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

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No. 3

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

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For the Religio Phlicsophical Journal. False Philosophies in the Universities.

No. 9. Bacon, Locke, Hume, Reid, Hartley, Spencer Huxley, Gall, and the Dawn of True Phi-

losophy.

Having briefly considered the claims of Transcendental Metaphysics as represented by Plato, Aristotle, Hegel, Schelling and Kant, it remains to consider the doctrines of a more modern class, who have made a nearer approach to rationalism, a number of whom still exert a great influence in the literary world, whether for good or evil, a careful examination will show.

Speaking of the Rationalistic School, calls up such names as those of Lord Bacon. John Locke, David Hume, Thomas Reid, Dugald Stewart, Sir Wm. Hamilton, Herbert Spencer, J. S. Mill, Auguste Comte and Thomas Huxley. Our limits will not admit a review of these distinguished authors, or anything more than a glance at the characteristics of the Rationalistic School, which has flourished chiefly within the limits of the English language, and which in its vigorous thought and perspicuous language is a refreshing contrast to the verbose emptiness, the pedantic confusion of language and the purposeless inan-ities of the Transcendental School, which still lingers about the Universities.\* Let us see whether these rationalists have emancipated themselves entirely from the old transcendental follies, and whether they have reached or occupied that territory of knowledge upon which philosophy must be erected in

philosophy is to have a home on earth.

Of Lord Bacon we may well say, that he erected the portice to a Temple of Philosophy that has never been built. If a score of Lord Bacons had followed him and devoted themselves to the great work which he planned the Temple of Philosophy would have been erected. The real successors of Lord Bacon have been, not the philosophizers, but the seientists, led by Galileo, who have been laying a broad foundation for the future temple When in the spirit of Inductive Philosophy so ably championed by Bacon, man shall have explored both physical and spiritual realms.

philosophy will begin to appear. A sentiment of justice reminds me that we should not overlook the earlier work of Roger Bacon, a thinker not inferior to Lord Bacon. who 346 years earlier shone out as a star in the dark sky of monkish ignorance, and protested against the false philosophy of the times with a vigor which demonstrated his intellectual grasp. His leading object was the cultivation of experimental science, in which he was a proficient; and realizing the antagonism between science and the college metaphysics, he exclaimed: "If I had power over the works of Aristotle, I would have them all burnt; for it is only a loss of time to study

"I have spoken of the Universities as "reservoirs of the obsolete." A curious illustration appears at Harvard to-day. The custom of publishing the quinquennial college catalogue of the names of the students in Latin, which has been abandened by foreign universities, still lingers at Harvard, though Messrs. Adams and Sargent protest against it. If they should not succeed, we shall still have files published as Aegidins, John Jones as Johannes Jonesius, and William Little as Gulielmus Parvus; Mr. Black will be published as Niger, Mr. Cook as Cooksens, and Mr. Fox as Foxius; but the Latin Catalogue will probably be haughed out of existence. We may say of the metephysical department of our Universities generally:

cation of ignorance beyond expression." Yet even now after six centuries of additional progress, Harvard College hugs in its bosom this "multiplication of ignorance."

Lord Bacon made it very clear that so-call-

ed philosophy had failed for many centuries to produce any valuable result, because it had busied itself with words and specula-tions, while it scorned Nature, the true source of knowledge, and had devoted itself to scholastic theology, verbal logic and ignorant antiquity, with childish senility. The despotism of antiquity was sustained by the church and even in his own time, the learned and eloquent Giordano Bruno was publicly burned at the stake in Rome to check the intellectual rebellion against Aristotle and the priesthood, and the accomplished scientist vanini put to death in 1619.

The comprehensive intellect of Lord Bacon realized intuitively the utter emptiness of the so-called Greek philosophy and "philosophasters" as he called them—"fuller of fables than the very poets, ravishers of minds, falsifiers of things." Aristotle especially, he reproaches as the "worst of sophists," who had imposed "the severest shackles on the mind." The inherited and unchanged imbeof knowledge, and had devoted itself to scho-

mind." The inherited and unchanged imbe-cility, which still tolerates and retains the Greek folly in the Universities, demands the severest censure.

If Bacon was the morning star of Philosophy, the day comes on very slowly, for the three centuries past since his time have not brought its sunrise, yet in the sturdy intellect of John Locke and David Hume there was apparently a beginning of Rationalism, and a real abandonment of Transcendental Mysticism, and the idolatry of Grecian ignorance. But in the pursuit of philosophy what

did Locke and Hume achieve?

The great merit of Locke is his honest common sense, aiming at truth and utility, in opposition to metaphysics. He says, "Vague and insignificant forms of speech and abuse of learning than the says of speech and abuse of learning than the says of speech and abuse of learning than the says of speech and abuse of learning than the says of says o of language have for so long passed for mys-teries of science; and hard and misapplied words with little or no meaning have by pre-scription such a right to be mistaken for deep learning and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the covers of ignorance, and hindrance of true knowledge. To break in upon this sanctuary of vanity and ignorance, will be. I suppose, some service to the human understand-

This very folly described by Locke, re-appeared long after he passed away, in the German Transcendentalists; and educated men of the English race, forgetting the lessons of Bacon and Locke, have surrendered to their pedantic mysticism.

Locke represented the highest wisdom of the speculative school—the flower and fruit of more than twenty centuries growth! There was little of any value before his time, but in Locke there are some results; for honest, benevolent common sense never labors in vain. His labors, however, were only the pre-paratory work for introduction to philosophy. His famous work on the "Human Understanding," might have been properly styled Essays on Ideology and Language." abounds in good sense, but he relied on rational speculation, as, for example, in discussing innate ideas, where he should have had a basis of fact or science; and hence his denial of innate ideas was carried too far, forgetting the innate capacities and instincts.

Philosophy implies a comprehension of man and his relations to the Universe. This, Locke did not attempt—he was content to study the processes of thought. The most vigorous efforts after his time were those of Hume and Reid. But like Locke they did not release themselves from the speculative method, which is incapable of constructing either science or philosophy; and from Hume even to Herbert Spencer, speculation is still the favorite and almost sole method in Psychology—a speculation, too, which seldom has much of novelty or originality. Rationalistic speculation was represented by Hartley, Priestley and Darwin in England, in France by Condillac, Cabanis, Bonnet, Helvetius, Condorcet and St. Lambert. The common characteristic of these writers (except perhaps Bonnet and Cabanis) was their ignorance of the constitution of man and attempt to explain everything by ingenious speculation.

The speculative notion which disregards the individual endowments or peculiarities, and supposes everything in man built up by external impressions regardless of his innate constitution still survives to day in the writ-

ings of Spencer. In Locke we find the human mind releasing itself from ancient follies, and beginning to look abroad with clear vision, but not taking up the task of investigating nature, to understand the spiritual and physical constitution of man. Beyond this, but little progress has been made by any of the philosophizers recognized by the Universities, and the Trans-cendentalism developed since the time of Locke has been a retrogression toward ancient intellectual barbarism, to which the Universities have lent their aid, while the only bold and successful attempts in the development of philosophy have been beyond the sphere of the Universities and in spite of their opposition.

In Hume and Reid, mysticism had vigor-ous opponents, and Rationalism even advanc-ed beyond its illustration in Locke; but Home and Reid have not been favorites in the Universities. Hartley, who published in 1748, his "Observations on Man, his Frame, his Duty, his Expectations," was a follower of Locks, and like him, relied on rational speculation instead of experimental inquiry. Meta-

physicians have never realized that philosophy must depend on science or ascertained facts, and cannot possibly be evolved without an exploration of nature. Hartley attempted to explain mental phenomena by vibrations in the nervous elements, and his style of speculation survives to day in the language of our materialistic physiologists, who think that some form of metion explains all. These that some form of metion explains all. These mechanical notions are favorite conceptions still in the Colleges, but they are only hypotheses. Priestley (1735-1804), one of the ablest scientists of England, was a vigorous follower of Hartley, and carried his system to its natural result in materialism, though he still adhered to the immortality of the soul, but the next Hartleian speculator. Dr. Darwin, carried out the system consistently annihilating everything spiritual, and taking away the hope of future life.

We cannot in this review fail to observe the superior solidity, common sense and practicality of English writers, in comparison with their French and German cotemporaries.

practicality of English writers, in comparison with their French and German cotemporaries. Compare for example, Bacon with Des Cartes, Locke and Newton with Spinoza, Malebranche and Leibnitz; compare Hume and Reid with Kant or Hartley, Priestley and Darwin with Condillac, Cabanis, Jacobi and Fichte. Condillac and Cabanis belonged to the Hartleian general. They attract no attention to day

school. They attract no attention to-day.

DAVID HUME, a man of exemplary life and amiable character, was the most conspicuous figure of the last century in the field of specligure of the last century in the field of spec-ulative philosophy. Even so illiberal a critic as Lord Jeffrey, concedes that "the name of Hume is by far the most considerable which occurs in the period" of his career in the 18th century. He was held in profound esteem even by those who condemned his religious

If we omit the name of Locke, we may justly say that the predecessors of Hume in psychology were all comparatively pigmies. Nor is there any name among British and German speculators of more recent date worthy to be mentioned in comparison, if we except Dr. Reid, Mr. Mill and Mr. Spencer. The writings of Hume were the prompting cause of the labors of Reid, Kant and his followers.

As the Transcendentalists had substituted imagination for fact, Hume who demolished their follies, went to the other extreme, and surrendered to a spirit of honest skepticism, which paralyzed his power to advance. Controlled by skepticism he denied the connection of cause and effect, denied our ability to know anything of the future, and denied the possibility of miraculous events, no matter how well supported by human testimony. These doctrines are fatal to philosophy, as they for-bid all profound knowledge of the universe, and are fatal to intelligent religion, which requires to know the invisible psychic world, and our relations to it, which Hume would refuse to believe, because miraculous or beyond common experience. It is not necessary now to refute the errors of Hume, which have been overwhelmed by a million witnesses of the marvelous. His denial of causation was but a speculative fallacy which no one ever practically believed-not even Hume him-

Perhaps one of the best evidences of Hume's greatness and originality of thought, which we have not space to consider, was the dead failure of all his works on their first publication. even his great history. So total was the failure that he wished to abandon his conntry and change his name, but the war prevented him.

Dr. Thomas Reid was another vigorous champion of common sense against mysticism, and has therefore scarcely received justice in the Universities. With less intellectual vigor than Hume he was better balanced and free from paralyzing skepticism. Though not distinguished by either brilliancy or learning, he was a worthy and able successor to Locke in the work of bringing back the literati from ignorant mysticism to intelligent common sense.

Reid clearly saw that his predecessors had signally failed because their speculations referred only to the intellect or thinking faculties, and never embraced the entire nature of man. His influence did much to check this folly, and was apparent in the writings of Stuart and Hamilton, although they failed to carry out the principles of their leader. Metaphysicians seem ever doomed to treadmill laors—the weary round of unprofitable speculation, which in more than twenty centuries has developed nothing of much value. DR. GALL (1758-1828) was the first to aban-

don entirely the metaphysical method, and study man in his most obscure anatomy, his physiology and his characteristic life. made him the true Father of Philosophy, the pioneer in the exploration of a world of knowledge as unknown before his time as America was to the anciente.

This was what Reid desired—he looked forth toward the new world that Gall explored, but he made no voyage of discovery. He was not a physician, but a theologian; not an experimental scientist, but a rational speculator. Hence he could do nothing, but the preparatory work of clearing away the rubbish, which he did right well. His errors were few in comparison to those of his cotemporaries and predecessors, and his compact lucid style and vigorous exposition of error make a brilliant contrast to the barren verbosities of transcendental metaphysicians. That the latter are not already buried in oblivion, shows the tenacity of the Universities in holding on to ancient error. Plato is still one of their text books.

Both Hume and Reid foresaw dimly that a science of man would come, and with imperial power command the entire realm of philosophy.

Before Gall, Hume, the only thinker who had grasped the breadth of philosophy, had pointed out the transcendent importance and necessity of the study of human nature, as the commanding centre of all science, in mastering which, control would be acquired of all the outlying territories—a marvelous discovery for so skeptical a reasoner. Reid following and looking with reverence to the genius of Bacon and Hume, endeavored to introduce the spirit of inductive science, and make a beginning of the science of man.

Clearly did Reid understand the task before

Clearly did Reid understand the task before him when he had rescued philosophy from ancient mysticism, and modestly did he recognize his inability to perform the task. He saysafter referring to Galileo and Newton: "Ambitious of following such great examples, with unequal steps, alas! and unequal force, we have attempted an inquiry into one little corner only of the human mind; that corner which seems to be most exposed to vulgar observation, and to be most easily comprehended; and yet if we have delineated it justly, it must be acknowledged that the accounts heretofore given of it were very lame and wide of the truth."

Beyond Reid, the Universities have not ad-

lame and wide of the truth."

