No. 3

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EVOLUTION IN RELIGION.

The Change of Front of the Universe-a Lecture

BY REV. M. J. SAVAGE.

When the gods visit the earth they are rarely recognized until the time of, or after, their departure. So the tale runs in all stories of celestial advent. And what is true of great personages is also true of great events. One of the most striking things that history has to tell us, is the unconsciousness of what is really taking place on the part of those who are even prominent actors in what afterward prove themselves to have been the great turning points of time.

When the crisis of our late war was upon us even our leaders talked of a breeze that would blow over in "ninety days." They little knew that humanity was gathering its resistless might to take one more bloody step in the upward march of civilization. When Luther nailed his theses on the church door at Wittenburg. Europe saw only one disaffected monk, and little thought that it was really the modern world rousing itself to shake off the dogma drugged sleep of the middle ages. When Copernicus died, after one look at his speedily forgotten volume, who thought that the old heavens were being "folded away like a scroll," that a " new earth" was being given to man, and that the "former things had passed away?" And when the Pharisees at last got rid of the troublesome meddler from Nazareth, and lay down to their triumphant sleep, who dreamed that they had pulled down their own temple about their ears, and turned the disgrace of the cross in to the symbol of a world-conquering religion?
So ever does history move on. When the
event is past, then the world wakes up and notes its vast significance. Milton tells us that when the gates of hell were opened for the issue of Lucifer on his voyage of discovery in search of the new-created earth,

"On a sudden open fly, With impetus recoil and jarring sound, The infernal doors, and on their hinges grate

But not so open the gates of destiny. Their hinges are as noiseless as the axle of a star. They move as silently as the earth turns while we sleep; and the race wakes up to

find that it is facing a new morning. Victor Hugo says of Waterloo: "It was not a battle; it was a change of front on the part of the universe." What he uses, with his grand poetic license, in picturing a political revolution, we may use in all literalness to set forth what is going on before our very eyes, and of which we, willing or unwilling, are a part. To-day the universe is changing front. But the great mass of the people seem utterly unconscious of it. Like the passengers on a great ship at sea, sleeping in their berth, lounging in the cabin, chatting on the deck, they take little account of the relation which the ship itself holds to the great world, and do not feel the motion when she swings round and sweeps off on another course. But when they do arouse at last, they find that the old headlands have disappeared, and that new constellations are shining out of unfam-

illar skies.

results that are destined to follow the moveresults that are destined to follow the move-ments now going on. The Jews were accus-tomed to divide all time into two great epochs, the one preceding and the other fol-lowing the Messianic advent. That stood with them as the turning point of all the ages. But with more truth and in all literal-ness, we may regard the present age as the pivotal point on which the whole of human history turns. There has been a certain homogeneity and consistency in all the past of the world. But it is gone now; and the Eterhomogeneity and consistency in all the past of the world. But it is gone now; and the Eternal utters his voice saying: "Behold, I make all things new. The first heaven and the first earth are passed away." The Universe has changed front; and the second and—however long—the final great age of all time stretches out before us.

I am aware that this is saying a great deal. And for that very reason, I now ask your attention while I go on to justify my statement. But before I do this I must stop long enough.

But before I do this I must stop long enough to indicate to you in a word what I am doing it for. That is, I wish you to keep in mind all along, the bearing which this discussion has on the great religious problems of the age. The one universal and fundamental fact then to be remembered is this: that every religion, the wide world over when analyzed ligion, the wide world over, when analyzed, is found to run back, to root itself in, and spring out of, some theoretical conception of the universe. It starts with a scheme of things, including a theory of God, of man, of their actual relations which ought to ex-ist, and a plan for turning the poor actual into the hotter ideal. Every religion then into the better ideal. Every religion, then. however crude, or however refined, starts with its supposed science of the universe. Each has its cosmogony; and in this cosmogony it finds raison d'être. If, then, the time ever comes when the fundamental scheme of things is discredited, when its theory of God and man is disproved, then the religion itself is dead in its very tap-root. It may put forth leaf and blossom again for many seasons, but its doom is plain. Its followers must hence forth be these whose allowers must hence for the contract of the contract

cenviction of informed and earnest men.

The human race has occupied this planet at least two hundred thousand years. Do you realize that that means two thousand centuries during which time our forefathers have been slowly climbing up to our present van-tage of outlook? Leaving one side certain glimpses and foregleams of light, so as to keep the outlines of our thought clear, and we may say that our modern day dawned about the middle of the 16th century. In contrast, then, with the two thousands of hundreds of years that preceded it, the last four hundred are reduced to hardly more than a point of time. And this point is the pivot on which our universe has turned. Until now, with whatever minor variations, one general type of conception of the universe has prevailed, in all nations and in all religions. Henceforth that type of conception can no longer be intelligently held. A certain general type of religion sprang out of, and was held along with, the old conception of the universe. Henceforth that type of religion passes away with the world to which it belonged.

I must now outline these parallel and com-panion types of the universe and of religion that it may appear how naturally they go together. We shall then be ready also to see the nature and the necessity of the present and future change of front. This outline must be drawn if possible, with a few bold and clear strokes, confused with no more of detail than is absolutely necessary.

1. In the old scheme of the universe the earth was the central, and the largest body in it, for whose convenience alone all the others moved and shone. Its material was "dead matter," out of which God built it, as a carpenter builds a house.

2. God was a personal individualized being, who had planued and made the universe, and who ruled it from without as a despot governs a kingdom.

3. Man was a being standing alone, separate from and above all other creatures, especially created by an act of divine will.

4. Religious and moral laws were only statutory enactments of Delty; not Inhering in the nature of things, and known only as they were supernaturally revealed through prophet or priest or book.

5. Religion then was a government, in the ordinary sense of that word. The universe was a kingdom; God was absolute monarch: man was his subject; hell was the prison for all incorrigible offenders; heaven was the court where favorites were received and honored. For one reason or another nearly all men, first or last, fell under condemnation through disobedience; and hence the necessity for a commission of pardons in permanent session. This took one form or another, priesthood or church, according to circumstances. But in all cases it was the reposi-tory and expounder of the divine will, and held in its hands the conditions of deliver-

This then in general outline is the scheme some fragment or variety of which has dominated human thought and human life for We talk familiarly of the religious transition of the age. Pulpits, platforms, newspapers and magazines touch upon it among the topics of the time, and as far as the words are understed, are in danger of wearing them little. And yet it some to me that few note the hit significance of "the signs of the state and been in man's possession until the materials of any petter theory than the hit significance of "the signs of the state and been in man's possession until the man than the merchanism of any petter theory than the resolutions of the past.

As well ridicule the Swiss lake-dwellers for their style of architecture. Theologically as well as socially they built as well as they knew. Let us then see to it that we do the same. The only justifiable victims for our sarcasm are those—too many it must be confessed—who know, but do not.

But before leaving this point, let us group the saverest constant.

the separate conceptions of the old universe into one concrete picture, that we may look at it as a whole, and thus make clear the contrast between it and the new. As one definite variety of the type, let us take the Jewish. They conceived the universe as figured like an oblong square, after which, as tradition asserted, the tabernacle was patterned. In their later thought it became a sort of three-story structure. story structure. Sheol, the home of the dead, containing both Paradise and Gebenna, was the basement. The upper story was heaven, the home of God, his angelic court, and cer-tain earthly favorites translated. Between the two was earth, the home of man. The sky was a solid concave, the floor of heaven and the dome of earth. The Christian conception, modified in details, was in essence the same. the same. In the great poem of Dante we find the universe of the middle ages crystallized into a figure as clear-cut as the outlines of an intaglio. Hell is here a great cavern reaching to the center of the earth; purgatory a hill on the opposite side; and paradise the regions of the nine concentric planetary spheres; and the abode of man is one side of the surface of the earth. That was five hun-dred years ago. Let us come down then to within two hundred years, to a period sometime since Boston was founded, and note the picture which Milton has drawn in "Paradise Lost." Milton, indeed, was acquainted with what he doubtless regarded as the spec-ulations of Copernicus; for he makes Adam and the angel discuss the problems involved. But he dismisses the subject as one of those questionable attempts of the finite mind to its doom is plain. Its followers must hence-forth be those whose allegiance is a thing of tradition and habit, and not the intelligent you wish a picture of Milton's universe, draw a mental circle. Cut this circle horizontally Bearing in mind, then, this one universal and fundamental fact, we are now ready to go on and consider the modern change of front of the universe.

a mental circle. Out this circle norizontally in two by a line like an equator drawn across a map of a hemisphere. The upper half of this circle is heaven. Then draw a curved line, like the Antarctic circle near the bottom. tom. Beneath that line is hell. Now draw another circle whose upper curve shall almost touch the floor of heaven, and whose lower edge shall reach half way from heaven's floor to the dome of hell. Within this circle are the concentric spheres of the Ptolemaic universe, with the earth at the center. The whole universe as thus conceived, in the great Protestant epic, was not so large as the now known orbit of the moon. For, when the rebel angels are thrust out of heaven, it takes them only nine days to fall clear to the bottom of everything. To get a vivid mental contrast as to comparative cosmic distances. just remember that it takes the lightninglike velocity of light, not nine days, but three years and a half, to reach us from the nearest of the fixed stars; and that when we have reached that, we are but standing on the

outer threshold of infinity. In Ptolemy's conception of the universe, of which Milton's is a graphic and definite picture—the earth is at rest at the center. The moon, the sun, each planet, and then all the fixed stars in one plane, are attached to separate, concentric, crystal, and so, transparent spheres, like so many glass globes inside each other. These spheres hold the heavenly luminaries in their places, and carry them round with them as they revolve. Until Newton, the world could imagine no other way to keep them in their orbits. For even Kepler after he had discovered the laws of planetary motion, and knew that they no longer moved in circles, could not imagine how they were held in their places except on the supposition that an angel was appointed to superintend and guide each one.

These really magnificent attempts to solve the riddle of the universe were indeed very far advanced beyond the cruder thoughts that preceded them, the vague fancies and dreams of semi-civilized and barbaric peoples. But —and this is the great point to be kept in mind—however crude, or however complex and highly developed, they are all only varieties of one grand type. They all treat the world as a structure wrought upon and made by a personal god, or gods outside of it. They all hold the world as central in the universe and man as a special creation. They all make religion and morality to consist in the externally imposed will of a god, supernaturally revealed and hedged about by arbitrary penalties of reward and punishment. As far as the fetich-worshipers' thought had gone it had gone in this direction. And the grandest development of organized Christianity has not transcended these ideas. This, then, is what I mean when I say that the whole past of humanity has occupied itself with some special type of this general conception of the universe and of religion.

But now, at last, comes a change. Those who imagine that it is only superficial, like a hundred other eddies or temporary turnings of the tide in human thought, can have made but a superficial study of the forces at work, and of the direction in which they tend. Those who smile at the pretensions of the age and wonder why, if there is anything in it, the great revolution has not come before, again can have made but a superficial study of the lines of human progress and the events of the modern world. Events occur when the world is ripe for them, and not before. As well wonder why the century-plant does not burst into blossom before its hour has come. Three great things have happen-

ble type must give wings to thought; commerce and navigation must turn the oceans into highways, and open all lands; invention into highways, and open all lands; invention must have free play to create instruments of investigation; then, for the first time in history, could man ever gather the materials from which he might hope to construct even an approximately correct theory of the universe. The conditions for a hopeful attempt they have existed only in the median world. then have existed only in the modern world.

But in this modern world, as I said a moment ago, three great things have happened, and these three things are three revolutions: A revolution in physics; a revolution in criticism, and a revolution in biology; and from before their faces "the" old "earth and the" old "heavens" have "fled away; and there" is "found no place for them," and now we see "A new heaven and a new earth."

Let me now indicate as briefly as I may, what these three resolutions are and

what these three revolutions are, and-

1. The revolution in physics. So far as we need take account of this for our present purpose, it began with Copernicus near the middle of the sixteenth century. Some hopeful beginnings had been made in ancient Greece; but the great name of Plato turned the thought of the world away from physical investigation and into ideal channels. Then came Christianity, and conse-crated the old crude science of the Jews as a part of its infallible revelation of divine truth. It condemned matter as essentially evil, and made scientific study a sin. All progress in this direction was stopped for 1,500 years. Physical discovery then was asleep for a millenium and a half. The renaissance began where ancient Greece left off. Not that the human mind was inactive; but all its genius and power were engaged in alshorating and speculating within the sacred elaborating and speculating within the sacred limits of ecclesiastical dogma. And since the great secrets of the world and of man were hidden outside those limits, of course they

motion and sent it spinning around the sun. He spread out before human thought the illimitable universe of suns and systems; and destroying the illusions of our conceit, taught us to take our true place as no longer central, but only a subordinate member of the infinite order.

This was the first great shock that was given to the old belief. The significance of this shock will appear if you remember that the theological scheme of christendom sprang out of, was commensurate with, and fitted like a picture in a frame, into the baby house dimensions of the Ptolemaic cosmogony. When that was shattered, the theological scheme had no longer a frame-work or a support. The Copernican scheme furnished no place for the old God—no place for his heaven, no place for his hell. And as the dove of Noah wandered the wide waste and found no place to set its foot, so through the infinite reaches of the Copernican universe has the spirit of dogmatic christianity wandered and discovered no place of rest. It is not at home in it, and never can be. The leaders of the Protestant reformation scented the danger. and would have suppressed the system of Copernicus as Atheism; and indeed from their standpoint it was Atheism. Their special conception of God could not live in its infinite spaces nor breathe its rarified air. And ever since that day it has been suffering and pining from asphyxia, and is doomed to certain death.

All the later physical discoveries are in the same line, and each one in its turn, is fatal to some one of the old ideas. They are part of the one movement, and need to be grouped together so as to produce one general impression. This grouping must be very brief; and I gladly avail myself of the eloquent words of my friend Prof. J. H. Allen, of the Divinity school at Cambridge:

"Think of the steps that have been taken since—Galileo's discoveries about the planets, suggesting a plurality of inhabited worlds; Kepler's laws of planetary motions dissolving away the solid spheres of the old astronomy; Newton's theory of universal gravitation, displacing arbitrary will as the direct cause of the celestial motions; Franklin's proof that lightning and electricity are the same, doing away the superstitious awe at thunder storms; Laplace's nebular hypothesis, so generally accepted, carrying back the origin of the solar system to incalculable remoteness; Dalton's demonstration of definite proportions and elective affinities in chemistry, making ri-diculous the old notion of "dead matter" as the antithesis of spirit, or the enemy of good; the authors of spirit, or the enemy of good; demonstration of the speed of light, and distances of the stars, destroying utterly the old belief in a local heaven; geological proofs of the uniformity of cosmic forces and antiquity of the globe, disproving absolutely the popular chronology of creation; discoveries of the spectroscope as to the structure of the struc spectroscope as to the atmosphere of the sun and the light of stars, widening enormously and at once, the range of our physics, the well-established doctrine of the conservation and equivalence of energy, with its far-reaching effect on our conception of the laws of life; and now the scheme of evolution by natural process, apparently destined, with what-ever modification, to supersede and swallow up every other theory of the transmission of life and the inheritance of natural good or evil.

"These successive steps—near half of them

ed in the modern world. They could not have happened before, because the world had not attained the knowledge out of which they have sprung. Gunpowder must batter down the barriers of the middle ages; movachiefly, not as so many advances or conquests of human intellect, but as they bear on conceptions and ideas which were once wrought up without question into men's religious belief, and were held necessary to their salvation. It is very impressive to survey those steps in their connection and in their order of segments if we only steps a memorial to reof sequence, if we only stop a moment to reflect how prodigious is the mental revolution they imply. To take one step the other way; to roll back by ever so little an arc, the driving wheel of that revolution, is manifestly impossible. And the steps have been coming with increasing frequency and increasing

weight."

2. It is time now to turn to the second of the great revolutions of the modern world—the revolution in criticism.

There is one point in this wide field which chiefly concerns my present purpose; and leaving one side all else, I shall put my finger on that. A most important chapter in the history of the world's religious and moral progress, will, when it is written, concern itself with the results of the commercial enterprise of nations. And it was a commercial exigency that led to what I now wish you to notice. Little did the Christianity of the Anglican Church dream of the religious results of the British occupation of India. But in of the British occupation of India. But in reality that occupation led to the discovery of the rig veda, and the opening to European scholarship of its ancient treasure-house. And not only did this discovery furnish a key to the mythology of Greece and Rome; it also created a new science—that of comparative religions. It furnished proof of the filiation and kinship of languages and peoples; and opened the common source wherea here flow. opened the common source whence have flowed down through the ages the parallel streams

of religious tradition.

The science of criticism has since been reconstructed; the world has been ransacked: mythical eyeles and folk-lore tales have rendered up their secrets. And now, instead of one true and supernatural religion in a class by itself, and in another class all the rest by themselves, equally labeled false, the education of the contract of the were not discovered.

The revolution then practically began with Copernicus. He shattered the crystal spheres of Ptolemy. He set the stationary earth in earth are only the naturally born members ed mind of Europe and America is becoming of one great family; and whether large or small, wise or unwise, equally the children of the natural aspiration and reverence of man.

Now then criticism equally studies them all; and in the use of the comparative method assigns each its rank and place. It no longer admits that either of them sprang, like Minerva full grown, from the forehead of a god: but traces the natural lines of its growth, and seeks after its natural origin.

This critical revolution is no less disastrous to monarchy in religion than was the French revolution to monarchy in politics. It brings the "rights of man" to the front; it destroys "divine right" in religion; and makes the test of the right of any religion to live and rule to depend upon the service it can render to the welfare of humanity. Not power any longer, nor claims as to exceptional origin, are sufficient to establish its dynasty; it can reign only as it can serve.

It is apparent, to even superficial thought, that this change alone means nothing less than a new religious civilization.

3. But there is one revolution more—that in Biology, the foremost figure in which is the modest student of Down, Charles Darwin. In the short space of twenty-three years he has completely revolutionized our total conception of man. Adam and Eden now dwell in the closed land of fable. We are seeking man's cradle in the dim primeval twilight that hovers over the jungle where our bruteike progenitor first stood upon his feet, began to use his new-found hands, exchanged ils worldless cry for a voice, and began to look out over the world and up toward heaven with the dancing human intelligence in his

These, then, are the three revolutions of the modern world. This new universe in its religious and ethical significance, as well as in the magnificent sweep and tendency of its physical processes, is grandly outlined for us by the master hand of Herbert Spencer. indeed he is the father of that scheme of evolution which seems destined to be the guiding principle of the coming civilization. Such familiarity with all knowledge, such attention to details, so firm a hold on underlying and universal principles, such comprehensive grasp of all-embracing laws, such power to group them all in one orderly system, perhaps the world has never seen before.

I must now ask you to look with me at their logical and necessary results in the department of theology. I regard them as much more radical in some directions, and much less so in some others, than they seem to be considered in the popular mind. I wish to hold myself here—as all the way through—to a direct dealing with the few great essentials. It will be understood of course that these carry in their sweep all the minor details.We need then to note which way the modern world is facing in its outlook on the two great problems of man and God. The change of front here is complete and irreversible. Let us review its bearings on human nature and

human destiny. numan destiny.

1. Modern theology first took serious alarm when the young science of geology demonstrated the antiquity of the earth. By a resistless logic, each step of which was incontrovertible fact, the bible chronology was stretched until it broke into a thousand fragments, and the six thousand years beautine uncounted ages. It was seen, for example,

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

BY GILES B. STEBBINS.

CHAPTER V.

HOME INDUSTRY. "They are noble-they who labor, "Fney are noble—they who labor, Whether with the hand or pen. If their hearts beat true and kindly For their working tellow-men. And the day is surely coming.—Lovellest since the world began.—When good deeds shall be the patent of noblity to man!"

