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 sens 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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ROMANISM,

In its Relations to Modern Thought.

Address of E. T. Cahill, Esq., delivered Jan. 24th, 1885, at Weber Hall, Chicago, before the Philosophical Society.

(Stenographic report for the Religio-Philosophical Jour-nal.)

MR. PRESIDENT AND MEMBERS.-This century is a modern one, of progress and enlightenment, in which human skill and knowledge eclipse all past efforts. At its dawn, man, politically and socially, was in no envious position. The masses of humanity were the hireling of the fortunate few. The tears and lamentations of the poor and degraded were heard on the Eastern and Western Continent. Slavery and human torture were almost universal. Religion, the solace of humanity, had become the prey of the unscrupulous. To-day what a change! We have passed from darkness to daylight; from slav-ery to almost universal liberty; from bigotry to religious tolerance.

The advancement of our material progress has so absorbed our attention, that man's moral or religious nature has been pushed aside. If we turn to religion, it is only to apply the same means of appreciation; to consider the great factors in this material and

intellectual advancement.

This age is undoubtedly scientific, and when we study we seek to apply the same test. We have fathomed nature's secrets, subjugated matter to our whims, and discovered new laws and properties which have revolutionized our age. Faith has been placed in the judgment of such men, and when they turn their thoughts to religion, the world looks for the same result. The effect has been to lessen faith. Let me quote from former believers.

"We must remember," said Ingersoll, "this is a world of progress, of change. There is perpetual death and perpetual birth." The author of "Progress and Poverty" says: "What is going on is not a change in form, but the negation of ideas from which religion springs." Matthew Arnold says that immortality is not a matter of certainty, but only of humble trust. The same author says: "The miraculous data of the Bible proceeded from imperfect observation and boundless creduli ty. The story of the magic birth and resurrection of Jesus so originated." Dean Stanley says: "The crude notions prevailing twenty years ago on the subject of inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars. Of the 11,000 English clergymen who declared in favor of these crude notions fifteen years ago, probably not fifty would do it again. This change is also evidenced by the efforts made by members of various sects of religious belief and of no belief to devise some new form of religion, whereby society may be saved. All recognize its necessity. The question of the hour is, what shall it be?"

Ingersoll wants a religion of humanity; of mutual love and assistance. Dean Stanley and Matthew Arnold want a religion known as the New Christianity, whose basis is to be a recognition of Deity, and their individual ideas to form its creed. Others desire a religion based on man's temporal and material

The reformation and the present efforts to construct a religion based on human reason presents an evidence of the weakness of the human mind to attain its ultimate end by a religion whose author is decrepit man. Martin Luther had no idea of the work he engaged in when he rebelled against Rome, nor its religious mandates, which gave us that

had any of his disciples. Look at the numerons sects which have since sprung up on all sides, and its outcome is a serious question. Some new sect is found budding into life almost daily. Why these numerous bodies? these disputations? this uncertainty? If Christianity is a truth, these are a caricature on truth, for they differ in many of the most important elements upon which to place be-

Whatever the outcome of the change in be-lief, we cannot overestimate the spirit which tolerates a recognition of the right of all to tolerates a recognition of the right of all to express themselves as they may desire, and to worship in any form, or no form, of reli-gion. I recognize in this change nothing to suggest a state of society which would pro-duce anarchy or chaos. This setting to think-ing of the mind to the considerations of re-ligion will produce results to man's benefit. Either religion and the belief in a Deity is a truth, or is not. I believe it to be a truth, and he who seeks will ultimately find it; that out of this controversy will come Christhat out of this controversy will come Christianity in triumph to again administer to the wants of all, because her master and founder said, "know ye the truth and the truth shall make you free;" that this triumph shall be borne by the tried friend and comforter of mankind, the Roman Catholic Church.

This will seem absurd to the followers of Prof. Huxley, who said, "That she is one spiritual organization which must resist, as a matter of life and death, the progress of science and modern civilization." And you may justly ask, can the Catholic Church produce for us evidence acceptable to reason, that there is a Deity for whom she can authoritatively speak; that she is in favor of modern thought; material progress, universal education, scientific pursuit and liberty of the individual?

As to the existence of a Deity, reason itself should produce an answer. Examine the creation and the laws governing it. We might ask with St. Thomas, "Whence does it come? Not simply from the things themselves; for nothing can in the same respect be at once the cause and the subject of motion. Motion implies passivity; a thing moved must be under the influence of something must be under the influence of something distinct from itself causing the movement Certain causes produce certain effects; and we find these causes existing in regular order. Causes are themselves the effect of causes; the parent is the cause of his child being, and he, himself, owes his being to his parents. If we prolong this series to infinity, we cannot escape from the conclusion that there is a God." Cardinal Newman argues from the fact of conscience, "that man has by nature a sense of right and wrong distinct from the knowledge that certain ac tions are hurtful to others.

The Church however is not dependent on reason for the existence of a Deity. God has made himself known on earth, and left with his Church the mission to teach all how to reach his kingdom. We have historical proof of the fact that Christ Jesus is God; that he has communicated with us, and left a Church to which he has been pleased to confide his mission. "Go ye-teach all nations, and behold I am with you even to the consummation

of the world."

You cannot deny the existence of the holy writ, nor of Jesus Christ on earth as an indi vidual. We know Christ lived in a certain country and age; that he founded a religion; that he claimed to be divine; that he selected for his associates twelve poor, illiterate men Within a century, this small band changed the thoughts and sentiments of most en-lightened nations of the world respecting religion. Within the fourth century, in spite of religious persecutions, ancient Rome pays tribute to this body, and recognizes it as the expressions of divine knowledge. Upon the fall of this same empire she was sufficiently strong to reconstruct a civilization out of its ruins. Every nation in Europe is to-day indebted to her for its civilization. These facts none can deny. Show a like state of facts, and I will admit the Christian religion is not

The growth of Christianity is an evidence of its divinity. Not a nation, not a creed, but pays tribute to it. by adding to its members and bearing testimony to its method of con-

The evidence that Christ founded a Church is found in the words spoken by him: "Thou art Peter, and upon this rock I will build my Church," etc. The apostles recognized Peter as their head. Scriptural tradition says he was treated as such. His successors have always been considered as the head of the Roman Church.

The Catholic Church alone claims to be the nterpreter of scripture and divine revelations. She does not pin her faith to scripture, but on living traditions handed down from one generation to another. In the in-terpretation of scripture she teaches they shall be considered only in so far as they relate to faith and morals. She claims to speak for its inspiration and interpretation, making the church a living teacher. For fifteen centuries none questioned this claim.

The Reformation was not a religious move ment whose object of belief was a new God but simply an effort at reforming the old Had not the State usurped the prerogative of the Church, it would have ceased to be antagonistic to the Catholic Church. The Erastian theory of Church and State has been its mainstay and support, viz.: that religion is a mere creature of the State, dependent on it for existence and support. We know that the power of the State was used to enforce religious intolerance on the part of European nations has continued to our day. England only within the last century has allowed re-ligious tolerance. Germany but a few years ago sent from her shores the instructors of this Catholic faith.

this Catholic faith.

The Catholic Church has always taught that Church and State are two distinct entities. The Church does not desire, nor does history show that she ever exercised an absolute control over the State. The Church mission is not to labor solely for man's social and material prosperity, but to teach him his moral duty to his Creator. In laboring for this cause the Church has always encouraged man to attain the highest social order and man to attain the highest social order and labor for the prosperity of the State; for there is nothing more conducive to the attainment of a strictly moral and religious life than a faithful father, friend an ineighbor of good and loyal citizens. Man must work out his subsistence here: must be fed clothed and

subsistence here; must be fed, clothed and educated in the affairs of life, otherwise the object of his creation will be destroyed. The Church has always sought to impress this fact upon mankind. History is full of her noble acts in assisting him in his temporal affairs. Civilization as it exists to day is but her creature, she taught the hordes of Northern Europe not only to adore God, but to use agricultural implements. He who doubts this would do well to read Guizot, Macaulay and Hallam. Head in the accounts of Present, and Bancroft the labors of her

No cry is oftener heard than that the influence of the Catholic Church is to keep the masses in ignorance. The Church claims to be a patron of learning. Knowledge is power and she knows its value. With it she strikes down error and eradicates heresy. Without it she is doomed to perish. She is entitled to the praise of having originally established schools in the sixth century. Hallam says, "The cathedral and conventional schools preserved that small portion of learning which continued to exist in the seventh and eighth century." From the tenth to the thirteenth century is the Iron Age, or Age of Darkness; no civilization, no life, other than that in the field. Education could find no home here. In the fourteenth century we find a glimmer of light; at the dawn of the fifteenth, learning again became cultivated and took its place among men. In this new era will be found not only knowledge of theology but of all kinds of learning. Colleges and universities sprang up on every side. Oxford, Cambridge, the Universities of Paris, and others were founded and endowed by the Church. Hallam says she rescued ancient manuscripts from destruction, accumulating them in libraries, making translations from the Greek, and by the perusal of the best authors rendered their substance and language familiar to all scholars. Of those engaged in this work, no patron was of such importance as Nickolas the Fifth who become per ance as Nicholas the Fifth, who became Pope in 1447. "Every scholar who needed maintenance found it gratuitous within the

Church of Rome," says Hallam. To her the world is indebted for those great master-pieces of sculpture and painting which are unsurpassed in ancient or modern times. In her homes and sanctuaries we find gathered such men as Camabue, Giotto, Leoni. da da Vinci, Raphael, Michael Angelo and Paul Veronese, devoting their lives to the en-deavor to raise to the height of perfection the emblems of religion. Some contended the reformation was the dawn of literature. Hallam says: "On the contrary it is probable the principles of the founder of the reformation and the natural tendency of so intense an application to theological controversy checked for a time the progress of philological and philosophical literature." Erasmus says they destroyed literature. Since the reformation the Church has struggled not for the advancement of learning, arts and science, but for existence itself. Not a power but has tried to crush her. How kindly the reformation took to efforts at teaching, will be seen from the following: "Papists may not keep or teach any school, under the pain of perpetual punishment. If a person sends another abroad to be educated or contributes to their maintenance there, both parties are disabled to sue and shall forfeit their goods and chattels." I say, shame on the nation that could pass such laws! Wherever the Church has continued her work undisturbed, she has kept pace with the tendency of the age for educa-

If the Catholic Church is opposed to the education of the masses, why accept in Catholic Ireland the National school system. This has been accepted by the Catholic clergy in Ireland, not as the best, but the best under the circumstances. I find that in 1880 of the 1,083,020 actual attendance on the National Schools 79 per cent were Catholic. In our country Catholics have 3,500 schools and 500,000 pupils, yet we are charged with being tain theorems; if a geologist, accepts the opposed to the education of the masses. I laws of crystallization. Why accepts these regret the feeling manifested by many of things as truths? You answer because they

spectacle of horror, which chills our blood both parties to this controversy. A few weeks when we read of the co. duct of nations in the enforcement of religious mandates. This city, branded the Catholic schools and the foreign element, as an enemy to our institu-tions, but gave no cause, as I could see. On the other hand, we find those who make war continually on the public school system. These two extremes should be frowned down by all intelligent people. There should be no hostility between these two systems; both are engaged in a most laudable work. They should be friends, not enemies. One labors for the material, the other for the material and spiritual. The Catholic Church teaches that without an education, teaching one's duty and obligation to the Infinite, man would be imperfect. She sees the danger and in endeavoring to divert it, gathers together her children that they may not only know the three R's but also their obligations to God. There is nothing in this that points to danger for State or society, but the reverse to danger for State or society, but the reverse. Could a school system be so adjusted to meet the demands of the Church, she would be its foremost friend and protector. She sees the tendency to partially educate the youth. Hence she is obliged to burden herself with this duty. She hesitates not to-day to throw open the Vatican Library for the use of all. Macaulay says: "We see during the last 250 years the high years the human mind has been in the highest degree active. It has made great advance in every branch of natural philosophy. It has produced innumerable inventions tending to promote the convenience of life. Med-

mathematics, that of Regiomontanus; to it to perfection. You may point to Galileo and the Copernican theory. True, but when the Church condemned Galileo, it was because of her belief that his opinions were an invasion of her scriptural teachings. Yet even then Pallarming said "That if again tide proof then Bellermine said, "That if scientific proof of Copernicanism were discovered, Scripture

would be Copernically interpreted.'

In our day who has occupied a higher po-sition in this department than Angelo Sec che, a Catholic priest. His lectures on the sun in Paris, in 1867 brought him to the attention of the scientific world. A commentator says: "He pushed to the utmost the study of heavenly bodies by means of spec-trum analysis. We are indebted to him for the fact that the sun is surrounded by a vast ocean of flame to the depth of 5,000 miles." We are also indebted for the discovery of electricity to Galvani and Volta, both Catholies. The Church led, by fifteen years, the nations of the world in the perfection of meteorological observation, and brought it into practical operation. She gave us musical science, agriculture and engineering. It is urged that the Church is opposed to present scientific thought, as expressed by Darwin, Huxley and Tyndall on evolution. The Church is not alone in its opposition. Mivart, Abbe Blanc and De Revne reject it, and no one will question their devotion to science. She is not opposed to true science, but she sees in this new system many inconsistencies both with reason and revelation, and is conse quently obliged to reject it. But she does not prohibit scientific research. She only points out the errors to be guarded against by investigators. Her desire to encourage this research is evidenced by the letter of Pope Leo XIII. in 1880, inviting the study of philosophy and science. "Disposal of Providence itself," he says, "requires that in bringing back nations to the faith, human science should be asked to lend its aid, and antiquity attests that this was a laudable and wise factor of the most illustrious father of the Church, that nothing is more use ful to philosophy than diligently to investi-gate the secrets of nature and be long occupied in the study of physics."

In all Catholic colleges and universities, education embraces the study of astronomy, zoology, mineralogy, anthropology, chemistry and mechanism. By education and study, we develop the mind, and by this development reach the highest knowledge attainable. She says with St. Thomas, "The study of creation tends to the destruction of error and the fortifying of the truths of divine faith.'

This is an age of liberty. The intellect must be free. Doubt is the first essential condition for intellectual progress. It is said the Church hesitates not to place limits in the judgment of man; that she asserts she alone is possessed of all truth; that the Pope claims to be infallible, consequently you are debarred from taking part in intellectual progress. Who dares to say that he knows nothing? that he has discovered and learned no new truths? Such a man would be called a fool. His knowledge of some things must be absolute. If he is a lawyer or a doctor, he knows there are certain principles he accepts as truth; if a mathematician he accepts cer-

are truths. Are you not therefore subject to that same debarment of the intellect, by which you seek to judge the church, by the acceptance of these truths. The church says acceptance of these truths. The church says she speaks the truth and consequently must be respected. You are just as much bound to accept her teachings as those of the professional and scientific man. Consequently the assertion of doubt, when we have truth, is ignorance. The acceptance of the Pope's infallibility, or any other dogma, is no restraint of one's intellect. The Catholic knows the aninious of 704 Rishops recently assembly the opinions of 704 Bishops recently assem-bled in Rome, should be accepted as that of a greater mind than his own; that their opinion on theology is far superior to his; that in accepting their teachings he simply submits to a superior mind. The lawyer accepts the decision of the court as the law. To say that it is not, after it has been passed upon by the Sparence Court is to accept his law. by the Supreme Court, is to assert his ignorance of the law. Therefore the Catholic, by accepting the teachings of the Church, simply submits to a superior knowledge. The Pope's infallibility is not personal, but official. He is not personally infallible in the sense that every affirmation of his would be infallible or that of his private judgment he could require of the faithful the acceptance of new dogmas. The Pope is not infallible as a learned man as a priest, as a temporal as a learned man, as a priest, as a temporal prince, as a judge, as a legislator. He is neither infallible nor implacable in his life, in his political views, his relations with princes, nor even with the government of the

doubts this would do well to read Guizot, Macaulay and Hallam. Head in the accounts of Prescott and Bancroft the labors of her missionaries in this new land. Go to-day to the Indian Territory, and on the Indian Reservations you will find the same disciples teaching the red men christ crucified and the u-e of the plough ann spade.

If the Church is opposed to material progress, why has she thus burdened herself with man's labors? She delights in the enterprise of her children. The higher they ascend, the more they become like their Creator. Whatever tends to the elevation of his Church. The higher they ascend, the ever tends to the elevation of his Church. The higher they continued to the elevation of his Church. The higher they ascend, the elevation of his Church. The higher the elevation of his Church the elevation of his Church. The higher the elevation of his Church chemistry, Basil Valentine. Astronomy has like the true parent, seeks to keep from her always been considered one of the leading | child that which would corrupt his faith and departments of science. The church brought morals. We have a society for the suppresit to perfection. You may point to Galileo sion of obscene literature. The United States sees no infringement of liberty, either of the person or the press, in putting into Mr. Comstock's hands the right to inspect the mail and arrest those engaged in this nefarious traffic. Upon what principle does the Government claim this right to open the mail? Solely on the ground of public policy—to protect the innocent from the corruptor of morals. Likewise the Church restrains the hand of him who would corrupt her child. The Church has condemned as unworthy of belief, works of scientists, because of their tendency to err, and their unwarranted charges against the Church. Had our leading scientists and philosophers contented themselves within the limits suggested by spencer, that "science shows that we can snow phenomena only, that its arguments involved no denial of an existence beyond the phenomena," censure would not have been pronounced against them. But when they sought to go into the realm beyond, she

saw the danger and sought to avert it. Herbert Spencer has not hesitated to go into the supernatural, and erect a god known as the "Unknowable." The outcome of this license has produced a skepticism that tends towards the destruction of all that is beautiful in life: love of God, charity for our neighbor, consciousness of right and wrong, all fall before this new school of philosophy. What kind of a spirit of brotherly love do you call this? "By giving the feeble a better chance to propagate their kind philanthropy is only filling the world with the infirm. We build asylums for the imbecile, the maimed and the sick: we institute poor laws, and our physicians exert their utmost skill to save the life of every patient to the last moment. The effect of the survival of all those who would be eliminated by the principle of selection is to increase the pressure of popula-tion on the means of subsistence." These are indeed words of kindness for the feeble, poor and unfortunate. The mind that could suggest this, must believe that man is but an animal.

Here are some of the words of the high priest of the Unknowable or the Agnostic creed: "The quality of society is physically lowered by the artificial preservation of its feeblest members; the quality of society is lowered morally and intellectually by the artificial preservation of those who are least able to take care of themselves."

Frederick Harrison pictures the child coming before these wise philosophers. "Oh. wise and great master, what is religion?"
He answers, "It is the presence of the Unknowable." "But what," asks the child,
"am I to believe about it?" "Believe that you can never know anything about it." Well does he express the remorse of the mother at the loss of her child and receiving no consolation, says: "You men of science have routed our priests and have silenced our old teachers; what religion do you give us in its place?" And the philosopher replies (his full heart bleeding for them), "Think of the Unknowable."

Let us visit with the correspondent of a leading English paper, the bedside of the great French poet, De Musset, and gain in consolation from this new religion. "You have lived," said the correspondent, "to give Concluded on Righth Page.

SECULARIZATION.

A Paper Read at the Convention of the Free Religious Association at Florence,

BY FREDERIC MAY HOLLAND.

[The Index.]

This does not mean secularism or atheism or abolition of the churches. It simply means elevating them to the high position earnestly desired by their most enlightened advocates, that of institutions supported wholly by free-will offerings, and carried on with most strict deference to the sacred rights of individual liberty. In short, secularization means having the churches run by the papelle, and not ing the churches run by the people, and not letting them run over any of the people.