Beyond Reid, the Universities have not advanced. On the contrary when he had placed their feet firmly on solid ground, they have slidden back into the bottomless bog of transcendental vagary. To-day they know not where they are, and their teachings are a compound of materialism, skepticism, transcendentalism and sectarian or superstitious faith, in which faith is gradually evaporating to in which faith is gradually evaporating to leave a residuum of stolid materialism.

The rationalism of Reid was frittered away by Stuart and Hamilton. The more modern labors of Spencer, Comte, Mill and Huxley, are partly departures from old metaphysical methods into the realm of science. Of all eminent moderns, Mill is the most rationalistic, the most in harmony with Bacon, Locke and Reid, and it is therefore unpacessary to and Reid, and it is therefore unneccessary to include him in our criticisms.

In Spencer, Comte and Huxley, philosophy assumes the character of rationalistic materialism, with a passion for speculation and system making; and as man is essentially a spiritual being with a material apparatus, the author who loses sight of that great truth, necessarily falls below the level of philosophy to which the psychic world is more important than the material, and becomes only a cellar digger and foundation builder for the coming architect. Such is the position of both Spencer and Comte, and the prevalence of the Spencerian philosophy at the present time-its high standing in England, shows that the present generation has not yet reached even a just conception of what philosophy is.

It would require an essay of several pages to show even briefly that Spencerism is not philosophy, but perhaps in a few paragraphs I may show its great deficiency. Mr. Spen-cer is presented by the Westminster Review and other followers as the peer of Bacon and Newton-the foremost thinker of the agethe most perfect master of philosophy. Most willingly do we accept him, so well credentialed, as the representative of what some literati consider philosophy—the ambassador of materialism to the outside barbarians who have not yet progressed so far as to know that matter and force alone exist, and that invisible psychic powers are "unthinkable."

There is so much in the writings of Spencer that is crude and unsound, as to make a critical review a gigantic task. As a sociologist or political economist, as a descriptive writer, and as a generalizer in some of the sciences, he is entitled to a high reputation, but when he aims to present himself as a philosopher—one who comprehends psychology as well as physical science—we meet his claim with an abrupt denial, and affirm that he knows little or nothing of psychology, al-though he has published a work called "Principles of Psychology," in which we have sought in vain for any connected body of thought which might be called psychology. If the title page had promised merely "the doctrine of evolution by matter and force,' its correctness would have been unquestionable. But when it promises psychology, the science of the soul, and yet utterly refuses to recognize the soul's existence, we are compelled to protest against such an abuse of language—naming a book and a doctrine (on the principle of lucus a non lucendo) from that which it is not.

If a treatise on astronomy or geology were published with the title, "Principles of Theology." would it not be regarded as a flagrant outrage on literary propriety? And yet a disbeliever in theism might claim that as cosmic forces and phenomena were all he knew of God, his treatise was a system of theology. with as much propriety as Mr. Spencer presents his notions of biology and evolution under the deceptive name of "Principles of Psychology."

Of the men who attempt to give instruction, there are two widely different classesfirst, the modest and laborious investigators of nature, who bring in large additions to our stock of knowledge, by observation, discovery and invention, a class who often suffer discredit, opposition, and even persecution, when they bring the rarest and richest gifts—novelties that shock and disturb the parrots of the universities-and second, the theorizers and men of learning who are familiar with past acquisitions, who have not the heroic energy and love of truth which prompt original investigations, but prefer he more easy and pleasant task of theorizing or inventing hypotheses, finding facts to sustain them (or perverting them if necessary) and thus exhibiting their superior wisdom. In this agreeable pursuit which gratifles human vanity and is as easy and pleas-

fies human vanity and is as easy and pleasant as novel-writing, ten thousand literati indulge themselves, while a smaller and less favored class perform the labor that makes the world wiser, richer and better.

A large portion of Mr. Spencer's writings, that especially which has made him the philosopher of the materialists, belongs to the second class of labors, and exhibits such an unsoundness of judgment, such a facility of error, such an inability to rectify the fallacies into which his theories lead him, as to make it very certain that with the progress of knowledge, all his writings that claim to be profoundly philosophic, will be laid on the shelf with those of Hartley and Hobbes, Des Cartes and Kant.

It would be an easy task to gather from his writings a hundred illustrations of fallacious assumption, fallacious arguments, ar-

cious assumption, fallacious arguments, arbitrary dicta, and contradictory notions. A shrewd critic who delights to analyze absurdity and error could find no better hunting ground for such sport than the writings of Spencer. Quite a number of vigorous writers have indulged themselves in this way, but the quantity and quality of the game they have left undisturbed or over-leveled is very remarkable.

looked is very remarkable.

While indulging himself in the largest liberty of maintaining contradictory propositions. Mr. Spencer, as with the authority of Jove himself, annihilates every doctrine that stands in his way by coining a new and clumsy word, and pronouncing the doctrine UNTHINKABLE. If his followers believe that with his thunder has more he developed all with his thunder-hammer he demolishes all that it strikes, they cannot but regard him as the very Jupiter of the philosophic Olym-

But in almost every case the things which Mr. S. pronounces unthinkable, meaning thereby inconceivable, are perfectly conceivable and intelligible to all well balanced minds—and the real meaning of Spencer's unthinkable is merely "I don't like it, and I won't admit it," and in this puerile way he rejects intelligible truths, to introduce a mass of speculation of which we may say there is scarcely anything in it that is distinctly Spencerian, which is not obviously false.

Thus he defines religion as an "a priori

Thus he defines religion as an "a priori theory of the universe," as if religion were not a governing law of life, as it has been esteemed in all ages and nations, but merei a set of speculations to be handled by metaphysicians like himself.

Starting with this false assumption, he presents three forms of the "a priori theory" and denounces them all as follows: "Atheism, Pantheism and Theism, when vigorously analyzed, severally prove to be absolutely un-thinkable." Mr. Spencer certainly should understand the force of his own word "unthinkable," and must be held responsible for the arrogance with which he maintains that all opinions concerning Divinity and creation, which have been entertained by men more gifted than himself in all time past or present, have been but the babble of stupid-ity or of shallow thinkers who spoke with no clear understanding of the subject. The total unfitness for philosophic thinking or writing manifested in this dictum, is illustrated on almost every page of Spencer's "Principles of Psychology —a work in which illogical speculation takes the place of science, and mechanical theories are presented as an explanation of life and mind.

After this total repudiation of what he calls religion—he performs a similar exorcism against psychology, which he thrusts aside contemptuously rejecting every thing but material solidism. He perceives that thought is not matter, but as he ignores the soul, he speaks of thought as the subjective aspect of matter. In plain English, matter thinksmatter is a mystery—matter and mind are but different aspects of the same thing. His chief propensity is to doubt, to ignore, to disbelieve—an limpulse which never developed any thing noble. As he doubts and disbelieves all beyond matter—he also doubts matter itself, and is not sure that matter is any thing but our own thoughts. Skeptical ma-terialism is his habitual mood, but the skeptical idealism of the German Transcendentalists is congenial also, even when it ignores matter. He does not even recoil from the insane speculation of Fichte, which affirms that all is but a dream-a dream without a dreamer!!

In this extravagance, Mr. Spencer is not alone—the materialistic speculators go with him in such absurdities. Prof. Huxley says, Matter may be regarded as a form of thought—thought may be regarded as a property of matter." This nonchalant confusion of thought and matter is almost equal to Hegel's identification of truth and falsehood. Science establishes distinctions, and gives to each thing its peculiar properties. Nescience confuses, commingles and confounds. As an apostle of nescience, Spencer rivals the Transcendentalists. He attempts to confound Spiritualism and Materialism, saying that the Materialist and Spiritualist controversy is a mere war of words," but he manifests no conception of Spiritualism whatever. What he calls Spiritualism, very improperly, is the idealism of the Transcendentalists, who reduce every thing to thought, and as he confounds together matter and thought, he may well maintain that as they are the same in their basis, the Materialists and Transcendentalists should not be at variance. In this respect Spencerism is the latest form of Transcendentalism — the most permission mode of thought that ever obstructed intel-

lectual progress.
Of real Softibballate soul and the intume

will here delineate the law of the forms n of the spiritual body, or soul as I term it, being the outer of spiritual man. In the st place, individuality is the product of the speration of the forces of spirit and mat-Without going too deeply into the phi-ny of the thing, I assert, that without potent germ there could be no spiritual e engermed as the immortal principle a human being; and without the spiritual there could be no physical germ unstand into the form of man. Co-operation reaction of the two germs as soul and y, is the principle of the inception and of the being to result—is the foundation that life, and its continuity eternally. Consequence of the work of in-dividualising a being that is to be eternally a duality in unity—eternally spirit and body. The plan, the principle of all life is the same, and hence man is truly termed a microcosm of the universe—a type of the whole of na ture. Underlying this outward manifestation of life is the principle of the trinity of forces which compose man and nature. This is the pression of the law of immortality and of the being of God in nature, and his mode of reaction and co-operation with the external world. Body, spiritual body or soul, and the indwelling spirit, man is, by this law; each principle of this trinity reacting with its mext associated, and all together, as links in the chain, which is life. The second or soulprinciple is the link that binds the outer. which is the grosser, to the interior or most refined, neutralizes, so to speak, the difference between that which is gross and its opposite, by acting as the intermediate—like to both. Now let us see how this plane of being is extended in spirit. Man's interior self is a duality, and also a trinity. Soul or spiritnal body and the mentality form this duality; they reacting together as such. The mentality is centralized by the Divine Spirit, which, from its distinctive nature as deific essence, is a principle by itself, which reacts with the mentality as its nearest affinitized spirit, forming the third of the trinity of principles of the interior man, and also the vitalizing principle of the being on every plane of existence. On the material plane the reactions of this divine principle with the mentality, may be said to be latent, so undeveloped is the spiritual nature on that plane; therefore, the triune action is perpetuated as described, on each plane. The spiritual man is germinal within physical man, as the trinity man was made at first; and as he will always be by the law of his being. This somewhat lengthy and intricate explanation of the constitution of man's being, is introductory to what fol-lews concerning the resurrection and constitation of the spiritual body. Birth of the soul into spirit life is the liber-

ation of the spiritual body from the attractions which bound it to the material body It escapes from the latter attenuated and rare, in a manner as the infant enters physical life, devoid of strength and the elements that give strength and ability to grapple with that life, which elements are beginning to be absorbed as soon as the little form comes in to contact with vital air. The world it has entered is one of conditions, different from that state in which embryonic life was passed, and it has to accustom itself to the change in its condition gradually, and gradually it must take on elements which adapt it to active existence. Thus at the spirit's birth, it bas lived in embryo as a spirit body while deriving its existence from the material world through the physical form, and dom-inated by that form. Born into freedom of life, it is in a new world, a state adapted to its growth as a form. It must be nourished with the vital air of spirit life, must clothe more develop strength and efficiency as a spirit within the dense atmosphere of materiality than could the infant without being born. Nature has arranged the gradations of the planes of life and spheres of being on this plan. The distinctions between the states of being which are designated as material and spiritual, are as real as those between the embryonic state and that following it; and they are founded, in like manner, on the necessities of being. The material is the cradle of the spiritual, the matrix from which the spiritual has birth into its distinctive life-from which the individualized human soul arises into a life adapted to itself and its progress. This law of being presupposes a plane of spirit, or in other words, a spirit sphere or spheres so distinct from the material that the latter is no disturbing inmence to it. The currents which circulate within the material world or in juxtaposition with matter and physical surfaces, compose a plane of spirit, but not one so distinct from the material world that it can supply conditions of life adequate to complete spirit existence. The latter are supplied on a plane far removed from the influences of the material or planet's sphere, whence the elements of this plane are derived. By this arrangement no disturbance can arise from the juxtaposition of related, but distinct elements.

This plane is the natural home of the soul. the place where it can put on strength as a new born spirit, infantile until it feeds on the ambrosia and nectar of the celestial gardens, where it reposes and where beautiful nature supplies just the conditions required to build up the form into vigorous life. Ushered into spirit life on the material plane. it is received in the arms of attendants and upborne on the magnetic ethers in the atmosphere by these, until it is ready to be borne away to the sphere, its resting place and home, where these friendly offices—angelic fostering care—continue until the infant can dispense with close and continuous therefore. stention. I deem it essential to thus particularize, and give in more minute detail what I have stated before, of the law pertainig to birth into spirit life and the necessary inditions following it, for the reason that the necessary may are so generally misunderstood. I am heavoring to picture or describe what real in the spirit is, and in so doing, I must the the law or reason for the conditions as I secribe them, so that the truth may compand their to the reason of men, and dispel has of stroneous opinions may have been re accepted. I have elsewhere said, what we repost, that new-born spirits return awas themselves to friends in the mateproxy; but not otherwise, until they as on strength and knowledge as spirally required time. Time must be had the outer form of the most refined in outer form of the most refined in hewly born, to say nothing of a chowledge of spiritual laws; and much like gross and intensely management afted to a new state of excita manage something more than is a large who believe, apparently, a content upon spirit life are maintained upon spirit life are management of the spirit life are management.

tation of its body uncongenial material ele-ments, that, from the nature of things, in-here with it while in the physical form, and until they are expelled by the action of higher forces upon it.