Two aspects of New England life come to mind as I look back to boyhood and youth. One is its intellectual activity and religious earnestness, the other its industry and thrift in material things. The last is of too much importance to be passed by; is closely interlinked indeed with the first, each influencing and affecting the other. In that old hive there were few drones; I remember many busy people but few loafers. Steady work, careful living, a little saved, a sure and steady gain, and a decent competence at last, was the rule. No craze of gold mines or stock gambling had spread over the happy land, and each dollar must be won by konest labor. Ayoung man came from the Berkshire hills to work on my uncle's farm at twelve dollars a month for seven months in the year. In the winter he went home, paid for his board by doing chores, and went to school, sometimes getting a little pay for chopping or teaming. The first of April he was promptly at the farm house to begin his summer's work, faithful and capable always. He had no had habits, dressed decently, read a few books at odd hours, was well treated and respected, and for seven years this steady pull went on. Then he married, went to Ohio, bought his quarter section of government land, and was a rich farmer twenty years ago. He was a good type, of a useful and honorable class. The long steady pull was the old way, and it brought the rich enjoyment of anticipation and the education of work-not merely the training of muscle and nerve, but the persistence of will and the disciplined courage that comes with unwearied effort.

The day of great factories had not come, but there were a great many small mills and shops of many kinds in the little valleys along the mountain streams. Wherever they grew up I could see new benefits to the near farmers, not only a lively market at hand but a fresh activity of life, the boys with mechanical genius finding new work and new inspiration. I saw the growth of larger manufactories, and have picked berries along the Chicopee river, where thousands now work in the mills. I rode through the quiet pasture fields on the west bank of the Connecticut at South Hadley Falls, where there is now a great canal with abundant waterpower, and where fifty thousand people gain a fair livelihood in the paper mills and wire works and woolen and cotton factories at Holyoke. have seen those pastures become rich and val-uable farms with a ready sale at the mills close by for all they raise, even to cabbages and failen apples. At first the factory workers were from near home. "The Lowell Offering" was famed as the literary work of the girl in the mills. Whittier wrote of "acres of girlhood, beauty by the square rod," in describing them coming out from their work and thronging the streets. Many a mortgage was lifted off from farms among the hills by the mill-wages of girls who came to their tasks fresh as the triar roses that grew by the brown fence in their mother's garden, on their cheeks and in their souls. Then came foreigners, mostly duller and of a lower grade, but their life here better than they ever knew at home. A factory is not a para-dise; the clatter of its mechanism is not the music of the spheres; yet these varied em-ployments are a benefit, full of the promise of a still better future. I went to the West and found the rich prairies on the Wabash slowly decreasing in their products, the market distant, the "skinning" process going on, exhausting the grain-growing constituents of the soil, by sending its crops far away. I saw, too, that the farm life was dull and poor. This might be partly race and climate, but there was no variety of occupation, no scope for genius and skill. Genius, without scope for its exercise, is like the hands of the Hindoo fakir, which are strong and swift in motion before he clasps them over his head. but weak and paralyzed after being thus held useless and immovable for years.

This was a valuable lesson. It taught me

the need of the varied industry and skill of farm, shop and factory. The meeting and mingling of these many life-currents, tinged and shaped by such wide mastery of man over nature's forces and materials, is full of benefit. It is civilization and culture, wealth of soul as well as of purse. To the farmer it is increase of the product of his acres, economy of exchange, work of hand or brain for whatever gift of power or character his children may possess, instant and constant call for a variety of labor, and all the while the tide of inventive genius pulsing through the serene quiet of his life in the fields, saving it from narrowness or stagnation, that he may the more enjoy nature's beauty and the bet ter make her forces serve him. We cannot have the best farming until we have the best manufacturing, in varied forms and materials, near the farm, each an indispensable help to the growth and perfectness of the

I visited the South and saw there the effects of having but the one cotton growing industry; impoverished soil, dull and degraded labor. The new South is beginning to change all this, by the building up of manufactures and the varying of farm products; and the life of the people is already quickened and uplifted. They begin faintly to realize the blessings of a varied industry, that can only come to a free people, and was impossible under the old regime of slavery.

In my earlier days, in Massachusetts, I saw seasons of prosperity and of trouble; and read, and heard from my father and others, how the first came with protective tariffs and the last with free trade, but the matter did not take strong hold on me. I saw it as a ques-tion of profit and loss for some rich men, or as a political party quarrel. I was not a free trader, but had no vital interest in the case. Becoming deeply engaged in the anti-slavery movement, I did not overrate its importance, but I underrated that of economic questions Wm. Lloyd Garrison and others of the abolitionists whom I greatly respected, inclined to free trade; for their English anti-slavery to free trade; for their English anti-slavery friends were free traders, and the movement there had a giamour of philanthropy, a promise—honestly made by some good men—of henefit to the working man; as events have proved, "a promise made to the ear but broken to the hope." Most of the College teachers were free traders, as the majority still are, but I case that most of these men were also provided, at the majority still are, but I case that most of these men were also provided to the same to the majority still are. But I case that most of these men were also provided to the same traders.

Parker said: "The old Egyptians took four days to mummyize a dead body, but Harvard College takes four years to mummyise a living soul." Therefore the proclivities of these learned pundits did not have great weight with me. I thought that if they could ignore chattel slavery so weakly, or fight its battles against the abolitionists with so much zeat. they could easily be led to teach plausible theories, instead of facts and home arguments far better, but not so easy to master.

When our civil war began, I saw that slavery and free trade were the corner stones of the Confederate constitution; and when it ended, I saw them both broken in pieces. In due time my early and later observations had their effect, and political economy were a new aspect, and had a deeper interest, as affecting the well-being of the people. I became an advocate of protection to home-industry, as opposed to the free trade.

In 1865 I wrote a pamphlet: "British Free Trade a delusion," published in Detroit and widely circulated—and have written other tracts and articles, and lectured on these subjects. In 1882-3 I prepared, with much care and labor, a book of two hundred pages: The American Protectionist's Manual, published in Detroit—a condensation of facts and arguments for popular use, of which several large editions have been issued. On this important subject, as on every other, let each man be fully persuaded in his own mind, and for this, both sides should be examined. If you cannot meet the statements or ideas, on any subject, of those from whom you differ, look out for yourself, my good reader. Sometimes your facts may not be at hand, but if well grounded in your principles and sure that the facts can be had that may answer. If you feel lame, both in principles and facts, it is time to revise your opinions and perhaps to change them.

[To be continued.]

For the Religio-Philosophical Journal. FROM DENVER, COL., TO THE CITY OF MEXICO.

Overland and Return.

Chihuahua is an ancient city, as cities go in America. A hundred years ago it is said to have contained 70,000 people—to-day it numbers about 16,000. The evidences of so large a population are not now apparent. There are no ruined houses to speak of, and people in those days must have confined themselves to very small apartments in order that such a number could be accommodated. On the outskirts of the town, vast piles of smelter refuse give evidence of great activity in mining in the long ago, which is the explanation of Chihuahua's existence. It is the capital of the State of the same name, a vast extension of country with boundless mineral resources. These were taken advantage of with good results so long as the Spaniards occupied the country, but the industry of mining fell gradually into decay after they lost supremacy. A good deal of silver has ever since been produced, but the amount is as nothing compared to what it was before the time we speak of. The place is well built from a Spanish standpoint. There is a great deal of sameness in architecture, but it is novel and pleasing to one who has never seen anything of the kind before. The cathedral is the most prominent edifice, and the pride of the people. It was built during the last century, skilled stone-cutters and workmen having been brought from Spain for that purpose. The carved stonework about the entrances is admired by travelers; the interior of the building is unfinished and commondiace. There is a great deal about the city to remind one of a sort of grandeur of other and more prosperous days. Wide drive-ways or alamedas lined with immense poplars and cottonwoods, are still kept in a goodly state of preservation, showing where generations ago, the wealth and chivalry of this inland metropolis took their airing.

A river runs through the place, and for a mile or two up and down the river every day in the year women may be seen lining its banks, washing out clothes and drying them upon the rocks. It is the public wash-tub and natatorium, as it were, and is a very good school for the study of Mexican anatomy. The city is supplied with excellent water brought from a long distance by an aqueduct built of stone so long ago that no one seems to know when it was. It must have required years of labor and a vast expenditure of money, for it was built over an undulating country and the arches that space some of the ravines, and the long rows of arches in some low places are marvels of masonry. The water is either dipped up from the ditch along the street, or taken from two or three central fountains, which at all hours of the day are thronged with water-carriers with earthen jars, who take the water around to families for so much a jar.

It is thought that the railroads now in course of construction, will revolutionize things wonderfully. But this is a peculiar country, and it will take a long time to work any change. My friend V. thinks that the railroads will do more harm than good. He complains that formerly servants were content with a pittance, but now they are either unattainable or want twice the wages they had before; but when you consider that for-merly they were glad to get 25 cents per day, one can see how much Mr. V. has to complain of. For the life of me I do not see how the poor people keep soul and body together, for although wages may be a little better than they were, provisions and the necessaries of life are dear. Clothing of the commonest kind is a luxury for the masses. They wear just enough for decency, not enough for comfort. During the first part of my stay in Chi huahua, the weather was cold enough for an overcoat, besides the ordinary under-clothing of our more northern clime; and yet the common people were clad only with a shirt and cotton pantaloons. They moved around shivering and muffled up in striped and variegated bisnkets called scrapes. The scrape serves for a coat, waistcoat and overcoat and for a bed at night. If this was the kind of couch that was used in New Testament times, it was no difficult thing for the man to do who was told to "arise, take up thy bed and walk." Mrs. V. says her experience is that the climate of Chihuahua is very much like that of Denver, being not so cold in winter nor quite so warm in summer. She has seen the snow over a foot deep there for days at a time, and the poor classes who had only sandals to wear on their feet, suffered greatly. In such a climate and without provision against the cold, lung diseases are very common. During the lenten season I frequently entered the cathedral to witness the throng there congregated, and the incoment coughing of the worshipers, together with the twittering of hundreds of birds that make their nests among the columns, drowned almost every

among the corumne, other seems.

Cliffenships had but one newspaper, and that was due to the anterprise of an American, who multiplied a tout mage sheet partly in Spanish.

American and specify in Spanish.

American and specify is spanish.

as I sould see they were well received by the natives, but among the latter there are old fogies who look with disfaver on innovations, and there are progressive men with modern ideas, who hall whatever is for the advancement of the country. I met with many nice people—persons of refinement and culture, Many were anxious and making efforts to acquire the English language. I was particularly struck with the enterprise of a native shoe-maker. He had procured among other American appliances of his trade, a Yankee shoe pegging and sewing machine, and was working them successfully. He had studied the English language by himself so that he could read and translate it understandingly, and besides teaching his children to be industrious with the awl, hammer and needle, he was also teaching them English, and drew them up in line for me to hear them read, which they did, very creditably and translated what they read into Spanish.

The Mayor of the city, is Mr. Juan Zubiran. a very intelligent gentleman, who speaks English with fluency, having learned it in the United States. His features and swarthy complexion betray his Indian extraction of which he is proud. He is foremost in all progressive enterprises, and is prompt in the settlement of all questions arising between the natives and foreign born. He is a man of liberal views politically and religiously, and keeps the pretentions of the Romish Church within bounds. A few years ago religious processions were common affairs, but were they to be attempted to-day, he would squelch them with a strong hand. With re-spect to the church he is a little more arbitrary than he need be. As an example of this I will cite an instance. It is well known that during Holy week, the church regards it as almost a sacrilege to have the bells rung; but on the evening before Good Friday, Madame Peralta, a noted prima donna, whom the Mexicans claim as their countrywoman, was to enter the city for an engagement. Her name was in every one's mouth for weeks before her coming, and great preparations were made for her reception. On the evening above mentioned she promptly arrived, and half the town went out to meet her with a band and torchlights, and the Mayor ordered the cathedral belis to be rung, and rung they were to the consternation of all pious and superstitious souls. The bells, by the way, are anything but musical. Some of them are cracked, and the largest one has a hole through it as big as a man's head, made by a cannon ball many years ago, in one of the seiges it sustained.

My stay in Chihuahua was of six weeks duration. The cold and chilly weather of the first week or two gave way to a balmier atmosphere and warmer sun. I hesitated whether to return to the States or to go further South; finally a curiosity to see more of the country prevailed, and the morning of April 11th found me on board the train that was to take me to Santa Rosalia, 120 miles south, where I was to take a mule train for Zacatecas. I had previously made arrangements and knew what I was to expect. The train was crowded with passengers, and we reached our destination at about noon. No fare was collected, it being illegal for the company to do so until the road should be received by the government. The village has a population of about 12,000 souls. It is composed of one-story adobe houses with the never failing plaza in the centre, and this one had a hedge of rose bushes around it in a mass of bloom—the loveliest and most fra-Massachusetts, who was to accompany me on the long journey of 600 miles, and the only American in the party besides myself, and I will call his name Barton for short. Night came on, and we sought the camp of muledrivers. We spread our blankets upon the ground, but not to sleep. The strange surroundings, the tramping of the mules, the snoring of the muleteers, and a cold wind that sprang up, all combined to keep us wakeful. Barton groaned all night, for his bed was hard and his bones pointed. Mother Earth is not very kindly in her embraces excepting in the last and final one! Long before daylight, like the Arabs we silently folded our tents and stole away—all but the tents, for tents we had none. The blue sky was our roof and the twinkling stars looked down upon us.

Santa Rosalia is the centre of quite a flourshing agricultural region. Two rivers have their confluence there, and the soil which is rich can be easily irrigated. Cotton in large quantities has for years been raised there and shipped to Quereters or Mexico by mule teams. Eight of the eleven two-wheeled carte that composed our train were there laden with cotton. We understood that we were to travel much by night, in order to avoid the heat of day, which for two or three hundred miles in Northern Mexico is intense. Our journey from Chihuahua and the night at Santa Rosalia was our first day's experience, and here we commence a journal.
[To be continued.]

Naturalism.

To the Editor of the Religio-Philosophical Journal:

To be natural in all we say, believe or do, is the highest attainment of human effort. Naturalism implies: "According to nature." To do and act, to think and speak according to nature's implied laws and demands, is naturalism; to act, speak, think or do other-wise, is either willful or implied ignorance. Sound reasoning gives us the true verdict as to the results of either condition carried out. The nearer we live a natural life, and are able to conform to the true laws of our existence, the better and more complete will be our real enjoyments. Good natural common sense will decide at once that to live a true natural life, we must understand the natural laws that enter into the composition of our individual being and surroundings; but how are we to learn and understand the simple yet real laws that govern, or should govern, our laws and actions? How are we to understand what true naturalism is when the world is so full of the teachings of supernaturalism? All such teachings are not in harmony with nature, mislead the human family, and prevent their perception of the higher and more promising demands and privileges of nature.

The money spent on churches and for mis sionary purposes, tract societies and Bible societies, together with the immense amount of labor expended in carrying out the different sectarian church plans for converting the world to the Christian religion and dogmas, if it had been applied to the study and understanding of true naturalism as relating understanding of true naturalism as relating to the proper education of the people, by the introduction of proper studies in our schools and the instituting of new systems of schools to educate our children in the true laws of her life, instead of the dead and methologies in Anguages of the past—we say it all the wast up some of money and labor and men time apparatus. The world to day would be a thousand the second to day would be a thousand the

Supernaturalism is a libel on nature: it does not and cannot exist (except it would be in the case of those who insist in teaching such an idea). It makes no difference to us what may be claimed as the author of nature. whether it is an infinite and eternal God, as an individual, or whether nature is the result of great innate natural forces that exist in connection with it; the evidences everywhere apparent throughout universal existence is that it is a perfect work; that no mistakes were or are made any where through out the entire order of things, and hence there can no contingency or necessity occur requiring a super-interference to meet some unlooked for emergency. Nature, in all its preparations and plans of procedure, works out its eternal purposes with infinite regularity and precision.

The ruling teachings of this age and of many long ages previous to this, has been and still is superstitious and supernatural; hence the Moseses of the world are born and reared under these false ideas, and our laws, schools and society all over a large portion of our world, are filled and controlled by these ideas, to the almost total exclusion of true naturalism. Naturalism is freedom of body and soul, equal rights and privileges to all of nature's inherent supplies, such as land, air and water, and freedom to think, act and speak as independent individualities, and the privilege to search and seek after all truth wherever it may be found; to throw off the shackles of bondage of every kind that hinder the acquisition of any natural good physically, morally or spiritually. We should have schools based on this elevating and sav-ing idea of naturalism. Instead of teaching our children that God made them, teach them that they are the offspring of nature, born into this life by the natural processes of nature. Instruct them as to how nature performs its work; instruct them in the rudiments of phrenology, physiology and the laws of life and health; instill into their minds that all their happiness, both present and future, depends entirely upon their own actions and conduct; instruct them thoroughly in natural philosophy—not an abstract philosophy, but a natural and practical philosophy, treating on all subjects pertaining to a correct understanding of the best and most correct human methods for living, either as individuals, singly, or as associated together as families, societies or nations.

Our girls should so be educated as to become good wives, good mothers and good house-keepers, so that they can take the charge of the family home, one of the most important positions ever instituted on this earth plane. If the mother is properly imbued with a true understanding of life and its important significance, she not only imparts it to her off-spring by the germinal laws of natal absorption, but she trains them up under a healthy rational and natural influence that is noble

and inspiring for the greatest good. Our boys should be educated in some special business direction, but above all, how to be good husbands and fathers, and how to manage the family home for the greatest good and comfort to all within the home circle, as well as to exercise a genial influence over society around. Our children, both the boys and girls, want to study the rudiments of a pure political and social economy, and above all, the social and marital question. from the highest standpoint of natural progress. We must expect all great improvements upon man's general condition to be found and practically brought out in the nursery. Here grant double roses we ever saw. It did not is where we want to operate and must operate take long to survey the town. The weather to successfully bring about higher conditions was warm and it was an effort to move around | of progress in human society. Reformers and advanced minds have a great work before them, to bring about a natural reform which includes the reconstruction of our national, State and social laws, which are to-day largely on the superstitious and supernatural plane, and not in harmony with man's highest interests.

With our educational system and our national and social laws properly reconstructed so as to agree and harmonize with true naturalism, the coming generations will be born better, reared and cared for better, and will make a much better society of men and wom-

Thus let us endeavor by all means to be natural; let us uproot and cast into the consuming fire the poisonous and obnoxious weeds that have been so long, and are yet, growing among our green and struggling hopes, ere they smother and root out the world's coming harvest. ISAAC COOK.

1113 Oak St., Kansas City, Mo.

A Mirasie.

A Devout Brahmin Priest and his Ingenious Imposition.

It was fortunate for the ancient miracleworkers that their acts were performed long before the order of detectives was established and newspaper reporters became common. They escaped rigid investigation, and had things, to speak profanely, pretty much all their own way. The genuineness of alleged miracles must in our time be subjected to severe tests, like other things, and it is not strange that many of them are pronounced impositions. A case in point lately occurred in India. A very devout Brahmin priest, named Murli Dass, occupied with his followers a Hindu temple near a town in the Punjab. He became noted not only for his piety but for his good works. For many years he lived on the food that was brought to the temple by devout visitors to the shrine, but about the commencement of the present year matters changed. It was the priest that fed the visitors. Not only did he give them a substantial meal, but he allowed them to carry away a bag or basket full of grain to subsist on at home. His temple became the most popular one in all that part of India. It was thronged all day and often all night. The poor came to it from many miles around When they thanked the plous priest for his bounty, he informed them that their gratitude was due to one of the numerous gods whose images were set up in his temple. The supply of food of which they partook was furnished miraculously, and for this divine favor they must return thanks. He assured them that every night a supply of choice grain was deposited in one corner of the garden of the temple, and that it would continue as long as they recited their prayers and remained strong in the faith. It is hardly necessary to state that there was a revival in that section of country, and that the fame of the pious priest spread far and wide.