Nowhere does the nineteenth century sur pass the Dark Ages more gloriously than in having put an end to burning and massaering heretics. Nothing is more to our honor as a nation than our having given up all at-tempt to produce uniformity in belief by the labors of hangman, sheriff, and constable. Every American can believe what he likes and disbelieve what he likes, go to church or synagogue, or stay away from all places of worship, and not have the least fear of being treated as a criminal. The constitutions of our States contain ample guarantees against persecution, and its infliction would be so utterly impossible under the light of public opinion that it makes comparatively little difference what the law-books say on the subject. There are, however, some exceptional cases in which petty persecution is still legally possible. For instance, there is the statute still in force in Massachusetts by which the credibility of a witness may be disparaged on account of disbelief in God. Pennsylvania, too, has statutes which deny people who think like Humboldt and Harriet Martineau the right to protect themselves or their friends by legal testimony. This discrimination against men and women who are too conscientious to say they believe what they do not know sufficiently, amounts to a discrimination in favor of the people willing to swear to anything. Thus, these statutes and constitutional provisions might be en-"Law to encourage Perjury and Hypoc-Our Massachusetts statute is, fortunately, a dead letter, which is a strong reason for its repeal. Nothing does more to weaken the authority of good laws actually in force than to adulterate them with enactments which cannot be executed, and should

North Carolina stands, so far as I know, alone in saying that "all persons who shall deny the being of Almighty God shall be disqualified for office." This is a direct attack on the right of every voter to say who is most fit to guard his interests. Not many years ago, the opportunity of securing an excellent governor for North Carolina was taken away by this atrocious law. It is hard to tell whether we have more reason to blame or pity the bigotry which condemns men like Mill, Gambetta, and Humboldt as unfit for any position of public trust. To say, as six of our States have done, that clergymen should not hold office, seems to me equally contrary to the right of citizens to choose their own representatives. This latter provision is also of interest as showing that some of our wisest men have thought that the power of the Church should be checked rather than encouraged by the State. None of these disqualifications for office are in force in Mas-sachusetts, and I presume that all legislation of this class is a dead letter everywhere. If so, it ought to be promptly buried out of sight. The same may be said of our law punishing denial of the existence or government of God, and exposing the Bible to contempt or ridicule, with imprisonment for not more than two years in state prison or a fine not exceeding three hundred dollars. Similar laws exist in other States. No one can seriously think that writers like Theodore Parker or John Stuart Mill deserve to be punished as criminals. They could have been under these laws; and so could Martin Luther for saying that the Apostle James wrote an epistle of straw, and Henry Ward Beecher for telling his congregation of the colored woman who said she liked to read the Revelation of John, for that was the only book in the Bible she really understood. Perhaps it is not safe to tell such stories. Certainly, I have no right, according to the law against blasphemy, even to remind you of Jonah and the whale or Balaam's ass. Attempts have been made to stop Ingersoll's mouth by this statute; but the fact is that it would muzzle Beecher, Talmage, Spurgeon, Collyer, and popular preachers generally. The religious newspapers, too, would be much duller than at present, and the pastoral visit lose all its charm. Nobody wants to enforce the law. Why not clear it out of the way?

second great principle of freedom in

which all our State constitutions agree is that the churches are to be sustained by freewill offerings, so that no individual is to be forced to contribute for ecclesiastical purposes, and no public money appropriated to aid sectarian enterprises. This principle, however, like that of not molesting individuals on account of unbelief, has not yet been carried out consistently. The question whether church schools are to be aided by the State has been settled forever within our own remembrance, and after a struggle in which the founder of The Index took a prominent part. There are laws actually in force in nearly all the States, which annually invade the right of every citizen to his property by compelling him to make contributions for sectarian purposes. Churches are exempted from taxation, and this is increased just so much for the owners of other property. The poor man's house or shop has to pay the ex-pense to the State of protecting costly shrines for the exclusive benefit of the rich. Only those churches whose seats are free can, with any propriety, be called public charities. No building can be called a public charity which is not open to public use. And there may still be a question whether an institution car-ried on mainly for sectarian ends, however openly, is so plainly a public charity that its taxes should be remitted by the State. There are many so called charitable societies which are only sectarian enterprises, carried on with too little regard for the general welfare to deserve exemption from taxation. Why should men be forced to contribute toward the expenses of any society, whether openly religious or ostensibly charitable, whose main object is not to lessen the number of paupers or criminals or sufferers, but to increase that of Episcopalians or Methodists or Baptists? Corporations are said to have no souls; and their intentions are not necessarily so holy as to exempt them from taxation, merely because they call themselves charitable and religious. Only the unsectarian charities can justly claim State aid. So, again, the salaries of chaplains in the legislature, army, prisons, and other public institutions, are paid in violation of the principle that no money can justly be collected from the citizen except for the general good. Does the welfare of the community require that the

the hospitals, poorhouses, and prisons, able edging his existence; and there is not a sin-and willing to visit such of the inmates as gle State which does not sanction the taking desire it? And is it not better that each inmate should have the right to see a minister of his own faith than that a representative of one single sect should be sent by the State to men and women holding hostile views? All the money thus paid by individuals in consequence of the applicable of should be sent by the state to men and women holding hostile views? All the money thus paid by individuals in consequence of the applicable of should be sent by the state to self-interest. Our law should say with Shakequence of the employment of chaplains and the exemption of churches and sectarian charities is taken unjustly by the State, and the amount is great enough to justify vigorous agitation. The plainest case of extortion is the exemption of churches, which costs every tax-payer in Massachusetts, on the average, a dollar annually, and increases all taxes about one and a half per cent. Some of us are trying to have the churches left wholly to that amply sufficient revenue which flows in readily from voluntary support. They will stand all the stronger and nobler when they are placed wholly on this basis, as is the case in California. They cannot teach pure morality, if they refuse to pay the State what they owe it for protecting their property. They do not follow Him who came to preach to the poor and the outcasts, to publicans and sinners, if they devote themselves to pleasing the wealthy and respectable, and therefore spend money so profusely that they can steep along of honey works and by by the they can steer clear of bankruptcy only by keeping the publican—that is to say, the tax-gatherer -out. We propose to have the publican let into the Church. Massachusetts is already acting more justly than some other States. in taxing religious societies for all their property not actually used in public worship. We ask the State to go one step further, and tax all church property without exception.

A third great doctrine of liberty is univer-

ally recognized by the States of our Union in declaring that no preference is to be shown by the law to any sect or church. But here too, we have not yet been able to live up to our principles. Our Sunday laws, for in-stance, show a decided preference for the opinion of a few sects over that of sensible people generally. Massachusetts may justly be required to cease to set up ten-dollar and fifty-dollar fines, like scarecrows, against working, travelling, hunting, fishing, dancing, going to the theatre, etc. There is no object more proper for petitions from all the States than to have our letters as promptly and frequently carried and delivered on Sunday as during the rest of the week. It is a mockery of religion as well as of justice to have Sunday set apart as a day on which a man who will not pay his debts can show himself in public without danger of legal process. The law invalidating contracts made on Sunday seems to take it for granted that the best way to save men's souls is for the State to curtail their chances to save their property. There are possibilities of real injustice to honest people, suggested by the story of the young man who repudiated his matrimonial engagement, because it was a Suuday contract. I am willing and desirous to have Sunday a holiday, but I think it would remain so without the existing laws.

We all know, too, that the Anglican version of the Bible is used in our public schools, and not as a text-book or a means of teaching morality, but as a symbol of religion, a sacrament. And this is an unconstitutional discrimination, not only against the Baptist, Unitarian, and Roman Catholic translations, but also against the disbelief of the Jews in ne new Testament, as well as against the strong conviction of all Roman Catholics and free-thinkers as well as many Unitarians, that the Bible is wholly out of place in a public school. The Roman Catholic, of course, wishes no religious instruction or influences for his children except from his own priest and his feelings are what ours would be, if we were asked to send pupils to a school where prayers were offered to the Virgin or worship was regularly observed according to Jewish, Moslem, or Mormon ritual. It is greatly to the credit of the Roman Catholics that they have been so patient under this injustice. No wonder that they keep on asking for schools in the interest of their Church when the Protestant insists so obstinately, not only on his Bible, but on his most sectarian hymns. In fact, the hymns have much more effect than the Bible; and it is strange that liberal people can quietly suffer so much Orthodoxy to be openly taught their children at their own cost. It is high time for us to say plainly that reading the Bible in the un-revised version, and following it up with orthodox hymns, is simply using public money for sectarian propagandism, and no longer to be allowed. Extracts from the Bible might properly be employed in ethical culture; but the sacramental use of the Bible, according to the custom followed in the churches, can not be permitted to teachers paid by general taxation. So clearly unconstitutional are our school laws in this respect that we may any day see the practice abolished by a decision of the Supreme Court of some State whose citizens press the issue.

Such a compulsory shutting up of the controversy is, however, much less desirable than to have it satisfactorily ended, after full discussion, by the free choice of the voters. or daining that sectarian preferences shall henceforth be excluded from our public schools. The observance of Thanksgiving and Fast Day is certainly in the interest of those citizens who belong to the so-called evangelical sects rather than of those who do not, and who usually have good reason to protest against the wording of the proclamation. The most objectionable case of sectarian preference, however, besides the religious use of the Bible in our schools, is the compulsory observance of Sunday. Let us hasten the time when all sects and religions shall become fully equal before the law.

If those provisions of our state constitutions which guarantee that no preference shall be given to one form of faith above another, that public money shall not be appropriated for sectarian purposes, and that peaceable citi-zens shall not be molested on account of their belief or unbelief, were really carried out consistently, we should have no more laws discriminating against the credibility or capacity for office of atheists and agnostics, punishing honest and manly expression of opinion as blasphemy, forbidding Sunday travel or labor, increasing individual taxation on account of the exemption of churches and employment of chaplains, and presenting a sectarian translation of the Bible for the religious reverence of the children in our public schools. All this part of the great war for religious freedom can be waged on constitutional ground. A word or two of the let-ter of the constitutions may here and there have to be improved, but their free spirit will thus become only more clearly manifest.

There is a fourth principle, however, which

murderer be taught to say, as he mounts the scaffold, that he is going straight to heaven, and that he wishes the spectators were as sure to go there as he is? Are the prayers which usually open the legislative sessions anything but an empty form? Are not the clergymen who live in the neighborhood of the hospitals, noorhouses, and prisons, able adding his existence; and there is not a sinedging his existence; and there is not a single State which does not sanction the taking

"I'll take thy word for faith, not ask thy oath; Who shuns not to break one will sure crack both." The State has no business to try to teach theology. Government exists for the political theology. Government exists for the political good of the governed, not the spiritual welfare. No State can have any just authority over the soul. The first duty of the State is to protect the lives and property of the citizens. Some high authorities, like Herbert Spencer, argue that it has no right to do anything move for the liberty of each has no thing more; for the liberty of each has no just limit but the equal liberty of all. If that is the case, the State has nothing to say about religion. Perhaps we may cautiously advance a little farther on rather dangerous ground, and admit that the State has a right to raise money to keep up roads, bridges, schools, public libraries, and a few other institutions open to all citizens, without regard to their religious peculiarities, and plainly serviceable to the whole companies doing for cock ble to the whole community, doing for each citizen what no one can do so well for himself. The peculiarity of religion, however, is that each soul can best minister to its own needs. Does the Roman Catholic seek to have his spiritual wants relieved by those whom he calls heretics? Does the Protestant look for light to the Church of Rome, or the come-outer to any sect or church? Does the Jew want Christians to provide for his religious needs? What can a State in which the ruling majority is Protestant do for Jews or come-outers or Roman Catholics, except to leave them alone? Only when the State keeps on its own ground, and lets the churches and synagogues take care of their interests without a word of preference, does it hold the po-sition which most surely entitles it to the love of all its citizens. It is the State which has no religious aims or preferences which can most confidently ask for the support and reverence of all the people, without distinction on account of belief or unbelief. The welfare of the State demands that it stand above all religious differences and sectarian strifes. And thus it becomes the fountain of laws which all good men wish to enforce, the throne of moral authority which all citizens, even the wicked, must alike revere. Is the State to step down from this high position, in order to prop up the churches? All experience has shown that the churches are most pure and useful when they owe their whole support to those who believe in them sincerely and disinterestedly. It is not likely that the churches will be given up, at least for many centuries; but it is highly important for the whole community that they should prosper in proportion to their services to the people, and should not to the smallest extent be kept up by public money and patronage, contributed as a matter of course, whether they deserve it or not. Let every church live on what its own members offer, and do what it can in return to give them heavenly riches. Let the State confine itself to taking care of our earthly interests. This is certainly all that our Presidents and Governors and Legislatures are able to attend to; and, if they seek to do more, it can be only to accomplish less. All history shows that when the Church has by the State she has been most corrupt. Our prosperity as a nation has been largely due to our increasing success in making the Church and State each stand squarely on its own ground and do its work without interfering with the other's privileges. All our legislation must ultimately be brought into conformity with the principle of complete inde-

division of labor as by the great principle of religious liberty. The true interest of both State and Church requires that each should take full possession of its own peculiar field.

Deeply religious men, like Harris, Garfield,
Bryant, Collyer, Savage, and Hale, have spoken earnestly for the complete separation of Church and State. The first organized effort in America began when one of the purest and noblest of reformers, Francis E. Abbot, annonnced in The Index for Jan. 4th. 1873, those nine Demands of Liberalism soon to be incorporated in the Liberal League. They run

pendence of Church and State. This result

is as loudly called for by the economic law of

THE DEMANDS OF LIBERALISM. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylumns, and all other institutions supported by public money, shall be discontinued. 3. We demand that all public appropria-

tions for educational and charitable institutions of a sectarian character shall cease. 4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts, shall wholly cease. 6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that sim-

ple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday

as the Sabbath shall be repealed. 8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural moral-

ity, equal rights, and impartial liberty.

9. We demand that, not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, untlinchingly, and promptly made.

These demands cover substantially the same ground as this essay. Why they were not pressed by the Liberal League, and why that society has lost many of its best members, I need not say here. If the League will prosent a second of the league will be a second of the league wille cute vigorously its legitimate work of secularization, and drop other issues, I shall gladly overlook the past. Neither that organizais not adequately recognized by the constitu-tions of any of our States. Their framers, done nothing but publish an admirable while willing that there should be no superi-pamphlet, "The Provisional National Asso-

ciation for the Secularization of the State," can do more, however, than might be accomplished by the Free Religious Association. It is nearly twenty years since it began its great work of purifying religion and binding all who profess its various forms together in bonds of brotherhood. This has already been so far accomplished that the most zealous members have often asked, "Cannot the Free Religious Association do something more?" Last summer, the Christian Register inquired, "What is your organization going to do, which cannot be done better by the American Unitarian Association?" The members of the Free Religious Association can answer, We are going to secularize the State. We expect much help from Unitarians, but we are aware that some of them are unwilling to aid us; and we are sure that the American Unitarian Association will not consider this any part of its legitimate work. We are united in our desire to increase religious liberty, and to sweep away all laws which in-fringe upon it, whether by compelling unwilling contributions for sectarian purposes, by discrediting atheists in court, by enforcing Sabbatarianism, by excluding unbelievers from office, by punishing free speech as blasphemy, or by setting up the Bible to be worshiped in our public schools. All these abuses must be reformed before religion can be called really free. Our constitutions and statute-books must be purified, not only of these relies of the Dark Ages, but of all phrases requiring the observance of Sunday and the taking of oaths. Expression of faith in the divine existence may be highly proper elsewhere, but it can have no place in the official utterances of the State. In order to free religion from governmental control, we must confine the State to its legitimate business of protecting life, liberty, and property, and doing simply what we all wish to have done, but none of us can do well enough for ourselves.

These great reforms lie before us. It may take a century to carry them out; and, when they are accomplished, our Association can still find work enough to do. An endless and glorious future lies before its members, rather let me say before all who believe in liberty and morality, who love freedom of thought and speech, who delight in reform and progress. But let us not look so far into the future as to overlook the pressing reforms that stand close at hand. Two petitions have been prepared by the Secularization Committee of the Free Religious Association, as authorized at the annual meeting, in hope of hastening on reforms for which some of us have already asked in vain, and for which we shall keep on asking until justice triumphs. These petitions ask the taxation of churches and the repeal of the statute discrediting the testimony of unbelievers. I invite all who believe in these reforms to help me circulate the petitions. I beg those who really feel an interest in this work to assist it by pecuniary aid. I implore all my friends to keep, not only these special measures, but the general interests of secularization dear to their hearts. The struggle with vested interests must be long and bitter, but victory is only waiting to crown the champions of freedom and justice.

"Full Form Materialization."

To the Editor of the Religio-Philosophical Journst:

Of all places for proving by "full form materializations" the continuity of individual, human life and consciousness beyond the grave, this city of Brooklyn is the most unfortunate. That there is, or may be such a thing as real, full form materialization, I will not deny, in face of the cumulative evidence in support thereof: but most, if not all attempts in that direction, in this city, have turned out to be (and it is not uncharitable to say it, in view of the well-known fact) sim-ply a delusion and a snare. So-called materializing scances are now being held on A--St., where the medium and spirit, so I am credibly informed, are amalgamated, so to speak, into one and the same person. The medium always appears as the spirit. There may be a beautiful law of spiritualistic transubstantiation, governing this kind of thing, and neither understood nor appreciated by the candid, level-headed investigator who has paid his dollar; but all the same he fails most signally to find that knowledge of the proof

of personal immortality he is in search of. A personal friend of mine, recently visiting one of these scances, in company with a friend whom he desired should "see some-thing of Spiritualism," felt very much mortified and chagrined (and I think not without reason) when this phenomenon (?) of amalgamation or transubstantiation, presented itself. In this case, the spirit had upon one of the fingers of the left hand, a large ring. My friend instantly perceiving the essential oneness of spirit and medium, fully realizing, I say, this beautiful phenomenon of spiritual-istic transubstantiation, grasped the proffered hand cordially, yet so firmly, that the spirit winced considerably, and was allowed by the gentleman, who did not wish to make a scene, to withdraw the hand from the unwelcome pressure.

Others beside this gentleman and his friend have attended these scances, and found them-selves not sufficiently "advanced" or "de-veloped" to discern spiritual things, or at least, such spiritual things as are in vogue at the A--St., scances. But, don't understand me as blaming the A--- St. people. The blame, if anybody is to be blamed in the matter, probably lies at the door of the unemotional investigator, who, occupying a back seat, has his view somewhat obscured (but sees enough) by the portly gentleman who (apparently an attache of these seances) occopying a front seat, sways his body in such a manner—does it inadvertently perhaps—as to somewhat hinder at times a full view of the manifestations (such as they are) upon the part of the investigators in the rear (and the very proper precaution is taken not to allow them, as a general thing, to occupy the front seats).

I say the blame may rest with these investigators. Perhaps the results are not satisfactory to them, because of their hitherto neglect of that special self-"culcher" which would shortly enable them to occupy the very front rank (they would then be welcome to them) of the radiant and all-swallowing gobemouches who will undoubtedly anathematize the writer of this well-meant article. Only let these investigators cease their criminal attachment to cold facts, and beware of the unspiritual and benumbing influence of the "scientific method," and they shall assuredly rise to that sublime attitude where they will drink in with avidity the utterances of the portly gentleman aforesaid, who I am credibly informed, discourses learnedly, if not lucidly, of transfiguration, transmuta-tion, transubstantiation, transmogrification and all the rest of the t's usually advanced to

bolster up unsuccessful materializations. I have felt moved to write and forward to the JOURNAL, this recital of well-authenticated facts, in the interest of fair dealing and common honesty. Whatever may be thought of the narrative by many Spiritualists who

always deprecate such narrations, one thing at least, to me, is evident; and it is this: the combined opposition of press and pulpit does not so hinder the progress of the spiritual movement; nay, is infinitely less harmful than the performances herein related. Yours Very Truly, W. C. BOWEN.