The first business of the spirit in the higher life, be it remembered, is to attend to its ewn immediate wants, or to have them attended to. It is to patiently keep every desire or impulse prompted by anxiety or affection, or whatever other motive it may be, in abeyance, until permission for activity of mind and body is given by the vital forces. The eye that opens upon the glories of the celestial country dim with the mists of materiality, must wait for the "mists to clear away" before it can eatch the clear impress of these glories. So with the other senses. The "music of the sphere"—the sweet voices of friends expressing joyous recognition and all the harmonious sounds that enliven nature, and the odors which pervade the air, all conspiring to make life pleasant, fall upon senses benumbed to the impress of spiritual realities, until they are spiritualized on the spiritual plane of life. This is as philosophical as it is true, and as true as that every thing in whatever sphere of life it may be, must be adapted to its situation, before it can be made to act the full capacities of its nature.

#### WOMAN SUFFRAGE.

Extracts from a Speech of Hon. Thomas W Palmer, U. S. S., of Detroit, Mich.

The Senate having under consideration the joint resolution (S. R. 10) proposing an amendment to the Constitution of the United States, as follows:

"Resolved, &c., That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States; which, when ratified by three-fourths of the said Legislatures, chall be valid as part of said Constitution, namely.

when rathed by three-fourths of the said Legislatures, shall be valid as part of said Constitution, namely:

"Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

"Section 2. The Congress shall have power, by appropriate legislation, to enforce the provisions of this article"—

Mr. Palmer said:

MR. PRESIDENT: This resolution involved the consideration of the broadest step in the progress of the struggle for human liberty that has ever been submitted to any ruler or to any legislative body. Its taking is preg-nant with wide changes in the pathway of future civilization. Its obstruction will delay and cripple our advancement. The trinity of principles which Lord Chatham called the "Bible of the English constitution," namely, the Magna Charta, the Petition of Rights, and the Bill of Rights, are towering landmarks in the history of our race, but they immediately concerned but few at the time of their erection.

The Declaration of Independence by the colonists, and its successful assertion, the establishment of the right of petition, the abolition of imprisonment for debt and the property qualification for suffrage in nearly all the States, and the recognition of the right of women to earn, hold, enjoy, and devise property are proud and notable gains.

The emancipation of 4,000,000 slaves and the subsequent extension of suffrage to the male adults among them were measures en-larging the possibilities of freedom, the full benefits of which have yet to be realized; but sir, the political emancipation of 26,000,000 of our citizens, equal to us in most essential respects and superior to us in many, seems to me to translate our nation, almost at a bound, to the broad plateau of universal equality and co-operation to which all these bloodstained and prayer-worn steps have surely led.

Like life insurance and the man who carried the first umbrella, this movement, at first, was greeted with derision. Born of an apparently hopeless revolt against unjust itself with elements from the plane of spirit | discrimination, unequal statutes, and cruel anareachous of coali it has pressed on and over ridicule, malice, indifference, and conservatism, until it stands in the gray dawn before the most powerful legislative body on earth and challenges final consideration.

In its progress it has benefited all and injured none. It has created a public sentiment before which Legislatures have bent and courts have bowed.

The laws which degraded our wives have been everywhere repealed or modified, and our children may now be born of free women. Our sisters have been recognized as having brains as well as hearts, and as capable of

transacting their own business affairs. New avenues of self-support have been found and profitably entered upon, and the doors of our colleges have ceased to creak their dismay at the approach of women.

Twelve States have extended limited suffrage through their Legislatures, and three Territories admit all citizens of suitable age to the ballot-box, while from no single locality in which It has been tried comes any word but that of satisfaction concerning the experiment.

The spirit of inquiry attendant upon the agitation and discussion of this question has permeated every neighborhood in the land, and none can be so blind as to miss the universal development in self-respect, self-re-liance, general intelligence, and increased capacity among our women. They have lost none of the womanly graces, but by fitting themselves for counselors and mental companions have benefited man, more perhaps than themselves.

If the right of the governed and the taxed to a voice in determining by whom they shall be governed and to what extent, and for what purposes they may be taxed is not a natural right, it is nevertheless a right to the declaration and establishment of which by the fathers we owe all that we possess of liberty. They declared taxation without representation to the tyranny, and grappled with the most powerful nation of their day in a seven years' struggle for the overthrow of such tyr-

anny. It appears incredible to me that any one can indorse the principles proclaimed by the patriots of 1776 and deny their application

History teaches that every class which has assumed political responsibility has been materially elevated and improved thereby, and can not believe that the rule would have an exception in the women of to day.

I do not say that to the idealized women so enerally described by obstructionists—the dainty darlings whose prototypes are to be found in the heroines of Walter Scott and Fennimore Cooper—immediate awakening would come; but so the toilers, the wageworkers, and the women of affairs the conse quent enlargement of possibilities would give new courage and stimulate to new en-deavor, and the State would be the gainer

The often arged fear that the degraded and victions would swarm to the polls, while the intelligent and virtuous would stand along is fully met by the fact that the furniar class has never asked for the suffrage or shown in-

de subject control of the second of the second of the second of others have wen for them ad sufferings of others in the temple of human-

Would fear be entertained that the State would suffer mortal harm if, by some strange revolution, its exclusive control should be turned over to an oligarchy composed of such women as have been and are identified with the agitation for the political emancipation of their sex?

Saloons, brothels, and gaming-houses might vanish before such an administration; wars -avoidable with safety and honor-might not be undertaken and taxes might be diverted to purposes of general sanitation and higher education, but neither in these respects nor in efforts to lift the bowed and strengthen the weak would the right to life, liberty, and the pursuit of happiness be placed

Women have exercised the highest civil powers in all ages of the world-from Zenobia to Victoria—and have exhibited statecraft and military capacity of high degree without detracting from their graces as women or

their virtues as mothers. A woman, Mrs. Ross, designed the American

The records of all wars show the presence of women in the ranks. More than four hundred were discovered in the Union Army who had eluded the scrutiny of the mustering officers and served in disguise.

The services of Clara Barton, Dorothea Dix, Elizabeth Blackwell, and hundreds of other noble women were as valuable as any received

That the most important campaign of that war was planned by Anna Ella Carroll, is attested by the report of the Committee on Military Affairs of the House of Representatives March 3, 1881, as "fully established," and was vouched for in elaborate detail by Hon. B. F. Wade, chairman of the Committee on the Conduct of the War, soon after its tri-umphant close permitted him to speak.

The rallying of a Michigan regiment by Ann Ethridge and leading them again into the hot fires of Chancellorsville was only a repetition of the chivalrous deeds of women recorded in every age.

During the first thirty years of the independence of New Jersey, universal suffrage was only limited by a property qualification but we do not learn that divorces were common, that families were more divided on political than on religious differences, that children were neglected or that patriotism languished, although the first seven years of that experiment were years of decimating war, and the remaining twenty-three of poverty and recur eration - conditions most conducive to discontent and erratic legislation.

The reports from Wyoming, which I have examined, are uniform in satisfaction with the system, and I do not learn therefrom that women require greater physical strength, fighting qualities, or masculinity to deposit a ballot than a letter or visiting card; while in their service as jurors they have exhibited greater courage than their brothers in finding verdicts against desperadoes in accordance with the facts.

Governors, judges, officers, and citizens unite in praises of the influence of women upon the making and execution of wholesome laws.

In Washington Territory, last fall, out of a total vote of 40,000, 12,000 ballots were cast by women, and everywhere friends were rejoiced and opponents silenced as apprehended dangers vanished upon approach.

The elections were quiet and peaceable for the first time; the brawls of brutal men gave place to the courtesies of social intercourse; saloons were closed, and nowhere were the ladies insulted or in any way annoyed. From the Isle of Man, where universal suffrage ob-

To-day-and to a greater extent in the near future—we are confronted with political conditions dangerous to the integrity of our na-

In the unforeseen but consistent absorption from immigrants and former bondsmen of a vast army of untrained voters, without restrictions as to intelligence, character, or patriotism, many political economists see the material for anarchy and public demoraliza-

It is claimed that the necessities of parties compel subserviency to the lawless and vi clous classes in our cities, and that, without the addition of a counter-balancing element, the enactment and enforcement of whole-

some statutes will soon be impossible.
Fortunately that needed element is not far to seek. It stands at the door of the Congress urging annexation. In its strivings for justice it has cried aloud in petitions from the best of our land, and more than one-third of the present voters of five States have indorsed its cause. Its advocates are no longer the ridiculed few but the respected many. A list of the leaders of progressive thought of this generation who espouse and urge this reform would be too long and comprehensive for re-

Mr. President, I do not ask the submission f this amendment, nor shall I urge its adoption because it is desired by a portion of the American women, although in intelligence, property, and numbers that portion would seem to have every requisite for the enforcement of their demands; neither are we bound to give undue regard to the timidity and hesitation of that possibly larger portion who shrink from additional responsibilities; but I ask and shall urge it because the nation has need of the co-operation of women in its direction.

The war power of every government com-pels, upon occasion, all citizens of suitable age and physique to leave their homes, families, and avocations to be merged in armies, whether they be willing or unwilling, craven or bold, patriotic or indifferent, and no one gainsays the right, because the necessities of State require their services.

We have passed the harsh stages incident to our permanent institution. We have conquered our neighbors on the Western Continent, and at vast cost of life and waste have conquered our internal differences and emerged a nation, unquestioned from without or within.

Our heroic and semi-barbarous ages have closed and slumber in history, never, I trust, to be reacted.

The great questions of the future conduct of our people are to be economic and social ones. No one questions the superiority of womanly instincts, and consequent thought, in the latter, and the repeated failures and absurdities exhibited by male legislators in the treatment of the former, should give pance to any assertion of superiority there.

The day has some when the sourced sad service of women is required by the highest interests of the State, and who would gallien

feeting of the State Associa-milists convened at Science tion of Spiritualists convened at Science. Hall in Grand Rapids, Friday afternoon, Fab. 27th, with a hundred and fifty present at its first session, and good audiences through its eight sessions, closing Sunday night.

Saturday was mainly given to business and the officers chosen for the coming year wore

the officers chosen for the coming year were J. P. Whiting, Milford, President; Dr. A. W. Edson, North Lansing, Vice-President; Mrs. F. E. Spinney, 308 National Avenue, Detroit, Secretary; Mrs. R. A. Shafer, South Haven, Treasurer; Samuel Marvin, Charles H. Andrus, Grand Rapids, Dr. J. A. Marvin, Lansing, and W. McCarty, Kalamazoo, new members of Executive Committee. Steps were taken looking toward a union camp meeting at Nemoka in August, to be carried on by the joint plans of the State Association and the Nemoka stockholders and managers acting in unison, and Samuel Marvin and W. McCarty were chosen as a committee to meet a Nemoka committee, and agree as to arrangement of the grounds.

The excellent resolutions passed at Lansing last August, in favor of temperance on the ground of wise self control, and of woman suffrage, were reaffirmed, and an addi tional series adopted, which you will get in due time. The following, however, should go out at once, and are, therefore, given now:

Resolved, That we are opposed to the action of our State Legislature in favor of capital punishment, holding it to be a backward step toward the old spirit of "an eye for an eye and a tooth for a tooth"—a spirit of revengeful punishment and not of reform of the criminal—and as not at all made necessary by any danger to society resulting from our present and better system.

Resolved, That we are opposed to any and all laws "to regulate medical practice," which are ostensibly to protect the people from quackery, but are really devised and urged by a portion of the medical faculty to give the monopoly to cure or kill to those who have a diploma to show that they act according to so-called "medical science."

Resolved, That no Board of Examiners has any just or constitutional right to dictate who the people shall employ and pay as physicians or healers, but that, if such a board be chosen, it should be made up of persons in favor of allopathy, homeopathy, eclecticism, and clairvoyant and magnetic healing, as large portions of the people favor each of these methods of practice and are en-

titled to equal rights.

Resolved, That we appreciate the import ance, and would encourage the formation of societies for psychical research, as needed and valuable helps to a better knowledge of man's psychological faculties and powers and of spirit-presence and influence.

Dr. Edson, Dr. Dryer of Bath (a large minded allopath), and Dr. J. A. Marvin, were made a committee to oppose the new and bad medical law now before the State Senate at Lansing. Any persons who wish to help pay the necessary expenses of this effort were asked by this committee to send soon any sum they can give, by mail, to Dr. A. W. Edson, North Lansing, Michigan.