Sacred and profane history are generally being made at the same time. It was so in this instance. Adjoining the garden of the temple and forming a part of the wall was a warehouse erected for the benefit of the imwarehouse erected for the benefit of the importal commissariat of India. It was used for storing grain for the troops and cavalry of herees of the army quartered in that section. An importor came along one day, and, measured their the grain stored there, found it serves that their the grain stored there, found it serves that their the grain stored there contains the management of the contains and serves was an existence appears in the contains.

vestigate the matter. He noticed visitors to the temple carrying away grain every day. He went into the garden and found a pile of grain in one corner next to the warehouse wall, with a snug roof built over it. An examination showed that there was a small hole in the wall, and that as fast as the grain was removed more fell out and took its place. This was an explanation of the miracle. The pious priest was arrested and confined in a police station. The next day a warrant was issued in the name of "Victoria, by the grace of God queen of Great Britian and Ireland, empress of India, defender of the faith," etc., va. Murli Dass, charging him, in many legal phrases that he did not understand, with taking and appropriating several tons of grain purchased for the use of the war department. The pious priest strenuously declared his innocence. He was so much engaged in religious thoughts and often, that he did not know to what purposes the building adjacent to the temple was devoted. He found the grain, and presumed it fell from heaven. If there was a hole in the wall it must have been made by a rat, and the rat must have been directed in its movements by one of the deities worshiped in his temple. Though not acquainted with the mysteries of the common law, he declared the grain became his "by the act of God."

An obstinate magistrate fined the devout priest, and threatened to keep him in prison till the cost of the suit and the value of the grain were paid in full. He stated that his sovereign was not the "defender" of all the faiths that prevailed throughout her vast dominions. She only attempted to defend one faith. She, like most of her subjects in Great Britain, believed in certain miracles. It is true that the common law acknowledged that certain things occurred "by the act of God," but the deity referred to was not one of the large number worshiped by the natives of India. The pious priest was indignant at the decision, which he insisted was unjust and one-sided. He threatens to appeal from court to court till the matter is taken before the privy council. His followers are all of the same way of thinking. They complain, like the grangers of this country, of "unjust discrimination." They insist that all classes. of religionists are entitled to their miracles. and that any person should enjoy immunity if he can show that any affair charged on him was capable of being explained as an act of any god. The case is an interesting one in many respects. From our standpoint the priest was clearly guilty of "feloniously appropriating goods and converting them to his own use." The devout Hindus, however, his own use." The devout Hindus, however, look upon the affair very differently. Our raven is their rat, and our Elijah is their Muril Dass.—Chicago Times.

Chased by Phantom Ships.

Dorson Steeves, the first mate and only survivor of the British brig G. P. Sherwood, which was wrecked off the Delaware Capes, tells a thrilling story of the sufferings he endured before his rescue by the bark Rafael Pomar, which took him to New York. He was lying in the bottom of a small boat knocking about in a high sea when found, and after about three hours' maneuvering a rope was thrown to him and he was hauled on board. He was partially blind from the long exposure, and immediately after being rescued became unconscious, remaining so for several

Steeves had just succeeded in removing a pair of heavy sea boots, which he felt would drag him down, when the wreck gave a lurch and sank far beneath him. He was sucked under the boiling waters, but in a moment great difficulty he made his way toward a small spar near by, and as he seized it three other men threw themselves upon the friendly drift, which was barely heavy enough to keep them up. The other survivors were Ernest Robinson, a young nephew of the cap-tain; Michael McGilvery, a sailor and another seaman whose name is unknown. A boat was discovered bottom upward drifting toward the men. By struggling they propelled the spar toward the boat, but the effort was too much for the lad Robinson, who relaxed his hold in despair and sank out of sight. There were now but three left of the ten persons who had been on the brig. They reached the capsized boat in a state of sheer exhaustion, and with a desperate effort succeeded in righting it, though Steeves and McGilvery found that the third sailor had disappeared. During the four hours which had elapsed since the cargo shifted these two men experienced untold suffering, which had been rendered still more poignant by the sight of eight poor souls swept to their last account. McGilvery was the more exhausted of the two and early in the evening, after a painful experience in the boat, he, too, succambed to his trials and was swept overboard.

During the whole night Steeves clung to the spar which had been lashed to the boat. When morning came there was still no sail in sight. The sole survivor of the Sherwood now began to lose his senses. It seemed to him during the morning that vessels were approaching him from all directions. He saw sailing craft, tugs, and large steamers. He would wildly hall each one of the phantom vessels, and would see it approach to within a short distance of him, only to disappear as suddenly as it had appeared. At about noon he became somewhat blind, and it seemed to him that it was night again. Ship after ship appeared, and he hailed them in vain until a sailing vessel presented first its starboard and then its port bow. It seemed to maneuver about this way for hours in the gloom before him, and the man fancied that it, like the others, was about to disappear. At last he saw a rope dangling before his eyes. He grasped for this, expecting it to elude his hand, but to his surprise he found his fingers closing around it. He passed the rope around under his arm and made it fast. Above him he heard men's voices, and he felt himself being hauled up from the boat. Friendly hands seized him, and then he sank down and lost consciousness on the deck of the Rafael Pomar, after being thirty-six hours in the water. He was picked up in latitude 38 deg. 6 min. and longtitude 67 deg. 46 min.

Many animals have a not unseemly dislike to the presence of the corpses of their own kind. Live horses and cows will frequently manifest a strong distaste for the presence of dead horses and cows. The feeling seems to be shared by herring, and accounts for the fact that they, without any apparent reason, sometimes desert their annual haunts for years together. When nets break or are lost, owing either to their being the wrong sort, which cannot be pulled in if they get too full of fish, or to bad weather, an immense quantity of dead herrings are left in the water, and the place is shunned by herring for a long time.

Horsford's Acid Phosphate.

FOR OVERWORKED PROFESSIONAL MEN. Dr. Curse. T. Mercurkia, Comunicaligus, N. Y., Aspu: "I think it a grand receiver of brain fulgo or nervens obeing;"

Woman and the Mousehold.

BY HESTER M. POOLE. (METUCHEN, N. J.)

"ONLY A WOMAN!"

Only a woman, shriveled and old, The prey of the winds and the prey of the cold, Cheeks that are shrunken, Eyes that are sunken,
Lips that were never o'erhold.
Only a woman, forsaken and poor,
Asking an alms at the bronze church door.

Hark to the organ! roll upon roll The waves of its music go over the soul!
Silks rustle past her,
Thicker and faster; The great bell ceases its toll. Fain would she enter, but not for the poor Swingeth wide open this bronze church door.

Only a woman, waiting alone, Icily cold on an ice-cold throne, What do they care for her, Mumbling a prayer for her, Giving not bread but a stone. Under gold laces their haughty hearts beat, Mocking the woes of their kin in the street.

Only a woman! In far-off days Hope carroled to her happiest lays; Somehody missed her, Somebody kissed her, Somebody crowned her with praise. Somebody faced up the battles of life, Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair Light on his heart where the death-shadows are; Somebody waits for her, Opening the gates for her, Giving delight for despair. Only a woman—nevermore poor— Dead in the snow at the bronze church door,

At this period when the election of a chief magistrate is near at hand, the question of morals or want of morals in a candidate is now before the public. It is astonishing to see how "grave and reverend Seigniors" lose all respect for the ordinary virtues, when party questions are at issue. We are told that "the paramount issue of this campaign is political rather than moral," and that a man "may be a private reprobate, and yet be a paragon of public excellence."

The future of a country or even of a party, which has no higher standard, it takes no seer to foretell. As surely as there are day and night, summer and winter, right and wrong, so surely are decay and dissolution the portion of that party which places expe-diency before principle. It is as changeless as any law of mathematics. It is a debased

sentiment which allows a shadow of a question upon a point so vital.

The public has a right to demand that any man placed before the nation in an official character of importance, influence and power, shall have a life pure and clean as the daylight. The drunkard and the libertine should be relegated to a fitting obscurity. And certainly when a man is nominated for the Presidency who is charged with an un-forgivable sin against womanhood, it be-hooves all women to utter their solemn pro-test in all fitting times and places. As Mrs.

Livermore has well said: Let us remember that there is no sex in guilt. Those vices which men condemn in women, and for which they relegate them to obscurity, and subject them to ostracism, are not to be condoned by women when men are guilty of them. Social impurity taints the whole being, and untones and deprayes the intellectual character, as all of us know who have worked among the fallen, of our own sex. After twelve years of service on a Board of Directors of a Magdalen asylum, there is left in my mind an abiding conviction that no vice so damages not only the physical and moral, but the mental nature, as that of licentiousness.

"Women are not more the victims of man's drunkenness than of his consuming lust. A liquor seller is not a greater foe to the happiness of woman, or of the community, than is an habitual libertine. Drunkenness and licentionsness are twin evils, and the debauchee is usually addicted to both vices."

We cannot afford to see a man installed in the White House whom we should not wish to associate with our daughters, and whose acquaintance with woman has been only to degrade himself and ruin her. Nor will this be possible if we unite in demanding that such a wrong shall not be perpetrated.

CLIPPINGS ABOUT WOMEN.

The Oxford University of Mississippi, is free to women from all States. The Chancellor, General Stewart, hopes to have at least forty or fifty women students enter at the fall session. Board can be obtained at \$10 per month, or even less.

Women's clubs are fast multiplying. They are throughout New England, and Illinois has several; Jacksonville has a Sorosis and an Art club, and even Cairo has a club and a library.

Mrs. J. R. Palmer of Utica, earns \$7,000 to \$8,000 a year as a stenographer. Another stenographer out of a family of three brothers and a father, who are all engaged in the same avocation, is earning as much as either of them.

The Women's National League, Mrs. Charlotte Smith of Washington, President, are preparing the report on female industries for the Senate Committee on Education and Labor. They have sent printed circulars to every part of the country. The circulars contain questions to be answered by those re-ceiving them. The inquiries include the kind of work, wages, etc., of girls and women em-ployed, whether the employment of females is increasing or decreasing in a given com-munity, what new industries have been opened to women within five years, how the product of the women's work compares with that of men, also how the pay of the two sexes com-pares, and how many female persons over fifteen years of age are employed in wage work. She finds that there are 125,000 breadwinning women in New York City, and of these 35,000 are now out of employment, 30,000 are destitute. Twenty thousand girls drop from the working ranks into evil lives every year. They go mostly from the class of shop girls and saleswomen.

Miss Lizzie Calley of Hill, N. H., has received the honorary degree of A. M., from Bates College. It is believed to be the first instance of conferring the degree upon a lady by a New England college not exclusive-

ly for women. Mme. Adam will visit America to study its institutions and learn what there is to be learned here, and will probably publish a book of her impressions. The date of her visit is not yet fixed.

Seven hundred of the girls employed as silk weavers by the firm of Bonnet & Co., in Lyone, France, live in the mill premises. They are a picture worth seeing. Besides their labors they are taught sewing and housekeeping, and their morals are well looked offset. The whole seven immuned at hown

at once in one dining room. They are well shire the same omens apply to Christmas fed, clean and healthy, and rather jolly. They morning. get small wages, but what they do get they save, in which respect American factory girls might well follow their example.

The Monastery of the Dominican nuns at Newark, N. J., is the only one of its kind in the United States. After appropriate services on the 22nd of April, by Bishop Wigger, every visitor having withdrawn from the cloister, the door in the wall dividing the cloistered part from the public chapel and reception room was closed with two locks. One key is retained by Bishop Wigger or his representa-tive, and the other by Mother Mary Jesus, the superior, and no person can, therefore, enter or depart from the cloister unless the holder of each key is present to open the door. All communication with the nuns must be held through double iron gratings, set eighteen inches apart in the solid wall, and the wire nettings over the grates will not admit a lead nencil. Two nuns must be present at every interview with an outsider. The nuns wear white robes and black veils.

A girl not yet seventeen, Miss Rossiter, of West Philadelphia, is at the head of women silk culturists in the United States. She has written a pamphlet on silk culture, which is claimed to be authority. She rears and sells worms, eggs, cocoons and reeled silk. She has made, meantime, the largest and handsomest private collection of objects pertaining to her occupation in the United States Silk culture is a fascinating and comparatively new occupation for women and child-ren in this country. It is said that it can be made remunerative and can be carried on wherever the mulberry tree will grow. Most of the cocoons in this country, however, are grown by women in the South.

The widow of the Mexican General Santa Anna, is now living quietly in her native State, and seldom intrudes into the outer world. Mrs. Santa Anna is but forty-eight years old. Santa Anna was President of Mexico three years before she was born. She was plighted to him in her cradle, and married to him when she was thirteen. He was then a military dictator, sleeping on his sword, beset by constant peril. In six months he had lost his leg and got into a Texas prison. For twenty years her life was spent in a camp surrounded by the whirl of warfare. Her husband was five times President of Mexico, and four times military dictator in absolute power. He was banished, recalled banished again, and finally died when with his wife in exile as a traitor. She has seen much "glory," and has received unlimited adulation, but she hardly ever enjoyed one thoroughly peaceful month in her life.

The following is by Sarah K. Bolton in the Independent:

"Great numbers of postoffices in England are managed by women. I said to one in London: 'You manage this as well as a man.' 'We are said to do it better,' she replied, 'because, people say, we are quicker and more patient. All through Norway and Sweden patient.' All through Norway and Sweden women's names are often on the business signs. They are most efficient in some of the Stockholm banks. In one provincial town a woman is manager of the State Savings Bank. I was told often in Sweden that girls were preferred in stores, because 'they never to the till to get money to spend in drink or on disreputable women.' Over 150,000 in mines and manufactures, over 15,000 in medicine, and two or three score in law. A married woman rightly, as in Switzerland, has the same privileges in work as if she were single. If ill, she hires a substitute. Two sisters carry on a goldsmith's and watch maker's trade. Over 20,000 women are engaged in the watchmaking trade in Switzerland, then the phenomenon must be attributed to some direct and specific influence passing from the land, doing much of the linest work. Flotsingen, Wurtemburg, has a brigade of forty-two water carriers, belonging to the fire department, each of the four squads commanded by a 'female corporal.' They have a regular drill. Most of the wax matches are made by women. A ball of cotton is wound off of two large cylinders, passed several times through a pan of melted wax, until sufficient coating is obtained, then cut, put into frames, dipped into the composition, dried and boxed. All match-making is unhealthy, but greatly improved of late years. In France nearly all the booking clerks at railways, and signal clerks, are women, not for the sake of economy, for they are paid usually the same as men and sometimes higher, but because they are temperate and can be trusted."

"North Countrie" Superstitions.

There are many superstitions in England especially in the northern part, which have not obtained largely in this country. The observance of holidays is regarded with an amount of awe and superstitious importance which would seem childish and absurd to most Americans, from whom, as a class, rev erence for old customs seems to be fast fall-

New-year's day in the north of England is especially favored by the superstitious as the time when the gods of fate need the most propitiation to insure their smiling indulgence for the ensuing year. It is deemed most disastrous to the happiness of a household to have its threshold first crossed on that day by any female. A woman is sure to bring death. Anyone having red hair, cross eyes, bow legs (and there are many of these in the North), humped back, idiocy or any brain trouble, brings calamity of some sort, and if the maimed one be a female as well, she bodes, illness, death, and perhaps financial difficulties. To avert any such catastrophe, boys in full possession of all faculties, straight-eyed, strong-limbed, with hair not verging on the "Titian" in brightness of hue, go about, just as the bell tolls the hour of midnight, and rap at the door. It is considered rank heresy not to let them in. When the door is open, they cross the threshold and recite the following rhyme:

We've come to wish you a Happy New Year,
A pocket full of mo. ey and a cellar full of beer,
An apple and a pear, a plum and a cherry,
For making of good ale for to make a man merry.
God bless the mister of this house, the missus also.
Likewise the little children that round the board go.
We come not to your house to beg or to borrow,
We come, good folks, to drive away sorrow.

They expect pennies, which they receive with a quick, jerky bow, and start off again for the other houses on the street The little boys who go about thus are called "waits," and are the most heartily welcomed guests of the whole year. A Yorkshire woman of considerable intelligence told me, with every appearance of credulity, of the sudden death of her son which was occasioned by the illomened entrance on New-year's morning of a neighbor's girl, who had rushed in precipitately before the "waits," to summon aid to her dying mother. "The girl wasn't to blame, poor thing," she added, with great magnanimity; "she little thought what sorrow she was pouring on to our house, but our George Frederick Arthur lay sold in his cof-fin before the next July came in."

morning.
On Shrove Tuesday the cooking and eating of pancakes insures a full larder the coming year, and if on the same day the children play almost continuously at battledore and shuttlecock the general prosperity of the family is hoped to be secured. Youths and maidens play as well, and even adults may join in the innocent amusement on this one day of the year.

The superstition that "it is unlucky to go under a leaning ladder" originated in Yorkshire, as did also the idea that "whoever

reads epitaphs loses his memory."

One day in the suburbs of Manchester I was walking with a young lady when we heard a dog howling in a not far distant kennel.

"How dismally that sounds!" I said.
"Wait a moment and I will put a stop to t," said the fair Lancashire lass, and bending down she unbuttoned her low walkingshoe, and taking it off spat in it, then slipping it on again we resumed our walk, while she laughed merrily at my amazement.
"What does that do?" I asked.

"Why, don't you see, he hasn't howled since I did it? Any dog will stop at once if you but spit in your shoe."

For some reason, or for no reason at all, the dog ceased to make day hideous with his uncanny noises, at least until we were out

On Guy Fawkes day, in November, a "guy" is constructed from straw and rags, wearing a mask face, and is burned in the streets to insure pleasant dreams to the people of the different neighborhoods, while a great exhibition of fireworks is kept up until late, very much after the manner of our Fourth of July celebrations.

Whole chapters of these superstitions might be recorded; some of them utterly senseless. others having a slight foundation in some dimly realized scientific fact .- Chicago Cur-

BOOK REVIEWS.

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

PROCEEDINGS OF THE SOCIETY FOR PSYCHI-CAL RESEARCH. Part VI. July, 1884. London: Trubner & Co., Ludgate Hill. Price 65 cents.

The contents of this number are as follows: Third Report of the Literary Committee—A Theo-y of Apparitions, Part I.: Second Report of the Committee on Haunted Houses, etc.; Opening Address at the Eighth General Meeting, by the President; Fourth Report of the Literary Committee—A Theory of Apparitions, Part II.; Opening Address at the Ninth General Meeting, by Professor Balfour Stewart, F. R. S.; An Account of Some Experiments in Thought-Transference, by Professor Oliver J. Lodge, D. Sc.; An Account of Some Experiments in Meeting by Edmund Gurnour Diograms Illustration desmerism, by Edmund Gurney; Diagrams Illustra-ive of Thought-Transference.

As usual this number is very instructive and inter-

sting. The facts presented, as follows, with refer-

ence to Mesmerism, are very suggestive:
"In the second report of the Committee on Messome direct and specific influence passing from the mesmerizer to the 'subject.' It may be remembered that the method adopted was to seat the 'subject' in front of a table, on which his ten fingers were extended; while his body was covered in front by a very thick paper screen, extending far above his head, with holes in it for his arms to pass through. In this manner it was easy to make it perfectly certain that he could not see his hands. Different fingers, or combinations of fingers, were then mesmerized in succession, by passes made without contact, and so quietly as to prevent the 'subject' from dis covering, by means of currents of air, which of his digits was being operated on. To make assurance doubly sure, one of ourselves would make similar movements over some other finger or fingers than those on which the mesmerizer was at work. The experiments, as so far reported, were made with two 'subjects,' and have since been repeated with a third; and in every one of the numerous trials the mesmerized finger, or fingers, proved insensible to pain, so far as could be judged by the application of very severe tests. In every case, also, when the 'subject' was told to double up his fist, the mesmerized member remained sticking out in helpless rigidity, and so, for the first time, made its owner aware of the abnormal condition into which it had

"It will be observed that this second phenomenon the rigidity—is, as a test, even more completely satisfactory then the first, the insensibility to pain. For as regards the insensibility, though nobody who witnessed the experiments was able seriously to doubt its genuineness, the objection always remains that very extraordinary feats in the endurance of pain have been known to be performed without any assignable motive. But with the rigidity a similar objection would have no weight; for though, of course, the rigidity itself might be easily simulated, the 'subject' had—as I have explained—no means of knowled which was the right force or had of of knowing which was the right finger or pair of fingers to simulate with; and it is clearly out of the

question that a mere guess on this point should have been unfailingly correct. "But though the test afforded by telling the sub-"But though the test afforded by telling the 'subject' to double up his or her fist was thus evidentially the more complete, the test of insensibility is capable of being made very convincing on its own account. What is wanted is some mode of infliction which a person whose finger was in a normal state would be quite unable to endure without flinching, but which at the same time will leave no painful or unpregnant trease behind when the finger had been unpleasant traces behind, when the finger had been demesmerized and resumed its normal condition. Fortunately such a mode of infliction is afforded by electricity. The shock of an intermittent current can be made strong enough to dely the most hardened powers of endurance, while producing no prolonged ill effects such as would follow a stab or a burn. Acmore than a would have a subject of the previous experiments had been made.

