds so large that our little earth is but as a pebble. Following the course of knowledge, from what we do know, cannot we in justice reason, that as a straight line into space would have no end, so worlds exist on an infinity of planes, and the same God who made our little earth, must also, and that as he has covered this earth with beautiful vegetation and animal life, is it not reasonable to suppose that all others were made for the same purpose; and is not this thought one of more adoration and reverence than to teach of the existence of a jealous, revengeful, personal God, spending his eternity causing the creatures he has made?'"

It has been demonstrated that there is a spiritual life after this, it is not good, sound sense to believe that it is eternal, and that progression is man's eternal destiny? Hence a man of sense will throw all mockery of theology away and, simply as a child, end ever each day to live a purer, better life, gaining all possible knowledge, that by its possession he may be enabled to instruct, comfort and bless his comrades as they progress. If Spiritualism is a truth, if there is a Spirit-world hereafter, and my instructions are correct regarding it, that every thought and act assist in building our souls, establishing our condition in the coming life, it is unfortunate to form the soul into a gnarled, twisted, tough, scrubby object, for it will have to be fertilized so as to leave off its imperfections, before it can be allowed to enter the elevated society in the realms above. It is a tragedy that these realms, which have never been established in those realms, so far as I have learned, and it is reported that priestcraft is a played out institution there. As one of the most learned of earth's clergymen said to me, 'I found when coming to the Spirit-world, that my education was lost and that I had to begin, like a child, to learn the philosophy of life, and now, thank God, I am permitted to return to earth, where I hope to guide men in the way to happiness.' T. B. CLARKE.

San Francisco, Cal. — Scaffold Conversions.

MOENY VERNON, Ind., Jan. 25.—The execution of Anderson and Snyder, the murderers of James Van Wagoner and Snyder, the murderers of James Van Wagoner and Snyder, was held at 12:30 o'clock. These two men for the purpose of robbing Van Weyer, an industrious boy aged about fifteen years, of \$15.00 knocked him down with a club, then with a dull knife cut his throat. The mutilated boy continuing to breathe, they dragged him to the river bank, put him into shallow water, and one of them stood on his till life was extinct. On the morning of the execution Anderson said that he felt that his sins had been forgiven, but was oppressed with the notion that, having killed a boy that was possibly not prepared to meet his Maker, it was not possible for him and his associate to go, as he expressed it, 'to glory.' His spiritual advisers assured him that, as he had embraced religion and been baptized, he had nothing to fear, but would go right to heaven. The men continued the scaffold with firm tread. The Rev. Messrs. Ashby and Wilson accompanied them on the scaffold and they sang; 'There'll be no more sorrow there.' Snyder singing in a loud voice. Snyder then led in prayer. He expressed his regret at the crime, said he was confident he had made peace with his Maker, asked forgiveness, and said he forgave the world for the use it had made of him.

It seems to us that those two clergymen, as reporters have been promulgating a very questionable, if not a really mischievous theory. What! An industrious boy innocently, brutally butchered by two thugs for \$15.00. The murdered boy gone to hell to be tortured eternally, while the fields who murdered him, frightened into professing to believe certain dogmas, and into having some water sprinkled on their heads, are assured of high seats in heaven! No wonder one of the murderers was 'oppressed with the idea' that there might be some doubt of his having instantaneously developed into an angel of purity. All philosophy, all justice, a common sense insists that had men cannot thus easily escape the punishment which they ought to suffer.

Jesus said, 'As ye sow, so shall ye reap.' 'Every man shall be rewarded according to the deeds done in the body.' We believe that the penalty for willful wrong doing will be certainly be visited on the wrong-doer in this world or the next, or both, as that effect is certain to follow cause. We do not object to condemned murderers having 'religious consolations' in the last hours preceding their execution; we would rejoice to see them repent of their crime at the last-moment even, but we do object to these 'scaffold harangues' in which men who have committed horrible crimes are urged to lecture and harangue the spectators and boast that now they have forgiven the world, and will soon sail off to glory. In nearly, if not all of these instances, the executioner gives the condemned men, 'to steady their nerves,' a potion of spirituous liquors just before going on the scaffold, and under all the circumstances, a part of the usual performances might be omitted. Let the religious exercises be attended to before the ascent upon the scaffold. More important than that, let not the youth of this land be taught that the shortest and easiest road to eternal glory is to kill somebody, repent and be baptized when caught, and with only two seconds of pain, fly off to heaven.—Osceola (Iowa) Sentinel.

A Vision, or a Dream.