Addresses were given by Mrs. Pearsall. C. A. Andrus, J. P. Whiting, Mrs. Conner, Mrs. Woodruff, Dr. Spinney, G. B. Stebbins and J. A. Marvin, and a strong interest in the facts and philosophy of Spiritualism, gave life and warmth to the valued hours. The slate-writing medium, Mansfield, gave interesting tests to his many callers.

At ten o'clock last Sunday night the last session closed with a full and attentive audience, and another successful annual meeting ended with funds on hand to pay all debts and start fairly for future useful work.

#### The Lectures of Prof. Davids

To the Editor of the Religio-Philosophical Journal: I think that you will like to hear something of the lectures that Prof. T. Davidson is now giving in New York City, and which are unquestionably destined to attract the attention of thinking people, and especially of those who are already free from superstition and prejudice. It would be impossible to report any of these learners in the results of the superstitute of th to report any of these lectures in the ordinary superficial way; it would, indeed, be presumptuous to attempt it. It is, however, possible in a few words to indicate their scope and intention, and to show, possibly, how invaluable they cannot fail to be to those who, recognizing the unsatisfying nature of existing religions, look forward with hope to the birth of one which shall be universal in its application and efficiency. The ultimate aim of Prof. Davidson's lectures is the formation of a society or church, to be composed of earnest men and women devoted to the truth and resolved to seek it in purity of spirit. The lectures already delivered here, considered the function and scope of such a society or church, the conflict between religion and science in the past and present, the nature of divine love, the meaning of intellectual piety, and the practical duties which grow out of a spiritual view of life. This last subject is so vast, that it was only outlined in the lecture which was delivered yesterday, and

which is the prelude to more upon the same When I say that Prof. Davidson's treatment of these themes has been mind-satisfying and soul-inspiring, I, perhaps, say all that can be said. He combines in a most striking way, a reverential regard for the great reli-gions, philosophies and sciences of the past and present, with a keen, logical recognition of their short-comings, and of that terrible hunger for truth that shall satisfy. His phi-losophy is the crystallization of the highest thought of the past, and the up-reaching science of the present, and is priceless to those whom it reaches, because it ignores neither reason, intellect, nor logic, but shows each individual the possibility of claiming for himself that freedom which is the birthright of the soul. The later publication of these lectures must follow as a matter of course. To attempt even a resume of them would be futile, for every sentence is pregnant, and to omit one would be to mar the perfection of the whole. From time to time, however, I should like to give you some idea of the sub-jects presented by Prof. Davidson, and of the increasing interest shown in them.

Yours truly, JANETT RUUTZ REES.

Chosts.

F. W. Evans, of Mt. Lebanon, N. Y., writes as follows to the New York Tribune

"Strange Sights" in The Tribune is "Strange Sights" in The Tribune is a slight advance toward recognizing the right of ghosts to live, move and have their being and a place in mundane affaits. Wherefore should they not come among us and use their powers over men and women, which are very great, is make them better? Two of the most issuectal though another is move human being any engagements and phosts. Homboldt times and there. And the Scriptures abound the accounts of the effects of ghosts upon those with whom they had a work to do or messages to deliver. The mighty men of habyion abook like aspen leaves simply at the appearance upon the wall of their banques room of a visible hand moved to write a quest-room of a visible hand moved to write a few words by an invisible intelligent beingon that, with variations, has occurred in thousands of instances in all ages, and which can now be duplicated to any believer in ghosts, at any seance free from the obnoxious presence of testing scientists of the Beard school. In the case cited above, the fate of the Empire was weighed in the ghostly scale and found wanting; its conquerors were already marching in the channel where the waters of the great river had flowed but a few hours before. In the case of Achan, the ghests became detectives saving the army from defeat. Why should not scientists be believing, and the Protestant clergy hail with joy the introduction of so powerfully effective an ally as ghosts into the common affairs of life, as did the Israelites? Saul sought their assistance in hunting up his father's lost asses. And the ghosts sought Saul's help to found a monarchy and be a deliverer to Israel. In both cases the ghosts were successful.

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#### A Unitarian Minister on the Newman-Coleman Controversy.

To the Editor of the Religio-Philosophical Journal:

I was much pleased with your account in the Journal of Feb. 28th, of the discussion in San Francisco, between Dr. Newman and Mr. Coleman, concerning the antiquity of the Scriptures. The insolence of the assumption that the Hebrew Bible is the oldest of religious writings is only paralleled by its ignor-ance. Mr. Coleman demonstrated both in an admirable manner, but he might have gone further; he might have traced back the early Bible traditions themselves through the libraries of old Nineveh and Babylon to that of Sargon of Agane, who, 2,000 years before Christ, had them translated by his scholars from the ancient Accadian in which they were originally written, and which was then becoming absolute Personnel. becoming obsolete. Before the earliest hymns of the Rig Veda, before the Gothas of Zoroaster, seven hundred years before Moses, two hundred years before Abraham, these aucient legends of the creation and the flood were translated by Sargon's scholars out of the language in which they had existed, no one knows how many centuries, because that language was even then becoming a dead language. Instead of Moses writing the oldest book in the world, an important portion of the very book which it is (falsely) claimed Moses wrote, existed in writing in another tongue nearly, if not quite, a thousand years

before Moses was born. But even this is not the oldest book in the world. That distinction probably belongs to the "Maxims of Patah-hotep," who wrote in Egypt "in the time of King Assa," 33-3800 B. C.; that is, 2,000 to 2,500 years before Moses, according as we adopt the computation of Brugsch or that of Mariette. This ancient papyrus is of a moral and religious character. "It is penetrated by a spirit of human purity and finds true greatness only in human mility." Its tone is monotheistic. It says: "If any one beareth himself proudly he will be humbled by God, who maketh his strength." "If thou art a wise man, bring up thy son in the love of God." "Thy treasure hath grown to thee through the gift of God." "God lov-

eth the obedient and hateth the disobedient." Such is the simple religious spirit of this most ancient of books, the author of which has been dust more than 5,000 years. Yet our popular divines wish us to believe that there was neither morality, religion nor civilization in the world till Israel came out of Egypt. Is it not possible to put forth some organized effort to bring th history to the minds of men? When those facts are understood, much of the power of error and superstition will be broken; but until then the Talmages and the Newmans will go on triumphantly deceiving the peo-

T. B. FORBUSH. Detroit, Mich., Feb. 28, 1885.

#### Bacteria Two Centuries Ago.

The Amsterdam Allgemein Handelsblad publishes a communication from Prof. E. Cohn, of the University of Breslau, who recapitulates the substance of a correspondence of the celebrated naturalist Leeuwenhoek with Francis Aston, of London, a member of the Royal society. Leeuwenhoek, writing from Delft, in 1683, reports that among the debris of food remaining between his teeth he had discovered, with the aid of the microscope, living organisms moving with great activity. He distinguishes various kinds among them, which he describes so precisely that they would be easily recognizable. One which occurs least frequently, resembles a rod, the bacillus; others, twisting in curves, are bacteria; a third kind, creeping in snake fashion, is the vibrio ugula; another kind, of extreme minuteness, resembles a swarm of flies rolled up in a ball, and is evidently the micrococcus; its movement can not be traced with certainty. He says that this species seems to be made up of parallel threads, varying in length, and remaining immovable, while other specks move in and out through the web. Leeuwenhoek marvels that these things could live in his month, notwithstanding his systematic habit of cleansing it. He instituted observations which showed that they were also to be found in the mouths of other persons. Some years later he could not discover any traces of those minute organisms, and he was led to attribute their disappearance to the use of hot coffee. But shortly afterward he rediscovered them as lively as ever. In September, 1792, he sent some sketches of them to the Royal society. Prof. Cohn observes that it would seem from this correspondence that the knowledge concerning those minute entities made no advance for nearly two centuries, and he remarks on the wonderful skill with which Leeuwenhoek used the imperfect instruments of his time.

When the people of Winamac, Ind., assembled at the theatre Saturday to see the "Lights o' London" and found that a cheap magiclantern entertainment was to be palmed off upon them they rose in a body and seized the agents of the show, who only escaped a cold bath in the river by the timely arrival of the Sheriff and posse

Minneapolis citizens expended \$8,000 Saturday entertaining the Governor, State offi-cials, and members of the Minnesota Legislature.

Hersford's Acid Phosphate. AS AN APPRICAR. Dr. Monnis Grinis, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and good appetion."

### Woman and the Household.

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

#### OUR LOST. |

They never quite leave us, our friends who have

Through the shadow of death to the sunlight above; A thousand sweet memories are holding them fast To the places they blessed with their presence and

The works which they left and the books which they

Speak mutely, though still with an eloquence rare, And the songs that they sang, the dear words that they said Yet linger and sigh in the desolate air.

And oft when alone, and as oft in the throng,
Or when evil allures us, or sin draweth nigh,
A whisper comes gently, "Nay, do not do wrong,"
And we feel that our weakness is pitied on high.

In the dew-threaded morn, and the opaline eve, When the children are merry and crimsoned with

We are comforted, even as lonely we grieve, For the thought of their rapture forbids us to

We toil at our tasks in the burden and heat Of life's passionate noon. They are folded in peace.
It is well. We rejoice that their heaven is sweet,

And one day for us all the bitter will cease. We, too, will go o'er the river of rest,

As the strong and the lovely before us have gone: Our sun will go down in the beautiful west, To rise in the glory that circles the throne.

Until then we are bound by our love and our faith To the saints who are walking in paradise fair, They have passed beyond sight, at the touching of

But they live, like ourselves, in God's infinite care.

Miss Caldwell, who has given a large endowment for a Roman Catholic university in this country, will this year be the recipient of the golden rose annually given by the Pope to the church's greatest benefactor.

The Chicago Woman's Exchange, the second institution of the kind opened in the United States, is successfully carrying on a lunch-room in connection with the sales-

Mrs. Celia Thaxter receives more orders than she can fill for copies of her poems enriched with water-color paintings by her own hand upon the margins and blank leaves.

According to the North China Daily News. Miss Elizabeth Reifsnyder, M. D., of Shanghai, successfully removed a large tumor from a native woman there. The lady has now in course of construction a woman's hospital, to be conducted under the auspices of the American Woman's Union Mission.

The legislature of Texas has passed a law making it compulsory on the heads of the various State departments to give half the clerical positions to women. Good for Texas!

Scholarly women existed before Girton students were heard of, and George Eliot was one. Her knowledge of the literature of ancient Greece and Rome was considerable, ancient Greece and Rome was considerable, and besides possessing these languages, she fortunes have been expended in carrying it was familiar with Hebrew, Spanish, German, Italian, and of course French.

Miss Laura McAlvey, a niece of Sheriff Mc-Alvey, quelled a dangerous riot which broke out among the prisoners in the Huntington. Pa., jail, during the temporary absence of the sheriff. She forced the prisoners back to their cells at the point of a revolver.

Mrs. Helen M. Gougar has sold Our Herald to Elizabeth Boynton Harbert, who will move it from Lafayette, Ind., to Chicago, where it will be issued monthly. The new editor has for years conducted the "Woman's Kingdom" department of the Chicago Inter-Ocean. Mrs. Gougar does not retire from suffrage work. but will henceforth devote her time to the lecture platform.

MISCELLANEOUS.

Mrs. Mellicent Garrett Fawcett, widow of the blind Postmaster General of England. has gone to live with her sister. Miss Rhoda Garrett, who was the first woman in London to study house decoration and pursue it as a profession. Both possess great energy and

Grace Greenwood says: "I believe that for one woman whom the pursuits of literature, the ambition of authorship and the love of fame rendered unfit for home-life, a thousand have been made undomestic by poor social striving, the follies of fashion and the intoxicating distinction which mere personal beauty confers."

Miss Lilian Whiting, who has been five years on the staff of the Boston Traveller, has lately been promoted to the literary editor-

ship of that paper.
The New Orleans Picayune, which is published under the firm name of Nicholson & Co., is really managed by a husband and wife, only the name of the latter comes first. It is this paper which employs Catharine Cole to edit a woman's column.

"Theft is regarded in Scotland, as in England, as a good deal worse than wife-murder. At the High Court of Justiciary in Edinburg, Lord Young condemned a man to two months." imprisonment for having knocked his wife down and kicked her to such an extent that she almost immediately died from the legion of the brain. The next prisoner was convicted of having stolen a letter containing two half-sovereigns and sixty stamps. His sentence was five years' penal servitude. Labouchere says: "The moral of this is, kill your wife, but never commit the far greater crime of stealing a postage stamp." There might be a moral drawn from the cheapness of woman's life and the need that she has of

making it valuable, by her own vote.

The Tribunc says: "Miss Catharine Craft of Lambertville, Hunterdon county, celebrated her ninety-eighth birth-day, recently and among other interesting reminiscences, recalled the fact that she had voted for Jefferson for President. Unmarried women then possessed the right of suffrage in New Jersey, but there was a property qualification. Married women were not allowed to vote, on the prin-ciple that they were represented by their hus-bands. The history of suffrage in New Jersey is of great interest. The subject won Secretary Frelinghuysen his first prominence in the United States Senate. It was in a debate, fifteen years ago, and Reverdy Johnson made a request that Mr.Frelinghuysen should describe the experiences of New Jersey. He was familiar with the subject, and spoke with an accuracy and vigor that immediately won him a position as one of the debaters of the Senate."