> For the Heligio-Philosophical Journal. Mrs. Reynold's Writing.

BY MRS. E. B. DUFFEY.

In the Journal of January 10th, I find a riticism by Wm. Emmette Coleman, of San Francisco, Cal., of certain statements which have been made regarding mysterious writing given through the mediumship of Mrs. Reynolds of Troy, N. Y. The articles containing these statements originally appeared in the Troy Northern Budget, and was furnished by myself at the request of the editor of that paper. I have but one correction to make in that article, and that a mere verbal one, of an error which Mr. Coleman has been very ready to seize upon. I speak of the language as having been "contemporaneous with the picture writings of Egypt and Assyria, though not identical with them." The sentence should have read, "contemporaneous with those of the picture writings of Egypt and Assyria, but not identical with either of them."

As to the statement made through the me-

diumship of Jesse Shepard that, "It is about 6000 years old, born of Hebrew and Assyrian tongues, in the signs and symbols of those times," I merely gave it for what it was worth, holding myself in no way responsible for it. The cart is manifestly before the horse in the reference it makes to its origin.

There are some parsons who begans there

There are some persons who, because they are not personally cognizant of a fact, consider it as prima facie evidence that the fact has no existence; and Mr. Coleman seems to be one of this class. He never heard of the Syrio-Chaldaie language or writing; *ergo*, there pever was such language, and it must be the Syriac which is meant, because of the similarity of the name.

Now the Syriac is comparatively a modern tongue, dating back a little before the time of Christ, and cannot be said to be a dead language, as it is still spoken in a corrupt language of the state of the same than form by a considerable class of inhabitants of South-western Asia. Besides, regarding this as Syriac, it would be rather a severe charge to bring against the students and professors of this country, to say that no one to whom this writing has been submitted was able to read it. There are probably thousands in this country to whom the Syriac is as familiar as Greek or Latin.

But if our would-be critic had been a little

more thorough in his examination of Encyclopædias, he would have found reference to an Assyro-Babylonian language, which is regarded by certain philologists as the parent of the entire Semitic family of tongues. There is too little data on this point to come to any positive conclusion, but what little there is seems to accord to the Phœnician the precedence, while the Assyro-Babylonian, or Syrio-Chaldaic, as it is called by Prof. Nelke (the two names being synonymous) is evidently a connecting link between Phonician on the one hand, and Arabic, Hebrew, and Chaldee on the other, of which three latter it is in that case the parent. The written characters present a general resemblance to the Phoe-nician, while some are identical with the Hebrew.

When one comes to settle the chronology of any remote philological fact, he finds himself lost in a maze of uncertainty, and can decide only approximately. As Chaldee was the language of the Jews, seemingly from almost the earliest period in their history, and as the Assyro-Babylonian antedated this, we find ourselves back to the time of the early Pharoahs, before the Mosaic period, which, according to Bible chronology, must have been at least four thousand years ago; while the more recently deciphered records of the rocks proving the antiquity of the earth and of mankind, give us leave to extend the period almost indefinitely. Thus I feel no hesitation in repeating that it was a living language six thousand years ago, and had probably become practically a dead one two or three thousand years later when Greek and Hebrew were in their infancy.

There is one more point upon which I would like to set Mr. Coleman right. I may not have been technically correct in designating this writing as hieroglyphic, as it is strictly speaking, a writing and not a hieroglyph; though in common with the Phoenician and Egyptian writings of a contemporaneous or earlier period, it bears an easily traceable resemblance to the hieroglyphic symbols, being what might be called a pen adaptation of them. This characteristic of these primitive writings Mr. Coleman seems not to be aware of. Moreover these ancient writings were called bigroglyphic by end writings were called hieroglyphic by students, until they had learned to decipher them: and on account of their mysterious character the term seemed not inappropriate to be-stow upon the writings of Mrs. Reynolds.

Premonition of Death.

Troy, N. Y., Jan. 28, 1885.

The late B. F. Coon, the day before he was taken sick, sat down beside his wife and in substance said to her: Something tells me that I shall not live long; I am convinced that my stay on earth is short. Should I die suddenly or become insensible, so that I could not talk to the control of the contr not talk to you, I will tell you now what I want you to do after my death. The farm and the stock I leave for your benefit; sell enough of them to pay up the indebtedness, and the remainder reserve for your use. In case of my death, I request that the members of Reynolds Post, my comrades, bury me, and that Dr. A. Wilson preach my funeral sermon. He further stated that he was prepared to die; he had not always done as he should, but that he was at peace with all mankind and ready to depart to the unknown land.

The next day after this conversation Mr. Coon was taken sick and died soon after. We were well acquainted with the deceased, and have always held him in the highest esteem. The bereaved family have the sympathy of the many acquaintances of the husband and father.—Cawker City, (Kansas) Journal,

Charleston, S. C., is to send at least two military companies to Washington to take part in the inauguration of President Cleveland. One of these is the historic Washington Light Infantry, which will constitute a portion of the famous Centennial Legion, and the other is the German Artillery.

Bismarck is said to drink more beer than wine, and absolutely refuse to wear a blue ribbon. He still eats sausages on the sly.

Horsford's Acid Phosphate.

IN CONSTIPATION. Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

Woman and the Kousehold.

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

CALLING THE ANGELS IN.

We mean to do it. Some day, some day, We mean to slacken this fevered rush That is wearing our very souls away, And grant to our goaded hearts a hush That is holy enough to let them hear The footstep of angels drawing near.

II. We mean to do it. Oh, never doubt, When the burden of daytime droil is o'er, We'll sit and muse, while the stars come out, As the Patriarch sat at the open door Of his tent, with a heavenward gazing eye, To watch for the angels passing by. III.

We've seen them afar at high moontide, When fiercely the world's hot flashings heat; Yet never have hilden them turn aside, And tarry awhile in converse sweet; Nor prayed them to hallow the cheer we spread, To drink of our wine, and break our bread.

IV. We promised our hearts, that when the stress Of the life-work reaches the longed-for close,— When the weight that we groan with, hinders less, We'll loosen our thoughts to such repose As banishes care's disturbing din, And then—we will call the angels in.

The day that we dreamed of, comes at length,

When tired of every mocking quest, And broken in spirit and shorn of strength, We drop, indeed, at the door of rest, And wait and watch as the day wanes on;— But the angels we meant to call, are gone!—Margaret J. Preston. Yes, we mean to do it. We mean to rise

to that serene, holy, spiritual altitude in which the table-lands of life shall lie spread out plainly before our vision. Above the fog and cloud; above the jarring sounds, the roughness, the incongruity, we mean to live awhile in that atmosphere where all is peace and loveliness.

If we have bravely done our duties on the plain below; if we stood for the right, no matter how unpopular it may have been; if we faithfully turned the furrow and sowed the seed, and garnered the grain, we have a right to rest. Above, it is so cool and still and peaceful; below, it is so filled with all that fatigues and depresses.

We realize, then, that we can not always live in that higher life, for the earth has claims and the body must be nourished and protected. Subject to the conditions of this life, we must fulfill its laws. Yet we must not cease to remember that all these are transitory; they will soon perish with the fleshly garment which encompasses the indwelling spirit. Accordingly, as the two, the body and spirit, exist together, held by the connecting forces of the soul, so must we pass from an earthly into a spiritual condition, in order

to do justice to both parts of our natures. There must be seasons of solitude when the spirit turns, in an attitude of aspiration, toward the loving Father, as the plant turns toward the sun. As light and heat cause the seed to germinate, so shall spiritual light bring out and quicken all those graces which will only blossom perfectly under the soft skies and in the genial atmosphere of our heavenly home.

It is then that angels do come unto us, breathing tidings of love and wisdom. Not in the hurry and unrest of a feverish ex stence, not alone in the circle where curiosity and speculation join hands with wonder, do our angels breathe their messages of affection. But in our silent moments; when the burden of the day is over, when the stars are out and the roar of the busy world is hushed, do they come to regale us with heavenly ambrosia. Then bring messages of holy import, strains of celestial melody, visions of enchanting beauty.

"The world is too much with us Soon and late.

The sweetest melodies are only heard when all other sounds are hushed; noise and glare and glitter submerge and hide the most supernal loveliness.

" A PREACHMENT ABOUT WOMEN," by Elizabeth Cummings, in the Christian Union, contains these wise reflections:

"The excessive absorption of women in domestic cares and duties has lowered and narrowed their notions of what is worthy. Each one of us can raise the quality of the day, not only for ourselves but for the little circle that makes our world. We have all known some rare men and women who seemed always to diffuse warmth and brightness. We smiled at the though of seeing them, and were unconsciously our best in their presence. Life grew interesting, cares grew light, they were so very charming. Human beings are like spheres that from some elective attraction can touch each other only at one point. We meet some people only on their dark and disagreeable side, and are in turn conscious that an apparently dazzling orb is drawing toward its if a certain cloudy and unhappy quarter of her own nature's. A mother is the home center. To her all faces turn. Ah, well for her, and well for all, if she has the sweet and subtle charm that vivifies and attracts toward herself the best in each. Sir Thomas Browne says with tender gravity. "Live unto the dignity of thy nature, and leave it not to be disputable whether thou hast been a man."

"If you can not study alone or join a society, get up a reading circle, as seven women did with whom I am acquainted. They are housewives, all over fifty. They are weary with much serving, and their hands are hard with labor. None of them had the best schooltraining, but they agreed with much trepidation to read Shakespeare. One went without a new bonnet, one made a shabby cloak do. One who had several crab-apple trees made a quantity of jelly and sold it, and one earned enough money by stitching to buy the needed book-for two dollars and a half meant self-denial to each one of them. A kindly parson—there is always one such in every town-lent Green's 'Short History of the English People.' A sympathizing friend sent them Whipple's 'Age of Elizabeth.' It was pathetic how interested those mothers grew and the pleasure they got out of the society, as they modestly called their reading circle. 'It's a pity you old, grey-headed women can't find any thing to do but read Shakespeare,' said a cantankarous male paichbor whose said a cantankerous male neighbor, whose wife supported him by taking boarders, but the gray-headed women sweetly persevered and studied on. That society yet exists. It is now nearly four years old. They are yet reading Shakespeare, but they have also read many studies upon him, and all the history of his time, and they will, I have no doubt, persevere till they have mastered him.

WORDS OF CHEER.

"It is a mistake to suppose that one can not do good work outside a school house. The

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father's clerk. He had only a common edu-cation, the village in which he lived was the dullest place I ever saw, and the little shop Few women have less leisure or less en- dial air for good, poisoned air for bad. couraging surroundings than he. But he quietly persevered, got no end of fun out of his studies, he gravely told me, and now his name is well known to botanists as an authority on all the plants growing in his State. The out-of-door exercise and the interest in the earth which this study excites makes it very refreshing, and one of the best for women. It is a pity to have an immortal soul and to spend one's brief life on this shining mote that travels about the sun, and among the stars, knowing nothing about it more than do the earth worms busily and blindly wriggling in and out the mould.

"Life is very like old Boston. Often when you are upon a narrow and dingy street which you think is a cul-de-sae, if your courage holds out, and you keep on, you find out that what seemed to be the end of everything is only a corner around which you pass into a broad fair road. After all, the world for each one of us starts from ourselves. 'When a sculptor cuts a statue, says Gerson, 'he only cuts away the useless parts until at last appears the image he has conceived. The beautiful is within us.' When circumstances and prejudices and lack of opportunity have all been given their due share of allowance. the truth yet stands that women are childish, ignorant and petty, and broken down before their prime, because they do not make use of the opportunities for knowledge, intellectual growth, and higher living that are within their reach."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or canbe ordered through, the office of the Religio-Philosophical Journal.]

SONGS OF THE SILENT WORLD AND OTHER Poems. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Price, §1.25.

The last work of Miss Phelps, "Songs of the Silent World," is her second volume of poems, and it contains some very sweet and touching verses. The dedication is undoubtedly to the brother who has crossed the silent river; it reads:

"Dear! Is the distance vast? I cross it here. The chasm fathomless? I span it thus. The silence dread? I break it. What is fear? When only our own hearts can sever us."

"The gold and frankincense I should have given, Envy the myrrh I lay within your hand; Dearer to me than fame of earth or heaven It is, to know that you will understand?

One of the most beautiful of the poems was written for the benefit of the Soldiers Home at Chelsea

THE UNSEEN COMBADES.

Last night I saw an armed band, whose feet Did take the martial step, although they tred oundless as waves of light upon the air. (Silent from silent lips the bugle fell.)
The wind was wild; but the great flag they here
Hung motionless, and glittered like a god Above their awful faces while they marched.
And when I saw, I understood and said—
'If these are they whom we did love, and give,
What seek they?' But one sternly answered me,— 'We seek our comrades whom we left to thee: The weak, who were thy strength; the poor, who had Thy pride; the faint and few who gave to thee One supreme hour from out the day of life, One deed majestic to their century. These were thy trust: how fare they at thy hands? Thy saviors then—are they thy heroes now: Our comrades still; we keep the step with them, Behold! As thou unto the least of them Shalt do, so dost thou unto us. Amen."

There is a fine vein of spirituality running through these poems—as in the most of Miss Phelps's writings. This little volume contains a fine engraving

GERMAN SIMPLIFIED, Being a Concise and Lucid Explanation of the principles of the German Lan-guage, accompanied by numerous examples and exercises, and forming a complete course of instruction for the purposes of reading, business, and travel. By Augustin Knoflach. Price 10 cents per number. New York: A. Knoflach. Chicago. Gerald Pierce & Co.

"German Simplified" has been devised by the author especially with a view to providing those who desire to learn the German language by self-instruction, with a sure guide, by the aid of which they may, in a few months, acquire a practical knowledge, which will be of real use to them in business, reading, or travel. To carry out his object, he has adopted the following plan. "German Simplified" is published in numbers, to be issued at intervals of two weeks, and sold at the low price of 10 cents a number. The whole work will consist of about twelve numbers. All the numbers are sold separately, without any obligation on the part of the buyer to take the whole series. While these books are thus arranged especially for self-instruction, it is confidently loped that teachers will find them very

STORIES FOR HOME-FOLKS, YOUNG AND OLD. By Grace Greenwood. New York: John B. Alden.

Cloth. Price 50 cents. This is, as the title indicates, short stories for young and old. Grace Greenwood has written for many years to the great entertainment of thousands of persons, and this last, her ninth work, will prove equally interesting.

THE BOOK-LOVER'S ROSARY. New York: John B. Alden. Cloth, gilt edges. Price, 30 cents. This little volume of 80 pages is a collection of paragraphs. "The praise of books in the world of famous writers of all ages." It will be found of

great value. PRESCOTTS HISTORY OF THE REIGN OF Ferdinand and Isabella, Two volumes, small oc-tayo, illustrated. Retail price, \$2.00. New York:

John B. Alden. These books are placed before the public at very low price, and any one who has read the history of Ferdinand and Isabella will be grateful to the pub-lisher for this edition at such a price that will place it in every one's hands who has the desire to read it.

GREAT THOUGHTS FROM LATIN AUTHORS.

By Ramage. New York: John B. Alden. Price.
50 cents

This book is a continuation of the series, and uniform with "Great Thoughts from Greek Authors," and cannot fail of large sale at the extremely low price at which it can be procured.

FARNELL'S FOLLY, by J. T. Trowbridge. Brston; Lee & Shepard. Chicago: S. A. Maxwell& Co. Price, \$1.50.

Mr. Trowbridge has written another story, and as his stories always point a moral and possess a healthy tone we are glad to read them and recommend them to others.

New Books Received.

CHINESE GORDON. A Succinct Record of His Life. By Archibald Forbes. New York: John B. Alden. Price, cloth bound, 50 cents.

How to Get Rid of Catarrh and Diseases

of the Respiratory Organs. Why do people who are sick with nasal catarrh throat or lung trouble, go to Colorado. For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. would not help. It is the PROLONGED use of the air

not do good work outside a school house. The nost accomplished botanist I ever met took up the study by himself while he was his tinuous period will impregnate the body with disease.

Hence, come diphtheria, typhold fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that dullest place I ever saw, and the little shop at the end of that time he would be a sick or dead full of ready-made clothing in which he spent his days was not an inspiring place. air has a specific effect on the human system. Reme-

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DeLAND, FLORIDA.

We have before noticed the founding and progress of this northern town in a Southern clime. The foundations were laid by the original proprietor, Mr. H. A. DeLand, of Fairport, New York, on the most liberal and enlightened plan, educational and religious edifices and appliances being among the things provided for from the first. It is located at about the center of the great Florida orange helt, twentyfive miles from the Atlantic ocean, which assures it cooling and health-giving breezes, that temper the atmosphere of its semi-tropical climate. The site, too, is high and free from the miasma-producing causes of the lower lands—streets are broad and ample, beautified by orange trees and groves, produc-ing luscious fruit. As a health resort, for certain afing inscious fruit. As a health resort, for certain affections prevalent at the North, DeLand is recommended highly by those who have tested the healing and invigorating effects of its genial air. The country round about is of fertile soil, especially adapted to the production of vegetables. Its educational and religious privileges are excellent, its population of the best kind, and the town is every way attractive. By I Heleitith wall known by so many in tive. Dr. J. H. Griffith, well known by so many in different parts of the country, has charge of the DeLand Academy, an institution devoted to Christian education. The growth of DeLand has been rapid, as was natural from the many inducements which it offers. We have before us a series of views of the town, its buildings and environments, which are pleasing and striking. The orange trees laden with their rich golden fruit, the tall and slender pines with their beautiful though scant foliage covering the top, present the aspect of an Oriental scene. Lake Helen, five miles from DeLand, looks in pictor-ial presentation like a fairy land with its islands its ial presentation like a fairy land, with its islands, its surroundings, its pine groves, and withal a fine hotel for the accommodation of visitors. On the whole, if any one intends to go to Florida, he had better locate at DeLand, whether he remains temporarily or permanently .- The Standard.

The Southern Churchman, which has been advertised in this paper for two weeks past, is published at Richmond, Va. The address was omitted by mis-

Magazines for February not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece—The Dove's Break-fast; The Snow-Bird; Our Venture; Arachine; The Danish Emigrants; Down the Ravine; Simplicity of Logic; When I was a boy in China; Where was Coo Coo? What the Storm did; The Maybe's; Heroines of the Poets; In Leisler's Times; So Funny; A Dehabeeah Wreck on the Nile; "Good morning." February; Some International Gingerbread; A Boy's Truth; The Prize Puss; The Bubbling Teapot; Tangles; Music; The Children of Westminster Abbey; Sonvenirs of my Time; Entertainments in Chemistry; Boy's Heroes; The Making of Pictures; The Temperance Teachings of Science; Search-Questions in American Literature; C. Y. F. R. U.; Post-Office. This number can be considered a special valentine sent to children everywhere, for it is filled with the most delightful pictures and pretty stories.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York City). Contents, for April, 1884: Space of Four Dimensions; Dante's Inferno; The Moral Creativeness of Man: Fichte's Facts of Consciousness; Kant and Philosophic Method: Hegel's Introduction to the Philosophy of Religion; Kym's Problem of Evil"; Dialectic Unity in Emerson's Prose: Notes and Discussions. THE LIBRARY MAGAZINE. (John B. Alden,

New York.) Contents: Imperal Federation; German Socialism; Samuel Johnson; Searching for Carthage; Shakespeare's Country; Go to the Ant; The Highlanders in Northwestern Canada: M. Taine on the French Revolution; Professor Fawcett; Corporations-Their Uses and Abuses; Science Notes, Etc.