For the Religio-Philosophical Journal. Mysterious Criticism.

What was it? Was I dreaming? or did some fairy elf throw about me "a witching spell"? I cannot tell, how often the vision recurs to me, especially when reading newspaper paragraphs and correspondence. I had just been reading an article in the RELIGIO-PHILOSOPHICAL JOURNAL; I think now it must have been one of those excellent Christian articles, for unlike the usual spicy articles of the JOURNAL, this one had cast me into a profound slumber. I was awakened by a high-keyed, shrill voice that proceeded from a small, curious little figure on my writing desk. It was that of an odd, business-like, little man, about six inches tall, wearing a red embroidered cap; a green velvet coat, white pants and red morocco boots with falconspur spurs on the toes, which were significant of his probable mode of attack. His eye twinkled with a business-like air; in his right hand he carried a mallet in keeping with his diminutive size. His first words were: "Are you one of those murderers of the English language, who are at this time attempting to enlighten the public through the medium of bad grammar and worse rhetoric?"

In the same moment he began to swing that small mallet in close proximity to my nose. I rubbed my eyes, and then shouted: "No, sir! I am quite familiar with the English and am able to thoroughly—Whizz! Crack! 'Glorious!' thought I, 'what was that which hit my nose?'" As I took my hand from my nose, the queer voice again aroused me as it piped out: "You are able to thoroughly—care you? I'll teach you to thoroughly!" My hand met the small mallet this time. "Don't you know," said he, "that 'to' is the sign of the infinitive?" "Yes," said I, growing respectful as I noticed the little mallet slightly rising.

"And is thoroughly a verb?" "Not any," said I, wiping away the blood. "Then," said my elfin tormentor, "please bear in mind that the sign of the infinitive should not be separated from the root verb. Don't let me ever hear any more, 'to wholly do it,' 'to more than do it,' but always join the infinitive to its root—do ye hear?" "I am humble," said I, with great deference and humility. Just then I saw a second elf approaching from behind the table; he interrupted the speech of my companion as follows: "Yes, and between you and I— I think the mallet struck on the top of his head, for I never saw him afterwards."

"That's just it," continued my diminutive companion, "when he was a youth, he never learned that propositions govern the objective case." "That's a fact," said I. "Oh! it is, is it? Who told you?" "Oh! I learned that at college." "By dodging down the mallet went over my head." "Don't you know," said he, "that our colleges are seen in these English murders on all sides? Correct this: 'Let us get a pail of water.' 'Who?' 'You and I.'" "Why," said I, "that's all right. Isn't 'you and I' in apposition with 'us'?" "Then," said he, "let 'I get a pail of water, wouldn't do?" I plead guilty and asked for the reading of the next column.

"There is the subjunctive mood; you fellows get a snattering of that, and then you always use the subjunctive, just as the extremely ignorant use you and I, and he and I, everywhere except where they should use it. Now if a thing is ideal, and not conceived of as really existing, you use the subjunctive; do you understand?" "Perfectly," said I, wanting to seem learned. "Now, this is good; suppose then the train on the Kansas Pacific is known to go east every morning, but we have forgotten the hour; talking about it, shall I say, 'If it go at seven, I shall take it (or goes).'" I profoundly answered, "If it go, for that is the subjunctive."

When I got up out of the corner my friend had sat down on the mallet and looked discouraged. "What's the matter?" "The train, going at seven or any other hour, is as much of a fact, as though I had known it. Suppose, however, I speak of a road unfinished, and say: 'If it leave at seven I shall go.' How is that?" "All wrong," said I. "Now that is the—"

Here I saw that he was spitting on his hands and again grasping the mallet, and my excitement awakened me. Since that time he and I have had many talks. T. B. ANDERSON.

A Singular Vision Which Appeared to Dr. Bruce in Florida.