A letter to the Inter-Ocean from Honolulu, describes a woman who had the good sense to twice decline a throne. It was "Mrs. Bernice Panahi Bishop, who died recently in Honolulu, S. I., was a daughter of the highest chief in the Sandwich Islands, her muiden mans being Bernice Panahi. On the death of Easternaments V., the last of the original line of native kings, in 1878, she was offered

the throne, but declined it. When King Lun-alile died, in 1874, she was again recognized as the heir to the throne, and again declined it, preferring to remain in private life. Years ago she became the wife of Charles Reed Bishop, a native of New York, who established a banking house at Honolulu. Mrs. Bish-op was a woman of wide culture, the leader of the best society in Honolulu, and her elegant and generous hospitality is remembered by all Americans who have visited the Islands. She has traveled extensively both in Europe and the United States, her last visit to this country having been made in 1876. She was about fifty years of age."

BIOGRAPHICAL CLIPPINGS. "Madam Nikitine, a Russian literary wo man who recently died in Paris, was highly cultivated, and under the nom de plume of B. Gendre, was one of the most talented writers of La Justice and La Nouvelle Revue. It is said of her fthat "It is impossible to conceive any thing more ethereal, more refined. than this 'strong minded' lady. She impressed one who met her as being too good for this world, her conversation was bright and interesting, but she lacked animal spirits. She called herself a positivist, but was all poetry: a scientist, and was the very embodiment of art of every kind; without, however, a grain of feminine artfulness. So much for the dead. Madam de Struve, the wife of the Russian Minister at Washington, is said to be the cleverest woman there, and a favorite not only with men but with her own sex as well. We are told that "she is not beautiful and seems to have an utter disregard of fine clothes. She is small and slight, her face is without color, yet she is not pale. It suggests the gray tones of a picture, till what at first seems plain and unattractive becomes beautiful. Madam de Struve attracts and fascinates all ages.' How is it these Russian women charm so completely that many novelists select them as types of all that is enchanting? Such high praise is rarely bestowed upon an American woman, excepting, perhaps, by her biographer, who never saw her, and after half a century or more had magnified her virtues and blotted out her faults. The thought is mortifying, but a ray of comfort appears when we reflect that could we but read the Russian journals we might discover just such flattering descriptions of our own fair countrywomen,"

MYBA CLARKE GAINES. Myra Clarke Gaines, the heroine of the cel-Myra Clarke Gaines, the heroine of the celebrated Gaines case, died in New Orleans on January 10th, at the residence of her son-inlaw. Mrs. Gaines was the daughter of Daniel Clark, the first Representative in Congress of Louisiana, and the richest man in the State at the time of his death. Mrs. Gaines was not informed of her parentage until she was a grown woman. As soon as she knew this, she began her case for the recovery of her she began her case for the recovery of her father's property. This case is probably the most extended and complicated litigation on record. It was commenced fully half a century ago, and has been begun anew seven times—even before the Supreme Court of the State four times, and before the Supreme Court of the United States twice, and is be-fore that body to-day. Almost every promi-nent lawyer from Daniel Webster and Charles on. When Mrs. Gaines was married to General Edmund Pendleton Gaines, who gained such a great reputation during the war of 1812, his immense fortune of \$250,000 was expended in court charges and lawyer's fees. Mrs. Gaines obtained innumerable judgments, but every cent of money she got went to the lawyers. As for the defendants in the case, all were ruined by the most protracted litigation ever known, except the city of New Orleans. Two years ago Mrs. Gaines obtain-Orleans. Two years ago Mrs. Gaines obtained judgment in the United States Court here against the city for a sum exceeding \$2,500,-This case is now on appeal to the United States Supreme Court. The entire litigation has cost not less than \$2,500,000 in court charges and other legal expenses.

"Mrs. Gaines always managed her own case with great pluck and wisdom, and won her points by her extraordinary pertinacity. She often appeared before the bar herself and pleaded her cause. It is generally believed that with her death the case will fall through and some compromise by constant through and some compromise be accepted by her heirs.

"Mrs. Gaines was a woman of high qualities and of strong intellect and great generosity. She was an enthusiast about her case, and counted on accomplishing some great feat with the money she would get from it."

#### BOOK REVIEWS.

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

THE RISE OF INTELLECTUAL LIBERTY—from Thales to Copernicus. By Frederic M. Holland, author of the "Reign of the Stoics," etc. New York: Henry Holt & Co. 8vo, pp. 458. Price \$3.50.

The new volume by Mr. Holland on the "Rise of Intellectual Liberty," gives a striking and scholarly picture of the mental evolution of our race in its fluctuating struggle against the oppressive weight of ignorance and the fierce intolerance of bigotry. It was not a process of regular growth. There was the sudden and splendid bloom of Greece continued and remested in a more leading though less brilled. and repeated in a more lasting though less brilliant shape by Rome, decaying with her decay, and utter-ly lifeless for centuries until the new northern race had grown able to renew it in a nobler form with new arts and new science. This volume takes in only the first period on the Mediterranean, the dark ages, and the revival up to the Reformation, stopping on the threshold of the new period of northern ac-tivity which we may hope to hear of, we trust, in

another volume. In his first chapter the author describes briefly the Grecian School, giving the characteristics of each author of note until the decay of Athens, and pointing out how even in the beginning religious zeal ever and anon struck the most serious blows at the progress of thought when reinforced by the ignorant prejudices of the lower classes. In his next he describes how in Rome Philosophy triumphed over Paganism, and in his third and fourth chapters he describes the growth and progress of Christianity and the establishment of the Catholic Church up to the time when the decay of Roman independence and the triumph of bigotry arrested the march of thought altogether. The fifth and sixth chapters pass on to the revival of learning, but show us still the same intolerance, Averoes persecuted by the Moors, Maimonides by the Jews and Abelard by the Christians; the crusades which had failed against their liberal brethren at home, and crushing out the Catharists and the Mystics. In the following chapter comes the revolt of France and Germany in the fourteenth century, and the remarkable success of the Rohemians in the fifteenth. In absence winth In his first chapter the author describes briefly the ter comes the revolt of France and Germany in the fourteenth century, and the remarkable success of the Bohemians in the fifteenth. In chapter ninth we have an account of the accompanying Italian remaissance of literature and art; and in chapter tenth the Reformation. The conclusion points out how the fluctuating movements of thought have been accompanied by corresponding changes in the position of women and in the freedom of the lower classes, and how the leaders were always the acholars, the book-men, whom it is sometimes the contom to deribt, whose active minds refused to be contented with the sloth around them even when the tortures of the Inquisition were called in to aid the Church in her long attempt to stiffs any speculation that threatened are own suithority.

Mr. Rielland gives in a nerveus condensed strip a vest amount of information on this very important.

theme; and his book is made more valuable by its appended chronology and index.

His account of the learned John Scotus Erigena we will quote as an example of his mode of treat-

we will quote as an example of his mode of treatment:

"This scholar, whose name is supposed to show his Scottish family and Irish birth, was teaching in Paris under the protection of King Charles the Bald, to whom he is said to have replied, on being saked, as they were drinking together, 'What is there between a Scot and a sot?' 'A table.' Among his pupils was the young prince, Alfred, who soon saved England from the Danes, and became the founder of her literature and legislation. Erigena's knowledge of Plato, Aristotle, the Neo-Platonists, and the Greek fathers, especially Origen, enabled him to show that Gottschalk's view was unphilosophical, and to represent God as the source of all goodness and of goodness only, evil being merely an imperfect and negaresent God as the source of all goodness and of goodness only, evil being merely an imperfect and negative state, destined gradually to disappear, so that even the devils would ultimately be saved, although every soul must suffer the natural consequences so long as it ahould remain in sin and allenation from heaven. His previous assertion, that the presence of Jesus in the Lord's Supper is purely spiritual, had stirred up little or no opposition, but the eternity and materiality of hell were very dear to the Church. Heresy might also be found in the Erin-born philosopher's saving that no attributes can properly be given to God. saying that no attributes can properly be given to God, since He is so far above all knowledge, that ignorance is true wisdom, as well as in his attempt to build up a whole system of philosophy and theology on the basis of a definition of the Nameless One as Pure Reason, and in his exaltation of the human reason as Reason, and in his exaltation of the human reason as a manifestation of the Divine. His great work, 'De Divisione Nature,' is full of 'passages like these: 'True philosophy and true theology are identical.' 'Authority is derived from Reason, and not Reason from authority.' 'All authority not acknowledged by Reason is seen to be weak; but true Reason rests on its own strength and has no need of confirmation by any authority.' 'We should not fear to declare the truth revealed by Reason, even if it should seem contrary to the Bible.' (De Div., i. 63, 69.) Nothing holder was said in Christendom for four centuries. No wonder that local councils were loud in censure. No wonder that local councils were loud in censure, and that the Pope asked to have the heretic sent to Rome; but the royal favor, together with the slowness of the medieval Church in finding out much she really had to fear from Pantheism, enabled this fore-runner of Bruno, Spinoza, and Emerson to end his days in peace, and leave his works open to the few scholars able to value them aright? scholars able to value them aright."

DEVELOPMENT OF ENGLISH LITERATURE and Language. By Prof. A. H. Welsh, M. A. Chicago: S. C. Griggs & Co. Price, Library Edition, 2 volumes, crown octovo, cloth, 1,100 pages, \$5.00; tound in elegant half calf, \$8.00; full Turkey morocco, glit edges, \$12.00; University Edition, complete in 1 vol., unabridged, \$3.00.

This work consists of two large volumes arranged in a most admirable manner. It is invaluable as a book of reference to students and all persons interested in English Literature. The author traces the subject from the earliest period down to Emerson. Educators speak of the book in the highest terms for its helpfulness in their classes.

Its one volume or university edition, is used as a text-book in more than thirty colleges, besides numerous academies, seminaries, high schools, etc. Yale College has tried it for the past year in the junior class, and the results have been so satisfactory that the faculty have now introduced it into a division of the sophomore class as well.

Prof. Weish quotes largely from others, displays wide reading and cultivated taste. The book is admirably arranged and probably superior to any previous work upon the subject. A carefully arranged and very complete Index is one of the best features.

features.
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WENSLEY AND OTHER STORIES. By Edmund Quincy. Edited by his son Edward Quincy. Boston: James R. Osgood & Co. Chicago: S. A. Maxwell & Co. Price \$1.50.

Wensley was first published in Putnam's Magazine in 1852, and afterwards by Ticknor & Field, and it speaks well for its popularity that James R. Os-

good & Co. have gotten out this new edition.

Edmund Quincy was one of the old anti-slavery workers and a prolific writer upon that subject. The most of his articles were contributed to "Liberty Bell." Only two of these are given in this book, the rest of it being the only novel he ever wrote—Wens-law

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Mr. Quincy was a great admirer of the colored race and one of the most interesting characters of the book is Jasper, a faithful colored servant of Dr. Bulkley, whose wisdom was proverbial.

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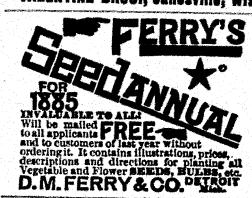
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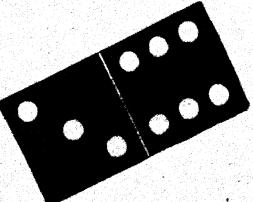
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 14, 1885.

#### Mr. Maynard's Spirit-False Doctrines.

The New York Sun reports that at the funeral of Henry A. Maynard, Town Clerk of White Plains, N. Y., who committed suicide by shooting himself, Mr. W. J. Colville said in his funeral address, that he had been "informed by denizens of the Spirit-world, that Mr. Maynard's suicide would be the cause of a great spiritualistic revival in White Plains." Of a scance held soon after the funeral, at which leading citizens were present, the Sun reports as follows:

Mr. Colville then, according to the believing brethren, became partly unconscious. He was under the control, Mrs. Maynard said, of spirit guides. It was announced that the late Mr. Maynard would answer any questions his friends might put through Mr.

Mr. Colville was requested to find out from the spirit of the Town Clerk why he had committed

Mr. Colville slowly answered that the Town Clerk was in the midst of suicidal spirits when he shot himself, and that they influenced him. Mr. Colville added that the suicide was not accountable for his

The widow asked Mr. Colville how her husband out of pain and perfectly happy. He wished his widow not to worry about him.