"The same presentings as hefere were taken to

"The same precautions as before were taken to prevent the 'subject' from seeing his fingers, and thus to preclude the operation of expectancy. The result was entirely satisfactory. By gradually moving out the regulating-tube of an induction-coil, we could mark the stage at which the pain produced by the current began to ness our names of and are could mark the stage at which the pain produced by
the current began to pass our own powers of endurance, and we could then immensely increase its
strength. Eleven trials were made, the finger to be
mesmerized being each time selected by ourselves;
and in every case there was very marked loss of
sensibility in this finger. In ten of these trials the
particular finger proved insensible to the very strongest shock that could be obtained from the apparatus;
and in the eleventh to all but the very strongest. But est snock that could be obtained from the apparatus; and in the eleventh to all but the very strongest. But there was sometimes a curious additional result. In five cases, when the mesmerized finger was being subjected to the full current, Wells said that he felt a weak effect in another part of his hands. When the middle finger of the left hand, and when the forefinger of the same, was the mesmerized member, this weak effect was felt in the thumb; on the other three correspons it was felt in the nalm—corresponse. magnanimity: "she little thought what sorrow she was pouring on to our house, but our closerge Frederick Arthur lay cold in his coffin before the next July came in."

In some parts of Lancachire and Lincoln—

shocks which we administered to the unmeasurated

fingers just to make sure that they remained sensi-tive—showing that the strong current was produc-ing an effect immensely below the normal. I may mention that I once by accident touched one of the unmesmerized fingers with the terminal wire for the fraction of a second, when the current was at its full strength; and the violent wince and exclamation which resulted were a pretty sure index of what

was felt.

"There was a further point of importance in the last four of these trials. The effect was then produced without any passes at all, the operator merely holding his hand downwards over the destined finger of the 'subject,' from which the tips of his own fingers were about two inches distant. Wells's hands are tolerably pachydermatous; and it is extremely difficult to believe that, under these conditions, any physical indication, such as a very slight difference of temperature could have made him difference of temperature, could have made him aware which of his ten fingers was nearest to the

H. P. HUBBARD'S LEADING NEWSPAPERS OF All Kinds, in All Countries On The Earth. Cos-mopolitan Edition. New Haven, Ct.: Published by the International Newspaper Agency, H. P. Hubbard, Proprietor.

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ORTHODOXY. INGERSOLL VS. ORTHODOXY Thoughts for the people, through the inspiration of Sarah A. Ramsdell Chicago: 1884.

This pamphlet presents a few thoughts in reference to Col. Ingersoll and Orthodoxy. They will, no doubt, prove of interest to some.

Books Received.

GYMNASTICS OF THE VOICE. A System of Correct Breathing in Singing and Speaking, based upon physiological laws. By Oskar Guttmann. Albany, N. Y.: Edgar S. Werner. Cloth, price,

CHICAGO MUSICAL COLLEGE, CATALOGUE, for

Partial List of Magazines for September Not before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmilian & Co., New York.) Contents: "Sweet Peas"; The Tour of Covent Garden; The Women of Chaucer; Cricket; Friede; A Village Story; Greece in 1884; An Autumn Night in Orkney; The Armourer's Prentices.

THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) Contents: Allan Pinkerton the Detective; True Religious Education; Organic Cerebration; Cranial Affinities of Men and Apes; Hints on Child-Training; The Mind Cure; Notes; Editorial Items.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: Large Telescopes of the World; Investigation of the Rep sold Meridian Circle at Strassburg; A List of Recent Comets; The Great Red Spot on Jupiter; Book Notices.

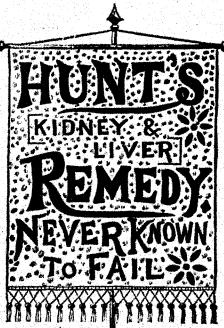
THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) In this number will be found interesting articles under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in

Hygiene for Women. THE PAINTER. (Cleveland, Ohio.) An illustrated monthly magazine devoted to Painting and Decoration.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly for young readers, edited by the popular writer "Pansy".



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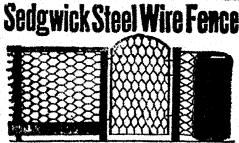
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CHICAGO, ILL., Saturday, September 18, 1884.

NOTICE TO SUBSCRIBERS.

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

Summer Campaign.

To all who are not now and never have been subscribers, the Journal will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public both within and without the Spiritualist ranks.

Universalism--Unitarianism--Spiritualism.

Early in the century John Murray, the apostle and pioneer of Universalism in this country, was tossed on the beach of Long Island from a wrecked vessel in which he had embarked at London. A farmer near at hand found him, and knew him at once as the man he had seen in a wonderful dream. and for whom, prompted by that vision, he had built a church in which the coming man should preach "the love of God sufficient to save all mankind."

John Murray he knew as the man, and in that church started the Universalist movement-a light and blessing to many weary and waiting souls. That great movement had its origin in a spiritual vision. It has done a good and needed work. To day it has a conservative and radical wing, as have the same number. About one hundred atmost religious bodies. A Universalist editor | tended the Saturday symposium. Sunday was now in active service, thinks his leading duty and aim to be the holding and preserving of "the historic faith," to which he wants no added wealth. He represents the conservative side. In politics a "Bourbon" has been wittily defined as "a man who learns nothing and forgets nothing." This editor may pass for a Universalist Bourbon. An eloquent and able preacher of the denominstion upholds the good in its historic faith. but pleads for "more light." He is on the progressive side.

A few Universalist preachers have been. and are. Spiritualists. Rev. Linus Paine, a veteran who lately passed away from Friendship. Alleghany Co., N. Y., full of years and honor, was one. Cephas B. Lynn, a wellknown Spiritualist and an able speaker, has lately been licensed as a Universalist preacher in New England. Of course they accept him, Spiritualism and all, which is to their credit. Among them are a fair number of Spiritualists, and a good many decidedly opposed and ignorant of the subject. Most of their clergy ignore or oppose it; their denominational journals take like ground, yet there is a good deal of interest among their members, especially those isolated from Universalist preaching. As a denomination they hold on to the old idea of the Bible as "the infallible word of God," yet many of their members doubt it, and some of their best chers have left it behind.

Sixty years ago, after Universalism had sed, the Unitarian movement began in se a montal and moral reveit against nception of the total deprayity I tank noint to be discon

of man, and the wrath of God. Universalism emphasized the Divine goodness; Unitarianism emphasized the worth and dignity of man, and his capacity for endless culture, the field for which a good Father had provided. William Ellery Channing was its apostie and pioneer. Its clergy have been accomplished scholars, and have done good service in rational Bible criticism, for humane views of theology, and for liberal thought. Good morals, good manners, liberal and rational religion, with more reason than intuition or emotion, and therefore a little cold, have increased with Unitarianism. As a denomination they have moved on, and for this should have due credit. In 1832, R. W. Emerson gave an address to the students of the Divinity School at Cambridge, which transcended Bibles and creeds and put the soul above them. In 1837, Theodore Parker preached a great sermon on "The Transient and Permanent in Christianity," at the ordination of Rev. Mr Shackelford, Unitarian, at Lexington, Mass., and took frank ground against an infallible Bible or a miraculous Jesus. Both these men were marked as black sheep, tabooed and persecuted by most of the Unitarian clergy. Only brave John Pierpont (the veteran Spiritualist) and three others would exchange pulpits with Parker. This year a western Unitarian preacher, Rev. Mr. Forbush of Detroit, gave an able talk on historic and modern Unitarianism, in which he said that those famed discourses of Emerson and Parker were cornerstones of the denomination to-day. The Christian Register in Boston and Unity in Chicago, Unitarian journals, are frankly committed in favor of the Bible as a book valuable but not infallible, and of "the man Christ Jesus," not the superhuman and miraculous Christ.

As to Spiritualism and Bible interpretation. they are in the fog, while there are many Spiritualists among them. The trances and visions of the Testaments puzzle them sorely, and they slide over them in a way quite absurd to the Spiritualist. There is more solid sense, critical judgment and rational light in Dr. Eugene Crowell's two volumes on "The Identity of Primitive Christianity, and Modern Spiritualism" than in all the Bible criticisms and interpretations of Unitarian scholars for the last twenty years.

Truth wins slowly but surely. The able and fair Easter Sunday sermon of Rev. Mr. Savage of Boston, in which he treats the great spiritual movement as a power in modern thought, not to be ignored or slighted, is significant. It has taken the Unitarian denomination, some forty years to accept Emerson and Parker-stones which their chief builders then rejected--as corner stones of Unitarianism. We will give them twenty years to use Spiritualism—another rejected stone—as one more corner stone. Larger faith, deeper insight and intuition, and a finer knowledge will bring them to this, or they must become Atheists and Materialists, as must the Universalists, the Hicksite Quakers, and all manner of liberal Christians; for they are all at the dividing of the paths and must take the one to Spiritualism, or the other to Material-

We give this glimpse of the rise and condition of these two classes of religious thinkers, aiming to be just to their merits, while suggesting their coming destiny. Meanwhile the thoughtful and inspired Spiritualist has but to be strong and steadfast, and to move

The White Cross Fizzle.

Advices from Lake Pleasant to the Jour-NAL, affirm the failure of the attempted 'Convention" engineered by the veteran victimizer, Susie-Webster-Willis Fletcher, assisted by her young consort, the dudish Willie.

On Friday, the opening day of the widely advertised performance, only about twentyfive visitors reached the grounds to participate. In the afternoon Mrs. Isabella Beecher Hooker lectured to less than two hundred listeners, and in the evening, Susie-the-Syren did her martyr act to an audience of nearly to be the grand exhibition day, and for this. Willie, the Witch's tender, was placarded as the leading performer, with Isabella Beecher Hooker and others for padding. Less than three hundred witnessed the show. Thus ended in a most ridiculous fizzle the scheme of a few adventurers to get a grip upon the public. Dr. J. R. Buchanan, Mrs. Imogene Fales, J. K. Applebee and J. Clegg Wright declined to serve as speakers for the White Cross crew, and Mrs. Hooker was the only respectable person, so far as the Journal is, up to this time, informed, who took part in the funereal farce. A majority of those attending the three day's exhibition, had no sympathy with it, but being on the ground gratified their curiosity.

The whole affair, together with its manipulators, is too insignificant for mention and is only noticed in the Journal to correct varnished reports that may appear in the Boston organ of the F. F. F.'s.

M. Pasteur sucks up the liquid containing the microbes of rables through a glass tube to inoculate the unfortunate animals who die from hydrophobia a few hours after the poison is injected into their veins. This he is able to do with perfect safety, for the rabid virus is only dangerous when conveyed into the system through inoculation. The scientist is not yet certain as to whether artificial inoculation applied to a subject who has already been bitten by a mad dog would prevent the appearance of symptoms of hydrophobia. This is prostically the most impor-

Will the Heathen be Lost?

In the past, particularly, has this question been discussed in its length, breadth and thickness—the three dimensions of the perplexing problem have been so critically and carefully examined by distinguished reverends that, were it not for the endless play of words they have brought in requisition, the difficult conundrum would long since have been relegated to the region of the unknow-

The scientist will tell you that when Kepler was unable to explain by any known causes the paths described by the various planets, he resorted to a supernatural explanation, and he entertained the opinion that every planet was guided in its daily movements by some presiding angel; but when that remarkable personage, Newton, rose in the full majesty of his intellectual greatness, and in place of the "angelic theory," presented a grand and beautiful law, then the angel of Kepler took its flight forever from this domain of physics.

But the scientist has yet no method of solving the very abstruse question: "Will the Heathen be Lost?" His microscope, which established the presence of bacteria in the lake water that we drink: which can with unerring certainty detect spurious butter and tell whether a hair came from a human head or the tail of an animal, when brought to bear with scrupulous accuracy on the heathen Chinese, does not reveal anything whereby one can tell whether they will be allowed to enter the same golden portal that leads to the region of bliss, through which Rev. D. L. Moody, Dr. Talmage and the Salvation Army will probably enter, or will be compelled to take the "basement" route, to life, liberty and the pursuit of happiness, the same as in our large cities here.

The telescope pointed heavenward, can tell something of the nature of the sun, moon and planets, but through it no one ever discovered a person sporting among the rings of Saturn, drinking from the "milky way," talking with that jolly old "man in the moon," or riding sportively on the tail of a comet. The telescope, then, is inadequate to answer the mysterious question, as it has up to the present time failed to detect the presence of a human being anywhere in the heavens. Questions that baffle the skill of our eminent scientists, however, will readily be answered by any simple-minded church member, as if his answer forever settled the question in dispute and established a certain fixed status between God and his children. The Religious Herald comes serenely to the rescue, and as easily as a young robin can open its mouth to receive the proffered worm, it solves the question under consideration as

follows: "The work by which these heathen are judged are all works of mercy and humanity such as nature and conscience teach. Moreover, the question, 'When saw we thee an hungered and fed thee, or thirsty and gave thee drink,' could not be truly asked by those who have heard the gospel, for that expressly Christ for his sake, shall not lose its reward. of at least some of these heathen, the Lord himself says, they shall go into life eternal; they shall inherit the kingdom prepared from before the foundation of the world. These who are to be numbered among the blessed, certainly hold a chance in this life. The same truth the Bishop finds taught in other parts of the New Testament. He says, the Holy Scriptures plainly assert that many of the heathen will be eternally saved, even though they never heard of Christ.

This, of course, is the go-as-you-please method of determining the eternal destiny of the heathen, as there are hundreds of sects that derive their source of information from the same book, each of which puts an entirely different construction on its various passages. In the opinion of many, the editor of the Religious Herald, his subscribers, and all who entertain like doctrinal beliefs, may be classed in some respects as veritable heathens, whose system of worship precludes them from being ranked with the highly civilized and enlightened, and if they are finally redeemed, permitted to enter | bow of each arm. If the puncture draws the spiritual realms, there need be no alarm manifested with reference to the ultimate salvation of every so-called pagan in the world.

In the estimation of the editor of the Religi ous Herald, Confucius, Buddha and all the eminent sages of olden time must be classed as heathens, notwithstanding they were among the most brilliant intellectual lights the world has ever seen, and the influence they exerted while on earth and the lofty teachings which they promulgated still survive. and have a wider influence in the world than the Christian Bible.

A more important question than the one at the head of this article would be: "Who are the heathen?" Really, it requires no very great amount of intellectual acumen to answer that question. Monopolists, conscienceless speculators, men who horde wealth merely to satisfy some selfish passion; those who claim to possess religion and don't practice its teachings; all intolerant ministers of the gospel who differ with each other on doctrinal points which they present as direct from God, and all anthropoid apes and educated parrots, may be regarded as heathens.

The list of genuine heathens is certainly very large, and whether they will ultimately be saved, depends altogether on their individual efforts, not upon any Bible or creed. When the monopolist no longer loves monopolies, but works ardently to abolish them: when the conscienceless speculator ceases his nefarious transactions; when the wealthy use money for the good of mankind generally; when the church member does right in word and deed, and when the minister of the gospel ceases to preach error—then they will all cease, in some respects at least, to be heathen; but in either case, each one must save himself through his own individual efforts; he must be good and do good.

Slander and Bologna Sannage.

That perfect concord does not always exist in prominent Spiritualist societies is a well known fact. The discord, however, that sometimes unhappily prevails therein, may be designated as quite perfect harmony when brought in comparison with the internecine war that often exists among the members of an aristocratic church.

Among the members of Christian sects in their various controversies, a malignant spirit is often manifested that is painful to behold, as illustrated in a Baptist congregation at Patterson, N. J. From the account given of the fracas, we learn that a meeting of the members of the Willis Street Baptist Church was held there to take action in regard to the charges made against the pastor, Rev. George Gulrey, by Mrs. Bradbury, of slander and hanging a bologna sausage to the door-knob of the front door of her residence. The meeting was a most disorderly one, the members being divided into two factions. Both sections became intensely excited, and the noise they made in the church could be heard a block away. The members jumped around on the seats and called each other liars and hypocrites. Great excitement prevailed, and the police had to be sent for to prevent a fight. During the excitement a member fainted and fell to the floor, creating almost a panic. He was carried out and laid on the grass in front of the church. Several reporters were secreted in the church, and on being discovered a howl went up from the angry mob. The scribes were ignominiously ejected without ceremony. The reporters then climbed on woodsheds in the rear of the church, but were again discovered and the windows were closed to keep the racket from being heard without. The street in front of the church was crowded with people, while the church doors were guarded by the police. Mrs. Bradbury's followers, being unable to cope with the friends of the pastor, left the shurch in disgust and proceeded to the residence of a member, where an indignation meeting was held. The meetings at both the church and the house were prolonged until a late hour. After the windows of the church were closed the heat became so intense that several women fainted.

Wherever and under whatever circumstances such extraordinary ebullitions of anger occur as narrated above, it shows conclusively that the teachings of Jesus have not taken a very strong hold of the hearts of those who participated in the outrageous proceedings; in fact, it is highly probable that he never heard of the Willis Street Baptist Church, and when the disgraceful altercation occurred therein, he was undoubtedly on a mission of mercy to some sad heart that knew nothing of religion as promulgated from modern pulpits, and had never heard of the report with reference to "slander and hanging a bologna sausage to the door knob of the front door of Mrs. Bradbury's residence." Jesus been called to this porcine link dangling on the door knob, he would simply have suggested that it better be appropriated by some half-starved working man, and that the disorderly members of this Baptist church, be severely spanked and publicly reprimanded by some good-natured, honest farmer, whose sole religion is to be good and do good.

Chinese Medical Treatment.

A few statements, which we gather from an article in Nature, shows that the Chinese are not such ignoramuses in medicine as they have generally been supposed to be. A native public writer claims that a skillful Chinese physician can cure such diseases as imbecility, fits, cholera, etc. Very extraordinary cures are attributed to acupuncture. It is first performed in the hollow of the el blood there is no danger, but if no blood appears the case is regarded as very grave. But before abandoning the sufferer, puncture of the abdomen is tried. Seizing a handful of flesh, the operator drives the needle right through it, and then draws it backward and forward a few times. If the patient manifests any sense of pain, or if any blood is drawn, a poultice of eggs and buckwheatflour is applied over the puncture, and recovery is regarded as almost certain; but if no pain is felt and no blood flows the case is declared hopeless, and the sufferer is left to die. The case is also quoted of a young Chinese educated abroad, who was attacked with cholera; his extremities became cold, and cramp set in a somewhat alarming manner. The barber-surgeon who was called in commenced by running a needle into the pit of the patient's stomach, a jet of very dark blood following; he then punctured the calf. the two breasts, and the forehead of the sufferer freeing a certain quantity of blood each prick. The relief is said to be instantaneous, and in two days recovery was complete. The Chinese explanation of this treatment is that, when the blood is in the poisoned condition which induces the choleraic symptoms, it becomes thick and accumulates in certain portions of the body. A clever surgeon knows exactly how to put his finger on the particular spots. and by skillfully "opening the mouth of the heart," as the operation is called, sets free the poisoned fluid which causes all the mis-

The Cairo (Ill.) Bulletin of Sept. 2nd. says: Dr. Slade was taken seriously ill vesterday afternoon. He was taken with a violent apaem at one time, which alarmed those around him, and Dr. Parker was sent for to give him medical pid." The Doctor has been

GENERAL NOTES.

Mrs. Bundy will remain among the White

Mountains until the last of September. Mr. Wm. Nicol will answer calls to lecture. Address him at 975 W. Madison St.

Colored Catholic men of Savannah, Ga., have formed a branch of the Catholic Knights of America.

Mrs. Dyer, of Boston, a trance speaker, lately addressed the First Society of Spiritualists of Saratoga Springs, N. Y.

Lieutenant Garlington thinks the search. for the north pole will be continued until it is successful.

Frank Bidwell of Windsor, Cal., has kindly sent \$2.50 for the poor fund. We place it where it will do good, and thank him for the donation.