Dr. Walter Bruce, of Micanopy, Fla., recently had a very singular revelation made to him in a way that is hard to explain. He is a native of Virginia, where he married Miss Stribling, of Fauquier County, some years ago, and soon afterwards removed to Florida as one of the pioneers in orange planting, and has ever since been actively engaged in that business. He is well known about there as a man of sound judgment, high standing, and of the most practical ideas, and is far from being a believer in any of the popular "isms" of the day, especially Spiritualism. Late on the night of Friday, Dec. 28th, he was awakened from a sound sleep at his house by so strong a feeling that there was some mysterious presence in his room that he got up and lighted a candle and looked all over the house and found nothing unusual, he returned to bed and apparently fell into a light sleep in which there appeared to him a vision of his wife's brother, R. M. Stribling, in a deadly conflict, in which he had his throat cut in a most horrible manner, and was removed to a store near by, where he was placed on a counter, and after the apparent lapse of time he died from the effects of the wound. The vision was so real that Dr. Bruce could sleep no more, and when morning dawned he went out, but could not rid himself of the very strong impression it had made upon him. He related the dream as he called it, to several of his friends, and later in the day visited a well-known Spiritualist in Gainesville, who told him that some awful calamity must have befallen young Stribling. And, sure enough, the next mail from Virginia brought Dr. Bruce a letter announcing the death of his brother-in-law in the exact manner he had seen and at the very hour that it had appeared to him in his vision. A sister of the murdered man, visiting relatives in Kentucky at the time of his death, had a similar dream, and while relating it at the breakfast table, was handed a dispatch announcing its fulfillment.—New York World.

W. Whitworth, of Cleveland, Ohio, writes: I wish to express my admiration of the last JOURNAL, dated Feb. 16th; it was simply superb. I think by odds the best number ever issued. The article on Anthrod versus Manhood was worth the year's price of the paper. What a wonderful flood of light it throws on many deep questions, and what a vast field for expansive thought. And the paper by James Clark was most able, and strikes the keynote of much I shall have to say on the labor subject. Your article on Moses Hull was a stinger, but in nowise too severe. I have long since withdrawn altogether from the lyceum and spiritual society, hopeless of reform from their low-down condition. If they would come right out as free-and-easy dance-house and Tony Pastor comique people, they would more nearly occupy the true position. With congenial Thos. Lees as the Grand Mogul in their varied business, they form a high moral crowd; and when the truly spiritual Moses came to minister to their needs they all found the true level they were fitted to adorn.

Because we cannot visit this globe, Reaching across the inter-stellar spaces, Come to us at this evening hour, and make glad music in the old accustomed places!

Because we cannot meet thee as of old In converse sweet thy translation thither, While stars of heaven o'er earth their vigils keep Thy presence we invoke, and welcome hither.

Because thy fragrant memory still abides To bless the cup that friendship brimmed with sweet success, Because thine absence, if removed, would fill And round and perfect life to its completeness,

Because, O friend of years, all help we need, And grope, tear-blinded, round our earthly prison, Our souls await, as prophecy, to hear Thy exultant peans of thy soul's ascent!

Because we cannot come to thy abode, Nor leap across the inter-stellar spaces, Bid thy dear feet tread off the earthly road, And visit in the old familiar places!

Because we cannot meet thee as of old In converse sweet thy translation thither, While stars of heaven o'er earth their vigils keep Thy presence we invoke, and welcome hither.

Because thy fragrant memory still abides To bless the cup that friendship brimmed with sweet success, Because thine absence, if removed, would fill And round and perfect life to its completeness,

Man Should not Mourn.

[The following poem, purporting to come from Lord Byron, was received through the mediumship of a lady in Hartford, Conn., September, 1852. See "Present Age and Inner Life," A. J. Davis, old edition, page 130-41-42, etc.]

Man should not mourn. In sorrow's darkest garb Full many a spirit lives and gropes his way in darkness;

Why, oh! why will man—imago God-like made— Sink lower far than brutes that perish?

Roll on majestic, oh! thou mighty power! Sink low, and lower still, all hellish fear!

Can the Spirit grow, while ignorance is bliss to such a mind?

His Heaven's assistance, his Hell is not remorse, For thought to him is not so well defined;

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels.

The Red Cross Society of Chicago has received already \$19,771 from charitable sources to be applied to the relief of sufferers by the floods in the Ohio Valley, and more is being received every day.

Doctors in China. The Rev. G. B. Crews M. D., of Chicago, and wife arrived in Chung King, West China, recently, to re-enforce the American Methodist Episcopal Mission of that city.

"Brown's Bronchial Troches" are widely known as an admirable remedy for Bronchitis, Hoarseness, Coughs, and Throat troubles.

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That Terrible Tragedy.

One of the Chief Causes of Sudden Insanity Illustrated. (Kingston N. Y. Freeman.)

As details of the Rathbone wife murder are received they add to its horror. Col. Rathbone, the murderer, was with President Lincoln when Booth shot him, and was himself stabbed by the assassin.

These gentlemen can realize, as can thousands of others, to what violence confirmed dyspepsia may drive a man!

Bredging for Sunken Gallies. London Times: The Archaeological Society at Athens has decided to make excavations at the bottom of the sea in the Bay of Salamis, where the famous naval battle between the Greeks and Persians was fought.