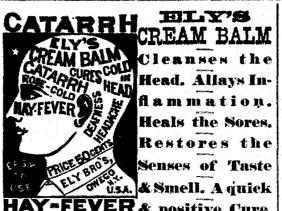
THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) Contents: Three Centenarians; Organic Cerebration; The Christian Religion; Face-types and Impressions; Vegetable Tissues; American Girls as seen by an English Woman; Vinott; Poets and Poetry; Chinese Doctoring; Editorial Items; Etc.

THE SEASON. (The International News Co., New York.) An illustrated monthly containing the latest Paris fashions and elegant designs in Fancy-work, Needle-work, Embroidery and Crochet.

THE HOMILETIC REVIEW. (Funk & Wagnalls. New York.) This number contains interesting articles under the following heads: Reviews: Sermons; Editorials.



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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., Eaturday, February 14, 1885.

Our Iron-Clad Cotemporary.

Brother Monroe of the Iron Clad Age, is perfectly sincere in asserting the non-reality of what other people by the hundred thouno logician, and when we suggest that a man who without any cogent reason rejects an overwhelming amount of evidence must have passed "the border line of stupidity." and when we remind him that he has no evidence whatever to sustain his skepticism, he fails to perceive that his position is entirely demolished, and that unless he can produce some evidence he ought to surrender at discretion, and apologize heartily for making assertions which imply that ninety-nine hundredths of mankind are absolute lunatics. We say ninety-nine hundredths, for there is not one in a hundred who, after becoming thoroughly acquainted with spiritual facts, does not believe the scientific doctrines in which Spiritualists are unanimous.

Brother Monroe is too good a man to slander his fellow-citizens in that wholesale way, and to propagate so debasing a view of human nature that it would justify every imperial despot in assuming to think for the masses and control their folly by the bayonet. Unfortunately he is governed by feeling and cannot, or will not, reason against his prejudices. When he attempts to reason he simply repeats his conviction that men who see spirits are insane. This remark has no application to the majority of Spiritualists who see phenomena produced under scientifically rigid conditions, and which Dr. Monroe would see also if he did not carefully keep away from the facts instead of investigating in a scientific spirit.

His remark applies only to clairvoyants and mediums who see what others cannot. by that sixth sense which has demonstrated its existence and power a million times over. Whoever sees what Dr. Monroe cannot see is by his assumption, insane; but if this superfor vision be verified by the facts, every rational mind accepts it as established. In place of reasoning, Dr. M. accuses Spiritualists of devoting themselves to the supernatural, in defiance of the fact that they consider all their observations within the limits of nature, and reject the supernatural as firmly as he does.

The man who refuses to investigate any science and rails at those who do investigate, or ridicules their positive knowledge, places himself exactly in the position of our colored brother Jasper of Richmond, who maintains that "the sun do move," and ought to be ashamed to discuss the question until he has first shown his willingness to reach the truth by making a careful investigation of the

Dr. M. accuses us of never publishing word in refutation of Spiritualism, implying that we are very unfair. It is true we have not been able to find much that was worth reading on that side of the question, but we should be quite happy to publish anything which was not too dull or stupid for the patience of our readers, and we have not failed to gather up the arguments on the other side; but the trouble is, there are not two sides to the question that can be maintained in a logical and scientific manner. The contest so far as any contest exists, is between those who understand the subject after investigation, and those who know little or nothing about it. It is much like the contests between geologists who understand their science, and the ignorant priests who, fifty years ago. were accustomed to assail it. If Dr. Monroe is performing the same part as those priests in reference to a science at least as positive upon a subject without giving it an investigation to ascertain its facts.

But priests have been converted by reading geological works and studying the science in nature, and if Dr. Monroe would candidly admit that he is not quite infallible and would read the arguments as presented in that little volume, "The Psycho-Physiological Sciences and their Assailants," by Messrs. Buchanan, Wallace and Sargent, and their witness of examples of spirit slate-writing and spirit materialization, and follow this up by patient personal investigation he would then (as thousands have before) acknowledge his error like an honest man and lend his help to the noblest and most demonstrable of modern sciences.

Evolution-A Tennessee Clergyman.

Rev. N. M. Long, of Memphis, Tenn., i preaching a series of sermons on scientific questions at "The Strangers Church," in that city. The second of the series, on "Evolution—The Misunderstood Science," is kindly sent us by our valued friend, Rev. Samuel Watson. Its length forbids full publication, yet it is of such interest and value that we are glad to extract and comment on some of its leading paragraphs.

It is significant because the preacher does not antagonize science, and does not fear that the evolution theory will overthrow, or even injure, religion. Years ago theology fought geology stoutly, held on to the literal six days of creation, the six thousand years of the world's age, and the whole Adamic cosmology after the old interpretation. But geology won; and old theology found new Bible interpretations to conform to the new ed, and is still, by the same class of creedbound thinkers, but there is a large number | and freedom from fear most excellent. of the ablest and broadest thinkers in our orthodox pulpits to-day who accept evolution as an ally and aid to religion, holding it as but a new and better conception of the creative, or rather formative, process.

Mr. Long is of this growing number. He opens by quoting from King Solomon's word in Ecclesiastes, which gives the idea, as he sand have seen. But sincere as he is, he is thinks, that the Hebrew monarch was an evolutionist yet not a materialist, and soon illustrates his own view in this beautiful and striking paragraph:

If a man should go into a garden in which had been collected all the specimens of roses, from the plain and simple wild rose of the woods to the magnificent Lamark and Paul Naron, and the diminutive picayune to the vast specimens of perfect form four ies in diameter, and if he had no knowledge of the history of the roses, he would think that these were all special and immediate productions of the tor. It would never occur to him that all these widely differing varieties were anything less than species that had come from the Creator's hand as appear. He would doubtless think you were tling with him if you told him that not one sing variety had been created, that they are all the out-come of natural and artificial development, and that ery one of them were lineal descendants of the almost leafless wild rose in the corner yonder, and that the wild rose itself is undoubtedly the offspring of some simpler stock, which perhaps itself had risen from the almost flowerless thorn or briar. He could which almost everybody knows.

This method of illustration is continued in the animal kingdom, and the conclusion reached that "scarce an existing species of plant or animal on the globe is exactly like its progenitors in prehistoric times," the laws of selection of the fittest and of differentiation, which he holds as universal, having wrought these changes and being the constant means and wisely beautiful and beneficent methods of the Divine Will.

In the farther treatment of his great topic we are led to infer that he holds man to have been man from the first-not a developed monkey differentiated into a human being, but a human being from first to last. He is not full on this point, but seems to take this view. Alfred Russell Wallace of Londonone of the most eminent of scientists, the original scientific discoverer of the Darwinian theory, which Darwin illustrated and verified by long years of patient experiment -suggests that man was probably man from the start. Wallace is a Spiritualist from matter, he is certainly in good company. Though we do not assert they are correct in their conclusions.

The supremacy of natural law-universal in its operations, and as the means by which God works "in all and through all."-he maintains with force and clearness. This is natural theology. At the close he speaks of the plan of redemption and faith in Jesus Christ, going back to dogmatic theology, as his pulpit training would naturally lead him to do. But a strong and noble emphasis is laid on the moral nature of man, and his high responsibility, which is worthy of commendation.

In due time men like Mr. Long may take in the idea of the spiritual evolution of man, as a being made for an immortal career of usefulness and progressive development, and realize that ministering angels are our friends who come back to us from the life beyond. Of Spiritualism he says: "It is well known that the only class of thinkers who claim to know that man has an immortal spirit are the Spiritualists, and almost all educated Spiritualists are evolutionists. There is no rational incompatibility between evolution and human immortality."

The closing paragraph of the discourse is

as follows: If I can make a machine that will go on forever without my personal interference, doing all my wishes with absolute precision, and carrying out my purposes in every possible line of operation, doing all my writing, uttering all my thoughts, executing all my work, that without it I would have to do my self, that machine is the measure and interpreter of my wisdom, ingenuity, and power. If, then, this great Universe is God's machine, so constructed, adas demonstrable and as useful as geology, justed and endowed, that it goes on forever, executing with absolute precision all his plans, performing all his purposes, and producing all those grand results in nature that he must otherwise produce by his own personal exertions, it stands forever as the measure and interpretation of God's wisdom, ingenuity and power. It gives us a conception of the perfect grandeur of the Deity, that no other theory could possibly suggest. It is the only theory that makes God, by demonstration, what he claims to be, Infinite in his wisdom, and the possibilities of his genius. The grade of mechanism proves the grade of genius, and an illimitably perfect mechanism is the demonstration of an illimitably perfect genius. The theory of Evolution makes this universe an absolutely perfect mechanism that requires no interference and no after thought from its inventor; and it therefore stands before us as the demonstration of the absolutely perfect genius of the grand machinist who stands invisible behind it.

"The Cholera and the Nervous System."

Prof. Swing, in a leading article in the Weekly Magazine, appears to strongly incline to the doctrine of the new medical school, if so it may be called, of "Metaphysicians." He has evidently read upon the subject, but treats it much more in a literary than scientific manner.

The new method of medication called the 'Metaphysical Treatment' seems based upon the assumption that all parts of the body are slaves to the royal nerves which start from the base of the brain. To treat these nerves is to attack the aliment at the source of its be ing. The practitioners of this new alleged cure do not give any medicine except mental medicine. They assume an influence of mind over mind and thus of mind over body. As the mesmerizer carries this influence up to its highest power and destroys the personality of the per-son mesmerized so that this victim obeys the will of the mesmerizer, so to a gentler degree any mind can affect another mind. But if this result is attainable it must be through the nervous system, because the mind is ap-proachable only through the nerves."

The process of cure then simply resolves itself into this statement:

"Instead or imitating the mesmerizer and willing your patient to laugh or cry or declaim or sing, you only will him to be well of his pain. A well mind projects it-self futo the sickly system of a neighbor. This seems to be the Metaphysical Treatment."

A very pleasant method of cure, truly, and probably applicable to diseases of a nervous type and origin. "Ah!" says the advocate of this evetem. "all diseases have their seat in light of science. Evolution has been dread- the nerves." This is apparently endorsed by Prof. Swing. He thinks "ice on the spine!

> "Fear and anxiety will help this disease fix itself upn the spinal cord; and hence to hy from a city or town valuable not only because one can find thus a pure air but also because one thus can fly from a constant fear. To lessen the daily anxiety is to increase the prospect of escape."

There is not the least evidence that Asiatic cholera "fixes itself" on the spinal cord, or that it is a disease of the nerves. There is on the contrary strong reason to believe it a result of microbes taken into the system and living in and destroying the vital fluids. How can the metaphysical treatment affect the countless swarms of these parasites?

To show the utter absurdity of the metaphysical method, suppose a man takes the germs of the trichina into his stomach, and from thence they are diffused through his blood until the muscular tissue swarms with millions of them. The nerves are tortured with agony, yet this is not a nervous disease. The parasites feed in the muscular tissue, pressing its fibres apart, and throwing the effete waste of their own vitality as poison into the blood.

"A well mind projected into" such a "sickly system," would no more destroy the parasite than it would hold back the sun in its daily course.

Suppose, again, a man takes arsenic, which would be preferable, the chemical antidote. or "a well mind projected" into the patient?

The varieties of intermittent fevers are caused by germs, as Prof. Swing admits, and he finally accepts the same for cholera in these words:

"Thus the germs of cholera may be atoms which no chemistry can detect, and these may require a certain number of years for manufacture in the world's hidden shop. But these atoms create an excess of heat in the nervous system and there follows an excess of secretion and a sudden draining of the cups of life.

If such be the cause of these diseases, the "metaphysical" "projection" of " well minds " would be about as efficacious as Mrs. Partington's mop against the Atlantic Ocean.

We must understand that there are at least two great classes of diseases. The first, involving the nerves, is susceptible to mesmeric or "metaphysical" influences; the second, distinct and beyond the nerve-control. Within narrow limits the "metaphysical' treatment is legitimate and useful, but pressed beyond, by forestalling the assistance demanded, works untold injury. What is necessary scientific study of phenomena, and if we to meet the coming of the cholera, is the objudge the Memphis preacher correctly in this servance of those sanitary conditions which science has shown to be essential to destroy the microbes or cholera germs, reducing the virulence of their character, and preserving the health of the community at the highest possible point. The enemy is weakened, and the resistance increased at the same time.

> The JOURNAL, in strict accordance with its broad and liberal policy, this week gives space to a defender of Romanism by publishing the lecture of Mr. Cahill, together with portion of the criticisms thereon. We should be pleased to publish the name of a Roman Catholic newspaper which will give equal space to a Spiritualist, Agnostic, or any oth-

The brief extempore criticisms on Mr. Cahill's lecture necessarily fall short of thorough exposition of the opposition, and consist mostly of general charges; but the wellinformed reader can readily supply the specifications needed to sustain the indictments Mr. Russell goes more nearly to the root o things when, declining to discriminate against the Romish Church, he says: "No Church or religious organization has been otherwise than antagonistic to new ideas in just precisely the same way and in just the same measure, according to their power, as this (the Romish) Church has been." Underlying this statement are the potencies which have inspired devotees of different faiths to murder, rapine, and nameless crimes. It is a notorious fact, not to be successfully denied, that the Protestant clergy of America by a very large majority sustained slavery as a estant dogma, Lincoln and a host of heroes | life."

whose lives were given that millions of human beings might no longer be chattels, are now writhing in everlasting torment; while sleek preachers and fat priests who constantly opposed the abolition agitation and quoted with unction, "Servants obey your masters," are now playing their harps and singing praises to their master.

The women of America in their effort to obtain suffrage, have to thank the clergy, as a body, for the most virulent opposition they have had to contend against. From that venerable heroine, Elizabeth Cady Stanton, come these words fresh and hot, provoked by the onslaught of a Congregational preacher: "I have been trying for years to make women understand that the worst enemies they have are in the pulpit, and now you, Mr. Patton, have illustrated it beyond question." Of course there are many notable exceptions among the clergy, and as a body they are infinitely better than their creeds, which they constantly stretch to the limit of flexibility.

First Society of New York City.

The annual election of Trustees of the First Society of Spiritualists of New York took place immediately after the service on Sunday morning, Feb. 1st. The board consists of nine members, six gentlemen and three ladies, three of whom are elected each year to serve for three years. Henry J. Newton, Henry Van Gelder and Mrs. M. E. Wallace were elected on Sunday, the first two reelected.

At a meeting of the Board on Wednesday evening, Feb. 4th, the following officers were chosen for the term of one year: President. Henry J. Newton; Vice-President, Geo. W. Wheat; Secretary and Treasurer, Mary A. Newton; Corresponding Secretary, John Franklin Clark. The present Board of Trustees are: Henry J. Newton, Henry Van Gelder, Geo. W. Wheat, John Franklin Clark, Simeon E. Church, Erastus Benn, Mrs. E. Hawkins, Mrs. M. E. Wallace, Mrs. M. A. Newton.

Mr. Clark was appointed to fill the vacancy caused by the death of Mr. Charles Partridge, and Mr. Church was appointed to fill the vacancy caused by the death of Mr. J. J. Anderson. Both of these gentlemen died last month within a week of each other.

GENERAL ITEMS.

Mr. and Mrs. H. J. Horn of Saratoga Springs, N. Y., are visiting in Washington, D. C.

G. H. Brooks speaks in high terms of the mediumship of Mrs. Dickerson, who resides at No. 117 17th street, Milwankee, Wis.

Mrs. L. P. Anderson has gone to California with her son Wella, whose health is said to be failing.

The Massachusetts Medical Society is once more to the front with a petition to the legislature of that State to have the practice of | half miles from her starting point, in safety, medicine regulated by statute.

Dr. J. Thorne, Kansas City, Mo., writes: "Mr. Lyman C. Howe is here and has the thinking element of the city to hear him. He is a power for good."

Dr. Henry Slade is located at No. 11 East 13th street, New York City, and will be pleased to see his old friends and all those interested in the continuity of life.

Dr. Houghton, who is alluded to under the head of "Boiling down the Bible," was at one time Pastor of the Church of Messiah (Universalist), at New Haven. Conn. He is now a Spiritualist.

Prof. Townsend, the mesmerist, commenced a series of lectures and experiments at Grenier's Garden, on West Madison Street, last Monday evening. His experiments are very interesting.

We have received a supply of "Lillington's Weather Forecasts," for 1885, deduced from data left by the late Prof. Tice, with explanations and how to understand them and apply them to any locality. Only five cents per copy. For sale at this office.

J. E. Remsburg, free thought lecturer, who lately visited Nashville, Tenn., comes out with a card in the Daily American of that city, denying that he ever styled himself the "Ingersoll of the South." He lectured there in the Olympic Theatre. The court house was closed against him.

When "Tokology," by Alice B. Stockham, was published last year, we predicted for it a large sale. Every woman should know the scientific truths taught in this work, which lessen for her, pain and suffering. We are now informed that the sales have reached the unprecedented number of 20,000 in little more than a year. This would seem to be indicative of great merit.

A gentleman present at Mrs. De Wolfe's lecture Sunday, during the course of some remarks which he made, said that he was on | health for years. one occasion writing a letter to a lady friend whom he had not heard from for some time, when feeling as if some person was present, he looked up, and there stood her spirit. He did not write the letter as he intended, but instituting inquiries, he learned that she had been dead for three months.

Victorien Sardon is a firm believer in Spiritualism, and declares that he is often under supernatural guidance. He shows a plate of copper on which is engraved with minute flows spontaneously. He mesmerized Mrs. exactness and marvelous skill, a picture of Moliere's house. "Seated one day by my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled an emanation of satanic influences. Her reby secret influence, let my hand follow its | marks created much merriment. She then own direction over that plate. The engraving you see is the result of several hours of | soil, and carried out very accurately his line divine right and a thing pleasing in the sight | purely mechanical toil. I could not of my | of thought. She will lecture again next Sunof God. According to both Romish and Prot- own will make such a picture to save my day, at 3 P. M., when there will probably be-

Resolutions of respect to the memory of Mr. Charles Partridge, adopted by the New York Conference, will be found on the fifth page. We hope to receive the stenographic report of the memorial service, held last Sunday, in time for next week's paper.

With the progress of science, many believe that the photograph will yet be so perfected as to reproduce every object on the surface of the moon, thus enabling the inhabitants of this world to form a correct estimate of the life conditions existing on our satellite 240,000 miles distant from us.

A swindler travelling under the name of 'Dr. J. E. Hiltz" is filling opera houses and halls in Colorado with idiots who imagine he will fulfill promises, made in flaming advertisements, to "expose" Spiritualism. These fellows are ever ready to expose or confirm just as it will pay best, and one show is as bona fide as the other.

People interested in the Mind Cure will be glad to know that Evans's new work, "Primitive Mind Cure," is just out. This is the most practical of Evans's books, and is written in his usually plain, forcible style. Every invalid by this can cure himself. For sale in this city, by Sanitary Publishing Co., 159 La Salle street.

A religious revival has been in progress in the farming town of Tiverton, R. I., and the result is the hopeless insanity of Deacon Luther W. Wilcox, the richest man in the town. Wilcox left home lately and walked to Newport, a distance of twelve miles. He said he had received a divine inspiration from the 'King of kings," for Rev. Henry Ward Beecher, and was ordered to deliver it in person.