A society of free thinkers at Philadelphia recently discussed this question: "Has Christlanity or intemperance entailed the greatest misery on the human race?"

Rev. Dr. Hicks, the spiritual consoler, confident and corpse-legatee of the assassin Guiteau, has given up the care of souls and betaken himself to the cultivation of oranges in Florida.

A son of Henry Ward Beecher, captain of a steamboat plying along the Pacific coast, resides in Olympia, Ore., and is described as a weather beaten man, with a sun-browned straw hat, "looking like a mechanic."

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Subject: "The Resurrection." Conference and medium's meeting at 10:30 A. M.

The Editor-in-chief reached home on Sunday last. Fifteen hundred miles of railroading last week, together with the torrid heat, caused him to feel that "there is no place like home," and he will now be "at home" to visitors except on publication day.

A Louisville gentleman calls attention to the fact that negroes rarely take their own lives. He says that although a great many of them are hard up from the day of their birth to the day of their death, they seldom become melancholy, and it is only among courtesans that suicides occur.

A Spiritualist Convention will be held at the Universalist Church, West Burke, Vt., September 26th, 27th and 28th. Dr. H. P. Fairfield, Newburyport, Mais.; J. D. Styles, Weymouth, Mass.; Jennie B. Hagan, East Holliston, Mass.; Mrs. Fanny Davis-Smith. Brandon, Vt., and Mrs. Sophia K. Durant, Lebanon, N. H., are the speakers engaged.

Christians of all ages have believed in the efficacy of faith—religious faith—in the cure of diseases. The liturgies of all churches that have liturgies, contain prayers for the healing of the sick. Pious people of every creed tell of cures that have been effected by prayer and the power of faith. They believe that bodily infirmities of every conceivable kind have been cured, and can be cured. by special and direct interposition of Providence in answer to the prayers of the afflicted persons themselves or their friends. The belief that "the prayer of faith shall save the sick," and that the "effectual fervent prayer of a righteous man (in the healing of disease) availeth much," has lived through all. the ages, and is found now to be almost, if not altogether, as strong and as general as it was in the days of the apostles. Mr. William Florence, the actor, and Mgr.

Capel, the famous prelate, have been friends

for a number of years. It is not known whether a trifling incident which occurred a few days ago has interrupted their friendly relations. They met on the street here in Chicago, and, after a general conversation, Florence asked Capel whether he ever spent an evening at the theatre, intending in case of an affirmative reply, to invite him to one of his performances. Capel shook his head, "No." said he. " it has been twenty-four years since I attended a theatre, and I cannot conscientiously bring myself to patronize a place where the devil is preached." Mr. Florence protested that the priest placed a false estimate on the theatrical profession. "Ah, no," replied Capel, with a sad smile, "you people are sincere enough; you don't know it, but you preach the devil all the same." 'Well, your grace," inquired Florence, with great urbanity, "which is the worse, preaching the devil from the stage without knowing it, or preaching Christ crucified from the pulpit without believing it?" "Both are reprehensible," replied Mgr. Capel, and bowing stiffly he went his way.

A wide and warm degree of public interest is elicited in Rome Township and neighboring sections, near Athens, Ohio, by a supernatural manifestation, as is gravely claimed. and which, in brief, the residents of the locality join in relating as follows: During the present summer, Miss Maggie, daughter of Mr. Samuel Copeland, a worthy citizen of the village of New England, filled a pillow-case with swan's down, which pillow she used during subsequent confinement with a maiady which proved fatal. Shortly after the recent death of the young lady, the pillow referred to was emptied for the purpose of washing it, and on its being turned there was discovered on the inner surface of the case a distinct tracery of seven crowns (which number corresponds with the number of Mr. Copeland's family); above these crowns banks of beautiful clouds are represented, and still above these are clearly delineated groups of angels. These figures, when held to the light, are said to glisten like gold. Since the discovery of this remarkable phenomenon, Mr. Copeland's residence has been the centre of daily thronging visits from curiosity impelled residents in that metion of the pountry,

The Rev. A. A. Thayer, a Universalis Solves the Dark Mystery.

So long as the Bible is clothed in its present language, so long will every generation require an extended commentary on the doubtful matter of Samson's three hundred foxes. The record may be found in the book of Judges, xv, 4, 5. As an exhibition of miraculous power the exploit belongs to the same class as the account of Jonah in the fish's belly and the ten plagues of Egypt. One feels humiliated in attributing such events to the direct interposition of higher power. They lack the true dignity of real miracles. They would have been worthy of such anthropo-morphic gods as they had in ancient Greece and Rome. But the intelligence of an enlightened Christian rebels against the thought that the Supreme Creator would condescend to act the parts which our English versions

attribute to him in these particular instances.

In his valuable preface to his translation of the New Testament, Dr. Hanson tells us that more than 1,700 MSS. extant contain 150,000 variations from each other. An equal number of MSS, of the Old Testament, in the due ratio of chapters, would contain 536,000 differences from each other. Well, among the variations known to exist in the Old Testament MSS. is this affair about the foxes. More than a hundred years ago, the very learned Dr. Benj. Kennicott had access to more than 600 Hebrew MSS. The Hebrew word for "foxes" and the word "handfuls' or sheaves of grain are alike, except in one small letter, the smallest but one in the Hebrew alphabet. And Dr. Kennicott says that seven of the ancient MSS. contain the word which means sheaves of grain. Moreover, he tells us that this little letter is "inserted or omitted elsewhere almost at pleasure." Now the probability that the seven MSS. were correct, and the five hundred and ninety-three contained an error, does not depend wholly on the ratio of numbers. It is even more dependent upon the matter of dates. An error once inserted, copyists would naturally perpetuate it. And hence the seven might be correct and the five hundred and ninety-three erroneous. Dr. Kennicott's variations amounted to thirty-two volumes of folio manuscript. With this vast number of known variations in the different copies of the Old Testament is it not more reputable to reason and loyal

to the Bible, to suppose an error through the

copyists, than to suppose that the event trans-

pired in the grotesque manner of the English

But we have very strong critical proof in the text that Sampson had nothing to do with foxes when he burnt up the grain-fields of the Philistines. About all the commentaries within my reach assume that these animals were tied together. There is no word for tying in the sacred text. The English has as strong a rendering as the original will bear. "And he turned tail to tail."

And I submit that if the event transpired according to common belief, then the use of the word "turned" and the omission of the word "tied" are both unnatural and improbable. In the use of animals for the ostensible purpose and in the manner supposed, the tying becomes of the first importance, and would be a most natural part of the state-ment. Its omission is significant and calls for explanation. And yet such authorities as Dr. Adam Clarke and McClintock and Strong's great encyclopedia, argue that these were foxes and assumed that they were tied tail to tail. And our denominational commentator. Dr. Manley, has fallen into ror. And wonderful to tell, McClintock and Strong affirm that "the tying together is sure proof that Samson was dealing with foxes and not with sheaves of grain! This is the latest logical joke, and reminds one of the famous sentence from the lips of Richard Sheridan, "The Right Honorable gentleman is indebted to his memory for his jests, and to his imagination for his facts." We have further critical proof that Samson

did not employ foxes in his scheme for revenge, in the underlying word for "caught." The word stands in one hundred and nineteen verses; and in one hundred and ten of these verses it is translated by some form of the verb "to take." The writer of the article in McClintock and Strong's encyclopedia is clearly in the wrong, therefore, when he says that this Hebrew verb properly means "to ensnare, to take captive, and is specially applied to the act of catching animals—e.g. Amos iii, 5." The word is there used in connection with ensnaring a bird, it is true. But this instance and the one in Samson's case are two only instances of such use in the Old Testament. But the verb occurs one hundred and nineteen times! We say, therefore, that the English word "caught" in Samson's exploit, is an exceptional use of the verb it renresents, and properly does not belong in the

Furthermore, the pronoun "them" as a substitute for foxes is artificial. It is sup-

plied. It stands in italics.
Such are some of the critical reasons for declining to accept King James' version of Samson's method of burning up the corn of the Philistines. It is grotesque. It is improbable. It is in some respects unfaithful to the record by the original historian. It is

founded on assumed facts. And there is at least a reasonable doubt whether the word "foxes" ever formed a part of the original

and autograph manuscript.

Now let us substitute bundles of grain as the true interpretation of the sacred historian and observe how quickly order comes out of confusion and probability takes the place of doubt. To overrun the harvest fields of his enemies with fire was the chief purpose of Samson. Concealment and expedition were the two factors of success. Lay the scene in the night. The quickest way to kindle a multitude of fires at good distances apart and run the least risk of discovery by the enemy, would be to arrange the bundles in pairs, turning what we should call the "butts," in that day, "tails," together. Then as Samson returned on his track and having a plants of some kind of torches, and lighta plenty of some kind of torches, and lighting the same, how easily he could start upon the run and thrust a lighted torch between each pair of bundles, and so, before discovered by the enemy, the whole country would be in a blaze! In this method there is practical wisdom; in the other childish folly. In this method, with the exception of the oscillating letter, there is entire faithfulness to every Hebrew word and no violence in the construction. In this method we see only a shrewd man sharpening his wits to take re-venge on his neighbors. In the other we

Charies W. Hutchinson, ex-Mayor of Utics, as not only belted from his bonne, but has still in topy of diviliant on behind also by assessed at according parameter of his beautical according to the second of the se

have the sublime speciacle of the Holy Chost hunting fexes to create a famine in the land

inhabited largely by defenseless women and hungry little children.—Star and Covenant.

The Gospel of True Manhood.

BY CHARLES DAWBARN.

Everything that will give to man a higher conception of the height, depth and length and breadth of his own manhood is a gospel to humanity. It is my desire and hope to prove in these articles that man has a much greater power over his own life history than is usually conceded even by advanced thinkers; but before we commence our investigations into "the size of man" I feel that an explanation is due the reader.

Not long since a listener to one of my lectures made a public appeal to me to let God alone. He said my lectures pleased him in every respect except my attacks upon God. It is obvious that an infinite Deity must be unaffected by the expressions of finite man, so the real ground of grievance was that I attacked my hearer's conception of God. The experience of the independent thinker is that his path in every direction is barred by a "thus saith the Lord." It is only as he grows indifferent to such obstacles that freedom of thought becomes possible.

I respect the true religious aspirations of my brother man everywhere, whatever his creed or the name of his prophet; but when I find him attributing powers to his Deity that actually inhere to his own manhood, then I must attack and, perhaps, ridicule that conception of God which is born of his ignorance and prevents the use of his own powers. So if I laugh at God, please remember I do not mean the great Over Soul in whom you and I have our being, and whose vastness can know no revelation other than through creation as a whole; but I mean the pictorial monarch of the pulpit, who sits as twin ruler with the devil, guiding alike the destinies of the sanctifled church-member, and the unsanctified

Family dissensions between God and the devil leave man's destiny rather mixed and uncertain to-day, but we are told that in the good time coming God is to get the upperhand and reduce his partner to insignificance, after which the unlovable saint is to have a reg-

ular camp meeting good time for 1,000 years. In a recent lecture I said: "Our weakness is strength asleep; our vice virtue half-grown; and our ignorance only unbudded knowledge and wisdom." A few days after the mail brought me a letter from a devout deacon assuring me that "such expressions are 'devilish.'since Jesus came to save mankind from vice and ignorance, and give strength to the weak." Is it not obvious that the deacon's conception of Jesus must be attacked and demolished before he can realize his own manhood? It is ridiculous to call that an attack upon Jesus, since, if he ever lived on earth it was 2,000 years ago. My brother grows angry because he is an idolator, worshiping a men-tal picture, instead of a crucified redeemer carved in ivory or marble, and he grows furi-

ous in the name of religion.
But in spite of theology and ignorance, manhood has step by step loomed up larger and grander, and his worshiped Deity has been gradually relegated to more distant regions. God sent the plague-so the priest said-but one day man found he was master of every disease bred in filth and engendered in corruption. God then left off the plaguemaking business. Now he manufactures scarlet fever and a few other diseases where science has not yet got ahead of him. Very soon man will find that he himself is the creator of those diseases, too, and can cure them without any faith remedy. Then God takes a seat still further back, but scatters round tornadoes, hurricanes, earthquakes and a little thunder and lightning as a proof that is wonderful, so is a peoble, and the thorn is they at least are his personal property. So

the priests say. But man is chasing the storm to its lair, reducing seismic phenomena to a science, and learning to evade or control powers that have seemed almighty. And thus the God of the churches, with another hitch goes away at the entrance to the theatre of life; and remember, this is the God to whom is attributed the authorship of the grand drama of

We live in an era of independent thought and man has been searching the past looking for the dividing line betwixt himself and God. He has discovered that not merely the human body but also the human mind evolves its powers under the imperious law of necessity, and so far as we know, in no other way. But he has also discovered that every step forward is evolution and not creation.

When nature goes to work she is limited to the use of materials already in existence, and can no more make a new force than you or I. Forces which may be new to man have always existed. There never was a period when charcoal, saltpetre and sulphur would not have exploded; and there never was a period since man stood upright on the earth. when every faculty now known as belonging to humanity, was not either latent or expressed in his organism.

TO BE CONTINUED.

The principal feature about a Chinaman's costume is the fact that nothing ever fits but his stockings. His clothing consists really of three or four shirts or garments made af-ter the fashion of a shirt, each opening in front and having five buttons, a sacred number. These buttons are never in a straight row, but in a sort of semi-circle half round the body. The outer garments have sleeves a foot longer than the arm, a fact which affords abundant opportunities for theft. A Chinaman's jackets are his thermometer. He will say: "To-day is three jackets cold, and if it increases at this rate to-morrow will be four or five jackets cold."

Intelligence has just been received at Santa Fe, N. M., of a diabolical deed perpetrated in the little village of Chimayo, Rio Arriba County. Juanita Herrera, a Mexican woman whom the natives believed to be a witch and in league with the devil, was murdered by three desperadoes, who dragged her from her adobe hut, striped her naked, bound her hand and foot, and finished their devilish work by butchering the poor creature with bowleknives. Although known, no arrest of the murderers was made, the officers being afraid.

Engineering enterprises on the Isthmus of Panama are carrieo on at an immense sacrifice of human life. It has been estimated that the railroad from Panama to Aspinwall which was built through swamps filled with deadly fevers, cost a life for every tie. The workmen employed on the Panama Canal are being swept off by scores, and their places have constantly to be filled with a new sup-

Mrs. Garfield, the mother of the late Presi-Mrs. Garfield, the mother of the late President, can be seen almost any day walking about the grounds or sitting in her arm chair on the shaded verands at Mentor. On Sunday she is frequently at church with other members of the family, and is able to take a seat in, or alight from, the family carriage with little assistance. She has passed her alighty-third birth-lay, and assess to be in the accomment of her motal good health. "Sweet By-and-By."*

HYMN AND RECITATION.

There are faces we fondly recall,
That have vanished away from this vale,
Like the leaves of the forest that fall,
That float from our gaze on the gale;
There are forms that have gladdened our sight

That are moldering under the sod; There are loved ones that walk in the light, The glory and splendor of God.

Sing:

"In the sweet by-and-by, by-and-by,
We shall meet on that beautiful shore;
In the sweet by-and-by, by-and-by,
We shall meet on that beautiful shore,"

Recite: There's the form of a beautiful child That comes at the set of the sun; There's a face that once met me and smiled

When my day's weary labor was done. I see her, in dreams, at the door,
Again, where the green ivy clings;
I list to her voice while once more She sweetly and joyously sings:

Sing: "There's a land that is fairer than day, And in dreams we may see it afar; For the Father waits over the way, To prepare us a dwelling-place there.

In the sweet by-and-by, by-and-by, We shall meet on that beautiful shore; In the sweet by-and-by, by-and-by, We shall meet on that beautiful shore."

Recite: Like a lily that blooms by the way, That brightens the path where we roam, She came to my presence one day, The sunshine and joy of my home.

Like a lily that withers and dies, She drooped on a calm summer-night, And, closing her beautiful eyes, She peacefully passed from my sight.

"In the sweet by-and-by, by-and-by, We shall meet on that beautiful shore; In the sweet by-and-by, by-and-by, We shall meet on that beautiful shore."

Recite: I know on that beautiful shore

She is waiting and watching to-day;
I know she will greet me once more,
No matter what others may say. I shall lay down my burden of woe When I enter the valley she trod; She will sing me the song that she sanglong ago,
While I stand in the presence of God.

Sing: "To our beautiful Father above We will offer the tribute of praise For the glorious gift of his love And the blessings that hallow our days. In the sweet by-and-by, by-and-by,
We shall meet on that beautiful shore;
In the sweet by-and-by, by-and-by,
We shall meet on that beautiful shore."

11 Michigan Avenue, Chicago.

* From Original Humorous and Dramatic Recita-

For the Religio-Philosophical Journal. Mental Meanderings.

BY THOS. HARDING.

Small thoughts are often disguised in great words.

Spirit is the primary of primaries, and truth its function. Suspicion invites to crime, and faith to

Contention below, harmony above; fluctuation and growth a necessity.

The eagle is noble, so is the worm. A star as beautiful as the rose. "Virtue is its own reward." Yes! and its

own protection and justification. One ray of light reveals many beauties, but darkness shrouds them all; so one truth enlightens the whole mental house, but one prejudice closes the shutters.

There will always be enough of this world's people to do the world's work; let us live above the world. Let them quarrel if they meet, but the spirit of truth condemns not. Men travel to greatness in other men's

Tact is more profitable than genius "here below."

Error's ways are serpentine routes to peace There is law and order even in "chaos." Dame Ignorance is a suspicious old lady. Gentleness dwells in power, and force is mantled in tenderness, "over there."

Marriage here is but the present shadow of a permanent union to come. Bitter to the taste are the lessons of adver-

sity, yet they are the tonics which give to soul an appetite for healthy food. As we multiply experiences many an apparent contradiction becomes reconciled

many a problem, insoluble to the intellect, is solved through the wisdom of the spirit.

The seed planted deeply in the soil has a

hard struggle to send its shoots up into the light; but the future tree becomes strong in consequence. It braves the winter storm; its tall branches reach up into the pure air; it withers not in the season of drouth; its top is the first kissed by the morning sur and trembling vines may cling to it in security. Let the struggling soul take comfort in the thought!

Away behind the knowledge of science, the beauty of Art and the wisdom of Philosophy, the small, interior voice is whispering: "Thy will, not mine, be done." Sturgis, Mich.

The terrible operation lately submitted to by Lord William has directed attention to maladies of the tongue. One of the most extraordinary cases was that of Thomas Forder, at Winchester, in 1824, who was apparently in every respect healthy until within about twenty hours of his death, when he complained of a soreness on his tongue, which gradually swelled until he was suffocated. A post-mortem failed to discover any cause and the verdict was: "Died by the visitation of God, in consequence of a sudden disease

and enlargement of the tongue." The city of Paris has leased 27,000 acres of the low-lying forest of St. Germain and the adjoining meadows, for the purpose of experimenting in utilizing the sewage of the capi-

The largest public hall in Victoria, B. C. was let for a prize-fight on a recent night. The next night they refused to allow Bob Ingersoll to lecture in it saying that the public would resent.

Alvan Clark, the telescope-maker of Massachusetts, though eighty years old, is still at work. He and his sons are the leading telescope manufacturers of the world.

Although Canton, China, has a population of 1,500,000 there is not a newspaper in the riace.

Statistics show that there is less crime in the United States in proportion to the population than in any other country in the world A hot spring that emits steam and sul-phuric vapor has been discovered at Osyka, kins. Prof. Langley's interesting paper on "Spots on the Sun," in the September Century, will be followed by another on "The Sun's Surroundings," in the October number of that magazine. The remaining articles of this brief series, also profusely illustrated, the last two of which will treat of the moon and stars will arrest in series are proposed. stars, will appear in early numbers of the coming

Notice to Subscribers.

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

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Lassed to Spirit-Life.

William French passed to spirit life at the residence of his on, W. L. French, No. 558 W. North Ave., in Chicago, Ill. Friday, August 29th, after a lingering illness, aged 59 years' 2 months and two days.

He was a very patient sufferer, and died as he lived, strong in the spiritual faith.