The Salvation Army. Gen. Booth, of the Salvation Army, has been held guilty of deception and untruthfulness in one of his recent real-estate transactions.

The Microscope. Oliver Wendell Holmes, in an address to the Harvard Medical School, referred to the anatomical microscope as having "opened a new era in medical science."

THE Great Organ Patent Case contested in the courts for thirteen years has resulted in a final and complete overthrow for the opponents of the Estey Organ.

BEYOND THE SUNRISE. OBSERVATIONS BY TWO TRAVELERS. This curious and fascinating book which has already excited great interest, treats of Dreams, Premonitions, Visions, Psychology, Clairvoyance, Theosophy, and kindred themes.

DISCUSSION. BETWEEN E. V. Wilson, Spiritualist; AND Eld. T. M. Harris, Christian. SUBJECT DISCUSSED: RESOLVED, That the Bible, King James's version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

SEXUAL PHYSIOLOGY. A Scientific and Popular Exposition of the Fundamental Problems of Sociology. By R. T. TRALL, M. D.

ABRAHAM LINCOLN. HISTORICAL ROMANCE. By EUGENE BLANCHARD. Author of "The History of the North West."

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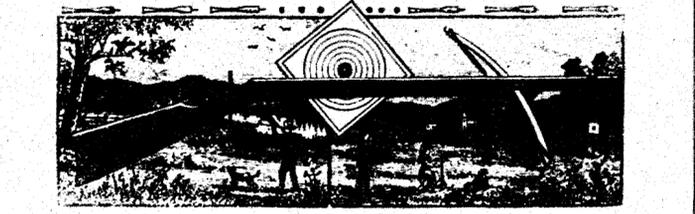
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BY EPES SARGENT. Author of "Manifesto, or the Despair of Science," "The Echo," "Fables of Immortality," etc.

A RATIONAL VIEW OF THE BIBLE!

The Truth between the Extremes of Orthodoxy and Infidelity.

The Bible—Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B. CONTENTS: I.—Foundations of the "Authorized" Version of the New Testament. II.—The New Version. (1881.) III.—Catenary of the Scriptures. IV.—Custody of the Scriptures. V.—Miracle, Prophecy, Martyrdom, and Church Infallibility. VI.—Internal Evidence. VII.—Probable Origin of the Old Testament. VIII.—Probable Origin of Certain Doctrines found in all Religions. IX.—Is the Bible of Divine Origin or mainly Allegorical? X.—Were the Jewish and Christian Scriptures Written Before or After the Pagan Bibles? XI.—The Summaries. XII.—Interdictory.

STARTLING FACTS IN Modern Spiritualism.

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Talking, Tapping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

N. B. WOLFE, M. D. The book makes a large 12 mo. of over 600 pages; it is printed on fine colored paper and bound in extra fine English cloth, with back and front beautifully illuminated gold.

Continued from First Page.

Hezekiah seems to have been a sort of Hebrew St. Patrick, and he waged an iconoclastic war against these brazen serpents for a period of about twenty-eight years as you may learn from the Old Testament Scriptures. But the reformation did not last long, for his son Manasseh, King of Judah, went back to the old serpent and other symbolic forms of worship in the year six hundred and ninety-eight, before the Christian era. The fact is, there is no form of ancient worship, however idolatrous and sensuous it may now appear, which was not received into the Jewish economy and to a certain extent incorporated into the so-called Christian theology.

In the gospel of John, the serpent is applied to Jesus. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Even Jesus himself recognized the wisdom of the serpent, and many of his early professed followers cherished serpents, called themselves Ophites, and regarded the reptile as an emblem of their Savior, if nothing more. It would not be proper to go into the secret meaning of these emblems now and here, even if space permitted.

We must now return from this necessary digression and give a categorical answer to the question of the origin of the Irish snake story.

Serpent worship was universal among the ancients, though we should admit that the initiated did not worship the sign, but the thing signified. The serpent was to them what the cross is to modern Christians, though it was used as a religious emblem centuries before the Christian Era. Serpent worship prevailed in Ireland among the Druids before the introduction of Christianity upon that Emerald Isle. Some successful missionary, whose ecclesiastical title was Patrick, opened a warfare against these serpentine emblems—these metallic snakes, and caused them to be destroyed wherever found, and thence originated the legend that St. Patrick drove all the snakes out of Ireland. This explanation is not fanciful, but is rational and truthful and founded upon facts.