J.F. Babcock of Bangor, Me., since the publication of his article on Hand vs. Mind, in the Journal of December 27th, has received so many letters from all parts of the country complimenting him on the facts he so cogently presented, that he can not possibly reply to each one. He wishes, however, through the Journal, to express his thanks for the high appreciation manifested.

In another column is the call for the annual meeting of the Michigan State Association of Spiritualists at Grand Rapids, to begin Friday, Feb. 27th, and close Sunday night March 1st. Important business is to be done, and the ample home talent of Michigan speakers and hearers, with the best mediumship to interest all, will make this an excellent and valuable gathering like the preceding meetings of the Association. The Michigan Spiritualists, far and near, will doubtless be there.

Recently a young lady at Forest City, Sierra County, Cal., while fast asleep got out of bed, partly dressed, picked up a lautern and started for her home at Minnesota. She passed some terribly bad and steep roads, and finally arrived at Kanaka Creek, two and a but just before stepping upon the foot bridge up. She comprehended the situation very quickly and proceeded on to Minnesota, reaching home some time before daylight. For some days previous to the above event the girl had been suffering from homesickness.

The Harbinger of Light, Australia, states that Miss Wood, the materializing medium. died at Adelaide on the 11th of December. 1884. She had been suffering from neuralgia. indicating a debilitated state of the bloodbut no idea was then entertained of any thing serious, but typhoid fever set in, and the patient had to be removed to the special ward of a hospital, and isolated from her friends. The fever rapidly assumed a malignant form, and in a few days the physical body becoming untenable, was abandoned by the spirit. Miss Wood attained considerable fame at New Castle some ten years since, where in conjunction with Miss Fairlamb she gave materializing scances, under strict test conditions, to the satisfaction of Mr. T. B. Barkas and other experienced investigators.

Dr. Guernsey, in an article on faith cure in the Medical Times, cites a case in which will-power appears to have successfully supplied the place of faith. Among the parishioners of the Rev. Dr. Taylor of New Haven. was an invalid lady, who finally took to her bed. where she continued to receive her pastor's visits. One bitter cold night she sent. for him to console her dying moments, and declared herself ready to depart in peace. "If it is His will," she said, "that I shall go to hell, I can still say, 'Thy will be done.'" The physician who was present became a little impatient. "Well," said he, "if that is God's will, and both you and your family are reconciled to it. I do not know that I ought to object." In a moment the woman was on her feet shouting: "I won't die and I won't go to hell!" She afterward enjoyed comfortable

Mrs. DeWolf lectured last Sunday at Martine's Hall. on Ada St., near Madison, in answer to the question, "Is life worth living?" There was quite a large audience present. and all seemed deeply interested in her remarks. She was followed by Prof. Townsend, the Mesmerist, who presented his views with reference to the universality of thought. claiming that certain minds are, when peculiarly influenced, a channel through which it DeWolf, and made her personate Rev. Dr. Talmage, she giving an excellent orthodox sermon, claiming that Spiritualism is only was made to believe that she was Col. Ingerfurther illustrations in mesmerism.

Concluded from Kighth Page.

CRITICISM BY MR. ERNST PRUSSING. MR. PRESIDENT.--I would call attention to one point mentioned by the lecturer, where he compared those following authorities in matters of science with those following the authority of the Pope. He thought they were on a par in that respect. But he forgot to say, or perhaps to think, that those who are following authority in science did so because they had made up their minds by thinking for themselves that such authorities were right. They followed their own reason, while those following the commands of the Pope are entirely forbidden to think, but are following blindly. That is one great point of difference between the two classes of followers. He tried to show that a scientific hypothesis or something invented by science might be wrong. True. But scientists al-ways follow deductions based upon known truth. If they advance any hypothesis, it is always because reason forces them to such

deductions from the known truth. The lecturer has shown that the Catholic Church has done a great deal for humanity, and he claims, therefore, it is divine. We do not deny its humanity. There is not a hu-man being on earth who has not some good trait in his character. Nero slaughtered his mother and his teacher and many of his friends; but he had had them as friends and friends; but he had had them as friends and loved them at one time. We should expect that an institution made up of human beings should have something human in it. They are doing a great deal for humanity; but why do they do it? The reason is they are not doing it for the sake of doing good but for the sake of doing good but for the sake of arranging the real good. but for the sake of expanding the realm of faith. That has been shown by history whenever any act of the Church came under consideration. Was there any humanity in the acts of the Inquisition? Did it concern the Pope or his Cardinals whether humanity was flourishing? No! It was the faith that was to be sustained and their God to be glorified. For that sake humanity had to suffer.

Judge E. S. Holbrook complimented the lecturer on his bravery in essaying to come before the Society in defense of his convictions, when he knew beforehand his ideas would be severely criticised, and when he knew he would stand almost alone in their defense

Prof. Willard said that one of his objections to the Catholic Church was, that it was possible under the instruction and direction of the Church law for the massacre of St. Bartholomew to have occurred; or that it should have been possible in the history of the Church for such men as Popes Alexander. Borgia, Julian II., Innocent X., or Leo X., to be elevated to their high positions as the assumed conservators of the faith and morals of mankind, or that it should have had among its defenders such men as Henry VIII., "De fender of the Faith," of whom it is said that he spared neither woman in his lust nor man in his anger. The Professor argued that modern thought must be entirely free in all departments, while the Catholic Church seeks to repress all thought which is not in ac-cordance with its dogmas. It says, "You may think, but your conclusions must be such as we will furnish you.'

Dr. Adam Miller also criticised the lecture. and Mr. Donlin spoke in support of the Roman Catholic Church, after which the lecturer replied to the arguments of his critics.

Church, Spiritualism, Science.

A new temple in Newbury street registers the present development of the delusion of Spiritualism in Boston. It is called the First Spiritual Temple, and has been built largely by the munificence of one man, Mr. M. S. Ayer, a wealthy grocer, and the building and furnishing complete will cost some \$200,000. The temple is adapted to all the uses of such a build-ing, with a large audience room, a half, library and various rooms to accommodate the modus operandi of spiritual service. It will require several months to complete the structure. In Boston there are five spiritual societies now worshiping in halls.—Chris-

Is it more remarkable that the believers in Spiritualism should dedicate a magnificent temple to the doctrine of immortality than that a Christian journal which preaches the same doctrine should call Spiritualism a "de-Iusion"? One need not believe that Spiritualism is not a delusion to answer this proposition in the negative.

It is a singular fact that the chief opposition to what is called Spiritualism comes from the churches. Science, the source from which one would expect not only opposition but convincing ridicule, is silent. It has sought neither to prove nor disprove what is denominated as modern Spiritualism, though its leading representatives have written volnmes upon volumes to prove that the dogmas taught by the Church are irrational.

But while science claims to have satisfactorily disposed of the theory of immortality, it does not offer a satisfactory explanation of the phenomena of Spiritualism, and it shows no disposition to investigate it. It cannot be said that this seeming indifference grows out of a conviction that these phenomena are only so called and are in reality fraudulent bubbles that are not worth the pricking; for it is well known that many men of great minds have implicitly believed in them. The diffidence which science exhibits in approaching this subject can grow out of only one thing—the fear that there is more truth in it than science cares to demonstrate.

And yet an organ of the Church, whose very creed is based upon faith, and is nothing without faith, makes free to pronounce Spiritualism—which is not so much a matter of faith, though it may be a deception—to be a delusion. The least that can be said of this is, that it is inconsistent with Christianity, for though Spiritualism may be a delusion. yet its teachings are, in the abstract, the beautified essence of the doctrine of immortality. It is too often the case that Spiritualism and table tipping are made synony. mous. In reality they need not be related. Magnetism is not Spiritualism, neither is mesmerism nor the new doctrine of psychology. A scance is not a necessary concomitant of Spiritualism, and only the vulgar and ignorant so regard it. We doubt not that there are thousands of persons who believe in Spiritualism who never attended a scance, and who would not attend one under any

circumstances. Spiritualism in the abstract is the most beautiful of all religions, and those who believe in it-we do not mean the converts of the scance-find in it an everpresent source of comfort. It teaches that there is no death, no end; t at existence upon earth is simply the beginning, the budding of a flower which is to bloom forever in the world to come. That Ifie, both before and after the natural death, is a long journey which one can direct either unward and onward into perpetual peace and joy, or downward into misery. It teaches that the beginning of the next life is made at the very end of this; that one is neither better nor worse after death than before the spirit left its mortal body. In a word, that all life, material and spiritual, is pro-

Aside from this inherent beauty of Spirit-

ualism, which makes it attractive as a religion, is the consciousness which all believers in it have that the spirits of departed leved ones are constantly hovering around them to sympathize with them in sorrow and to be

glad with them in joy. How often does the feeling come to even the most skeptical that some influence of loved ones who had gone before is in the air around them—the consciousness of an unseen presence which fills their very souls!

It is this latter phase of Spiritualism, utterly divorced from even the doctrine of Spiritualism, or its so called phenomena, which appeals to every mind that is not altogether gross and material. Thousands of humans have made it a stepping stone from which to explore the doctrine of Spiritualism, and from thence may have gone into the scance to explore its alleged phenomena. If some of them have turned away in disgust at what they have seen and heard, it is not surprising; but even their experience at the seance has not so disgusted them that they fling aside the idea which impelled them to investigate as absolutely foolish and worth-

The doctrine of Spiritualism is something which the whole world is interested in. If the phenomena are all base frauds invented to deceive the ignorant and credulous, the fact should be established. We can think of no question which has so close a bearing upon human happiness as this one, and we are surprised that science does not make as grand efforts as it has made in some other directions to settle all doubts concerning it, once and for all.

While science has held back and the churches have frowned with disfavor upon Spiritualism, the number of Spiritualists has gone on increasing. Certain it is that the churches are not taking the right course, and science will have lost its utility if it shall fail to at least apply a full and searching test to this question now enveloped in a mazy cloud of doubt.—Denver Times-Repub-

Buchanan on Universities.

To the Editor of the Religio-Philosophical Journal:

A late article by Dr. J. R. Buchapan on the antiquated methods of thought, and the blind adherence to old philosophies in our universities, I read with that interest which his words usually command. With much that he said I fully agree. Surely the time must come when what is called our higher education, shall hold the past as a rich heritage for our help and use, but not as our master, and when fair stones from old structures shall be u-ed to build new temples grander than the old builders could devise.

To hold the methods or ideas of Plato or Aristotle as the highest possible, to think their thoughts with no thought of our own, dwarfs us and does them dishonor. Of this university tendency just complaint is made. But to underrate these great philosophers is to make light of our heritage, and I think that Plato deserves a higher place than this article gives him. He had, of course, some of the faults and limitations of his day, but was far in advance of that age, and of our own, in some great and essential matters. He was learned, eloquent and noble. His ideas are those of our best spiritual philosophy. He taught the supremacy of the Infinite Mind, saying: "God is the original life and force of all things, in the ethereal regions, upon and under the earth. He is the Being, the Unity, the Good; the same in the world of intelligence that the sun is in the visible world. The end and aim of all things sun is the type, and the material world, with its host of ministering spirits, is but the manifestation and the shadow."

His conception was that all outward and material forms are but plastic manifestations of ideas—nature a spiritual manifestation of The Soul of Things.

Reverence for the soul, inner-light and in-tuitive wisdom, he gave high place, as first in worth, and he told of immortality and of the results of good and ill as follows:

"O youth or young man, who fancy that you are neglected of the gods, know that if you become worse you shall go to the worse souls; if better, to the better, and in every succession of life or death you will do or suffer what like may fitly suffer at the hands of like. This is a divine justice, not to be es-

And he nobly said: "The perfectly just man would be he who would love justice for its own sake, not for any honors or advantages, who would be willing to pass for unjust while practicing most exact justice, and would continue steadfast, not because it is pleasant but because it is right."

Golden thoughts in golden words are these The spiritual thinkers in all ages have been helped by this great man, and the thoughtful Spiritualist will see how his views are in unison with the foundations of the best spiritual philosophy, and how they transcend the narrow creeds of dogmatic theology. Give honor to the great Grecian philosopher. Keep his truth and pass his errors by. Honor also to J. R. Buchanan, for his admirable book on Moral Education, and for other good work of his, and frank but friendly dissent where we may not agree.
G. B. STEBBINS. may not agree.

Boiling Down the Bible.

Parson Houghton rubs out the Garden of Eden.

"I am convinced," said the Rev. Mr. Houghton, yesterday afternoon, at the armory, "that there are many true hearts in the Christian church. While I believe we should give the church all that belongs to it in the sake of philanthropy and human progress, there is much in its practice which has no good foundation. I am not here to say aught against the Christian religion or the Christian church but I will simply state now Christians serve the devil.

"The Christian church, as you know, is of no late origin. Its doctrines were formulated in a semi-barbarous age, when the people were in a state of utter stupidity. The creeds were formed then, and men and women today are pledged to believe and accept as true that which was promulgated in an age when truth was utterly unknown. It is just about as sensible to damn a man because he can't get into the garments he wore when a youth, as to blame him for not accepting these old teachings, when in this age of progress the church holds up the dogma of endless perd: tion. When it tells us there is one God yet three and so mystifies the light of modern science, the workings of the greatest minds are set at naught. When it goes on to tell of an Eden which never existed, save in the mind of the author, the time for an earnest

and energetic protest has arrived. "Some people ask me, 'Who is the devil?' He is the personification of all that is false in this life. Look over the history of New England for the past twenty years. Have not eight of the great defalcations been the work of Christians? What the modern church wants, is not the doctrine of total depravity, but a broad and free brotherhood. For my part, now and ever, I bid defiance to every doctrine which I can not conscientiously believe."-New Haven, Conn., News.

Charles Partridge-Resolutions of Respect.

To the Editor of the Religio Philosophical Journal: At a regular meeting of the New York Spir-itual Conference the following tribute to the memory of the late Mr. Charles Partridge, was unanimously adopted:

REPUBLICAN HALL, NEW YORK, } February 1st, 1885.

WHEREAS our friend and brother, Mr. Charles Partridge, has been recently translated to the higher life, it seems to us fitting and eminently due to the memory of the deceased, that we, the members of the New York Spiritual Conference, should make some public expression of the esteem and regard in which he has always been held by us, and of our appreciation of his early, efficient and long continued efforts for the advancement of modern Spiritualism.

Mr. Partridge first introduced the spiritual phenomena in this city by inducing the Fox isters to come here at an early stage of the manifestations and give scances under his protecting care, and his well known character as an upright, intelligent and successful man of business, induced many men of character and influence to investigate the phenomena.

It was Mr. Partridge (associated with the late Dr. S. B. Brittan as editor) who published the Spiritual Telegraph, the first journal in the world devoted to modern Spiritualism that gained any considerable circulation and influence. This journal was continued for several years and was characterized by a wise discrimination and marked ability, and accomplished much in disseminating the facts and explaining the philosophy of Spiritualism.

More than thirty years ago Mr. Partridge inaugurated the New York Spiritual Conference, whose first sessions were held in the parlors of his private residence. From that time to the present the sessions of this conference have been regularly held with but little interruption and have been uniformly well attended and their discussions participated in by many of the ablest exponents of modern Spiritualism. In view of these facts,

Resolved, That while we deeply feel the loss of the visible presence of our departed brother, we will cherish his memory as one who accomplished much for the promotion of the objects for which this Conference was organized, and who was himself not only a practical and consistent Spiritualist, but a warm-hearted philanthropist.

Resolved, that this brief memorial notice be sent for publication to the Religio-Philosophical Journal and the Banner of HENRY J. NEWTON, Pres't.

P. E. FARNSWORTH, Committee. C. S. WEEKS.

General News.

President Roswell D. Hitchcock, of the Union Theological Seminary is ill. Sarah Bernhardt is said to receive \$800 a month for her contributions to newspapers. Gabriel Ravel, the famous pantomimist, claims the doubtful honor of the invention of roller skates. A bronze statue of General Blair, to be placed in Forest Park, St. Louis, has been finished in Cincinnati. It is ten feet high. It is reported that Mrs. Stowe has requested her publishers to restore to her novel, "Nina Gordon," the original title "Dred." Sir Arthur Sullivan does most of his writingmusical composition, rather—between mid-night and sunrise. He selects that time because it is so quiet. The hatter who made the inaugural hat for Mr. Cleveland received a check for \$8. He says he was offered \$50 for it by an enthusiastic Democrat of Balti-more. William Neal, sentenced to be hanged Feb. 28th for participation in the Ashland Ky., murder two years ago, is to write a letter in his own blood declaring his innocence of that crime.

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A Semi-Centennial No.

The Phrenological Journal for Jan. celebrates the semi-centennial of the establishment of business of Fowler & Wells, and contains a sketch of the intro duction and growth of Phrenology in this country, duction and growth of Phrenology in this country, with new portraits of Drs. Gall, Spurzheim and Combe, together with a history of the publishing business of the Fowler & Wells Co., with portraits of L. N. Fowler, O. S. Fowler, Samuel R. Wells, Charlotte Fowler Wells, Nelson Sizer and many others, with biographical sketches. Also the principles of Phrenology and other papers. It is a number of special interest, sent by mail post-paid, on receipt of price, 20c. Address, Fowler & Wells Co., Publishers, 753 Broadway, New York.

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Business Aotices.

SEALED LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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MICHIGAN SPIRITUALIST CONVENTION.

Notice is hereby given that the Annual Meeting of the Michigan Association of Spiritualists will be held at Science of Hail, No. 55 Canal St., Grand Rapids, on February 27th and 28th, and March 1st next, commencing at 2 r. m., February 27th, Good speakers and mediums will be in attendance. Parties wishing reduced railroad rates will please address the Secretary at earliest convenience for certificates. For information in regard to hotels and bearding heuses address J. H. Tompkins, Grand Rapids.

A general invitation is extended.

DR. J. A. MARVIN

Secretary, Lansing, Mich.

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To the Editor of the Beligio-Philosophical Journal:

Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

Scrap from an Old Moorish Legend.

(Translated from the Arabic.) The following poem was given through the medium-ship of Mrs. M. C. Chase of Swampscott. Mass., in a very short space of time, and transcribed by a friend present. The name given as translator, and possibly the author, was spirit Eleanor Wainwright. Within a coppice stood a warrior bold, His helmet placed o'er brows that sullen frowned, While in his strong right hand a lance he bore; So still, it seemed to marble he had grown. Soon on his ear an eager footstep falls; Before him soon his youthful foe appears, A youth who guileless seemed of guilt or crime.

His flowing curls upon his shoulders lay,
A very girl's in glorious beauty rare,
As crown of glory on Apollo's head;
A form of beauty wondrous fair to see.
Such was the youth, with careless air distraught,
Who now weaponless except a dagger keen
Clasming in his bult appeared before Gleaming in his belt, appeared before The stern old warrior, waiting there like Vision bright from some lost world afar.

No words were needed to reveal who thus No words were needed to reveal who thus
Before him stood amazed. Albano flushed,
The color sprang in red tide to his cheek,
And o'er his brow a darkening shadow passed.
Unconsciously his hand upon the hilt
Of his keen dagger rested, as though, indeed,
In that alone protection lay. A moment
More and he knew all, for in the face
Before him as though or hiselfed by a gashatoria Before him, as though chiselled by a sculptor's Hand, the features of his Zelah lay.

A moment full no word was spoke, but each Steadily upon the other gazed As though each wished to strike. At last the sire-"Bold youth, your mission here to-day is spent;
Your beauty shall no longer woo my child,
For here you die, and in this coppice dark
Your body here shall rotten lie, consumed By carrion birds, while slimy serpents, too, Shall creep upon that manly form once dear. Rash boy, prepare! What! but a dagger slight? Here, take my falchion. I've another yet. If you would live, fight well for none may stand Firm before me. You have a moment still. Firm before me. You have a moment still.
When yonder sun across that line shall pass,
Look well. If prayers are needed, make them soon.
You thought to meet her here; her sire instead,
But she, a prisoner, close the palace walls
Within is kept. Naught, naught, can save
Thee, daring youth."
The fatal line is passed.