We regard the doctrines advocated in the above, as highly pernicious and subversive of morality. In the first place, the idea is conveyed that the removal of Mr. Maynard was for a definite object—that of a "great spiritual awakening!" somewhat after the orthodox "special providence" plan, whereby God calls the attention of sinners by causing the death of a member of the family. Then again it is more definitely asserted that Mr. Maynard was surrounded by "snicidal spirits," who influenced him to commit the act, and for which he "was not accountable." Reason would teach us that a spirit, having by a voluntary act, thrown off the mortal body, would be satisfied, and not become a monomaniac or "suicidal spirit," or be actuated to influence mortals to commit self-murder. We believe, that the highest spiritual teachings accord with this conclusion. Even Mr. Colville, according to the report of the Sun, grants the truth of this when he says that Mr. Maynard was "out of pain and perfectly happy." He then had ceased to be a "suicidal spirit." If he had met with such a complete change, why suppose others retain the

desire to destroy lives? But the most reprehensible part of the teachings attributed to Mr. Colville, is in the "unaccountability" of the criminal for his acts, making the spirits responsible therefor. We have no doubt that sensitives are subject to influences, good and bad, but we have pointed out repeatedly the necessity of wise decision and vigilance. Accept this doctrine of non-accountability, and there is no crime from the responsibility of which the perpetrator is not shielded. Lying spirits influence some men to utter falsehoods; others to rob and murder; and others, still, to commit unmentionable crimes. Admitted in its full force, and we find that there must be falsehood, deception, just and murder in the mind, in order to attract and become en rapport with such degraded spirits. There must be suicide in the thoughts to attract a circle of "smicidal spirite." What, then, is advisable? Let the medium set his own house in order, making himself too pure for the prestime of such beings, never allowing them to the him as a puppet to act at their pleasure. may may of a man who, while under the e of alcohol commits a crime, that was intextested, but his condition by no state of the from the responsibility of

> to so strongly urged in some quarha the poer, weak beings, ala stayes by hosts of deof a true and no-

has been raised the equipments and eat ing plee: " Poor follows, this is the cost of being mediamistic?" Shame upon the intelligence of those who raise this plea! Shame apon their manhood! Such a belief might be looked for among savages and semi-civilized worshipers of the mysterious Unknown, but is unbearable when put forward by supposed-to-be enlightened people in the closing years of the nineteenth century. Why should mediums be led down, rather than up? The latter is the true spiritual pathway, and Spiritualists as a body demand of those who represent their cause, that they shall walk in that direction.

For Mr. Maynard we have no word of condemnation in these remarks, which apply only to the doctrines asserted to have been uttered by Mr. Colville. Of the motives inciting Mr. Maynard to take his life, we know not, but are inclined to believe that suicides are generally victims of mental aberration. and that he was not an exception. That he is "perfectly happy," we do not believe possible under the circumstances, realizing as he must, the affliction his act brought on his family, and the burdens he has cast from

himself upon those he loved. We are very glad to be able to publish in this connection Mr. Colville's denial of the Sun's report. But as ideas identical with those attributed to Mr. Colville, or his spirit control, are somewhat prevalent, even though not promulgated publicly, and are not confined alone to Spiritualists, our comments lose none of their appropriateness. It is with the demoralizing and untrue doctrines, permeating the statements attributed to Mr Colville, with which we have to deal, and not with Mr. Colville; and so far as our point is concerned, the truth or falsity of the Sun's report is of no consequence. The Boston Herald having republished the Sun's account, Mr. Colville sent a denial to the Herald, which reads:

In the interests of truth, and that your numerous readers may not be misled by a worthless and utterly false report of what was said through my lips at White Plains, N. Y., on Tuesday last, I earnestly request you to admit the facts of the case into your next issue. I most positively declare, first, that, at the meeting held at Mr. Maynard's house on Tues-day evening, it was not announced "that the late Mr. Maynard would answer any questions his friends might put," through me or through any one else there; second, when questions were asked relative to Mr. Maynard having committed suicide, it was not said through my lips that his suicide was the result of his being influenced by suicidal spirits. Both those statements are utterly mendacious. I am willing to make affidavit that the answer I was impelled to give to the question concerning Mr. Maynard's manner of death was in substance, if not in words, as follows: He was in extreme suffering, and knew that his case was hopeless; like many consumptives, he had been buoyant through a long period of suffering, but there came a time when despair took possession; in that moment he was weak; a revolver was near, and he shot himself. Spirits had no hand whatever in it; they simply could not prevent that one evidence of weakness which threw the only shadow over the record of his life. In any case, he could only have lived two or three days longer. The meeting in question was a strictly private one, and I have written post haste to White Plains to gentlemen of honor and high standing there who were present, and from whom the person who circulated that lie will, I hope, receive his just deserts.

#### Appearance of a Spirit in Church.

The New York Sun says that the exercises of the afternoon meeting in the West Side Baptist Church, Norwich, Ct., Feb. 22nd, were varied by the appearance of a spirit seen by the pastor, the Rev. F. B. Dickinson. It was about three o'clock, and the sun was slanting into the southern windows through the parted shutters. There was a small andience in the sanctuary. Several brothers and sisters had made brief addresses, and Mrs. Rising had just resumed her seat, after speaking earnestly and with marked eloquence on the nearness of the Spirit-world. Mr. Anson Gardner, a member of the Central Baptist church across the river, stood up in his place in the audience, between the pulpit platform and the window, and prayed.

The prayer, which was long and fervent. had hardly been concluded before the Rev. Mr. Dickinson, who had been standing at the pulpit, his eyes half closed, informed the congregation that during the prayer he plainly saw in the clear light, at the right of Mr. Gardner, the gray figure and features of a brother of the latter, Mr. U. S. Gardner, a zealous Methodist, who died suddenly a year ago or more. Mr. Dickinson showed considerable nervousness while making the announcement, and the audience was deeply moved. The preacher is young, of a tall, slight figure, and with fine, silky, curling, auburn hair. His white skin and delicate features indicate a siender constitution, and his manners are extremely sensitive. The West Side Baptist Society is Puritanically orthodox, and the pastor is as orthodox as his congregation. They regard Spiritualism as an agent of the devil, though they are at a loss to explain the apparition that appeared to Mr. Dickinson. The Spiritualists of the town are delighted, and aver that the young clergyman is a finely developed seeing medium.

The Salt Lake Tribune says: "Apostle Teardel, in an address to the Mormons at Nephi. Utah, counseled the children as follows: 'I want to caution the children. There's men around asking the children how many wives their father has. If they ask you, tell them you don't know. I'd rather you tell a lie to defend your friends and parents than to tell the truth that will bring trouble upon them."

On another page will be found extracte from a late speech in the United States Senate, in favor of woman suffrage, by Hon. Thomas W. Palmer of Detroit. He is said to be an able man of large and liberal views, and his independent ground on this importtention is surjey of respect. Time season in the season in Run and Belleven Yorsus Blakt.

Rampant Religiouists, whose ire has been gathering fire against relier rinks, may now take new hope. Let the Northwestern Christian Advocate cheer up, there is still a chance for the religious riots commonly called revivals. Professional meamerizers who ply their vocation from orthodox pulpits, and who count it a failure if they do not make impressible hearers perform ridiculous and indecent acts in the frenzy of unhealthy excitement, may yet recover their grip and rout the rinks. The succor is to come from the rumsellers. Already in Northern Michigan the good work has begun. Saloon-keepers in the upper Michigan peninsula have combined and agreed to boycott all stockholders in roller rinks, on the ground that roller skating is having a ruinous effect on the business of grog selling. The devil has found the rink a greater bar to the work of his recruiting officers than the "religious revival." He has therefore ordered his trusted body-guard, the Knights of the Bar, to join forces with the revivalists to the end that the rink may be routed. How pleasing in the sight of God it will be to see Arthur Edwards, D. D., and Harrison, the forty-year-old "boy preacher," joining in a secret conference with Hon. Mike Mc Donald, Hon, Frank Lawler, General Mackin and other honorable compounders of plain and fancy drinks, for the purpose of devising ways and means to annihilate the rinks. In the presence of this spirited body of co-workers we can almost hear the "boy preacher." as, supported by his clerical brother, he warms up to his work and begins to feel the inspiration from his auditors. The following is an inadequate reproduction of what he might say: Gentlemen of the Bar! I recognize the mighty potency of Rum. I frankly acknowledge that in your profession you wield an influence vastly superior to that possessed by preachers. Rum is mighty; sometimes I've thought it almighty; under its inspiration, eloquence flows as irresistibly as the torrent of Niagara. I have often attacked it (but in a purely professional way, gentlemen, and without personal animosity to you) and always have come off worsted, in the encounter. But gentlemen, second only to Rum in power, wealth and influence, is religion-I mean the bona fide orthodox kindand when these two robust Rs pool their issues and strike hands against a common foe. the doom of that foe is already recorded on high. Next to a Unitarian, than whom I would rather be a Hottentot, I most despise the roller rinkist.

Gentlemen, in saying this I see I touch a responsive chord in each of your hearts; I faces and the twitch of your rubicund noses that you are ready to join hands with me and the eminent friend at my side, in a crusade upon that hell-born viper, that depleter of revivals, that emptier of saloons, that ought-to-be-thrice-cursed product of an infidel age, the roller rink! Gentlemen, let us for the time bury all past differences in this our time of common peril! Let us declare war upon the rink, and follow up the declaration by aggressive action. You are better qualified and equipped to handle legislators and aldermen than are we preachers. We shall leave the working methods in your hands; only asking you not to forget that the end justifies the means! Let what may come. the rinks must go! And, gentlemen, for your assistance in restoring revivals to their oldtime glory you may depend on me to see that you are not cut off before you have time to be washed white with the blood of the Lamb: though you do not come into the vineyard until the fifty-ninth minute of the eleventh hour, Dr. Edwards and I will see to it that you get just the same pay as those who have borne the heat and burden of the day. Ah! gentlemen, what a supreme moment that will be when you and I, dressed in our pure white robes, with crowns upon our heads and harps in our hands, shall take a respite from psalm singing, and, walking out upon the battlements surrounding the golden city, gaze down into abysmal depths where writhe the stockholders of roller rinks. Glory! glory!! giory!!!

#### Hebrew and Catholic.

An interesting decision has just been made by the Pope which will undoubtedly cause a great sensation in the Catholic world. Baron Sanbor Popper Podraghy, a prominent lumber merchant, a Hungarian, who was made a Baron four years ago, is betrothed to Countess Blanche Castrone, daughter of a former singer who belonged to the old nobility. The Baron is a religious Hebrew and the lady a pious Catholic. Both prayed for a dispensation from the Curia. For more than 200 years such a dispensation has not been given, therefore the great sensation. The Curia decided to allow the marriage of Baron Podraghy and the Countees of Castrone, if solemnized in a Catholic Church and by a Catholic clergyman. Baron Podraghy signed a declaration (which was deposited with the Cardinal at Prague) binding himself to educate the children of this marriage in the Catholie faith. The Pope, in a remarkable brief founded on the canon law, stated that marriages between Catholics, heathen, or Hebrews were permissible, for the reason that thereby there was the possibility of saving a soul by conversion to the Catholic fath.

Prof. Thomas Davidson, a valued correspondent of the Journal, is giving a series of Sunday afternoon lectures in New York City, at Stock Hall, to aid in the first ney reddy y duych. A Gwelley y daw San Llate y Law Law (1997) San Llate y Law (1997) San Llate y Law (1997)

The Allgemeine Zeitung gives some par tioniars of remarkable success in indicating the precence of water springs by a man named Beraz, who seems to be a recognized authority on such matters. The scene of his performances was in the Bavarian highlands, at a height of more than 1,300 feet above the level of the sea. The commune of Rothenberg suffered greatly from want of water, and invited Beraz last autumn to endeavor to find some source of supply for them. He inspected the locality one afternoon, in presence of the public authorities, and announced that water was to be found in certain spots at depths which he stated. The first spot was in the lower village, and he gave the likely depth at between 62 and 72 feet. adding that the volume of water which the spring would give would be about the diameter of an inch and a quarter. After incessant labor for four weeks, consisting mainly of rock-blasting, the workmen came on a copious spring of water at a depth of almost 67 feet. What he declared about a water source for the upper village was very singular. He pointed to a spot where he said three watercourses lay perpendicularly, under one another, and running in parallel courses. The first would be found at a depth of between 221/4 and 26 feet, of about the size of a wheaten straw, and running in the direction from southeast to northwest. The second lay about 42 feet deep, was of about the size of a thick quill, and ran in the same direction. The third, he said, lay at a depth of about 56 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water-course was struck at a depth of 271/2 feet, running in the direction indicated, and having a diameter of 1-5th of an inch. The workmen came on the second at a depth of 42% feet; it had a diameter of 7-25ths of an inch. The third was found at 621/2 feet below the surface, and having a diameter of 3-5ths of an inch-all running in the direction Beraz had indicated. Query: How did Beraz acquire this knowledge? Was it through the exaltation of his own spiritual faculties, or by external spirit aid, or both, or neither?