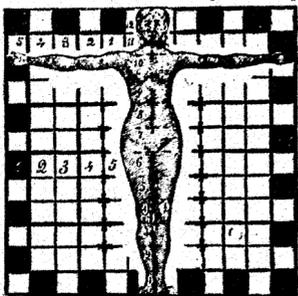
For the Religio-Philosophical Journal. The Measure of Man.

The Samian Sage founded his philosophy upon Sacred Numbers. And very eminent scientists of our day have affirmed that this belief of Pythagoras is fully justified by the most exact of the sciences. Three, seven and twelve play quite as important a part in the actual world as they did in the Grecian dreams. In laying the scientific basis of education and the structure of society, the present writer assumed that the mind of man is composed of just twelve groups of faculties. In this article he proposes to give a part of the proof upon which this classification is based. It is, indeed, a very important matter. For a mistake here would vitiate the whole structure and life of society. Either too many parts, or too few, in the social mechanism would spoil its working.

In the vision of the Apocalypse, John was told by the angel that "the measure of the new Jerusalem is the measure of a man." That is, of perfect man, like the angel. The scale given in that measure was twelve and its multiple one hundred and forty-four. Quite recently this divine standard or scale has been applied, and with the most surprising results.

If we draw twelve squares in each direction, the sides of each square being one-twelfth of the length of the human form, these squares will divide off the proportions of its various parts. These divisions of the body are not simply external. They belong to the bones, the muscles and all the vital organs. They are "laid in the very walls of a man." They are exemplified in every well proportioned adult person, and in the great works of both ancient and modern statuary.

Beginning at the base, the lowest square includes the foot and ankle; the second is the lower leg; the third contains the great muscles of the calf; the fourth includes the knee; the fifth is the upper leg; the sixth takes in the thigh with its great muscles; the seventh contains the viscera of the pelvis; the eighth is the abdomen proper; the ninth embraces the stomach, liver, spleen and pan-



MEASURE OF MAN.

creas; the tenth includes the breast, with its pectoral muscles in front and those of the shoulder on the back; the eleventh square is the neck; and the twelfth is the brain. The width of the brain is also a twelfth. Looking at the arm, we see that one square measures the great deltoid muscle of the shoulder; one takes the biceps and the triceps muscle of the upper arm; one includes the muscles of the forearm; one is the wrist; and the fifth is the hand. For a more elaborate statement see Wm. Page's article in Scribner's Monthly, April, 1879.

Now let us examine the engraved Measure of the Head itself. The mathematical outlay of the human head, if made in straight lines, will give us the same scale of twelve. Let



FACIAL ANGLE.

three heads be drawn, as in this engraving of the Facial Angle. The point at the opening of the ear lies against the center, the great physiological center of the nervous system, the pivot of action between the brain and the body. Draw one line from this point to the lower end of the nose, and another to its upper end. These two lines include an angle of thirty degrees, or one-twelfth of a

circle. This is not only true of all human heads, but also of all vertebrate animals. In the heads of the engraving, each of the noses, at 1, 2, 3, just fills up the angle. The nose of the dog projects forward, but has less upright length than that of the sage. The farther the intellectual lobe of the brain projects forward, the greater is the length of the nose, measured up and down.

Extending these same sized angles all the way around the head, there will be three in front, three above, three behind, and three below. This scale measures the nose, the chin, the mouth, the forehead, the ear, and



all parts of the head. If we divide the scale into any other number of parts, say into five, seven, eight, or nine, these parts will not fit or measure any of the features of the head or face.

The number twelve is therefore the basic number of construction in the human head as well as in the human form as a whole. No other possible scale will accurately measure its various parts. For a long time the artists used a scale of eight, but this touched only a part of the points, and they were obliged to use two other and different scales along with the first.

Twelve consists of four threes, a family of trinities. For the philosophy of the number twelve we must therefore analyze the number three and the number four. But our space will not admit of an extended discussion. Two is the number of polarity. They are positive and receptive, masculine and feminine, active and passive, earthly and heavenly. If we cross two lines at right angles, it will give the first basis for constructing an object. It must have length and breadth. These cross lines are diamagnetic, or one is magnetic and the other electric. We see them in the major and minor axis of the brain. If we stand at the point of crossing, we see four lines, and four ends of these. When the ends of these lines divide, it gives a trinity to each. Every true trinity has a static center and two wings. One of these static members has to do with form or structure, and the other is dynamic or relates to the exertion of force. A perfect twelve must have four sides, and each side be a trinity, as in the plan of the human head.