The two strange foes each other grandly face. Albano backward from his shoulders flings The clustering curls; the falchion spurning, clasp The glittering dagger in his hand and springs To meet her sire. The poinard's tip, full well He knows, holds subtle poison, sure and swift. But e'er they close, a wild shriek fills the air, And swift between their upraised hands she flies.

Too late, alas! Albano's steel had pierced The loving heart, as he would strike her sire.

Prone at their feet the dying Zelah lay,
While all the ground was crimsoned with her blood.
Selamo clasped her dying in his arms,
Forgetting all the abgry strife between.
He only called her o'er and o'er, "My child,
My precious child, my own, speak once again,
And oblifered the mystelad is forgetting." And, oh! forgive; thy wretched sire forgive."
"My death is sure," she said, "but o'er I go
Forgive the slayer, e'en Allah's not so dear."

Albane, dumb with agony, uttered No sound; but on his knees beside the maid He lovel, into his breast the dagger, reddened With her blood, he plunged.

"Zelah, forgive"—
These dying words he said—"I go with thee
To Paradise. Thy vengeful sire has wronged
Is both, yet dying do we both forgive."

With long drawn sols the proud old warrior knelt; Above their prostrate forms a vow he made; In war or piliage, rapine, crime or guilt His hand no more with blood should e'er be stained; But evermore in cloister dim remain, Appealing unto Heaven to be forgiven.

The Divining Rod.

To the Editor of the Religio Philosophical Journal: I noticed in the Journal of Jan. 10th an article by O. S. Burgese, headed "The Reason why the Divining Rod Turns." His reasons are based on the use of "a V shaped branch about two feet in length, having the smaller ends about three-eighths of an inch in diameter;" and he concludes his statement as fol-lows: "The movement of the hand to cause the dipping of the rod is very slight, and with a little practice may be done so as to escape the notice of those not initiated."

I would respectfully invite his attention to an incident which occurred about six years ago under the observation of myself and two others in a locality where it was very difficult to find water, and within a few yards of where a well had just been dug to blue shale, without success. Instead of a branch with two prongs, a straight willow twig was cut in the water with two prongs. close to the ground, measuring about five feet in, length. It was carried in one hand, with butt up and held just far enough from the top to hold its own weight, and when bent at a certain spot in passing, it would straighten again as the individual holding it passed beyond. A certain place, at least six rods in length, was passed over at different places at least a dozen times, backward and forwards, and each time as the line was crossed, the twig would bend toward the earth and straighten up again without the least variation in the position of the hand as the person moved beyond. A well was dug and a strong vein found twenty feet from the surface, running in the direction of the line described. No comments are needed. F. WILSON. Delphos, Kan.

Great Destruction at Magara Falls-The Ice-Bridge-The Maid of the Mist in Danger.

One of the most severe storms that have visited Niagara Falls for many years raged there during one of the late cold snaps. The wind continued to blow a perfect hurricaue, and together with the sleet and snow made havoc with the telegraph wires, which were completely demolished, the wires being coated with ice three inches thick. In several places they were snapped off like pipe-stems. Lumber-yards were wrecked and the lumber blown broadcast: heavy trees were torn from their roots and swept hundreds of feet away; houses were unroofed and chimneys blown down. Most of the railway trains reached here many hours late. Quantities of fresh ice were piled upon the ice-bridge, bringing with it row-boats, trees and timber. The ice-bridge is grand beyond description, and is the strongest, and largest that has ever been seen here. The water in the river rose over thirty feet and tossed large pieces of broken ice, weighing several tons, high upon the banks. The ferrymen's houses under the cliff are nearly buried in the ice. The new steamer, Maid of the Mist, now nearly completed, which was to be launched early in the spring, was torn from its fas-tenings and lays broadside on the rugged ice, and will probably be wrecked when the ice-bridge moves out in the spring. The Falls with their feed trees and shrubbery, resembled a scene of fairy land.

A Doctor's Fatal Blunder.

The Rev. Theodere Sleck makes the charge of fa-tal malpractice against Dr. Hebenstreit, a well-known physician of Buffalo, N. Y. The son of the former, age 7, was dangerously ill with membranous croup, and upon the advice of the physician the operation of tracheotomy was performed. When the doctor was called in the little fellow seemed much better: he sat up in bed and was bright and cheerful. At 9 o'clock Dr. Hebenstreit told the parents that it was better to operate then than to wait until next day.

They told him to "go ahead." He chloroformed the child and consumed half an hour before reaching the windpipe. Then with a hook he drew up the windpipe. Then with a hook he drew up the windpipe so that he could reach it with a pair of ahears. He gave one sharp cut and suddenly the blood spurted upon the carpet. The boy recovered from the chloroform and tried to ait up, but his little hands fell in the blood and the table was covered with it. The doctor, when he saw what he had done, cried out: "My God! if only I hadn't done it." The child discount loss of blood in a few minutes.—Chicago Tribune.

Communication from a Spirit.

To the Editor of the Religio-Philosop

A week more and again a "Merry Christmas" wil be proclaimed and praises sung to the "Christ child" who, sent from heaven with gifts for the people of earth, dwelt among men to distribute those gifts and set the example of how to receive and exercise the highest and best gifts sent from heaven to bless mortals. Alas: all things assume a carnal form among earthly elements and beings; so did this. The gifts looked for and most highly valued by the majority of earth's people, both great and small, are those that please the eye and gratify the appetite of the mortal man only. Hence men have sought to invent an insurance policy in the vicarious atone-ment of said Christ child, wherein by subscribing to certain man-made rules and formulas, they think their souls insured, regardless of the deeds committed by the natural man. This is a point of study which, perforce, will soon occupy mortal minds more powerfully than it has ever done at any time, for the problems are cast before mortals to be solved and demonstrated, and for this there are many prepar-ing, not quite knowing what they do. All things shall work out right. We smile sadly as we behold how, after we have the attention of otherwise bright mortals, also their good will, to receive and to be taught the higher truths, yet it is so difficult to awaken comprehension to an extent that mists may vanish and all be clearly presented in heaven's own light; inasmuch as God cannot be seen or compre-hended in regard to his works with mortals, except in his own light. Think not in connection with the legal claims and rights of Jesus, we desire a creed established or any sacerdotal rites. Nay, far from it. We aim to break man-made creeds and remove error by presenting truths as they are and as they were from the beginning and ever shall be. For this, we ask a hearing only, giving every one freedom to exercise his reason and judgment, because nothing is an individual's own mental and spiritual property is an individual's own mental and spiritual property or guarantees to him goodly rewards except what he has really acquired and made his own by proper exercise of his faculties. A man may say, "I am a Christian, I know I shall go to heaven when I die, and reap the reward of the blest." Ask him what gives to him this assurance? he will say: "I have subscribed to salvation's plan. I am a devoted church markler." I read my Rible and attend worship." member I read my Bible and attend worship."
This is all very good, brother man; but in how many instances have you taken a free ride out into worldly pleasure-fields, on this pass? How often engaged in traffic with people whom you discountenance as vile sinners, only to make gain and secure business prosperity? And the rules of the church even are cast aside to suit actions, and picked up at convenience to sail more easily on the world's tides" You see all these things are accounts against you, and when these are taken out, nothing is left. You are not then worthy to receive the reward of insurance even, because you fore-fought your claims and tres-passed so variously the simple rules laid down, that until you are purified and worthy, you cannot enter into the spheres of the blest; your bopes are all crushed, but eternity with its endless variations of learning and exercise is before you. You see by this that our claims are not to be presented in an uncertain way, nor with the desire to form creeds, but only to have these wrong existing ideas removed by precenting and proving truths. This is a part of our work on earth. We work in our degree, others in theirs. All are entitled to a hearing and competent mortals are privileged to be judges of what is thus brought to or before mortal bars to be criticised and decided upon.

Search our meaning well. The gifts brought to earth by the Christ-child to bless mortals, are they not the same gifts now again brought by the same spirit who, accompanied by myriads of bright angels, descends and ascends for mortal weal, and to make known and apply those gifts for mortal benefit, through mediums who can serve as a gateway for the heavenly messengers to so come among men and effect their final salvation from error and sin, which are the consequences of ignorance or lack of right understanding of God's ways. Jesus came into the world as a savior to save man from error; he brings for this purpose heavenly truths and wisdom, which were of God and he was to mark his devotion for that truth and love of God, also needy humanity, by sacrifice. Yet aside from this, another legal part was filled with the same sacrifice and a seal placed on an agreement of universal rule, therefore of universal importance. This needs not to be discussed now, until other topics are more clearly put forth and defined. Then all will be seen as it is, the regulation of infinite causes and with no presumptions are sult of infinite causes and with no presumptions any-where, except those which men have put forth to further their own works. Men have used salvation's

That same evening General B. called upon us. plan in a way pleasing their own senses and to gratify their idleness, to let another do for them the very things they would not do even for themselves. It is self-evident that in a universe where justice

rules and must rule, no plan of injustice finds tolera tion, nor are there any such expectations realized by any faithist devoid of good works, as inheriting a place in heaven on the merits of another whose example he follows not, and whose precepts they have only in words and not in practice. Much work is there to do in this direction; that is to bring people to see this error in regard to Jesus, who, though mighty, is meek and humble, working constantly for humanity's salvation and elevation until it is accomplished. Think not of Jesus, the Christ of God, as a being seated upon a great throne in idleness and splendor at the Father's right hand, awaiting there the consummation of the adversences to his rule, so that he may come forth and sway the sceptre in his kingdom. Think of him as the humble yet mighty Jesus who, filled with the Christ-power, the truth and love of God, la' ors on earth to raise up fallen humanity. Those who live not in accordance with heavenly principles, which by nature are the birthright of all, have described them and have therefore descended from their proper level to engage in car-nal and material problems which are of no real benefit, because no spiritual progress is made; but they are put far below the trerage of a proper beginning, by the many pollutions upon their divine attributes and nobler mental faculties. Let this answer the expression, "Fallen humanity." Jesus and his many assistants are laboring to raise humanity from its fallen condition. Their sympathics envirols all he fallen condition. Their sympathies encircle all beings, in all conditions of life. Let us reason together. o that more light may be shed upon mortals through themselves and through mediums who are hones and true. May you all feel the holy baptism of heav en and realize the blessings intended for mortals from the mission of Jesus as a mortal man among men and as a spirit among mortals. Heaven's bless ings be with you all in your endeavor to spread God's MRS. A. KLINE, by her Guide. Van Wert, Ohio, Dec. 18, 1884.

"A Visit to Henry Clay in the Spirit-Land."

To the Editor of the Religio-Philosophical Journal:

On visiting our honored friend, Major Forster, last Saturday, he called our attention to an extended ar ticle with the above title in the last Journal, of Jan Siet, taken from the Saturday Evening Call Imagine my surprise when I found it to be Irving's description of a visit to the home of Henry Clay, given through my mediumship and published in "Strange Visitors" 15 years ago! It appears to be put forth as an original contribution by some unknown party.

The Major recognized it immediately as having read it in "Strange Visitors," of which remarkable book he said he had bought several copies and given away. Though it is pleasant to have our work appreciated, yet it would be more agreeable to myself and spirit co-workers, if the person who took the trouble to copy the communication for the Evening Call would have credited me as the medium.

I am happy to say that Major Forster is slowly re-gaining his health, and is hopeful of re-appearing ere long in his true field, the public rostrum. Washington, P. C. Mrs. Henry J. Horn.

A correspondent from Michigan writes: I send you a new subscriber, a Baptist lady. I sent her a copy of the Journal containing Hudson Tuttle's lecture on the "Golden Rule of Spiritualism," and she said, after reading it many times: "It this is Spiritualism it is my very highest idea of religion." She wanted more and so subscribed for the Journal...

W. W. Ogilvie, the grain king of Manitoba, ha closed his milis from inability to compete with Min-neapolis millers. Since the season began 600,000 barrels of American flour have been shipped to the dominion, principally for consumption in the province of Quebec. Grain, according to this Manitoba author-ity, can be had by the Minneapolis millers at 60 cents a bushel, while he has to pay 72, and even with the duty on flour at 50 cents a barrel they can still underseil him in Canadian markets.

The Need of Organization.

In order to really bring the latent good of Spiritualism out from its dark abode smid the immorality, credulity and dishonesty prevalent, organization upon a proper basis, seems indispensable. But Spiritualists as a class so differ, and are so individualized as thinkers, that it seems almost impossible to bring them together in harmony and brotherly love. My field of observation, though limited, is a good one, and from what I have seen as a "looker on"

My field of observation, though limited, is a good one, and from what I have seen as a "looker on" rather than a worker, I notice that he who attempts to organize a society where there shall be a social center and charitable work, as well as a practical embodiment of the teachings of the movement, has a hard struggle and one little appreciated at first. People come to the meetings and go away without the feeling that they have any home-center, as do they in the Church—nothing to draw them together in a common interest and fellowship. Among the Masonic fratefaity, we see the largest example of a body of men who are bound to each other and recognize that bond in all quarters of the globe; but while we may earnestly desire that the Spiritualists of the world may be as firmly united, yet we do not of the world may be as firmly united, yet we do not desire the secrecy of that order. If ultimately we could become such a brotherhood, banded together for a common purpose—the elevation of the human-race—and live the life taught us through our medi-ums, we would become such a power that evil would fall away before us as mist before the sunlight.

fall away before us as mist before the sunlight.

Such a beginning has been made in this city; and, though it has passed through prejudice, misconception, want of support and, in fact, all the ills that any reform movement must expect to encounter, yet it has located itself finally in a building, entirely devoted to its own use, and one which it is within the means of the society ultimately to buy. Here, then, we have a center of the society ultimately to buy. Here, then, we have a center—a church home—a spiritual fire-side, about which we may gather in all kindliness of feeling and charity toward all.

Already the other society—the old parent stock—feels the need of more sociability, more real interest in the support of the meeting, and more of the same spirit which originated the other "movement within a movement."

Thus, little by little we are gaining ground. Those minds which desire the best good of the Cause are struggling for the ascendency; and the weaker and ess far seeing are giving way under the stand taken by them, and ere long will march under their ban-But we as Spiritualists must be very careful as to

what we do as men and as a body. The outside world which looks on, wants to believe and can't, watches closely to see if any real good comes from watches closely to see it any rear good comes from it all and whether it makes us any better men or women. "By their fruits shall ye know them," says their old Bible, and they will continue to judge us by that rule.

With all the experience of the Christian-Church before us, as a matter of history; and partially, as a portion of our own lives, we should certainly be able to see the pitfalls into which she fell, and avoid them through the light Reason sheds over all.

Christianity teaches well, but don't practice. Why? Because she saves men by telling them to throw everything on Christ, instead of making them their own saviors as we do; because she tries to save their souls simply, without thought of reaching those souls through their earthly bodies—this with few exceptions, of which Mr. Beecher is the most promi-

Teach man how to live a sober, honest, industrious, self-sacrificing life—one in which he considers the neighbor as well as self, and you teach him best how to die. Teach him to know himself in all the departments of being, and obey the laws which he comes to understand; and you save him for this world and the next world and the next. Brooklyn, Jan. 10, 1885.

For the Religio-Philosophical Journal.

Trivialities on the Part of Spirits and Mortals.

"Well, after all, there's nothing said but what any-body could say." So remarked a friend after a very satisfactory sitting by home mediums at a small table.
"It's altogether too commonplace." he added.

"But," said I, " was there not intelligence?" "O yes it seemed like it, but as I said before, 'it's too commonplace.' Who wants to hear 'yes' and 'no,' and that your friend is happy to see you?" "But what more do we hear when friends meet

"Very glad to meet you," said my friend to the General

"Thank you, sir; happy to meet you," was the response.

"Fine weather," said my friend.

"Very line," was the answer.
"Any news?" was the next question.
"Nothing important," replied the General, and so on for the time the visit lasted. When the General had gone, "A splendid fellow!" said my friend; "fine army record and a grand intel-

"And yet your conversation was quite as trivial as that of my friend with the table," said I. The remark seemed to strike him with some force.

"Yes, but spirite." "They are but men disembodied;" I said. "Only here and there you find a brilliant conversationalist in the flesh. Now if you with your human tongue and untrammelled faculties can pass an hour in the merest trivialities about the weather and the most ordinary topics, what can you expect of spirits who cannot talk at all, save through the medium of an ordinary pine table? And even duid we see our friends face to face we should find little to talk of except subjects of immediate interest around us; in other words, ordinary and common-place things of which life is made up.

"I believe you are right," said my friend. What do you think, reader?

An Old Lady of Nearly Ninety Hears a Spirit Read.

To the Editor of the Religio-Philosophical Journal: While reading an editorial article in your issue of January 24th, on "Forty Years of Spirit Presence," I was reminded of the experiences recently related to members of my household, of a venerable and highly esteemed lady in New Jersey, who, like the narrator (to whom she is related) is a conscientious, conservative and setting church-member. Both are conservative and active church-member. Both are persons who do not recognize in Spiritualism anypersons who do not recognize in Spiritualism anything they have the least use for. I suppose the word is an abomination to them. They never mention it; yet this old lady in New Jersey, whose spirit is fluttering to get away from its earthly tenement, where it has had its abode for nearly ninety years, has within a year or two, seen many bright lights and heard voices of those who once lived here. She says her husband comes and reads to her in a mannor most entertaining, yet she is deprived of the power of describing what he reads. These phenomena are so real to her she wonders that other members of her family cannot hear and see what she does. The experience is delightful to her and gives her perfect patience to wait for the coming change. To me it is a matter of great curiosity how people who are almost hostile to Spiritualism and Spiritualists, can have a knowledge of such henomena and not recognize that they are those of Spiritualism. Brooklyn, N. Y., Jan. 24. A SPIRITUALIST.

A Spirit Returns to Soothe Her Sister.

To the Editor of the Religio-Philosophical Journal

My father was a clairvoyant medium from child hood. About twenty years ago, our mother passed to spirit-life after a very severe illness of three months. A few hours after her death father went to his room, laid down on the bed, and while thinking that she had gone to heaven, as she was a good Christian, he saw her standing at the foot of the bed looking directly at him, holding out her arms towards him, and smiling. He said the room was full of angels who came with her. It was a great comfort to him in his last days to know that Spiritualism is true. A few years before he passed away our little girl saven was rold died. Our other girl saven tle girl, seven years old, died. Our other girl, aged nine years, grieved for her all the time, except at night when she went to bed. She said that little Katle came to her then. My father was staying with us at that time, and he said that little Katle came every night and put her arms around her sister and soothed her to aleep. A few of our neighbors at one time held circles at our house, and we saw little lights floating around the room; also quite a large pale light the shape of a half-moon. Winnebago City, Minn. Mrs. L. Stoddard.

Siate-writing and Reflections Thereon.

To the Editor of the Religio-Philosopi The following writing was produced between closed slates, Dec. 15th, through the mediumship of Mrs. C. L. Beld. The writing occurred at 9 a. M., the medium sliting opposite me at a table, but not touching the slates. I saw the slates cleaned and a bit of pencil put between them. I held them between my thumbs and forefingers: I heard the writing, and soon three ticks of the pencil signified that the first message was finished. On opening the slates, I found the following written in a bold, round hand:

"DEAR FRIENDS: Good morning. You see we are all here to welcome you as usual. EMANUKL S."