MRS. W. L. FRENCH.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 3 and 7:45 P. M. Lyceum for young and old, Sundays at 16:30 a.m. Abraham J. Kipp, Superintendent.
Ladies Aid and Mutual Relief Fraternity, Wednesday, at

Church Social every second and fourth Wednesday, in each month, at 8 P. M.

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

The South Brocklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock; in Franklin Hall, corner of 3rd avenue and 18th street South Brocklyn. Seats free.

GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W.J Cushing, President; Lewis Johnson, Vice-President.

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

S. B. NICHOLS, President. John Jeffreys Secretary. A. G. Kipp, Treasurer.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 171 East 69th Street MRS, S. A. MCCRETCHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. m. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate. E. J. HULING. Sec. H. J. HORN Pres.

Kansas City, Mo.

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

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, Conference at 10:30 A. M. Lecture at 7:45 P. M., Mr. William Nicol, regular speaker. Seats free. A Free Social Entertainment every Wednesday at 8 P. M.

D. F. TREFRY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 213 West Madison Street, at 2:30 p. M., Sunday. The public cordially invited. Seats free.

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MRS. HARDINGE-BRITTEN

Will lecture in Boston in September. Mrs. Britten proposes to lecture in Salt Lake City, Utah, and San Francisco, Cal . in October, and any

Spiritualist Societies desiring her services en route from Boston to the Pacific Coast, can address her—

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Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

Socking the Light.

A rose tree climbed by the window side, Coronalide over with green; And ambient kisses of sunlit May, And crystal dews at the close of day Wooed the pearly buds that folded hide The crowns of the summer's queen.

Under the floor so damp and cold. Under the floor in the dearth and mould, A strong root ran that felt the life A strong root ran that felt the life
Of the outside world with beauty rife,
And it peeped a tendril up to see
If any chance of growth could be;
Not a glint was there of sun or dew
Not a gleam of light the darkness through;
But cobwebs and clay, and pebbles and dust;
It must grow through these, if grow it must.

The roses bloomed by the window side, Creamy and sweet and fair;
The royal crowns of a royal June;
The gold of a summer's golden moon;
Cups of the gods distilling wide Ambrocia on the air.

Up through the steps of stone so cold, Up through the steps a tale was told, Of life that would live because it must, Of life and growth in darkness and dust; For a green leaf smiled at the blossoms rave Showering their glory everywhere; And more to me than the roses' gold Was the wealth of praise one leaf could hold. Ab, leaf, so brave how many there be, In human life, seeking light like thes! —Esther T. Housh in Our Continent.

"Sermons in Stones."

To the Editor of the Religio-Philosophical Journal:

In a former communication to a spiritual paper, I remarked that Spiritualists should by no means look lightly upon the avenue of spirit intercourse through the "tipping" movement of an ordinary pine or chamber toilet table. Permit me to say that by na-ture I am thoroughly skeptical, and my previous studies in mesmerism and psychology rendered me still more so when I began to investigate the differ-ent manifestations of Spiritualism, and I must con-fees an appeal to this quiet method of intercourse, table tipping, very materially shortened my passage to absolute conviction of the truth of spirit inter-

I like the table movements because it gives the inveeligator the ability to interrogate the spirit as to its elevation of thought and its disposition to tell the truth as he or she understands it, and in its own pe-

There are those so extravagantly enthusiastic over the wonders of materializations, that it seems to prostrate their ordinary shrewdness. Their credulity first times, that in a darkened scance room a firefly becomes an electric light, and a masked and draped broomstick a blissful transfiguration!

Since the advent among us of Miss Lulu Hurst,

known as the Georgia wonder, the quiet, simple method of table tipping strikes the veteran investigator of more importance than ever. While the pundits of the pill and crucible stamp in their obtuseness, are dodging behind their bulwarks of ponderous classic terms for protection, the veteran Spiral tradits quietly spiller at their scholestia mederater. itualist quietly smiles at their scholastic pedantry and admires their desp iring ingenuity.

This so-called mysterious power possessed by Miss Hurst is well known to any Spiritualist of ordinary observation, as a power peculiar to all tipping mediums, and the only difference is, that Miss Hurst has in excess, what each tipping medium has in a much symplag digrae.

smaller degree. Although, strictly speaking. I am no medium my-Although, strictly speaking. I am no medium myself, I have on various occasions been instrumental
in developing mediumship in others. I am fond of
rambling in the country, and one occasion with a
friend who was a good medium for the table movements, we found ourselves high up in the tower of
Cypress Hills cemetery. From this elevation (near
200 feet) we had an interesting and almost boundless visus of the harden both see and land. less view of the horizon, both sea and land. A small rough table and a few loose benches being at hand, they suggested the idea of trying to get intelligent responses by the table movements. The selemnity of the place and its surroun dings gave ample hope (as an emotional Methodist might say) of having a refreehing time." We had to wait some minutes before the table moved or gave intelligent response and when it did, it spelled out the name of Captain S. O——n, commander of a vessel who was lost at sea on the coast of England. Now this was indeed curlous and unexpected, as his remains were never found, and certainly were never interred in this or any other cemetery. This curious fact I intimated to the yard is far from being attractive to the released spirit." spirit. The response was: "Why curious? A grave-

"You somewhat surprise me," I remarked. "Are not the costly and elaborate monuments over the dead a source of gratification to the liberated spirit as testimonials of cherished friendships? The response was: "Alas! too often painful; pain-

ful as so many testimonials of pride, ignorance and We paused again to reflect when the alphabet was

again called for and the Captain again resumed: "Tell my wife S-that you-"

Here our private scance was interrupted by the approach of some visitors who would like the use of the table for the disposal of the contents of their well filled lunch-basket, and we courteously resigned our seats and thoughtfully retired downward to mother earth. We continued our wanderings, and soon found ourselves in the quiet neighborhood of Maspeth. It seemed to occur to us simultaneously: "Why can we not improvise a table out of some rude boulder, some well-poised stone fragment on some loosely laid stone wall. In a few trials we soon found one to our choice, and with a little adjustment we poised it with a slight rocking motion, on the surface of another. To our surprise we had to wait but two or three minutes, when we had the

"Now you have it: sermons in stones. Where is the Professor? W. H. Carr." We stood for some minutes in quiet expectancy

but received no further intelligence, although the vibrations of the stone spelled out parts of sen-tences. I presume the Professor alluded to was Gilbert Vail, Professor of Navigation, an acquaintance, but a very captious investigator.

I have in my rambles in company with some tipping medium, through the same channel, had announcements of the names of some departed acquaintance or friend. Let any one who doubts, try D. BRUCE. **the ex**periment. Brooklyn, N. Y.

Studying the Disease.

Dr. Koch declares that the microbe (in the shape of a mark of interrogation) is the primordial cause of cholers, and that it is conveyed into the stomach by the agency of food and drink. If the microbe adheres, the person swallowing it may die, it being by its development that it produces cholera. The Pasteurites admit the existence of the microbes, but insist that there are no evidences that they are the cause of the disease, and say that cholera in fact may produce the microbe. Microbes resembling those described by Dr. Koch are found in persons afflicted with other diseases. If Dr. Koch's experiments in in inoculating with microbes had produced cholera his theory would be perfect. However, it must be borne in mind that certain animals present a refractory action and resist disease. In order honestly to test Dr. Koch's theory it would be necessary to inoculate a man, and of course an experiment of this kind is out of the question. With this objection Dr. Koch's theories are generally appropried of tion Dr. Koch's theories are generally approved of.

A Huge Giant.

Ram Chandra Bore, the native Indian Methodist, in an address at Bound Lake the other day, explained the mythology of his name. "A huge giant," he said, "having 100 heads and 1,000 arms, lived in the Island of Ceylon. But his 100 heads did not usike him a good men, for he had a bad heart, and deligated in good men, for he had a bad heart, and deligated in good in all the regions around. Visingly was finally important, with great weeping to interest and then had been from the crush strangences. The short weeping to interest and then had been from the crush strangences. The short weeping to interest and the short weeping to interest weeping to interest and the short weeping to interest weeping to interest and the short weeping to interest and the short weeping to interest and the short weeping to interest weeping

For the Religio-Philosophical Journal Progress and Peverty.

In the most remarkable book of this century, Mr. Henry George, an American, has laid bare the fact in terribly vivid colors, that poverty with its horrible train of vices, physical and moral decadence, and train of vices, physical and moral decadence, and crime, has kept exact step with the progress of our boasted civilivation; in other words, that our civilization is based on such a system of wrong as inevitably draws wealth into the hands of a few, while gaunt want and crushing toil is the lot of the chief body of the people; that in exact ratio with wealth, progress on the one hand is poverty and its pitful degradations on the other. He also most conclusively demonstrates, that the great underlying wrong and chief cause of the poverty and its attendant oppressions of the civilized world, is the ownership of land by a small portion of the people, while the rest are compelled to pay exorbitant rent for mere shelter above their heads, and sixty per cent. of a farm's products to a grasping landlord.

of a farm's products to a grasping landlord.

The remedy proposed, so far as Europe is concerned, is very simple: Take the land back again from the horde of lords, dukes and other titled idlers, whose ancestors robbed it from the people. To this the Duke of Argyll, one of the largest land owners in Scotland, took savage exception, calling Henry George's proposition the most "colossal rascality" of modern times. He also made boast that the aristocratic elements in British civilization gave great benefits to humanity, and held forth the clearings and improvements on his own vast estates in proof

of his assertions. The following terrible presentment of the Scottish peoples' oppressive suffering and impoverished degradation, coupled to the heartlessness of even professed Christians of the landlord class, should be sufficient to bring shame to the hardest breast. We give it in the words of Mr. George, as addressed to the Duke of Argyll through the pages of the *Nineteenth*

Century:

"Take Scotland, of which the Duke is one of the largest proprietors. What there are the results of this private property in land? That wild beasts have supplanted human beings; that glens which once sent forth their thousands of fighting men are now tenanted by a couple of game-keepers; that there is distinction and degradation that would shame savages; that little children are stunted for want of proper nourishments; that women are compelled to do the work of animals; that young girls who cught to be fitting themselves for wifehood and mother-hood are chained to the machinery of factories or prowling the streets; that while a few Scotchmen have castles and palaces more than a third of the Scottish families live in one room each, and more than two-thirds in not more than two rooms each; that thousands of acres are kept as play grounds for strangers while the masses have not enough of their native soil to grow a flower, and are shut out even from moor and mountain, and dare not take a front from a lock or a salmon from the sea. There the Duke may find countrymen of his, men and women, the equals in natural ability and in moral character of any people in the land, tilling the ground with the spade, cutting grain with the sickle, threshing with the flail, winnowing it by tossing it into the air, grinding it as their forefathers did a thousand years ago. He may see the smoke from the fire in the center of the hut ascending as best it can through the thatch, that the precious heat which cost so much labor to procure may be economized to the nuch labor to procure may be economized to the utmost. Why, they told me of a little girl in this country, barefooted, ragged, and hungry, who, when they gave her bread, raised her eyes, and clasped her hands, and thanked our Father in heaven for his bounty to her. If there are too many people in Scotland, why not have the present laudlords emigrate. They are not merely best fitted to emigrate, but would, by going, give the greatest relief." The author, in conclusion, dwells strongly upon the utter author, in conclusion, dwells strongly upon the utter indifference of the Scotch land owners to the destitution of the peasantry, and tells the following story: I met accidentally in Scotlan i recently a lady of the small landlord class, and the conversation turned upon the poverty of the highland people. 'Yes, they are poor,' she said, 'but they deserve to be poor; they are so dirty. I have no sympathy with women who won't keep their houses neat and their children tidy.' I suggested that neatness could be hardly expected from women who every day had to trudge for miles with creaks of neat and segment on their backs. with creeks of peat and seaweed on their backs. 'Yes,' she said, 'they do have to worry, but that is not so sad as the hard lives of the horses. Did you ever think of the horses? They have to work all their lives till they can't work any longer. It makes me sad to think of it. There ought to be a big farm where horses should be turned out after they had worked some years, so that they could have time to enjoy themselves before they died.' 'But the people,' I interrupted; 'they too have to work fill they can't work longer.' 'Oh, yes,' she replied; 'but the people have souls, and even if they do have a hard time of it here, they will, if they are good, go to heaven when they die, and be happy hereafter. But the poor beasts have no souls, and if they don't enjoy themselves here they have no chance of enjoy. where horses should be turned out a joy themselves here they have no chance of enjoying themselves at all. It is too bad. The woman was in sober earnest, and I question if she did not fairly represent much that has been taught in Scot-

land as Christianity."

My dear brothers and sisters, let us pause a moment to reflect. I do not present this woman, who talks so glibly of human souls that may well suffer on earth for the prospect of a heaven in the next world if they are "good," as an isolated monster. She is one of thousands as heartless as she, who caused tender-hearted Cowper to sadly sing:

"Man's inhumanity to man makes

Countless thousands mourn." I cite it to show that she is the natural outcome of our modern civilization, which degrades to incon-ceivable hardship and suffering, nine-tentus of a people for no better purpose than to enable onetenth to revel in luxury and extravagance. Think of the horrible lives these men, women and children must lead, forced to live huddled together like cattle in a single room, stifling with foul air, not so much as tree or flower or little patch of green turf on which to rest their tired eyes, and the immorality that must grow out of such want of decent privacy. Is it any wonder that stimulation out of such misery is sought in alcoholic drink?—that vice and crimin-ality run_riot all over the land? And for what? That the Duke of Argyll, and one or two other titled people, may fence in land by scores of thou-sands of acres into park and hunting grounds, on sands of acres into park and hunting grounds, on which not one of these oppressed wretches dares tread. Was it for this that the good God, the great Father to all his human children, created this beautiful world and bade them enjoy it? Was the sublime mission of Jesus of Nazareth: "Peace on earth and good will to man," intended to have no better resulte? Can we conceive of his saving to the poor suits? Can we conceive of his saying to the poor and needy, the halt, the lame and the blind: "You have need to suffer; if you are good you will receive return in a happy time in heaven"? Is it not the veriest mockery to drag the name of Christ into such a system? Think of the vast gulf that must lie between this callous-hearted fine lady, who cared nothing for the hardship of poor human beings—having only pity for broken down horses—and the loving

only pity for broken down noises—and the loving Savior, whose only purpose was doing good. What of our own land? Is there fear of like hor-rible results? We have the same civilization, based on precisely like conditions which have built up the hameful oppressions, degradation and hopeless poverty which is shown in Scotland. That like causes must produce like results is inevitable, nor can any pseans of boastful praise of the grand progress of civilization cover up or check a stream of poverty that has no other possible outlet than bloodshed in revolution, or national barbarism.

W. WHITWORTH. 16 Glendale Av., Cleveland, O.

Religious Intolerance.

The Vicar of St. Margaret's, at Barking, is decidedly hard to satisfy. A child died in his parish the other day without having been baptized, and its parents wanted to give it "Christian burial." Both are members of the Church of England, and the father, it seems, had actually been employed in mission work in the parish. This was not enough, however, and the Vicar not only refused to bury the child, but had the churchyard gates closed in the middle of the service which the parents provided for themselves. I hope the reverend gentleman's Bishop will refer him to the text about suffering the little ones and forbidding them not.—London Truth.

A had boy broke up a camp meeting down in Pennsylvania the other day by stirring up a hornets' nest which hung over the congregation. It was remarked afterward by a thoughtful deacon that if the maints and singers had shown half the anxiety to extend pennsisten mid reach heaving that they did to get away from the hornets and reach that boy there weaks also have been because for moveral meetings. Indianages to design.

The Divining Red. (Newbury News, Eng.)

A late number of the "Proceedings of the Society for Psychical Bessarch" contains an article on the divining rod, by Mr. Edward R. Pease, with evidence thereon which has been collected by Mr. E. Vaughan Jenkins, of Chettenham. The art of divining, says Mr. Pease, has long been considered by men of science and by the general public as one of the black arts which alone has survived in remote villages and amongst uneducated mining populations. But a little investigation discloses the fact that belief in the power of the divining rod is by no means confined to remote villages and to ignorant means confined to remote villages and to ignorant persons. The divining or "dowsing" rod is a V shaped twig, commonly of hazel, from 1 to 3ft. in length, and from a quarter to half an inch in diameter. It is firmly grasped by the two ends, one in each hand, and the "dowser" walks carefully over the ground to be tried, holding the rod before him. When he comes upon a spring of water the rod moves as if of its own accord. The rod has been used to discover many things, namely, water in general (as in buried tubs); spring water as opposed to surface water, when both are in buckets; water springs [even beneath the sea]; running water as distinguished from all other water. Any metals, metallic ores, or compounds, and pure metals as op-posed to alloys; coal, mineral oll, othre, gypsum, red balls with the water of the territors of externs. Prochalk, sulphur, etc., lost boundaries of estates; Protestants, murderers, thiores, and other lesser criminals; and in fact. to quote the author of "Jacob's Rod," it can discover "many hidden things about which one is often troubled, but few persons know the way to find them." The writer dismisses the popular theory that there is some unknown force acting directly between the hidden thing and the rod. As for the other theory that the rod is moved by the diviner's muscles, and is merely an index of he effect of some subtle force which emanates from the water or metal, and acts on the diviner himself, the writer says it is a moot point whether the diviner feels any sensations when the rod is working. Most witnesses assert that they have none whatever, while one or two state that they experience a thrill, or vague sensation, when they come upon the water. If we looked only at the history of divining, we have discussed that they experience a thrill, we have the state of the stat should dismise it at once as a superstition. But the evidence for the success of dowsing as a practical art is very strong, and there seems to be an unexplained residuum when all possible deductions are made for accident, for local knowledge, and for in-accurate observations. The principal diviners mentioned are John Mullins, of Collerns, Wilts, of whom twenty-two records of the successful location of wells are given; twelve records refer to Mr. W. S. Lawrence, of Bristol; seven cases are recorded in which Wm. Stokes, a carpenter, of Newbury, was the diviner; seven others refer to Pavey, of Cheddar, and one to two other persons. In regard to Wm. Stokes, Canon Portal and Capt. Ward write of him as having found springs. Mr. Taylor, of Oare, sends a detailed account of experiments; W. Chatteris states that Stokes essayed eight or nine times, and states that Stokes essayed eight or nine times, and in no case was there a failure; Mr. Charles Adey mentions a successful find, away from diviner's locality; and Mr. W. Church says he has never known a failure, and gives cases of discovery 2ft. from vain boring, 36ft. deep. He has seen Stokes distinguish between a bucket of spring water and one of stagnant water. The testimony of Mr. Adey, builder, of Newbury, is however more detailed, and is quoted in extenso. Mr. Adey's communication, which is dated April 19th. runs: extenso. Mr. Adey's communication, which is dated April 19th, runs: "William Stokes has been in my employ as a car-

penter and wheelright from the year 1865, in which year I built some stables and chaise houses for the Rev. N. J. Ridley, of East Woodhay, and Stokes was on the works as a carpenter; and while it was in hand Mr. Ridley wished the well that supplied the house to be opened and cleared out, but no one on the estate knew where it was, not having been open-ed for a number of years; but Stokes, with his divin-ing rod, discovered the well, although a perfect stranger to the place, and it proved to be where he predicted, under the naving in the centre of the nathpredicted, under the paving in the centre of the path-

"Altogether Stokes has been employed by me in that capacity as 'water-finder' or 'prophet,' as he is called, in probably eighteen or twenty different places, and I cannot say that he has failed on any one occasion, and I must confess that no one made greater ridicule of his abilities in that direction than I did, but was quite converted and made a true believer by the following circumstance.

"In the year 1872, I was employed to build a mansion in this neighborhood, and was naturally desir-

ous to have the well as near to the scullery as possible, and directed my men to sink the well accordingly at the N. W. angle of the building; but after they had sunk the well a few feet, Stokes went up, unknowingly to me, and told my foreman that it was of no use going on with that well as we should not get water, and told them where the spring was, viz., in the N. E. corner, and that it was near the surface. My foreman asked me what he should do in the matter, and I told him not to pay any atten-tion to such rubbish, and continue sinking the well. We did so, and at a depth of nearly forty feet there was not the slightest appearance of coming to water. My men then threw out a hole where Stokes indicated, about 30ft. or 35ft. from the well, and at a depth of only 5ft. from the surface, came upon a spring which kept the bricklayers and plasterers supplied all through the job, and has been used for the sup-ply of the house to this day. "On another occasion I deviated very slightly from

the course of the spring as indicated by Stokes, and had to sink another well where he directed. I could give you a list of several wells sunk under his direction, but I believe you to have written to, and had

replies from, several of my employers.
"One bucket filled with spring water and another with rain water, placed side by side, and he will tell you, when blindfolded, which is the spring water and which rain water.