#### Fraud in Serving the Lord.

It has been announced that a singular suit has been commenced in the Circuit Court. Des Moines, Iowa. It grew out of a church fair held by a Catholic church there during the winter of 1883. Among other articles put up to be voted for was a sealskin sacque know from the expression on your ruddy to be given to the young woman receiving the most votes at ten cents a vote. As the voting was weak one of the members of the church, in order to boom the enterprise, bought 3,650 votes, paying into the treasury \$365. He claims that he did so at the request of the pastor, with the promise from him that the money, having been used simply as a blind to stimulate voting, should be returned to him when the fair was over. The money has never been returned, and so the suit is brought. The defense alleged is that the transaction being of the nature of a fraud the contract could not be enforced, while the plaintiff in his petition urges the fact that the priest was a minister of the Roman Catholic Church, acting under an infallible Pope, whose creed would not countenance fraud or deception of any kind; therefore, as a member of that church, he had a right to expect that his pastor's word could be relied upon.

> Light of London well says: "Then it may be dangerous to be a medium? Not quite that. It may be dangerous to be susceptible to influences; but I have not observed that spirits out of the body are half as dangerous as men and women still in the flesh. The rule is that good spirits watch over and protect their mediums. And in any case they are, on an average, as good as the best. How often do we read in the newspapers of clergymen of various denominations who get into 'trouble,' while probably nineteen cases in twenty are hushed up. In itself, the belief in the presence of spirit friends must be one of the strongest restraints—one of the most powerful of protections against evil temptations that can be conceived. Crime wants Becrecy."

> It is said that the statement that the revised edition of the Old Testament is to be issued in New York City early in March simultaneously with its first publication in England is incorrect. The book will not be ready for the public either here or in England before the 1st of May at the earliest. The precise date has not yet been fixed. The Oxford edition will be distributed, as was the revised New Testament, through Nelson's book house. Clergymen await the work with a great deal of interest to see what the revisers have done with widely-disputed definitions and translations of certain words and phrases. It is generally believed that the new edition will contain a great many alterations.

The New Era, Mrs. Harbert's magazine, devoted to the interests of women, has been reecived. It is an attractive number filled with information. Dr. L. G. Bedell, one of the most successful of Chicago's woman physicians, has an excellent article, " Bvil Social Tendencies and How to Correct Them." "The Ideal Home " by Mrs. Harbert, a report of the Section 1997 Annual Equation 1

Judge A. G. W. Carter of Cincinnati. Ohio. prominent Spiritualist, lately passed to

We are sorry to learn that Henry Slade is dangerously ill from paralysis, at his residence. No. 11 East 13th St., New York.

We are glad to learn that the efforts of the "Regulars" of Maine to have a law passed for their especial benefit, has been defeated.

Lyman C. Howe spent two days in Chicago last week, having finished a very successful two months' lecture engagement at Kansas

Investigations made by a committee of the British Association show that a man really grows in stature up to his fiftieth year, although the growth is very slow after twenty.

The Banner of Light of Murch 7th, has the following item: "This is inauguration week in Washington. After which-What? We have a presentiment that President Cleveland will not survive his term of office."

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M. next Sunday.

Dr. Tanner, once of forty days' fasting fame, is reported to be living in New Mexico. He is said to be active in the interests of the "new religion," founded upon the curious book, 'Oahspe."

Mrs. M. F. Lovering of Boston, writing medium, was to leave March 2nd for New York, Philadelphia and Washington, on a visit to many of her Spiritualist friends. She will be absent for two or three weeks.

In the North American Review for March. Max Muller describes the astonishing ideas of the Buddhists on the subject of charity. and George John Romanes opens up a great subject with an article on Mind in Men and Animals.

Mrs. Isa Wilson-Porter will in the future devote her whole time to the cause of Spiritualism, and will answer calls to give psychometric readings and tests in public audiences. She can be addressed for the present at 433 W. Lake street, this city. On the seventh page will be found the in-

formation wanted by those who are foolish enough to think they can buy a \$30 watch for \$10. The intelligence of the Journal's readers is sufficient to protect them from expecting dealers to supply goods at a loss. Mr. J. D. Hagaman will be located at 233

Julia street, New Orleans, La., for the coming month, where he will receive letters from. parties wishing to engage him to lecture and give public tests. Independent slate writing under strict test conditions at the close of each lecture.

In the issue of the RELIGIO-PHILOSOPHICAL JOURNAL of March 7th, we gave place to Dr. Samuel Watson's letter, wherein he made the generous offer of giving a number of "Religion of Spiritualism" to ministers who would apply for a copy, and we inadverently omitted his address. We now give it, and trust it will reach those who read the offer. Address him at Memphis, Tenn.

Gen. R. E. Colston, late Bey on the general staff of the Egyptian army, who contributes the article on the Soudan-" The Land of the False Prophet"—to the current number of The Century Magazine, had an "open letter" in the September Century, 1884, in which he predicted that the fall of Khartoum was only a question of time, and that the only hope for Gordon's safety lay in his being captured and held for ransom.

The Abend Zeitung of Feb. 25th, contains the announcement that Samuel Bellachini. the celebrated "court conjurer to His Majesty the King and Emperor William I.," passed to spirit life, at Berlin, suddenly, on Jan. 24th. in the fifty-ninth year of his age. Bellachini was the prestidigitateur who tested the physical mediumship of Mr. Henry Slade in a number of sittings, and who testified under oath that he could not account for the manifestations on the prestidigitation hypothesis.

Ignorant people in Georgia are impressed with a conviction that the world is coming to an end at an early date. This belief is caused by the large number of meteors recently seen in that State, accounts of which figure prominently in Georgia newspapers. Alarm over the outlook may be modified by the knowledge that the meteors seem, in most instances, to have been discovered by people "sitting up with a corpse," and that illicit distilling in some parts of Georgia still keeps one of the great staples within reach of the masses.

Mrs. Isa Wilson-Porter's little girl Mamie, now five years old, is not only said to be an excellent clairvoyant, but she is clairaudient also. On one occasion some time ago, a lady called on Mrs. Porter for a sitting, but before being able to proceed, Mamie said to her mother: "Mamma, can't this little girl go out into the other room with me." There being no other little girl present, so far as the vision of the others present could discern, her mother asked her, "What little girl?" Mamie replied, pointing to the side of the lady, "That little girl." The lady then inquired. "What does she mean?" Of course, Mamie meant that the spirit child of the lady was present. She then extended her little hand. and grasped, apparently, that of the spirit child, and went into an adjoining room where they seemed to converse together. The indy then called Mamie to her, and from her learne ed all about her little danguter. Bertha, 30 and purposed to against life only a short sin

We regret to learn that Mrs. Emma Hardinge-Britten is suffering from a severe attack of laryngitis, and in consequence has been compelled to cancel all her lecture engagements. She returns to England soon.

Warren E. Sherman of Waukegan, Illinois, a man of about forty years of age, and son of David H. Sherman, an old-time resident of Chicago, has, it is said, lately developed astonishing power as a healer. One of his enthusiastic friends claims that all diseases. other than lung trouble in an advanced stage, yield to his treatment. It is reported that people of various religious beliefs, who had despaired of assistance from the medical profession, unite in ascribing their restoration to health to Mr. Sherman's treatment. Mr. S. believes he is aided by spirits, especially by a physician who still loves his old profession and works through this medium.

The Saratoga Eagle says that "The accession of Dr. John P. Newman—the former pastor of Gen. Grant, and one of the greatest pulpitorators in the Methodist church—to the ranks of Spiritualism occasions public surprise. The conversion is not a sudden one, however, as Dr. Newman has been for years an intelligent investigator into the phenomena and a student of the philosophy of modern Spiritualism, and it is said that his wife is not only a strong believer, but is herself a medium. Dr. Newman is a regular Saratoga summer guest, and a great favorite here, and he will without doubt be warmly welcomed before the Saratoga Society of Spiritualists."

Are churchmen more liberal toward the stage in France than in America? It would appear so from the following incident: The members of the Comédie Française were agreeably surprised a few days ago on receiving an invitation from the cure of St. Roch of these persons, and being familiar with the to attend a great festival celebration in that church. The actors and actresses mustered in force on the occasion and joined in the ceremonial in a very interesting and edifying manner. Casting about for some means of repaying the civility of the curé, they hit on the happy idea of inviting that dignitary and all the priests at St. Roch to a performance at the Comedie Française. This incident has a wholesome complexion, and shows how completely the old prejudice against players is being swept away.

#### General News.

Twenty-five sophomores of Cornell University went to Oswego to steal a supper ordered by the freshman class, but the threats of the express company to prosecute the young men for larceny made the attempt an abortive one. The Chinese government has ordered home all its subjects now studying in French schools. Simon Cameron has just passed the 86th anniversary of his birth at his home in Harrisburg, being confined to his room by sickness. The probable successor of Secretary Lamar as Senator from Mississippi will be General Walthall who was a major general in the confederate army. From the coal mine in Austrian Silesia where the explosion lately occurred, corpses to the number of 123 have already been taken. One man was killed and another was fatally injured by an exin the torpedo i chester Arms company of New Haven. The schools in Montreal have been nearly stripped of pupils by an epidemic of measles. Rev. Mr. Mills is said to be dangerously ill from the disease. Froloff, the Russian public hangman, executioner of the murderers of Alexauder II., has been arrested at Moscow for re-ceiving from the Nihilists 200 rubles monthly in return for purloining public documents and assisting Nihilists to evade the authorities. One Russian, two Italians, and sixteen Germans were among a band of Socialists expelled from France lately. The Spanish budget for 1885 shows a deficit of \$5,500,000. The suits of clothes which were purchased by the Government for the Greely relief expedition for \$55 each, and sold in bulk recently for about \$5 per suit to a speculator in New York, have been sold principally to curiosity-hunters for sums ranging from \$40 to \$50 a suit. The last carnival balls given at Vienna, Austria, could only be given under the guardianship of the police. Threatening letters had been sent, in which dynamite explosives were talked of as possibilities, consequently the police had the halls picketed with men and the dancing went on in fear and trembling. The telegraph, writes a Washington correspondent to The Cincinnati Commercial-Gasetic, has been put to many uses since its discovery, but the first time it ever helped to move a parade in Washington was on the great occasion of Cleveland's inauguration. It has been a matter of surprise that such a large body of men passed along without stoppage or delay, and this was attributed to the superior military skill of the marshal, Gen. Slocum, and his chief aid, Col. Ordway. The bank reserve at New York is gradually de-creasing, the excess above the legal requirement now being \$47,385,000. The disorderly conduct of a detachment of the Royal Irish regiment at Waterford, Ireland, led to an engagement with the police reserves, in which many persons were badly injured. The promoters of the Canadian Pacific road send out the surprising statement that inquiries have been made by the British military authoribeen made by the British military authori-ties when the line can be used to transport troops between England and India. A second donation of \$5,000 to the Old People's home, of Chicago, has been made by Mrs. Mancel Talcott. The actual membership of the Mormon Church is 79,886. The freehold farms in New Zealand are estimated to be worth \$170,000,000. The Argentine Republic is importing English stud cattle to improve her herds. In Montevideo and Buenos Ayres all the horse cars come from the United States. English doctors are beginning to recommend Australian wines to their patients. A statue of Mr. Gladstone is to be piaced in one of the public squares in Athens, Greece. Japan now has in round numbers 80,000 common schools, 2,000,000 pupils, and 84,700 teachers. Crusader 23. John says there has been whisky enough in the White House of late to start

At a recent city election at La Conner, W two married men were elected members I the City Council, and the local paper at-

A norelty in the religious fanaticism of he West is a "holiness band" in Missouri, these humbers up into motionists transce files, they call "bessing under the power of

For the Malieto-Philosophical Journal. THE MISSING LINK.\*

This handsome book of five hundred fair pages, is the consecutive history of the long and remarkable public and private experiences of the writer, Ann Leah Fox (Mrs. Underhill), with those of her younger sisters, Margaretta and Katie - the three sisters whose fame as pioneer mediums of modern Spiritualism is world-wide. The author was directed to name her book, "The Missing Link," because many of the facts could be given by no other person, and are needed for a clear and complete view of the rise and growth of a great movement. On its open-ing page is this affectionate word to her worthy husband:

"DEDICATION." "To my husband, DANIEL UNDERHILL, who, before I had other claims than those of truth and right, nobly sustained me when older friends wavered, this narrative is dedicated, not less gratefully than lovingly."

The kindly face of her mother beams out from the first leaf, and fine portraits of her father and sieters, and her husband and herself are in the book, with pictures and diagrams of the little house where "the Hydes-

ville rappings" were heard.