The following questions, written on small pieces

The following questions, written on small pieces of paper (then folded twice) were placed on top of the slates, which I held firmly as before:

"Have you anything to communicate?"

"Have you anything to communicate."

"What advice have you to give?"
"Do you wish me to go East next summer?"
The writing commenced at once, and at the usual signal, on opening the slates, the following was found in a plain, feminine hand:

"My DEAR Son: You ask in regard to going East
"The work of the search of the pool of the

next summer. It really seems as if you was not to go the way your business has gone. Sometimes you have misgivings about going altogether, but I do not think you would regret the change. Both of you would enjoy it very much. Your wife will be far more contented, and I know her people would make her feel perfectly at home. My dear son, we will all go with you when you do, and you shall hear from us at every opportunity. MOTHER." After this the slates were filled twice with writ-

ing in a different hand, and signed "S." The first message assured me that I had much work to do in the spiritual cause, and would make many hearts glad and bring comfort to many benighted minds. I then asked how I could work to the best advantage,

which was promptly answered in detail.

During the writing I conversed freely with the medium on subjects foreign to those written upon. This clearly indicates that the mind producing the writing was separate from that of the medium or the sitter.

Once I called upon the medium but failed to get any writing. She was fat gued. The next Monday I had very satisfactory, results. This indicates that the spirit is dependent on the nerve or electric aura, or other physical quality of the medium, for power

I find that among people of some intelligence, there are three opinions: first, that these writings are produced by sleight-of-hand. Of course they have not investigated the facts. Second, that they are produced by the devil. These are so under the influences of a tenet of a moribund theology, that they fluences of a tenet of a moribund theology, that they are incapable of a fair investigation and generally will not undertake it. Third, the materialists who admit the fact of the writings, but say they are pro-duced by some natural force and have no other significance than to show that metaphysicians have had an inadequate knowledge of the subject they have written upon.

A spirit purporting to be, and whom I believe is. Swedenborg, has heretofore assured me that he has gained much knowledge in the spirit-life, and he would like to rewrite his theological views, and will do so if I will afford him the means of doing so on closed slates. JOHN ALLYN.

Self-Abnegation.

To the Editor of the Religio-Philosophical Journal:

I beg to put my protest on record against the per-sistent assertion of Spiritualists that we should be forgetful of self, and devote our energies to the advancement of the moral excellence of others. It would seem that the beau ideal of pure virtue, as entertained by many of our brethren, is to devote ourselves wholly to the advancement of our fellow beseries wholy to the advancement of our lendw be-ings. The writer cannot think that life well spent which has been devoted chiefly to the advancement of others. If a diamond could be reduced to mil-lions of small particles, and each one of these particles become suddenly sentient and intelligent, and separated from the mass, we might view them as an ideal picture of mankind, each individual entity struggling for its individual advancement. If now our moral advancement compare with the literal elevation of all these entitles together, and, further-more, if it is the duty of each to forget self, and to turn its attention to its neighbor, then must each one of these entities turn its attention to the raising

of its fellows, forgetful of self.

Now, as no one would be capable of entering the iere of another and moving it, the result would be that all would remain upon the lower plane with the simple manifestation of a great stir; but if each devoted his energies to his own elevation, every entity would be inspired by the action of its neighbor, and all would move harmoniously. When the good by which we are surrounded is equivalent to the evil, then the tendency is to emulate the good. Thus self-elevation would cause us to aspire to moral precedence. Imagine a flock of sparrows attacked by cunning puss, each one turning to carry away his neighbor! While the writer can see clearly that the parallel is not complete, yet he thinks it has an ilustrative force.

Each one can succeed best in purifying his own moral being. God created each one with all the necessary accessories to his own moral advancement. Like the garments prepared for him by his tailor, these fit him best. Instead, therefore, of living such lives of self-abnegation, let us so live that our moral excellence may be an object-lesson for the advance-ment of our brothren. This is nature's own royal road by which the hearts of all men may be reached. R. B. ANDERSON.

Concordia, Kansas.

Truesdell's Spirits Did it. To the Editor of the Religio-Philosophical Journal:

I notice an item in your issue of Jan. 21th, to the effect that Egbert B. Waldo of Syracuse, N. Y., has published a pamphlet entitled "Spiritual Truths, or a Series of Spirit Messages," which purport to emanate from the spirit of his father. As I am personally acquainted with Mr. Waldo, who is now in his 84th year, and know him to be easily duped, it may, perhaps, be well for me to apprise the readers of the Journal, which ever strives to correctly inform them, that the messages in question emanated almost exclusively from the fertile brain of John W. Truesdell, at different times, when at the expense of Mr. Waldo and Dr. Chesebrough, an unquestionable crank, he would regale himself with a little sport. I know that Truesdell is not a medium and that Chesebrough. brough, who professes to be one, is a fraud and a fanatic. To absolutely prove this, Truesdell and myself arranged a plan not long since and completely trapped the "great instrument," who professes to be controlled by Confucius, Thos. Paine and other notable personages, who must have deteriorated to an alarming extent, both oratorically and grammatically, if the stuff purporting to emanate from them is a sample of their "wisdom."

1 do not believe Mr. Waldo capable of discriminating between a fraudulent and genuine manifestation; he means well, but is so far advanced in years and has mingled with Chesebrough for so long a time, that it has become second nature with him to accept anything and everything as genuine which purports to emanate from the spirits. I was surprised when ne informed me a month since of his intention to inflict so barefaced a humbug on the public in the name of Spiritualism, and feel I would be derelict in my duty as a Spiritualist did I fall to put your readers on guard. GEO. F. A. ILLIDGE. New Haven, Ct.

Letter trom John Wilson.

To the Editor of the Religio-Philosophical Journal:

I have been a subscriber for the BELIGIO-PHILO-SOPHICAL JOURNAL for sixteen years, and now the seventeenth, and I always have paid for it in the seventeenth, and I always have paid for it in advance, as all should do. I have noticed an improvement from the first, but more especially in the last few years. It is filled with gems of thought. The winnowing policy pursued by the editor to clean off the barnacles from the Spiritualistic ship must be approved by every honest Spiritualist. The editorials and the very many discourses and lectures contained in the Journal during the year past (and not least among them was the lecture of Hudson Tuttle in the December 18th number, and a discourse by Mrs. the December 13th number, and a discourse by Mrs. Brigham in the Jan. 3rd number) I have read with great pleasure. I hope the advocates of a society for e purpose of thorough and scientific investigation

of the phenomena of Spiritualism will succeed Plato, Ill. John Wir. JOHN WILSON. Nearly 800 murders are committed annually in the

One of the steers to be exhibited in New Orleans weighs over 4,100 pounds.

There is a glacier in Alaska moving along at the rate of a quarter of a mile a year.

United States.

Notes and Extracts on Miscellancous Subjects.

The Japanese have a new dictionary of the Chinese language, comprising no less than forty volumes. A young man of New Haven, Conn., has a collection of 7,000 birds eggs, embracing nearly 2,000 va-

The old moss found more than a foot thick in various parts of Sweden proves an excellent material for paper-making.

A Scholes Indian, named Adrian Hitt, walked from New York to San Francisco and back, and won \$4,-

One of the New York prison convicts lately invented a hat-pressing machine, the patent on which he sold for \$10,000.

Hybrid cattle in Nevada are not housed during the winter, but find their food and thrive where other cattle would starve. A lamp taken from the rulus of Pompeli, and al-

leged to be three thousand years old, is owned by a man of Beverly, Mass. Snakes are so numerous and poisonous in Southern Australia that remedies for the cure of snake bites

are alwaye in great demand. As Marquis of Rodrigo, the Duke of Wellington sent \$500 to the Spanish earthquake victims' fund. A charity bull fight is to take place in Madrid.

A society for the conversion of Jews recently reported expenses amounting to \$85,427 and just four converts, or \$21,356.75 for each convert.

In a limestone quarry, sixty feet beneath the surface, a human jaw-bone was recently found, being of great size and in a perfect state of preservation.

The Governor of the Island of Samos has discovered a tunnel measuring 5,000 feet in length, and constructed at least nine centuries before the Christian Every common trade in Amsterdam has a govern-

ment shop where deserving poor can always find employment. The goods there made are used by the government instead of being sold. In Wales an enthusiast in the cause of cremation lately cremated a favorite bull. The ceremony last-ed nine hours and was witnessed by thousands, many of whom have since espoused the incineration idea.

The warden of the Kansas State Prison reports that more convicts in proportion to the population come from counties where the prohibition law is enforced than from counties where there is no liquor

The Bon Homme, Dakota, home missionary lives in a log structure that was built first for a whisky shop, was then transformed into a smokehouse for hams and bacon, and next became a clergyman's

Mr. Harvey is the American citizen who "squatted" on the only land by which the grand canyon of the Colorado River can be reached, and he charges \$12 to visitors for the privilege of looking at that natural wonder.

The bell of the public school at Monticello, N. Y., was heard ringing the other day at an unusual time, and, on investigation, it was found the "new teacher" was using the end of the bell rope to correct a refractory pupil. A Russian peasant, a member of a Bible reading

sect, has been sentenced to imprisonment for three years and nine months by the Odessa Criminal Court for having preached against the image worship of the Russian Church. While during the entire month of November, 1739 but 113 persons from outside entered through the twelve gates of the Prussian capital, the number of

strangers now arriving per month reaches an average of upward of 30,000. The mongooses imported into Jamaica to eat up the myriads of rats abounding there have accomplish-

ed their task. The important question now is how to dispose of the mongooses, which the blacks have a superstitions fear of killing. Croccdile farming is rapidly becoming a leading industry in certain localities. The largest animals are killed and skinned, their flesh being used to food

their descendants. One dealer last year supplied a St. Louis tanner with 5,000 skins. Everybody is advised by a Boston physician to ascertain from what diseases their ancestors died, with a view to guarding himself against inherited tenden-cies by adopting the requisite manner of life, place

of residence and general self-treatment. The proper allowance of air in barracks is 600 cubic feet a man in Europe and 1,000 in India. For hospitals, 1,200 cubic feet per bed in Europe and 1,-

800 in India. Horses require in England 1,600 cubic feet each, or nearly as much as three men. Near the village of Richmond, Mo., lives David

Whitner, one of the three men who testified on oath that they beheld the Angel of the Lord bring down the plates from which the Book of Mormon was written and deliver them into the hands of Joseph Smith, the Mormon prophet. Harrison Hahn, of Wind Gap, Northampton Co. Pa., is the father of a two-year-old girl whose ears

are bent forward and grown to the face. Both ears are without the orifice, but deafness is prevented by the girl hearing every sound, no matter how light, through her nose and mouth.

Mrs. Charles Tracey, of Kingsbridge, Ky., has become the mother of the smallest "midget" born this century. The child weighs eleven ounces, is six inches in stature, its body can be encircled by the thumb and index finger of a fourteen-year-old child, and its head is about the size of a large marble, or less than an inch in diameter.

Americans abroad are apt to be very American. A Mr. Livingstone, who is spending the winter in Florence, drives out daily with three coaches always driven in line; the first, driven by himself, is drawn by a pair and six horses tandem; the second, driven by his son, with eight horses tandem; while the third driven by a coache on its drawn by four tendem or driven by a coachman, is drawn by four tandem or a double pair. This noble gentleman first drove the whole twenty steeds together, but meeting with an accident, the city officials interfered and obliged Mr. Livingstone to separate them.

The Society for Promoting Industrial Villages is the name of a recently incorporated English associ-ation having for its object the relief of the congest-ed districts in the large cities by removing the surplus people into the country, paying the cost of transportation and providing means of employment. In several cases small towns have been started with these people, in which weaving, dressmaking, candy manufacturing and the like are carried on, and next spring market gardening will be tried. Several very wealthy philanthropists are at the head of the move-

Some of the people of Newark, N. J., have com-menced eating dog meat and profess that they like it and that it is both palatable and healthy. The dog-eaters are among the lower classes, and quite a consternation has been caused among the poor peo-ple who do not relish dog lest their butchers may palm off dog chops for mutton chops upon them. To allay the excitement the health authorities have raid-ed several premises and condemned the carcasses found hanging up for future consumption. The owners naturally protested that they had a right to eat dog, that the meat belonged to them and was wholesome, and they propose to fight the whole City of Newark rather than submit to the health authorities. So far as there is any danger that butchers without conecience may palm off Spitz chops and pug cutlets for mutton the health officers are justi-fied in taking precautions; but if a man wants to eat dog, and keeps it for his own personal use, what right has any one to prevent him?

A. N. Cole, Agriculturist: I have discovered a "new agriculture." Under the system the great American Desert can be made to blossom as the rose; the rocky steeps of the Sierras can be made as fertile as the valleys. On the hillsides of Allegheny County I grow strawberries the size of peaches—we have to alice them up to make strawberry—shortcake; plums which before were the size of pullets's eggs now which before were the size of puners eggs now grow as large as hens' eggs; pea-pods grow six and seven inches long and contain peas as large as grapes; beets reach a longth of five feet—the ordinar; "blood beet"; timothy heads measure eleven inches and are large in proportion. These are a few instances. I could enumerate others. In a short time I will show how five acres tilled under my new system will give as much net profit as 500 tilled in the present way. But I don't expect the public to take my word for all this. I have invited a large number of practical farmers from different States to visit my model farm at Wellsville, N. Y., July 4. I have promised them two bushels of these enormous strawberries, and other fruit in like quantity. The whole secret of the

The Soul's Farewell to the Body.

So we must part forever. And altho?

I long have beat my wings and tried to go
Free from your narrow limits, and control, Forth into space, the true home of the soul

Yet now, yet now that hour is drawing near, I pause reluctant, finding you so dear, All joys await me in the Realm of God, Must you, my comrade, molder in the sod?

I was your captive, yet you were my slave, Your prisoner, yet, obedience you gave To all my earnest wishes and commands. Now to the worm, I leave those willing hands

That toiled for me, or held the book I read. Those feet that trod where'er I bade them tread, Those arms that clasped my dear ones, and the On which one loving heart found rest.

Those lips through which my prayers to God have

Those eyes that were the windows of my prison. From these, all these, Death's angel bids me sever, Dear Comrade Body. fare you well forever.

I go to my inheritance; and go With joy that only the freed soul can know. Yet, in my spirit-journeyings I trust I may sometimes pause near your sacred dust. -Ella Wheeler Wilcor.

. Bibles.

"There is more money in Bibles than in anything else," said Mr. J. R. Jones of Philadelphia, one of the largest Bible printers in the United States. There is a steady, reliable trade for the good book, and I think I have made 2,000,600 of the different grades since I have been in business. The prices range from 10 cents for the kind given away by the Bible Society to the \$30 one bound in velvet and ivory. I have nearly ceased printing other books. As a general thing they don't pay. Unless you can get a work by a great author or a noted politician the sale of any book does not reach beyond a small edition. I paid Alexander H. Stephens \$33,000 royalty on the 'War Between the States,' but only about \$6,000 for his 'History of the United States.'

Borax.

The bulk of our borax comes from San Bernardino County, California, and the price has heretofore been governed by a San Francisco firm that several years ago purchased the vast borax fields in the Death Valley, and has since expended thousands of dollars in the effort to retain control of the monopoly. Within a few weeks, however, a vast breax ledge has been discovered on the Mohave River, near the line of the Southern Railway, which is very large, and assays 51 per cent of pure borax of lime. The discovery will break the corner in borax, and, it is said, immediately lower the price.

An Eagle in a Mail Bag.

There was excitement in the post-office at Vinriedly opening the mails when they heard a peculiar noise issuing from a mail-bag, and opening the same, a large gray eagle fluttered out, causing a general stampede from Uncle Sam's sanctuary. The excite-ment was great for a time, but the bird was finally caught and caged. It came from the West and is supposed to have been captured by the route agents. It is a fine-looking bird. Postmaster Lewis is proud of his present.

Salt Air in Sick-Rooms.

In the Askeplad Dr. Richardson shows how a sickroom may be supplied with salt air. A mixture is prepared containing 1 per cent. of ozonic ether, 21 per cent. of sea-sait, and enough iodine to make a saturated solution. Two ounces of the preparation are diffused through the room at short intervals by an atomizer. The air is said to have the bracing ef-fect of sea air, and has powerful disinfecting quali-

Prescriptions.

According to the Ephemeris an examination of 3,726 presciptions in a Boston drug store showed that 504 different drugs were called for by the doctors. Quinine took the lead by appearing in 292 prescriptions, morphine appeared in 172, bromide of potassium in 171, iodide of potassium in 155, and muriate of iron in 134. The whole number of articles in the pharmacoporia is 994, and Boston uses more than half of them.

Dynamite.

An explosion of dynamite occurred lately in New York City, shattering the fronts of Garry Bros.' and Ridley Bros.' dry-goods stores, corner of Grand avenue and Alien street. The damage amounts to \$2,500. Five arrests were made, Striking employes are charged with responsibility for the explosion are charged with responsibility for the explosion.

Their Name is Legion.

Legions of people have had their lives made miserable by Piles. This painful difficulty is often induced and always aggravated by Constination. Kidney-Wort is the great remedy for all affections of this kind. It acts as a gentle cathartic, promotes healthy action of the bowels and soothes and heals the inflamed surfaces. It has cured hundreds of cases where all other remedies and applications have failed. Sold by all druggists.

In many counties in Tennessee there are no carriage roads, and horseback is the only locomotion.

I would recommend Ely's Cream Balm to any one having Catarrh or Catarrhal Asthma. I have suffered for five years so I could not lie down for weeks at a time. Since I have been using the Balm I can lie down and rest. I thank God that you ever invented such a medicine.—FRANK P. BURLEIGH, Farmington, N. H.

My Non, aged nine years, was afflicted with Catarrh; the use of Ely's Cream Balm effected a complete cure.—W. E. Hamman, Druggist, Easton, Pa. 50 cts. a package. See adv't.

In a Chicken's Heart.

An Indianapolis poultry-dealer found in the heart of a dressed chicken, the other day, a kernel of wheat which had sprouted and grown nearly an inch. The chicken appeared to have been in perfect

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla, testify to its wonderful blood-purifying qualities. Sold by all druggists.

An infant child in New Brunswick, N. J., died last Wednesday while in laughing hysterics.

Last year's fashions are out of date, but last year's friends are still our own. This is why Mrs. Pinkham's Vegetable Compound never loses favor; every lady who knows its worth (and who does not?) feels that the kindly face of Mrs. Pinkham is that of an

Tornadoes occur most frequently in the afternoon-4 o'clock being called the tornado hour.

In 1850

"Brown's Bronchial Troches" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes. 25 cts.

Less than seventy years ago death was the penalty for more than 200 crimes in England.

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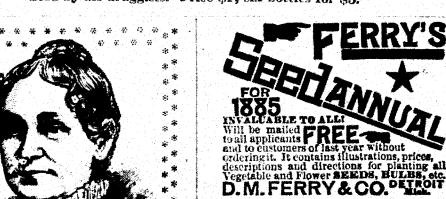
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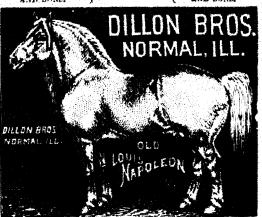
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light to the soul. How many generations to come will be consoled by your poems?" Perhaps I myself can in no wise be consoled. The higher one ascends or the lower one descends in the scale of life, the more he becomes convinced that man is only a machine that weeps or causes others to weep." In speaking of the men of the middle ages, he

speaking of the men of the middle ages, he said they were happy in being able to believe in the hereafter.