"He is an abstainer, and a highly nervous, sensitive man, and I am now as great a believer in his powers as I was formerly a disbeliever."

REMARKS BY EDITOR "MEDIUM," LONDON, ENG.

Mr. Wristbridge, who sends us the foregoing, states in the accompanying note: "I know the man William Stokes, and induced him to sit at the table; and, from what I saw, should judge him to be a medium of a very high order." In respect to the means by which the rod is mov-

ed, we may refer the reader to the case of Mr. Towns, recorded in the *Medium*, April 4th, 1884.

When the rod was laid loosely in the palm of his hand, it jumped off of its own accord when he approached the place from any direction. A plece of spring keel acted in the same way. When we know that tables and other heavy objects are moved through mediumship without contact, we need not be surprised that a hazel twig may be so affected. There is still lingering a curious superstition, that all material objects must be moved by mechanical or

muscular means. Referring to the case of Mr. Towns: it was his first experiment of the kind. He never had seen the thing done, and knew nothing of the method employed till he made inquiry at our office. He located a spring, in a most unlikely spot.

The Midget Sheep.

The very smallest of all the kinds of sheep is the tiny Breton sheep. It is too small to be very profitable to raise, for of course it cannot have much wool, and as for eating, why a hungry man could almost eat a whole one at a meal. It is so small when full-grown that it can hide behind a good-sized bucket. It takes its name from the part of France where it is most raised. But if not a profitable sheep, it is a dear little creature for pet, for it is very loving, and, because it is so small, it is not such a loving, and, because it is so small, it is not such a nuisance about the house as was the celebrated lamb which belonged to a little girl named Mary. It would need to be a very large little girl—a giant girl indeed—who could take an ordinary sheep in her lap and cuddle it there; but any little girl could find room in her lap for a Breton sheep quite as easily as for one of those very ugly little dogs called by the ugly name pug. One of this little creature's peculiarities is its extreme sympathy with the teelings of its human friends, when it has been brought up as a pet in the house and has learned to distinguish between happiness and unhappiness. If any person whom it likes is very much pleased about anything and shows it by laughing, the little sheep will friek about with every sign of joy; but, if, on the contrary, this person sheds tears, the sympathetic friend will evince its socrow in an equally unmistakable way. A kind word and a loving carees will also fill it with happiness, while a cross word or harsh gesture will cause it evident distress.

Another Rival of the Magnetic Girl. A Young Lynchburger who can Make a Table

Bruise up a Croiod. Lynchburg is not often behind the times, and al-Lynchburg is not often behind the times, and although the City of Hills cannot lay claim to the possession of a magnetic girl, like Lula Hurst, it has a young man who can bruise up about as many people as the Georgia wonder. He hasn't experimented with the umbrella and chair tricks yet, but he can make a wooden table cut up more antics than a trick mule in a circus. He is of a basisful and retiring disposition and has always objected to the reporter making any mention of his peculiar gift, but without consulting him we have determined to let the people know that our electrical young man is ahead of the Georgia wonder.

ahead of the Georgia wonder.

The young man, Christopher Matthews, a son of Mr. W. C. Matthewa, has given private exhibitions of his power very often during the past three years and there are numbers of people who are ready to

and there are numbers of people who are ready to swear to the statements we will make.

We were present one night at his home when he was prevailed upon to give an exhibition. Three other young men—stout, able-bodied fellows—sat at the table with him, and declared that they would keep the table quiet. It wasn't quiet very long. It hopped about on the floor, stood first on one leg and then another, and then was completely reversed. The other young men worked manfully, while the The other young men worked manfully, while the perspiration poured from them, and although they gripped the legs with the tenacity of bulldogs, their hands were soon whirled off by the twisting and changing motions of the table. After young Mat-thews had carried the table (his hands were merely thews had carried the table (his hands were merely laid on the top of it) all over the room, he suddenly lifted it from the floor, and notwithstanding the fact that one young man was swung off his feet and clung to the table suspended above the floor, Matthews kept it in the air until the three men were worn out and almost breathless.

His father is responsible for the statement that two religious and the statement that

two policemen and two other men were once unable to keep the table from going out of the front door and almost a hundred yards down a hill. The young man is a carpenter, and when he gave many exhibi-

tions was kept busy making new tables.

When we last saw him he had made a very heavy table, and he seemed to move that about with as

much ease as a light one.

His father says Christopher has rolled heavy hogsheads of tobacco up an incline where five or six men had hard work to move them, and that he once assisted him in removing an outhouse. "At that time," says his father, "I said: 'Kit, I must go and get some men to help us.' He told me he didn't think it was necessary—as he believed we could move itand sure enough we did."

Hundreds of remarkable feats of a like character are related of him by his relatives and friends, and we have every reason to believe that many of them

are strictly true.

There are times when this power deserts him and he is unable to move a table, but it does not occur very often. At one time the family became so much annoyed by the crowds of people who would flock to their home every night to witness the perform-ance, that they refused to allow him to give any more exhibitions. Occasionally, now, in the presence of a few friends, he will make the table perform the antics described, but he is not desirous of any notorlety, and works at his trade in preference to travel-ing as a curiosity. We are informed that several parties have made him handsome offers to travel with them, but he has refused all of them, and says he fears if he places himself on exhibition the powers will desert him.

There is no doubt about his being a great curiosity.-Lynchburg Virginian.

Purdom's Theory.

To the Editor of the Religio-Philosophical Journal:

A writer in the JOURNAL of Aug. 23rd, gives his views of Purdon's theory. I read the article alluded to, (by Purdon) with considerable interest; in fact, re-read it to several of my friends. We were all edified from the perusal. I differ some with your last correspondent, and would beg to give my view of the position taken by the (no doubt) eminent scientist. To me his statement is about as follows: "When one is troubled with any such disease as bloody flux, a medium sitting for full form materializations in presence of the sufferer, will cause such forms to appear seemingly; and this seeming will affect all others present, so that they, too, will imagine the like."

NOW I DAYS for years care," persons whose minds coincided with that of the learned Purdon and hope that I may not be con-sidered rude if I attempt to show the reason of these mental estrangements. By taking the position which he has, the Doctor invites discussion as to himself, and must expect such criticism. My experience is that when the human mind swings off from a rational fulcrum, as in the case of the learned Purdon, that a malformation of the left lobe of the inferior cerebellum tends to produce a maximum in the contractile nerve forces of the fifth pair of nerves; and that by sympathy the superposing cutis becomes so en-larged that an extra demand is made on the hepatic arteries. These in turn affect the pneumogastric nerve, adding about five billion vibrations per second to its already rapid motion. In this deplorable condition the brain and stomach are connected, and the unfortunate victim, suffering from this terrible collapse, or lapus natura horribult, finds everything not in his line to be erroneous; his stomach revolts, his brain sees double (the Doctor will pardon this personality), and he becomes the victim of a hallucination—a monomanta fanatico. Then, in my experience (I know the Doctor will pardon me) a contractus of the orbicular muscles produces an influx of blood to the eyes, sanguinarium orbe fluctus (latter to be read by the Doctor only.) Now it will be perfectly clear that the victim laboring under this hallucination will feel himself ready to explain any of the phases of modern Spiritualism.

Concordia, Kas. B. R. ANDERSON.

Slate-Writing.

To the Editor of the Religio-Philosophical Journal:

In your issue of August 23rd, is an article entitled: The Wounded Bird Flutters," and signed, John W. Truesdell. I have no special interest in the article under consideration, other than the reference he makes to the slate-writing test of Charles Watkins. He says:

"I forgave Mr. Lacy for not coming, however, when I learned through him, that the medium whom he depended upon to win the money was Charles Watkins, one of my own pupils in slate-writing."

Some four years ago I had a sitting with Charles
Watkins in Hartford, Conn. It was midday, and in
a well-lighted sitting room, and after washing and a well-lighted sitting room, and after washing and drying two slates, I placed a bit of slate pencil on one slate, covering it with the other. Watkins (both of us being seated at the table) then grasped the slates with his right hand about midway on the longest side, I maintaining my grasp with my left hand in the same manner on the other side. Then we joined hands by the side of the table, my right with his left. Seated in this manner, we faced each other, the slates between us, one end of the slates resting on the table; the other end elevated at an angle of sixty degrees. Speedily writing began between the slates. Watkins says: "Do you hear it?" I answered: "Yes, plainly." When done, the bit of pencil dropped and rolled to the lower edge of the slates. Watkins let go his hold. I drew the slates slates. Watkins let go his hold. I drew the slates towards me, removed the upper slate and there on the inner surface of the lower slate, was an intelli-gent communication of fourteen words, and the name of a decessed friend written in full, very plainly. I claim that I know that Chas. Watkins did not write that communication. I know with equal certainty that I did not. I believe that spirit power did write it. As evidence of my sincerity, I will in this public manner, pledge myself to pay John W. Truesdell one hundred dollars, if he, under the same conditions, will duplicate the above test, and tell me how he does it without the aid of spirit power.

Unionville, Conn., Box 208.

pet in the house and has learned to distinguish between happiness and unhappiness. If any person whom it likes is very much pleased about anything and showsit by laughing, the little sheep will friend about with every sign of joy; but, if, on the contrary, this person sheds tears, the sympathetic Triend will evince its sorrow in an equally unmistakable way. A kind word and a loving caress will also fill it with happiness, while a cross word or harsh gesture will cause it evident distress.

A young Plute, dressed in a sait made from a cast way american flag sained a assesting in Bodie.

Cal., the other day.

R. M. RIPLEY, M. D.

Notes and Extracts on Miscellancous Subjects.

A good medical authority says beer is conducive to

By a powerful current of electricity Mr. Edison

kept his dying wife alive for two hours. Mr. Charles Bradlaugh will deliver a series of lec-

tures in America next October and November. Cumberland, the thought-reader, has managed to make £2,500 in a week in Australia.

It is said there is but one newspaper in Georgia that openly opposes the Prohibition movement. A white woman carried her dead child wrapped up in a sheet into Athens, Ga., in order to get its

Thirty years ago General Phil. Sheridan was a Lieutenant and known as the best song and dance man on the Texas frontier.

measure for a coffin.

Mrs. Polly Shoulders, of Jasper, Ind., who is in her ninetieth year, recently walked fourteen miles in a single day. In Chicago there is one doctor to every 548 Iuhabitants; in St. Louis, one to every 475; in Denver, one

to every 260; in Idaho, one to every 51, and in Wyo-ming Territory, one to every 30. Palisa of Vienna has discovered another planetoid. This raises the number to 239 revolving between the orbits of Mars and Jupiter. The stranger is a little to the southwest from the Y of Aquaries.

The Edison Electric Light Company has three farms in Northern Japan, comprising 300 acres, devoted to raising the bamboo which, splintered and carbonized, is used in the incandescent lamps.

Thirteen nations entered the Polar Congress, and established eight or nine scientific stations within the Arctic Circle. The work of Greely has been of more value to science than that of any other party.

Bishop Brondel, of Montana, on Sunday last personally excommunicated John Magensie, a theatrical manager, from the Roman Catholic Church for the sin of bringing Robert G. Ingersoll into Montana to

Discussing the suicide of animals a London paper declares that the dragon fly "held securely by the wings curls its tail upward to its mouth and chews itself victously to pulp." This beats the performance of the Kilkenny cats. The cholera this year is not quite so bad as it was

The choicea this year is not quite so but as it was in the fourteenth century, when 70,000,000 people died of it. China lost 13,000,000 and Europe 50,000,000. It is not said how many died in the United States. It was the Asiatic type of choicea.

The captain of a steamboat lying at wharf on Lake Concordia, Louisiana, was surprised on rising one recent morning to find his boat high and dry on the ground. During the night the level of the lake had. suddenly and mysteriously lowered about ten feet.

The inventor of an electric apparatus for deaf people claims that no ear is so dead that it cannot be made to hear, and that in many cases the apparatus will cure deafness. It may be concealed in a cane, umbrella haudle, fan or any such article of conveni-

A Providence antiquarian of good memory says that the last criminal whose ears were legally cropped in Rhode Island went through the operation Oct. 18, 1822. The name of the man was Malbone Briggs, and his offense the passing of counterfeit money. The total number of deaths from cholera in the

various infected cities and towns of France is now stated at about 4,000, and in Italy there have been not far from 300. The spread is now swifter and the violence of the attacks greater than at first, and death sometimes follows in three hours. Mr. William H. Ballou, a member of the American

Association for the Advancement of Science, believes that most animals are endowed with intelligence, commonly called instinct, and that within the next century some means of communication between man and the four-footed animals will be established.

Lulu Hurst, the Georgia magnetic girl, has returned home to rest after wrestling for several months with innumerable chairs, walking canes, and broomsticks. Whatever may be said of her alleged magnetic energy, she has certainly had magnetism enough to draw the shekels. Her first tour has netted her \$40,000. Somebody has made the discovery that no watch will keep the same time carried by two different persons. If true, this is probably owing to the tem-

perature of the wearer, though differences in gait and movement may have some influence over the action of the works. Perhaps, too, animal magnetism is in some degree answerable for the alleged variation. The bitterness against the Jews in the Russian provinces is increasing. The outbreak at Kutals, Trans-Caucasia, was owing to the report that the Jews had stolen a Christian child. A mob assaulted

the Jewish quarter and made threats of a general massacre of the Jews. The rioters only desisted when the child was found. Further outrages are feared in South Russia. In Minas, Geraes, in the district of Dirty Water,

Brazil, a female mulatto, who is said to be one hundred and twenty-five years old, and who lost her teeth forty years ago, has recently got part of a new set of beautiful teeth, not from the hand of a dentist, but from the hand of nature, and other teeth are still in the course of formation. This fact is testified to by Dr. Felix Dumont, of Bagagen, Minas Geraes. Indiana has one illiterate voter in every thirteen:

Massachusetts, one in every sixteen. The Northern States range from one in ten in California to one in thirty-five in Colorado. In the Southern States, the illiterate voters in South Carolina are more than onehalf; in Alabama, Florida, Mississippi, Georgia, North Carolina, and Virginia, one in two; while Missouri with one in nine presents the best record.

Benjamin Franklin left \$5,000 to Boston to be loaned in small sums to young married mechanics under 25 who had served an apprenticeship, had good character, and could give bonds for the repay-ment of the money in annual installments. The changed condition of mechanics, the decay of the apprentice system, and other causes have made the bequest of no value to those for whom it was intended under the rules Franklin laid down. The fund now amounts to more than \$200,000, and is increasing at the rate of \$10,000 amounts. the rate of \$10,000 annually.

A correspondent of the Boston Globe gives the following cure for catarrh: "Take about a pint of warm water, add one or two teaspoonfuls of fluid extract of witch-hazel and twenty or thirty drops of duche, with tube attached. Hang the douche in an elevated position, place the nozzle of the tube in the nostrile alternately say for fifteen minutes, and the specific gravity of the fluid will do the work. Use twice a day."

A young man who is serving a five years' term of imprisonment for theft in Karthus, Bohemia, has turned his enforced leisure to use, and manufactured a straw watch five centimetres in diameter by two in thickness. The works comprise a few bits of straw, some cotton, two needles and a pin, a small plece of paper forming the dial. It is said to go for six hours, and could be made to go twelve with a few improvements.

Among the many curious things which will be on exhibition at the Philadelphia Electrical Exposition will be the original Morse instruments with which the first telegraphic message ever sent over a wire was transmitted from Washington to Baltimore. Side by side with it will be placed the latest invention in telegraphic instruments, by which an operator can send seventy-two messages at once over one wire.

A number of English families have begun the importation of Norwegian girls for domestic service. Those who have accepted places give much satisfaction. They are spoken of as giantesses in size, the possessors of hands and feet modeled upon nature's possessors of hands and leet modeled upon natures broadest plan and showing great good nature. They can't speak a word of English, but seem willing to learn, and are wonderfully patient on washing days with children and pug dogs.

The Queenslander says that the red deer introduced into Queensland some ten years ago "have become thoroughly acclimatized, and have multiplied most satisfactorily. At the annual meeting of the Acclimatization Society beld lately, Mr. Bernays mentioned, in answer to an inquiry made in the Press, that he had learned from the owner of Greedrook that that gentleman had seen a herd of at least forty head of red deer in splendid condition, and that he indicated there were at least two other herds in similar number and condition, so that the experiment of the sadder in this respect had been an eminant successful and it might how be considered that said deer were alleged and the sadder.

BY RLLA WOOD,

- The silent song of memory Salutes my waking thought, And sings to me a thousand things My precious mother taught.
- As I look back upon her life It rises like a flame, And spreads a luster o'er each charm Sweet memory comes to name.
- A halo sweet as charity Surrounds her life to-day, As oft it did so long ago, When kneeling down to pray.
- When faithfully she taught us all That we each one should love And that the blessings we receive God sends us from above.
- If saints on earth have ever lived. My mother was a saint, For in her moral character

No one had seen a taint.

- Her words were kind to every one Her life was all for peace; All angry looks and bliter works Around her had to cease.
- She was an angel to us all Our ills to reconcile, And if a coldness froze the heart 'Twould melt beneath her smile.
- And when her spirit rose above And left her form of clay, There was a rosy tint remained That never passed away.

A Dog Commits Suicide.

The three Esquimaux dogs brought here on the Bear (says the New York Sun) have been put into a Brooklyn ice-house to keep them away from the heat. But the two Newfoundland dogs, which also came from a cold climate, were left on board the Bear to shift for themselves. This discrimination appearable but their feelings. This discrimination apparently hurt their feelings. They had no one left to fight with, and had to keep cool as best they could. They swam around in the water about half the time, and then lay panting in the hold. But wherever they went they found it hot, and their tongues were lolling from their mouths all the

time.
One of the Newfoundlands was a very big dog, with long, curly, black hair, and an immense bushy tail. The other is smaller, and doesn't seem to be full grown. The little one has kept his spirits up pretty well, and occasionally amuses the boys by jumping in after the sticks which they throw into the water. But for the last few days the big one, whose name was Prince, had been very low spirited, and had mopel below deck all the time. He had not been seen for some time yesterday, when suddenly he rushed upon deck, ran to the side of the ship, and jumped overboard. The sailors looked over the railing, expecting to see him swimming around to cool off, but, they say, he did nothing of the kind. He stretched out his legs, let his head sink under water, and made no effort to keep from drowning. He quickly sank, and was carried away by the tide before the men who went to his assistance were able to save him. Every one who saw the set rail it was a glean case. ance were able to save him. Every one who saw the act said it was a clear case of suicide, and the sailors who saw Ensign Harlow's Esquimaux dogs jump overboard in just the same way at Portsmouth are convinced that in both cases the self-destruction

M. Paşteur's Discoveries.

The commission charged by the French government to verify the discoveries reported by M. Pasteur in relation to canine madness have so far completed their investigations as to send in an official report. The report which appears in The Journal Officiel, The report which appears in The Journal Officiel, certifies that M. Pasteur has advanced nothing that has not been strictly correct. Science, it adds, has solved the problem of rendering the dog proof against the disease by means of preventive inoculation of attenuated virus. All the dogs declared by M. Pasteur to be protected by the immunity he had conferred upon them resisted inoculation with the groupest virus, while the majority of dogs who had strongest virus, while the majority of dogs who had not been so protected became rabid when inoculated virus, and died. The committee propose hereafter to make further experiments as to the duration of immunity after preventive innocula-tion, and also as to whether protection is afforded if the preventive inoculation does not take place until after a bite has been inflicted by a rabid dog. The committee said that they have prepared this pre-liminary report in order that M. Pasteur may use it for his communications to the scientific congress at Copenhagen "on results which honor in so high a degree French science and give it a new title to the gratitude of humanity." The committee consists of MM. Beclard, Paul Bert, Bouley, Tisserand, Villeman, and Vulpian.