The recent scientific analysis of the vital functions of the human body gives a thousand subdivisions, and at every point it shows their three-fold character. One class of organs in the body are concerned in taking air, water and food, and after changing the form of these, they carry them to the various parts of the body to sustain its action and to build up its wasted tissues. These organs constitute the Nutritive system. Another kind of organs are formed of bundles of delicate tubules, which carry messages to and from all parts of the body and center in the brain and other collections of nerve cells. These organs form the Nervous system. They govern the design, form and object of our movements. A third class of organs form the Motive system, the dynamic muscles which move us about and perform the work of life. Take Respiration or breathing, as an example of the trinity. We inhale the air and then expel it from the lungs. These two acts have for their object the purifying of the blood in the lungs, while the air is there. This last is the center of the trinity.

Every part of the human body, each one of the myriad cells in its microscopic structure, is directly and vitally connected with the brain through the nervous system. Not the slightest action or change can therefore occur in any part of the body without an immediate effect upon the brain and mind. The mental faculties must, therefore, be classified by a law like that which governs the bodily functions. Otherwise the mind and body would constantly work in destructive antagonism to each other. "Mental complexity must follow the same law of specialization as the physical," says Maudsley in his Physiology and Pathology of the Mind, p. 125.

Hence the Intellect, Affection and Volition, or wisdom, love and will, have their responsive base in the nervous, the nutritive and the motive organs of the body. "This (threefold) classification of the mental faculties is now universally accepted among scientific men." Dr. Noah Porter's Elements of Intellectual Science, p. 31; see also Bain's Mental Science, chap. 1; Bastian On the Brain, p. 139. This threefold division was first applied to the brain by the present writer, and the detailed division of these into twelve groups is also his own work. These details correspond to facts which are now everywhere recognized among scientific men.

The intellect has three principal groups of perception, memory and reflection; or art, letters and science. We must first perceive a fact, then remember and reason about it. These cover the fundamental work of the intellect. Its transitional group of reception or culture gives us a desire to apply the knowledge which has been elaborated by the others.

In the class of Affection, the sensitive or Home group lies at the base. This attracts us to all the objects of sense, to food, clothing and shelter, the home with its comforts. Without these, the social life of man would be impossible. Above this, the groups of Familism and Marriage include our domestic life, and that of Religion establishes the collective life of our race and attracts us to spiritual beings in other spheres.

In the class of Volition, the group of Rulership disposes men to unite under leaders, while that of Labor leads them to apply their knowledge to practical industries. The group of Wealth unites men in the accumulation of property, and that of Commerce impels them to its distribution. Thus our classification fits and explains alike the world of action within the mind, and the outward expression of these mental powers in the collective life of society. Any true system of mental science must correspond to the facts of life. It must furnish a rational explanation of these facts. Phrenology explained a very few facts. Evolution touched one line of facts. Psychometry unlocked some secret drawers of nature's bureau. But all systems hitherto proposed have been very partial, one-sided and impractical. We shall perceive their vast defects still more clearly as we progress in these articles.

The faculties in each group subdivide into a trinity, and these may be again subdivided in the same way. The organ of Attention

observes facts, that of Memory retains these facts, and Language stores up these facts in words and books. In the religious group, the organ of Faith gives us a strong confidence in human goodness and the possibility of human improvement. The moment this faith is established, the organ of Hope responds and leads us to undertake great and beneficent enterprises for humanity, and thus satisfy Love or Philanthropy. In a similar manner we can illustrate any of these mental trinities.

ANALYSIS OF FACULTIES.

INTELLECT OR WISDOM.

PERCEPTION-ART. Form-Shape, outline, individuality. Color-Idea of color, size, location. Measure-Quantity, unity and plurality. RETENTION-LETTERS. Memory-Retention of facts, time and system. Observation-Mental focus, attention, vision. Language-Mastery of words, sounds, music. REFLECTION-SCIENCE. Reason-Analysis, synthesis, judgment. Inspiration-Foresight, intuition, spirituality. Construction-Skill, invention, imagination. RECEPTION-CULTURE. Amity-Friendship, kindness, hospitality. Refinement-Culture, progress, improvement. Communion-Candor, imitation, mirth.

AFFECTION OR LOVE.

RELIGION-RELIGION. Faith-Belief, love of Deity, worship. Love-Philanthropy, good-will, trust. Hope-Aspiration, zeal, immortality. SENSATION-MARRIAGE. Devotion-Desire, sex-worship, romance. Fidelity-Mating, sex-zeal, ardency. Caressing-Fondness, sexuality, petting. PARENTERY-FAMILY. Parently-Parental love, familism, providence. Reversion-Child love, respect, modesty. Patriotism-Love of home, kin and country. SENSATION-HOME. Appetite-Sense of hunger, taste and smell. Feeling-Sense of touch, heat and gravity. Impression-Of character, spheres and atoms.