Such is the outcome of going into the realm beyond phenomena. Religion is not a myth, not a fancy, but a reality. The Catholic can draw in comparison to this, the following:

"I provab to you the destrine of humanity." I preach to you the doctrine of humanity; that you are all brothers in Christ, and parfaithful dogs, bring in the unfortunate stranger, perhaps stiff and cold in the embrace of winter's chilling element. Go where you will, you will find asylums for the mainbor, sacrificed her home, parents, relatives and friends to carry on the work of God, and, in the midst of danger, administering to the wounded far away from home and friends? When sickness and famine stalk about the land, you will also find her at the sick bed, administering to wants with a mother's kindness and a sister's thought. When death has carried off one on whom the child looks for assistance and care, who takes that child by the hand, and like him that is gone, leads him to pleasure and plenty?

We may well ask, what motive prompts these acts, unless they be divine? unless they are possessed by an inspiration of truth? This is the religion of humanity, which the Catholic Church offered to all others; a religion of love, of truth, of divinity, and one that has stood the test of nineteen centuries, and will stand for all time. (Applause.)

The paper was then criticised by the members of the Society as follows:

CRITICISM BY JAMES ABBOTT, ESQ.

MR. PRESIDENT, LADIES AND GENTLEMEN:—
I have been entertained by the lecture, and many of the arguments advanced appeal to the understanding with much force; but I must say that there are very many of his ideas from which I widely dissent. The claim of the Church of Rome, to put it briefly, is that it is the receptacle of all religious truth, harrelled up, as it were and that the priests barrelled up, as it were, and that the priests are the official custodians of the spigot. The presumption of that claim is equalled only once in history, so far as I recall, and that was when a certain individual placed the distinguished citizen of Nazareth upon a high pinnacle and offered him ali the world at a ridiculously low figure, whereas the grantor had not even a tax title to a solitary square foot of the proposed bargain.

The lecturer says the Church favors education and that there is no conflict between science and religion, and he speaks of how much civilization is indebted to Catholicism. If he desires to examine that question closely, I would recommend him to read Prof. Draper's work on the subject; but the suggestion is gratuitous, as the book is listed in the Index Expurgatorius.

He also refers to the antiquity of the Church as an argument in its favor. But what will he do with Buddhism, which has the superior claim in that regard by many centuries? If the word of God is contained in the Bible, in a bible, in some bible, whether the Koran, or Zenda Avesta, or the Vedas, or the Works of Confucius (and they all make the same claim of inspiration), I acknowledge we should have some recognized authority to explain its meaning, so that when one passage says one thing and another the contrary, we may be able to read between the lines the interpretations which to the devout mind renders all things plain. And therein consists the advantage of Romanism over Protestantism. If I must surrender a moiety of my reason to the dicta of any book, I am willing to surrender the remainder, so that I may not read that book wrongly. This is the logic of Papacy, and I see no flaw in it. But I shall wait for the proof that any Bible is the word of God, until the case is established either by affidavits or oral testimony of witnesses, whose reputation for veracity is known in the community in which they reside.

But I take it that a philosophic mind should be open to receive what appears to be truth. from whatever quarter it comes, anchoring itself to no dogma, to no ism, to no sect; but basing opinions on well attested data and beliefs on knowledge or rational deductions therefrom. And I take it that no philosophic mind should say, "I have learn-ed the whole truth; thus far have I gone but will go no further," whether the conclusions arrived at come from the authoritative utterances of mother Church or from individual research. But rather should it say, "Thus far has reason led me, and I have only just begun. To-day demonstrates what to-morrow may prove an error, but I accept the light of nature and reason, and still press on for more." And this is the sacrifice which progress demands, that we surrender our most cherished opinions as our convictions may require.

Mathematics demonstrate that two lines may approach one another, yet never meet. So I believe the human intellect may ever strive after truth, yet never absolutely find it; coming nearer to it all the while, 'tis true, but still far away in the pursuit. In this direction, I think, is the tendency of modern thought, but it is hardly good Catholicism. For the scientist the criterion of truth is to be found in the revelations of nature; for the Protestant it is the Scriptures; for the Catholic, it is an infallible Pope. Shall one hesitate which to choose?

It is my abiding conviction that the process of progression will always go on, not only through this life, but an eternity beyond, during which we shall all approach nearer and nearer to the divine truth and perfection, and there still remain something

to acquire. The endeavor here may be as unrequiting as that of Diogenes with his lantern; and with the torch of reason to illuminate our path, we may not be able to find a single absolute truth, but we may still search on.

This is not the teaching of the Church. Catholic or Protestant; hence he who loves truth better than Church must remain outside, struggling on amid the conflict of unrest. Yet aught else would be stagnation and death. (Applause.)

CRITICISM BY JUDGE HENRY BOOTH.

MR. PRESIDENT,-There can be but little satisfaction in discussing a question of this character within the limits of five minutes;

but it seemed to me that the lecturer in his opening statement unwittingly gave away his whole case; I say unwittingly, for he seemed to do it with a great deal of naivete, when he called attention to the darkness, poverty and misery that prevailed allover the world up to the commencement of the present century; and yet during all this period of eighteen hundred years, in nearly the whole of Europe and a large portion of America, the Roman Catholic Church held supreme sway. If after having ruled the destiny of mankind for 1,800 years, it left men in the condition in which they were at the opening of the present century, how much longer would it take under Roman Catholic rule to elevate mankind to the position in which we all hope that you are all brothers in Christ, and partakers in each other's happiness; that as you serve each other here, so shall you serve him who created you. Christian charity points to its monument on every shore, in every clime, in every age, to tell the tale of a divine religion. Climb the highest steep of the snow-clad Alps, and you will find a band of brothers, who, following the footprints of the great St. Bernard, together with their the great St. Bernard, together with the great St. Bernard, togeth Roman Catholic rule has been relaxed in some countries of Europe; it has been relaxed in America. France, while Roman Catholicism was allied to the French moned and weak; homes for the shelterless, and food for the famishing. On what battlefield do you not find the kind and gentle hand of her who, for the love of God and her neigh-her goevified have been parents relatived. upon a sound basis. And even benighted Italy, the home of poverty, wretchedness and squalor, now that it has thrown off the incubus of Roman Catholic rule, arises and stands forth emancipated, in some degree of manhood. But look at Spain. Roman Catholic rule remains there, exercising its power

> Talk about Roman Catholicism favoring the progress of science. It has steadily resisted science at every step. If a discovery has been made which was considered in the

covery. Take astronomy. The Copernican theory was discovered, and Bruno taught the plurality of worlds; taught the truthfulness of the system. Roman Catholicism promptly burned him at the stake. Finally, when the light became so clear that it was impossible for the Pontiff himself not to admit the theory and the fact then the Church did theory and the fact, then the Church did adopt them, and forthwith undertook to twist the first chapter of Genesis, and to show that it taught the truth of astronomy. And so in regard to the facts disclosed by geological science. Every book published bearing upon that question has been expurgated by the Romish Church, until now I suppose it will have to adopt geology, and construe the first chapter of Genesis over again, so as to make it harmonize with geological science. And so, ultimately, when the doctrine of evo-lution, as taught by Darwin and Huxley, shall become firmly established (as it surely will) as the true ideal and theory of the origin of the human family, then the Roman Catholic Church, at some future day, will discover that the old story of the making of Adam and the Fall and the Serpent and all that, in some peculiar way presents in most truthful manner the doctrine of evolution as taught by Darwin.

And what has Roman Catholicism done for morals? What new principle in morals has it advocated, or what new truth of any value has it presented to the world? The latest discovery of the Roman Catholic Church, I believe, is that of the immaculate conception of the Virgin Mary. Long previous it had conceived in some mysterious way that Jesus had no human father; but now they have discovered the immaculate conception of the Mother of Jesus. But why stop there? Why not declare the immaculate conception of as of old; even as in the days of the inquisi-tion. And what is Spain? Who looks to Spain for progress? Who even hopes that Spain will make any progress until it shall cast off the rule of the Romish Church? aught I know some Ecumenical Council hereafter, or some great ass-mblage of divines headed by the Roman Pontiff, will declare the immaculate conception of a whole line of least to affect the dogmas of that church, it ancestry of the mother of Jesus reaching has promptly attempted to repress that dis-back to some supposed Adam. There is as

much sense in one as the other. No! The Roman Catholic Church has presented a stern opposition to every movement looking toward human progress. The Roman Pontiff with his Pontifical broom, Mrs. Partington-like, may endeavor to sweep back the rising Atlantic tide of advancement, but it will be of no avail. (Applause.)

CRITICISM BY JUSTICE F. C. RUSSELL.

LADIES AND GENTLEMEN.-I was brought up in Puritan New England, and among my earliest reminiscences is that of hearing the minister "go for" the Roman Catholic Church. I have noticed it all through my life, that this Roman Catholic Church had to stand a deal of pummeling. I think it is made a scape-goat for more than it really deserves. Suppose we accept the fact that this abominable institution (in the eyes of some) has been forever and is now antagonistic to new ideas. What of it? Is there any person here who can arise and point me out a Church that has been otherwise? In my observation, or from my knowledge of history, no Church or religious organization has been otherwise than antagonistic to new ideas in just president the same way and in just the same cisely the same way and in just the same measure, according to their power, as this Church has been. I can tell you of a case in this city where within a year, in a leading Church by a leading theologian, there has been as utterly ridiculous and hostile criticism of the doctrine of evolution as there is to be found within the limits of the Roman Catholic Church; criticism which showed that the man who made it had never read and could never have read 'The Origin of Species," or any other book which was a faithful exposition of that doctrine. It is in the nature of religious institutions to be conservative. It is a cardinal principle that they are repositories of truths not taught by human reason, but delivered to them. They do not go through the world seeking new knowledge. They teach the knowledge that is reposed in them.

Now with all its faults, which, as I believe, I have shown are inherent in the whole category of institutions of this kind, there is another side that can be shown, which I hold also to be the truth. I believe it is very eas

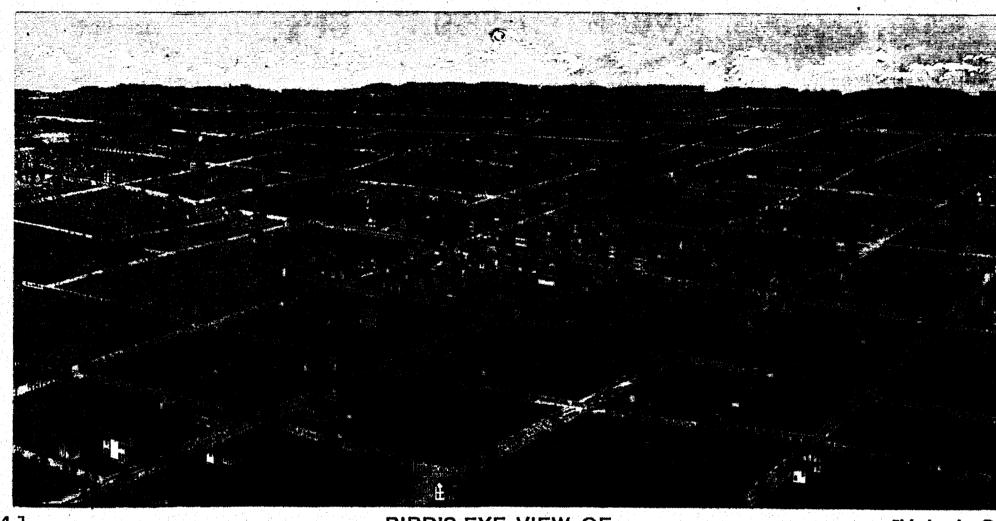
ily demonstrable, that right along side of the value of intellectual perceptions and intel lectual progress there goes another principle
—what shall I call it?—of the affections
which, in my opinion, goes ahead in its importance to human welfare and human progress of the intellectual perceptions. That which in the end determines what we are to be, what we are to become, is that which we love. Do we love progress? Then we will be progressive. Do we love morality? Do we love beauty? Then we will be moral and esthetic, and so on. Now this tremendous Church, this awful Church, in the line of preserving the affections of the human race and setting them on ideals lofty and elevated, has done its part, and a noble part, in the educa-tion of this world during the eighteen centuries it has been in it. (Applause.)

Concluded on Fifth Page



follower the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, itching humors, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skio, remove tan freckles, sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contaxious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower edors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Teautifiers, and Cuticura Resolvent, the new Blood Parifier cure every form of Skin and Blood Disease, from Pimples to Scrotula, Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1.00. Potter Drug and Chemical Co., Boston.

A GENTS COIN MONEY who sell Dr. Chase's Family Phy-al sician. Price \$2 00. Write for circular. Address A. W. HAMILTON, Ann Arbor, Mich.



1884.7

BIRD'S-EYE VIEW OF

[Volusia County.

Episcopal Church.
Baptist Church.
Presbyterian Church.
Methodist Church.
Roman Catholie Church.
Colored M. E. Church.
Colored Baptist Church
Parce Land Hotel.
HeLand Grove House.
Floral Grove House.
Waverly House. Waverly House. Pine Castle Hotel

annum

7 McLaurine & Stockton, General Merchandise and Real 19 The Florida Agriculturist, Estate. 20 The Orange Ridge Echo. McNeill & Allen, Furniture. 21 Davis Brothers, General M 9 Whitcomb & Jordon, Enware. 22 J. V. Erhart Bakery and C McLaurine & Stockton, General Merchanuise and Estate.

McNeill & Allen, Furniture.
Whitcomb & Jordon, Imware.
Volusis County Bank.
J. Y. Parce, Real Estate.
Mrs. Hutchins, Millinery.
A. H. Stockton, General Merchandise,
William Klapp, Hardware.
Swift Brothers, General Merchandise,
W. & W. S. Cleveland, General Merchandise.
McLeod & Co., General Merchandise
McNeill & Allen, Undertakers.

The Orange Ridge Echo.
Davis Brothers, General Merchandise.
J. V. Erhart Bakery and Confections. J. V. Erhart Bakery and Confections.

23 Arist.
25 Barber Shop.
26 C. H. & S. B. Wright, Real Estate.
27 Masonic Lodge and Store.
28 Dr. J. N. Bishop, Office.
29 C. A. Miller, Livery Stable and Baggage and Freight
Transfer Office.
36 H. A. Tanner, Livery Stable.
31 Ross & Jordon Carriage Factory.

34 E. R. Dean, Real Estate and Proprietor of Dean's Additional Conference of Dean's

32 Dr Fisher, Drug Store,
32 Rest Estate Agency of M. N. Voorbis,
33 J. W. Cannon Photograph Gallery and Dr. Gillen's office,
34 G. A. Dreka & Co., General Merchandise,
34 E. R. Dean, Real Estate and Proprietor of Dean's Addition

DeLand, Florida. The Elysian Land of the Sunny South.

THE CITY OF DeLAND,

county of Florida, facing the Atlantic and rising westward to the Orange Ridge, along which flow the upper waters of the St. Johns. Of which we give above a beautiful bird's-eye view, is located in Volusia County, an eastern centra THIS ORANGE RIDGE.

On which DeLand is situated, has many advantages to commend it to settlers and to winter sejourners who are in search of a delightful climate and a healthy location. It is the highest land in Eastern Florida, where none of the land is very high; it is healthful, not subject to malarial diseases, well drained, the best land in Florida for the growth of the orange; it is accessible by RIVER AND RAIL.

The climate is very favorable for the cultivation of semi-tropical fulls; the numerous lakes in the county—Lake George, Crescent Lake, Dexter Lake, Lakes Helen, Ashby, Rosseter and a dozen more, moderating the cool northern breezes and preventing freezes. The heat of summer is not intense, 85° to 88° being about the maximum, and in ordinary years, 39° the minimum and a climate which has only a range of 50° or 55° in the year, especially when that range lies between 89° and 85°. cannot fail to be delightful.

DELAND is logated five miles east of the landing on the St. Johns River, where all river steamboats pass, twenty-five miles from the Atlantic Ocean, here tempered by the Gulf Stream which passes in large volume close to the Florida. Coast, very near the geographical center, north and south, of Volusia County.

It was founded in 1877, by H. A. Deland, of Fairport, N. Y., and has a population of about two thousand inhabitants, it has five churches—Baptist, Methodist, Presbyterian, Episcopal and Catholic.

AN ACADEMY BUILDING

Just completed, at a cost of \$6,000, furnished and opened in October of the present year.

It has four good hotels, the DeLand Grove House, Harlan Hotel (at Lake Helen), and the Parce Land Hotel being worthy of special mention.

In reply to many inquiries, and for the information of those who are not acquainted with our locality, we have prepared the following answers, applicable to DeLand, viz:
The climate is semi-tropical.

Range of thermometer last four years, lowest, 26°; highest in the shade, 103°.

Weather—Fall, Winter and Spring, dry and pleasant, with occasional rain. Summer, sunshine and shower, alternate.

Soil—Sandy, underlaid with clay in many places, covered with a growth of which grass.

Water in wells 20 to forty feet deep, usually soft and good.

Surface—Gently undulating.

Timber—Vellow pine, 80 to 160 feet blob.

Cost of clearing, \$15 to \$30 per acre. Fencing with rails, 30 to 40 cents per rod. Plowing, \$1.50 to \$2.50 per acre.
Cost of clearing, \$15 to \$30 per acre. Fencing with rails, 30 to 40 cents per rod. Plowing, \$1.50 to \$2.50 per acre.
Crange trees, three to four years old, for transplanting, 40 to 60 cents cach. Fertilizers to be used in planting, 5 to 25 cents per tree. Fertilizers per annum, after setting, \$10 to \$20 per acre.

After care of grove, \$15 to \$25 per acre per

Time required to bring into profitable bearing, six to eight years. Average price of fruit in grove, \$1.50 per 100. Number of trees per sere, 50 to 75. Extra good care and culture, of course, produces better results.

Time of ripening and gathering, November to March.
Best months for planning orange trees—January and February June and July.
Other products—Sweet potatoes, sugar cane corn, pine-apples, bananas, melons, peas, strawberries, tomatoes, cic.
Grasses cultivated—Guines. Para, Grab and Bermuda.
Labor—Common, \$1 to \$1.50. Skilled, \$2 to \$5 per day.
Taxes for 1883—\$1.90 on \$100 of assessed value—about one fourth of actual value.
In gardening excellent results have been obtained, and this business will be developed with added experience, and better transportation facilities.
Price of first quality unimproved land for groves, \$20 to \$100 per scre. Prices vary according to distances from DeLand City. City lots \$200 to \$800 per acre. Half-acre business lots, \$400 to \$800. No cases of yellow lever, cholers, sunstroke or other epidemic or prevailing fatal diseases have been known here, and all climatic conditions are most favorable to health and longevity.

Many settlers from the North and Northwest are coming in and our orange belt will soon be thickly settled.

Routes of Travel from the North and West to DeLand, Florida.

From New York to DeLand, direct, via C. H. Mallory & Co.'s Ocean and River Steamers, first class cabin fare, including board and stateroom, \$28 Round trip, \$49.50.
The leading railroad companies have sold round trip tickets the past season from New York and Chicago to Jacksonville and return at \$50; and from Uncinnati and Louisville to Jacksonville and return, \$36; and Rochester, N. Y., to Jacksonville and return, \$55.

All leading railroad lines North, South, East and West can give rates to Jacksonville, Fig., from which place DeBary-Baya and other lines of first class steamers run daily up the St. Johns River, making the trip to DeLand in from 15 to 20 hours. Fare, including board and stateroom, \$2.50; round trip, \$5.00. Yours respectfully,

H. A. DeLAND, Fairport, N. Y.

J. Y. PARCE, DeLand, Florida.