Some Folks.

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Of course the attempt has been made-it always is in such cases -- to reconcile the irreconcilable. The day, with morning and evening, became marvelously elastic, and stretched over uncounted periods of time. It suddenly discovered that Moses had hown all the while what the scientists had just found out. And the world was expected to admire a revelation that did not reveal anything until after it had been discovered in some other way. But this has broken down at last; and now we are told that the Bible did not undertake to reveal scientific truth, and that it is infallible only in those cases where it cannot possibly be put to any decisive test.

2. Next, geology in its youthful vigor be-came the parent of another science called archeology. And between the two it was soon made clear that not only was the earth older than had been supposed, but that man was no parvenue on the planet. And when to the hoary antiquity of his origin, was added Darwin's story of his birth, the very founda-Darwin's story of his birth, the very foundation-stone of the popular theology was ground to powder. The very raison d'ètre of the Church's "plan of salvation," the only excuse for its existence is the supposed "fail of But what now do we see? No longer the "fall," but the ascent of man. The popular conception of Christendom was well summed up by old Dr. South, the famous English divine, when he pictured Adam as the embodiment of all human perfection, of whom even an Aristotle or a Paul were only melancholy ruins or fragmentary remains. But all this is proved to be a dream. The perfect Adam is before us, not behind. We have not fallen away from, but are progressing toward him. Let us look then at the outline of the ecclesiastical scheme of salvation. Of course, as I have said, its founda-tion is the fall. On that foundation rest the incarnation, the sufferings and death of Christ as the essential factors in the doctrine of the atonement, which makes it possible for God to save. On these depend the infallible Bible, as the needed vehicle to convey the news of this scheme to the world, and the Church with its supernaturally called or gifted priesthood to expound and apply it. Then, by perfectly logical sequence, follow the doctrines of hell for those who do not accept the redemption, and of heaven for those who do. The whole scheme is one consistent structure, dependent, part on part, and altogether resting on the one foundation stone— the fall of man. If man be not fallen, then there is no need of incarnation, no need of atonement, no need of infallible revelation, no need of a special divinely instituted church, no group of the elect to rejoice over being saved in heaven, no group of the reprobate to wail their loss in hell. But the fall of man crumbles before the breath of modern investigation, like some long-decayed substance when exposed to the air, and the whole towering structure of ecclesiastical theology and ecclesiastical salvation totters and tumbles in the dust. It is only rubbish to be cleared away to make room for the temple of the real man and the living God.

Man is not "lost," and does not need to be "saved." These are terms that are outgrown, and ought to be disused. Come up by slow processes of growth from the animal world, man carries about him still in body, heart and brain, the clinging remnants of his old animality, survivals of his origin. Ignorant, thought concerning man and the universe. he needs to learn the conditions of a true individual and social life. Not to be "saved' then, but to be educated, is his need. Educated not in the sense of head-training only. or of being made the receptacle of information. This alone is partial and shallow. His whole nature must be developed until the higher in him rules the lower, and he becomes the crowned king of himself, his surroundings and his destiny.
Thus much as to the effect of modern knowl-

edge on our conceptions concerning the nature of man. I must now ask you to notice the change that has passed over our thoughts concerning God.

I speak of the change that has passed over our thoughts concerning God. It is quite possible that some of you are thinking that change ought to be completed by our ceasing to think of him altogether. Many are ready to say that he does not exist. Many more assert with much confidence that even if he does, he must remain unknown; or if they recognize anything beyond natural phenome na, they are ready to claim that the term "God" is too concrete and definite to be applied to it. My hour is too far gone to make it possible for me now to enter into a discussion concerning the Divine existence. But fortunately it is not necessary, and I can reach the end I have in view without it. I only care to indicate a few things negatively, and hint a few others that I should be prepared to argue for and defend, if this were the time and place that called for it.

1. We can no longer believe in a personal, individualized God, external to nature, and working on it from without. The conviction is forced upon us of the practical influity of nature: and thus no room is left for an infinite of which nature is no part. It is not God and nature any longer, but God in and through nature, or no God at all. What we call natural law we are compelled now to regard as only the method of working of that power with which nature is identical or of which nature is the expression. In this conception there is no place for miracle, or for prayer regarded as a force capable of interfering with, or changing the universal order. It may still be true, and grandly true, however, that " they that wait upon the Lord shall renew their strength." For he who gets into accord with the current of the eternal forces, has all the resources of omnipotence at his back. But

2. Until we know that this power is only blind and unintelligent force, there is as much assumption in saying "Nature," as in saying "God." Practical omnipotence, in-telligible order, "a straw of tendency" that may be regarded as purpose, a power that works for righteousness, these are demonstrable. And if we refrain from asserting that this power is personal and conscious, it may well be for the reason that it or he is regarded as something unspeakably greater than these, instead of being something less. There is no science yet that forbids our being awed by the feeling of

"A presence that disturbs us with the joy "A presence that disturbe us with the joy Of elevated thoughts; a sense sublime Of something far more interfused, "Whose dwelling is the light of setting suns, And the round ocean, and the living air, And the blue sky, and in the mind of man; A motion and a spirit that impels All relling things, all objects of all thought, and rolls through all things."

Nor need we realst the conviction that the confidus order of which we are a part con-ths within itself the prophecy of

"Our far-off, divine event."
To which the whole creation moves."

This change of front on the part of the uni-

verse does not then put religion behind us, nor make it a thing either antiquated of outgrown. There are two large classes of people at the present time, one of which hopes that science is going to destroy religion, and the other fears it. I find myself unable to sympathize with either of them. I regard religion as something inherent and essential in the life of a conscious, intelligent and progressive race like man. Its necessity and permanence will appear if we only get in our minds a definition of the thing itself. When the biologist defines the vertebrate class of animals, he does not concern himself with a thousand varying external peculiari-ties of this particular vertebrate or that, but he fixes his attention on the essential and unvarying characteristics. Let us pursue this scientific method of getting a definition of religion. We shall find it then to be man's thought concerning the relation in which he stands to the universe, or to the powers, or power, which he thinks of as governing it. This thought is, of course, accompanied by emotions, and these emotions find expression in prayers, rituals, altars, temples, or what-ever is regarded as their outward embodiment. And the emotions themselves will be slavish, or grand and ennobling, according to crudeness or grandeur of the thought. But since the ritual and the emotion follow and are governed by the thought, it is easily seen that the thought is the prime essential. And since man must always have some thought as to the relation in which he stands to the universe; and as this thought, whatever it be, must always be accompanied by emotion, and must find expression in action, it is apparent that this, which is the very essence and soul of all religion, can never be outgrown, nor left behind. This definition covers fetich worship; it covers Christianity: it covers atheism, which is only the obverse side of the current coin of religion; and it equally covers the cosmic theism of Mr. John Fiske's Spencerian evolutionism; and it must cover forever any attitude that the human mind may assume in its endeavor to solve or deal with the great problem. The finite mind in an infinite universe can never escape awe and reverence and admirationwhich are the soul of worship-except as it escapes that which is noblest and best in all true manhood. As well then may the eagle think to outsoar the atmosphere in which it finds leverage for all its flight; as well may a ship-captain expect to outsail the sea, or transcend the horizon which closes him round, as for man to think it possible for him to transcend the limits of religious thought and emotion.

The modern conception of the universe quenches the light of no ancient truth any more than the discoveries of Copernicus put out the stars that shone on Ptolemy.

"Kepernicus's thought a new world made. Though Ptolemy's stars still shone; New thought a new religion gave, But not a truth was gone."

The new discoveries only distinguish the false from the true, and set the eternal lights of religion and morality in their true rela-

tions, as parts of the eternal order.

And not only this; there is another grand thought that seems to me to have very rarely, if ever, found adequate recognition. All the religions of the earth have in essence been one, and must be to the end of time. A golden thread of continuity runs through them all, and binds them like beads, on one string. The differences have been only differences in man's mental and moral capacity for finding and cherishing a lower or higher that has animated and inspired them all. What, then, is this in essence? Man has always had some theory of his own nature, and his theory of the powers or power outside of him; and he has always felt that his destiny depended on the relation between himself and this external power. His one grand effort then has always been to establish and maintain such relations as would make this power favorable to his own welfare. This is true of the Indian offering tobacco on the stump of a tree; it is true of the Jewish high priest in his temple; it is true of Christianity in its highest manifestation: it is true of Comte with his religion of humanity; it is true of science in its broadest and loftiest generalizations. Indeed this is nothing else than the secret of life itself. The religious search has always been this search for the secret of life; and the search of science can be nothing less and nothing other. All old forms and names may be discarded. All past theologies may be swept away, but the thing itself—the heart and soul of religion—will escape all eclipses; will burst through all clouds, and after every night will rise afresh like the unexhausted sun, with his unerring arrows of light piercing through every foe, still cheering and leading on the race forever with his deathless beams.

But now a question rises which is of immense practical importance: Is the world poorer for the change that has come in the religious attitude of man? It is perfectly natural that it should be opposed by ignorance and by fear. It is perfectly natural that vested interests should oppose it. For never yet did the world take any great step in advance except at the cost of temporary discomfort and loss. Never yet was old field ploughed without for the time destroying the freshness and beauty of grasses and flowers. And never was a mouse's nest overturned by the plough, but she must have thought the world was coming to an end. It is per-fectly natural that sentiment should oppose it: for change of mental home means homesickness as much as change of physical residence. Perhaps we need not wonder then that Wordsworth should protest against the scientific analysis of nature, and feel for a time, that it was destroying the poetry of the world. We will then be patient with him when he exclaims:

"Great God! Pd rather be A pagan suckled in a creed out-worn; So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn; Have sight of Proteus rising from the sea,

Or hear old Triton blow his wreathed horn." We will be patient, I say, with his tempor-ary feeling; and yet we will also feel firmly persuaded that poetry shall suffer no loss. On the contrary we will confidently look for a grander poetry yet to spring up to fit the grander universe that science has revealed. We will willingly exchange Proteus and Triton for the grander creations of a Fancy whose wings shall have free range through the infinite complexities of the infinite order. Neither will we be surprised when Holmes confronts us with his challenge, or when for a time he forgets the horrors of the past, and remembers only the faith that, like a timid bird, built for a while its nest in some sheltering angle of some middle-age turret that stood as a symbol of robbery and wrong. As he watches the encroachments of modern thought he cries out:

"Is this the whole and story of creation, Lived by its breaking myrisds, o'er and o'er-

One glimme of day, the black application— A small passage to a sunion shore?

"Give back our faith, you mystery-solving lynxes Robe us once more in heart-aspiring ercods! Happier was dreaming figypt with her sphynxes The giviny convent with its cross and beads."

I have only tenderest sympathy for the feelings that expresses its apprehension thus. And yet I have no sort of fear that the apprehension is well founded. Since the true re-ligion can be nothing else but true adjustment between the universe and man, it is not possible that a deeper and broader knowledge of the truth should be anything else than a grand advance and development of religion itself.
"But I am one of those who hold that no

faith at all-even were that the end-would be better than the dominant faith of the past. Even Mr. Beecher, in his recent North American Review article, has said: "If the great truth of evolution led to unbelief, it could not be so bad as that impious and malignant representation of God and his government which underlies all medieval and most of modern theology." The happiness of dreaming Egypt, and the happiness of the medieval heaven are all sweet and fair; but what of the horrors of the one, and the hell of the other? In the words of Tennyson must we not say:

What! I should call on that infinite love that has served us so well? Infinite wickedness, rather, that made everlasting

Made us, foreknew us, foredoomed us, and does what he will with his own? Better our dead brute mother, who never has heard

us groan! The God of love and of hell together, they cannot be thought.

If there be such a God, may the great God curse him

and bring him to naught!
Blasphemy! True, I have scared you pale with my scandalous talk; But the blasphemy, to my mind, lies all in the way

that you walk." No, friends, I do not want any heaven at the price of the undying anguish of the meanest man that ever lived. Let us all sleep together, if need be, in a night that never shall know a morning; but do not mock me with a song in my mouth that shall have for echo an endless groan on the burn-

ing lips of an outcast brother! When men talk to me about its being a loss to give up any faith in the fall-in total depravity, in an angry God, and in hell, I cannot for the life of me feel sorry. And if with these I must give up heaven itself, then farewell heaven and welcome dreamless

I do not for one moment admit that this is the alternative. I do not for one moment surrender my hope for the future. I cannot treat of that to-day; but I wish only to say, with all the emphasis of my soul, that even were heaven the price to be paid for deliver-ance from the past, I would pay it gladly, and thank God, even with tears of joy, for

the rest of the grave.
With one brief thought more and I am done. These re-adjustments and transition times carry with them, upheaval, displacement and loss. But all this comes from the false conceptions of the past. A smooth-flowing river glasses the peaceful stars, and carries verdure and life for all its shores. But dam its current until the swelling pressure becomes resistless, and then the obstruction gives way,—the freshet sweeps every-thing before it, and the country is devastated. Not the river, however, but the obstruction, is the source of the ruin. When a religion is taught to me as a complete and finished revelation, it becomes a moveless obstruction to human thought. It holds the world back until the onward pressure of human progress becomes too powerful to be cked Then it the time, human life is devastated, and human faith is drowned. But let a truer conception of religion prevail; let man learn that the truth of the universe is infinite, and that the secret of the growing life of man is an ever nearer and nearer approximation to this infinite truth, and religion will no longer be a thing of leaps and breaks and cataclysms, but rather a progressive and ever advancing adjustment of the finite to the infinite and all-embracing life of the universe. Thus the peace of religion, as well as of the

human heart, shall be "as a river. This change of front of the universe then puts behind us all the past of fear, of an angry heaven, and a scattered and despairing earth. We look up the future, along a pathway lighted by ever brighter and brighter suns, and arched over by a sky whose changeful blue hides no frown of Deity or scowl of eternal hate. "The low, sad music of humanity" sinks slowly, fainter and fainter down the past; while the future, dimly seen and far away, gives utterance to the death-less hope of man—"Behold! I make all things

Lake Pleasant Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The annual Camp Meeting of the New England Spiritualists Camp Meeting Association for 1884 is a thing of the past. Its closing hours presaged the future of this Association more than the three preceding weeks. The address of Mr. Walter Howell on Saturday, was of a highly religious character, and was very pleasing to the many friends of this young man. The meeting in the hall at the close of the afternoon service, held in pursuance of a call of all of the Directors and many of the members of the Association, was rendered necessary by the persistent effort of the Fraternity of the White Cross(?) to play the part of a tag to the tail of the Associa tion's kite, to attract the unsuspecting to its meetings. A "dodger," circulated by the Fraternity, read: "Lake Pleasant's greatest day, Sept. 7th, 1884. Speakers: Mr. J. William Fietcher, Mrs. Isabella Beecher Hooker,

and Mrs. Susie Willis Fletcher." Was there ever a Beecher sandwiched beween such crusts! How successful this effort to induce the public to swallow these unsavory compounds for the sake of the true inwardness to be found in Mrs. Isabella Beecher Hooker, remains to be seen. The resolutions, unanimously adopted, you possess, and they clearly define the position of the New England Spiritualists Camp Meeting Association. Miss A. M. Beecher, who has been actively at work here, and who has given one of her characteristic lectures, found it necessary to refute the current rumor, that she was the Beecher who is to speak for the White Cross. This she most effectually did before the large audience at the Auditorium, Sunday afternoon. She says she has the utmost respect for her cousin, Mrs. Hooker, and that Mrs. Hooker is not likely to be identified with any of the ulterior purposes of that Fraternity which are evidently carefully covered by fair pretensions.

The lecture of Mr. J. Frank Baxter was one of his best, and the afternoon discourse of Mrs. Britten upon the "Twelve Commandments" was of the most impressive character, and was a fitting close to the series of grand discourses which have been delivered during the session.

On Sunday evening, while the Board of Trustees was in session, its members were waited upon by a committee of ladies, inviting them to the cottage of Mrs. Dincoln, at headquarters. They soon answered the call, and there learned that the ladies had organized what they termed an Advisory Committee, soliciting the co-operation of the Association in establishing a School of Philosophy, where purely scientific lectures will be given during the sessions of the Association, and for the amusement and instruction of the young. a Lyceum. This step met with the approval of the Trustees, and Mrs. Britten was chosen president and Miss Beecher secretary. This will necessitate the erection of a hall, which is much needed upon the grounds. These scientific lectures are not to interfere with the regular course, but are intended as an adjunct, as there is a large number of persons who feel that this movement will tend to bring scientists into closer relations with phenomenal Spiritualism, and will also ena-ble Spiritualists and particularly mediums to enlarge their actual knowledge in the limitless fields of study everywhere opening before them.

Lake Pleasant, Sept. 1st, 1884.

Resolutions Passed at the Lake Pleasant Camp Meeting.

A special meeting of the New England Spiritualists Association was called by order of the Board of Directors for the purpose of defining their position in reference to the meeting to be held at Lake Pleasant, Sept. 5th, 6th and 7th, under the auspices of the Fraternity of the White Cross. Due notice of such meeting having been given by notice from the rostrum and by posting a warrant at headquarters.

The meeting was called to order, and on motion Dr. Joseph Beals, of Greenfield, Mass., was chosen to preside, and David Jones, of Utica, N. Y., was chosen secretary. The following preamble and resolutions were presented by Hon. A. H. Dailey, of Brooklyn, N.

WHEREAS, The New England Spiritualists Camp Meeting Association is about to close its annual session for 1884, at Lake Pleasant, Mass., and the grounds of this Association are to be immediately occupied as a place for the meeting of an Association known as the Fraternity of the White Cross," and

WHEREAS the members of that Fraternity have widely disseminated printed circulars purporting to contain some of its objects, methods and means, but as we are credibly informed, it cunningly conceals and withholds its real objects, ends and aims, and binds its members before they are initiated to support and sustain it in those objects and purposes, and by most solemn obligations subjects its members to absolute secrecy in relation thereto, whatever they may be; and

WHEREAS said Fraternity is supposed to be in close affiliation with, and bears the name of, a similar Fraternity believed to be under Jesuitical guise, working among guileless Spiritualists abroad, while covering its deformed moral purposes with outward profes-sions of laudable objects, ends and aims, therefore,

Resolved, by the New England Spiritualists Camp Meeting Association, at a special meeting thereof convened by a call of all its Board of Trustees and a number of its members, this 30th day of August 1884, that said Association does hereby declare and proclaim to the world, its non-relation to and with said Fraternity of the White Cross and its utter abhorrence of, and its earnest opposition to, the prostitution of modern Spiritualism to the furtherance of the schemes of its insidious foes whose conduct, while professing to be its friends. has covered it with shame and disgrace. and has greatly retarded its advancement on both continents.

Resolved,-That we discern in all secret organizations among Spiritualists, the unmistakable cunning and nefarious schemes of designing men and women, and we hereby desire to unmask and expose to the gaze of pure and noble men and women, what we have reason to fear as the true inwardness of secret societies among Spiritualists,
Resolved,—That as Spiritualists, we protest

against any and all secret organizations among Spiritualists, as tending directly to impose the fetters, manacles and shackles upon us, from which we are just proclaiming ourselves to be forever absolved: and that while the Fraternity of the White Cross professes to demand a greater liberty, it, by its very secret obligations, is riveting chains of submission on its members.

Resolved,-That as Spiritualists we issue to the world the following enunciation as a basis of our creed, as comprehending all the essentials to the highest attainments possible to mortals, to wit:

1. The Fatherhood and Motherhood of God. 2. The brotherhood and sisterhood of all human beings.

The immortality of the soul. Individual responsibility.

5. Eternal progression.

Resolved,—That as Spiritualists we can recognize no obligation, due to any member of a secret organization, that is not also due

to any other person otherwise under like conditions. Resolved,-That we solicit all true Spiritulists to subscribe to these resolutions, and that they be printed and widely circulated. Resolved,—That the proceedings of this meeting be sent to the RELIGIO-PHILOSOPHI-

Branch. Unanimously adopted. D. Jones, Secretary. Lake Pleasant, Mass., Aug. 30, 1884.

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