EXPRESSION OR WILL.

AMBITION-RULERSHIP. Dignity-Pride, self-esteem, authority. Emulation-Prize, emulation, display. Stability-Endurance, energy, perseverance. COACTION-LABOR. Integrity-Justice, honor, balance. Caution-Vigilance, prudence, self-control. Liberty-Excelsion, equality, independence. DEFENSION-WEALTH. Defense-Self-defense, protection, aggression. Economy-Property, ownership, selfishness. Resistance-Firmness, shrinking, fear. IMBULSION-CONSCIENCE. Mobility-Locomotion, travel, commerce. Aversion-Dislike, contempt, repugnance. Destruction-Vengeance, rigor, business.

Every mental law illustrates and proves every other. At every successive point of our exposition of life, we shall see how exactly this analysis fits and explains the facts. The human mind has discovered and developed the exact sciences. Its own laws of structure are quite as strictly mathematical and exact as those of the outer world of order and beauty. SIDARTHA.

THE SPIRIT LIFE.

Our Departed Friends all About Us.

A vast majority of Christian people are Spiritualists to the extent of believing that the spirits of the dead hover about the earth and are witnesses of our mortal career and in full sympathy with their friends on earth. But comparatively few, however, are Spiritualists in common acceptation of that term—those who believe that the spirits of the dead not only revisit earthly scenes, but actually hold communion with the living, and in some cases even appearing to their natural vision in the easily recognized form in which they were known in life. Of mediums there are many. A majority confessedly are impostors. That all mediums are not impostors, and that on occasions the dead do return to earth in bodily form and in familiar tones address their living friends, there are striking reasons for belief. Latterly we have interviewed a reputable, intelligent and generally respected

FULTON COUNTY BUSINESS MAN, who coolly and firmly declared he has on more than one occasion held easy, familiar and pleasing conversations with his dead relatives. These interviews were secured through the efforts of a well-known medium, but to whom our friend was an utter stranger. The tests applied by our friend would seem to be conclusive. Among other relatives his wife and brother appeared to him, first in a vapory form, but afterwards more distinct. In some of the visits the features were perfectly distinct and life-like, particularly marked features and deformities appearing the same as in life. He stood face to face and within six inches of these spirit forms; laid his hands upon them, and felt their hands upon his person. He describes these spirit forms as apparently less solid to the touch than earthly bodies, but still they were actual bodily forms upon which the hands could rest, and which could be caressed, though more yielding and unstable than human flesh. There was something vapory in the touch as well as in the appearance of these bodies. Our friend has no shadow of doubt that the bodies he thus saw, talked with face to face, and caressed, were indeed the actual spirits (or materialized) bodies of the dead relatives he purported to be. His conversations with these departed friends constituted as satisfactory evidence of their actual presence as did the appearance of their familiar faces, for matters were discussed which no human being beside the two conversing could have known about. Indeed, our friend was told certain things in regard to certain home affairs that he did not know. Upon his return to his home he found what the dead had told him to be true. Our friend made particular inquiry of these dead and beloved relatives about the state of existence in which they now dwell. The explanation and facts given were not as lucid as one could wish to have them. In general terms the testimony may be condensed as follows:

1. The spiritual existence is dual in its personality; that is, the spirit of one dead is fused with or consolidated into all spirit-life beyond death, and at the same time its personality is not extinguished. This man's wife said to him: "I was with you on the cars from C— to L—," a day's journey. Yet she declared that at times she was not free to go to him, and could never tell in advance when she could do this or that thing in her spirit existence—when her individual self could be excused from its fused condition with all spirit-life.

2. The spirit-life is one of happiness and contentment, so far as our friend's relatives were concerned. But it is a sort of school in which there is ceaseless effort for promotion as in a college. There are many grades in the spirit-life. The wise and good of earth have the places of honor. The ignorant and vicious occupy the lowest places. But these may earn promotion, and the highest may go higher.

3. In this spirit-life exists the faculty of human sympathy, for our friend's dead relatives said they were glad because he had done certain things, and were sorry because certain other things had happened, and wish-

ed yet other certain things to be done—all relating to earth-life. So they can experience feelings of gladness and sorrow.

Our friend is not an enthusiast, and not in the slightest degree morbid. He is as solid and conservative a business man as lives in Fulton County. He is willing to tell all he knows of this topic to any respectful and considerate listener, but of course does not care to debate the matter in a public way, subjecting himself to criticism and annoyance. We withhold his name for this reason.

A PROMINENT CITIZEN OF LEWISTOWN has had some wonderful experiences with spirit manifestations in various places. So astounding were these experiences that he has deemed it wise to abandon investigation. We have had incidents of his experiences in this line related us that were well calculated to seriously affect a nervous organism. But a

DISTINGUISHED MAN IN A NEIGHBORING CITY has had a most wonderful experience on this subject within our knowledge. Confessedly his mind is one of the brightest in the State, and he never had any tendency toward Spiritualism, nor, indeed, toward any form of religion. He is phenomenally a practical man of to-day, utterly ignoring yesterday and tomorrow. This man and his wife some years ago suffered the loss of a beautiful, cultured and loving daughter, just budding into womanhood. She was indeed a rare girl. Neither wealth nor pains had been spared in her education. But unexpectedly she fell a prey to disease, and died. It was a terrific blow to that man and his wife—that man of to-day. The heavens were black above him, and the earth reeled beneath his feet. He suffered the indescribable tortures of one perishing by night and day of hunger for the vision of a lost face and the sound of a hushed voice. Weeks of anguish passed by and the home grief was in no degree lessened. By some accident a poor, unlettered girl—a fisherman's daughter—happened in this sad home. While there she passed into a trance. In this state it is alleged that the spirit of the deceased girl took possession of the body of the entranced girl, and that she acted precisely as the daughter would have done if she had indeed been restored in the body to the sorrowing father and mother. This scene was repeated time and time again to the great wonder of all witnesses. The father finally sent an invitation to a friend in this city (one of our prominent citizens) to come and visit him and witness these manifestations. He made the visit, and we have these facts directly from the gentleman himself:

A WONDERFUL STORY. Arriving at the house I was cordially met by the sorrowing father and mother. The fisherman's daughter was present. I conversed with her sufficiently to discover that she was but poorly educated, and without an atom of culture or refinement. Evidently she had no ability or training to play the game of an impostor. I am sure of that. She soon went into a trance, and in that condition she ran to the bereaved father, sprang lightly into his lap, lovingly embraced him, and in the tones of his own dead child plead with him to give over his repinings. "Dear papa," she said, "I am happier far than when on earth. If you really love me, as I'm sure you do, you should be glad that I am happy and safe from all ills and suffering." And lovingly she brushed away his tears and in rich and cultured language plead with him to throw off his grief. She talked of many things about her friends and home; recognized me as having once before been a visitor at her home, and reminded me of an incident which my host and myself had forgotten. She seated herself gracefully at the piano, and with familiar skill and sweetness played and sang the songs her father had so loved to hear. "Some one entered the house. The girl brightly exclaimed: "Why, Uncle—! You would not see me when I was dead." The father answered, using his girl's own name: "You surely are mistaken; your uncle was here at the funeral." "Yes," she answered, "but when the casket was opened he turned away weeping and went into the kitchen." The uncle for the first time confessed that it was so, the father and mother never having known that fact. During this trance the father said to the girl: "My dear, we have tried so hard to find a certain photograph of you that we thought finer than any we have, but can find it nowhere. Do you know where it is?" "Yes," she answered. "My schoolmate, ———, has it. She now lives in ——— (naming a strange town in a distant State), and if you will write to her she will send you the picture." They had never heard the schoolmate's name mentioned, but turning to a catalogue found the name. Her address was not that given by the girl, for the family had moved since her college days. But the father wrote to the address given him by the girl in the trance, and in due time the coveted picture came by mail! Many other wonderful things were said and done, when the fisherman's girl came out of the trance, and instantly was the same bashful, untutored child that I saw her at first and wholly ignorant of all that had happened. My friend was seriously affected by these strange experiences, and in a little while gave them up. In recent years he seems greatly annoyed if reference is made to them, and they, therefore, are no longer the subject of conversation between us. I don't pretend to explain this wonderful scene. That night I had a journey to make through the woods. I would not have gone on that journey for the State of Illinois. I waited until the next day. It was weeks before the uncanny feeling I had acquired wore off.

The Democrat gives this sketch as worthy of public perusal. We know all the parties as honorable and trustworthy men. We can certify that they are neither falsifiers nor impostors. They may have been deceived. Who knows?—The Fulton Democrat, Lewistown, Ill.

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