After a brief Editor's Preface by her literary friend—a veteran Spiritualist—and an Introduction, we have the story of such of the Fox family as had, in past generations, what are now seen as seership and clairvoyance, and the carefully given history of the strange disturbances in their Hydesville home, the midnight raps March 31st, 1848, and the intelligent responses then first obtained, followed by the Rochester experiences in public and private, the visits to Cleveland, Cincinnati, Buffalo, New York and other cities, interviews and seances with eminent men and women, remarkable and wonderful manifestations of many kinds, and reports of like occurrences at Mrs. Underhill's home in New York since she ceased to be a public me-

Most of these narrations are confirmed by the testimony of well-known and credible witnesses. Knowing Mrs. Underhill and many earlier manifestations, I find her narrations of them accurate and reliable, and am thus led to think that like care has been used through the whole work to make it a reliable, as it surely is a wonderful history.

Autograph letters from Alice and Phebe Cary, Horace Greeley and others, fac similes of spirit-writing, and many letters from their friends add to the interest of the work, which is in a clear and graphic style, in good spirit and with an aim to uplift the claims of the great truth of spirit-presence and the wide range of higher thought and life to

which it leads. A few of the many incidents described are as follows: Raps on a canal boat; Crooked route of projectiles thrown from cellar to garret; God's telegraph between two worlds; Tar and torpedo mob; Clergy and literary men in New York; Buffalo knee-joint doctors; Spirit lights; Harvard College investigation; Raps on rock and water: Spirits visible by lightning; Deception and fraud; Baby mani-

festations. The Introduction says: "It happens that nobody else possessesboth in vivid personal recollections and in stores of documents—the means and data for giving a correct account of the initiation of modern Spiritualism; and the now hastening lapse of years gives warning that it is, as many friends often urge, a duty not to be de-layed." Not only the initiation, but much of later date is given, and we are well told that:
"In the words of Paul, to 'faith' they 'add knowledge." They thus not only console bereavement, snatch from death its sting, and from the grave its victory, but through the concurrent teachings of all good and advanced spirits they make us feel the real reality of the brotherhood of man, and the common fatherhood of that supreme Infinitude of Love, Wisdom and Power, who is addressed in Pope's Universal Prayer, as—

"Father of all, in everyage, In every clime adored. By saint, by savage, and by sage, Jehovah, Jove, or Lord."

The rules by which their seances were governed through many years are given, and

they are reasonable, yet strict. The warnings against self-deception, or frauds of either sitters or mediums, and the suggestions for fair yet thorough test conditions, which she says they always allowed, are such as the editor of the RELIGIO-PHILO-

SOPHICAL JOURNAL would approve. In a concluding chapter Mrs. Underhill

says:
"I will only add, before dismissing the subject, that though it is many years since I have ceased to practice the public exercise of my mediumship, I am not conscious that it has at all weakened or changed. On rare oc-casions I give private sittings to confidential friends, and few days pass which do not bring me conscious evidence of the presence of spirit friends. It was under their promptings, and indeed directions, that I have written this book, and often, during its progress they have given me their counsel at moments of doubt what to insert or omit. Happy, in so many ways, as has been my domestic life, I should be ungrateful if I did not realize how largely the unseen friends and visitors at my home have contributed to my happi-

This volume is very interesting, and varied in its information, of many phases of spirit power, and its value should give it place in the home of every Spiritualist and every thoughtful person.

G. B. STEBBINS.

\*The Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox lamily. Revised and arranged by a literary friend. Price \$2.00. For sale at the office of the Religio-Philosophical Journal.

A bill has been introduced in the New York Legislature to make it a finable offense to send flowers or tokens of sympathy to a convicted murderer or felon in prison.

Gen. Slocum, one of the members of the House Committee on Military Affairs, admits that there is a serious discrepancy in the accounts of Ben Butler with the Board of Managers of the Soldiers' Homes, but believes that all can be easily explained when the proper time comes.

Catarrh

And other inflammations of the mucous membrane

And other innaminations of the inucous memorane of the nose, throat and lungs can be cured by inhaling soothing and curative vapors.

The Pillow-Inhaler gives out such a vapor all night. The sufferer goes to bed in the usual way, and sleeps upon it. As he inhales sir from it night after night, gradually the fires of inflammation in his nose and lungs are soothed, discharges and cough

nie nose and rungs are scothed, decharges and cough coase, pain gives place to ease, and in a short time he is a well person.

The Pillow-lubaler has been in existence over six years, and during that time it has cured persons who were hopeless and expecting death.

Explanatory promphlet and testimonials sent free.

This Parator-lattane Co., 1830 Chestant Street, Philiodolphia, Pa.

America's Pride. True American men and women by reason of their strong constitution, beautiful forms, rich complex-ions and characteristic energy, are envied by all na-tions. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Touic.

He Thanks His Paper.

Mr. Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.--Ex.

For Our Lady Readers.

"Tokology, a Book for Every Woman," by Alice B. Stockham, M. D., mentioned elsewhere in our columns, is a complete ladies' manual. That 20,000 have been sold in a few months is evidence that it substantiates its claims. The perusal of this book will make every person better prepared for the duties of life, and should be in every family. It teaches that natural maternity is a blessing, and not a curse, as is often believed.

A Beautiful Health Resort. One of the most beautiful health resorts in Penn-

sylvania is to be found in Bloomsburg. It is known as the Best Cure Sanitarium, and is under the management of Dr. Shattuck.

Dr. Shattuck's system of a cure by rest has been very successful. Under his skillful management of the sick all appearance of the hospital has given way to home life. There is nothing omitted from this institution necessary for the comfort and welfare of his patients.

Please notice the new advertisement of S. A. Kean & Co., Bankers, in this paper, successors to Preston, Kean & Co. Mr. S. A. Kean has been prominently known as a successful banker in Chicago for the past 30 years and his institution has always been one of the few that has met the hard-times and panics and that without affecting its standing. The new firm continue at the old stand at 100 Washing-

Ladies: Ladies: :

You can all get a copy of that ROSE VINE PANEL PICTURE advertised on the last page of this paper by buying 12 bars of the Magnetic Soap. The picture alone is worth all you have to pay for the soap, and the soap you will find the best you have ever used. If your grocer does not keep it, he can get it for you.

How to be Beautiful; remove freckles, pimples, blemishee. Instructions, tollet recipes, free. Send stamp for pamphlet. Dr Fleming, 236 West 55th St., New York.

#### 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 it they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

"100 Doses One Dollar" is true only of Hood's Sarsaparilla, and it is an unanswerable argument as to strength and economy.

#### Business Notices.

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

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

Clergymen, lawyers, public speakers, and singers, confirm the opinion of the general public in regard to Ayer's Cherry Pectoral. All say it is the best remedy that can be procured for all affections of the

CONFERENCE ANNOUNCEMENTS. March 15th.—"Thoughts on Religion," a lecture by Mr.

March 22nd.—"Spiritualism as Compared with Orthodoxy, is it a good substitute?" a lecture by Mrs. A. E. Cooley, M. D. March 29th.—"Spiritualism, Retrospective and Prospective," a general discussion by members of the Conference.

The Brooklyn Spiritual Conterence meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W.J. Cushing, President; Lewis Johnson, Vice-President.
The Ladles Aid Society meets every Wednesday afternoons at three o'clock at 128 West Asrd Street, New York.
The People's Spiritual Meeting of New York City, convenes every Sunday at 2:80 P. M. and 7:80 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

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E. J. HULING. Sec.

H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J Colby.

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Sunday, March 29th, at 10:30 o'clock A.M., lecture by Prof. Wm. Lockwood of Ripon, Wis.; subject, "The Gospel of Structure." At 2:30 o'clock P. M., lecture by Mrs. S. De Wolf; subject, "Proofs of Immortality." At 7:30 o'clock P. M., lecture by Mrs. J. Anson Shepard; subject, "Lights and Shadows of Modern Spiritualism."
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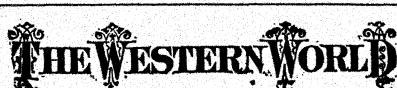
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Amgel Footstops. BY HATTIE J. RAY.

Do you hear the angel footsteps? Hark! how sliently they tread; Spirits of our dearly loved once, Thom the dull of earth call dead.

Do not think because the mortal Vision cannot pierce the gloom, That your loved ones slumber sweetly In the silence of the tomb.

When the cord that bound their spirits To corruption's earthy clod Loosed its hold, the angels hore them To the brighter realms of God.

Now they come with noiseless footsteps, Ministers of heavenly light; Whisper courage, O ye mortals, In the watches of the night.

Flitting through the mellow moonlight, Strewing blessings as they go, Tenderly they smooth the pillows, When the sleepers do not know;

Wipe away the tears of anguish As they fill the faded eye— Patience yet a little longer, Your reward is drawing nigh.

Listen for the angel footsteps, For they move with noiseless tread: Catch their gentle words of comfort For our loved ones are not dead. Fond du Lac, Wis.

> For the Religio-Philosophical Journal. Immanuel Kant.

Kant is the author of many world-renowned works, of which "The Critic of Pure Reason," 1774;
"The Critic of Practical Reason," 1788; "The Critic of the Faculty of Judgment," 1790, are the most important. Having proved by the strictest logical reasoning the untenableness of all theological and philosophical dogmatic teachings as to the personal-

ity of God, Kant says: 'The question may here naturally arise: Shall we "The question may here naturally arise: Shall we then not rather discard entirely the grandest of all unsolved questions—this greatest of all problems which appears to be far above all human comprehension? and are, and will be, all the beautiful, exalted and ennobling expressions and views of our immortal poets, artists and philosophers of the past, present and future, in vain? Never! And although the 'Prime Mover,' God,' or whatever denomination we they apply to a being who he his warry apply to a being who he his warry natural. we may apply to a being, who by his very nature was never nor shall ever be seen with mortal eyes—the idea, as such is imperishable; ever changing from generation to generation, keeping pace with the progressive developments of art, philosophy and science, and received by all emperior minds.

and received by all superior minds.

"The peculiarity of this (God) idea consists especially in this, that experience can not fathom it. The transcendental idea of a necessary and all-sufficient first being, is so vast, so far above all experience, which always is conditional, that we can never gather by experience material sufficient to complete

"The universe at present exhibits to us an immeasurable scene of diversity, of order, usefulness and beauty. We may pursue these in the infiniteness of space, or in its unlimited division, so that even the knowledge which our feeble understanding could acquire of it, all speech falls short in expressionance of the manual endeather than the country of the same o siveness of the many and unbounded wonders; our numbers to measure its power; even our thoughts missing all bounds; so that our judgment of the whole must dissolve in a speechless, but more elequent astonialment. Everywhere we observe a chain of cause and effect; of aim and means of regularity in evolution and dissolution, and as nothing has come into the condition in which it is, by itself, it points always farther back to another thing for its cause, and this necessitates again the same inquiry, and so that, in such a manner the whole universe would sink or be absorbed in the abyes of nothingness, in case we would not admit as true, that some thing outside of this endiess causality would exist originally and independently, and as the cause of its own origin, securing also its continuance. The high-est cause in consideration of all things in the world, how great shall we imagine it to be! We do not know all the world contains, and even we know less how to estimate it in comparison with all possibili-ties. But nothing hinders us; as we, in regard to a prime cause, are in want of a Supreme Being, why should we not assume it to be in a degree of per-fectness above all other possibilities, which we can do easily, although only by means of a delicate outline of an abstract idea, when we fancy that in such a Being of an original (exceptional) substance are combined all possible perfections, which idea is favorable to the demands of our reason; is not subject to contradictions, and even conductive to enlargement of the employment of reason in the midst of experience by the guidance which such an idea bestows upon order and conformable purpose, and such idea is nowhere decidedly incompatible to any experience. We not only can, but must assume an author of the world, although we do not enlarge our knowledge in this way, for we have only supposed a some-thing of which we have no conception."

Additional to the above excellent views on the

God-idea, Kant expressed his opinion as to the exist-ence of a future life and the possible communication and inter-relation of the two spheres of life as fol-

"At some future day it will be proved—I can not say when and where—that the human soul is already in earth life in an uninterrupted communication with the disembodied beings of the other world; that the human soul can act upon those beings, and re-ceive in return impressions of them, without being conscious of it, except the abnormal state of the or-ganism of such human being will admit it. It would be a blessing if the state of things in the other world and the conditions under which an interworld, and the conditions under which an inter-change of the two worlds may take place—perceived by us in a speculative manner—would not only be theoretically exhibited, but practically established by real and generally acknowledged, observed facts."

Notwithstanding the peculiar notions and hobbies of some of the great metaphysicians of the past, we never ought to attack the great leaders of free thought, and I think that Prof. Buchanan will be just enough to confess that Kant is not one of the children of mist, but of clear light.

J. A. Heinsohn,

#### Finding Water.

To the Editor of the Religio-Philosophical Journal: Mr. Hallock personally told me that his stepfather could locate a vein, of living water in the earth by looking up in the air. When he passed along he would see the subterranean vein over his head, and the number of feet that othereal vein appeared above him, indicated the distance that the living water

was below the surface. I knew a man over twenty years ago, who would hold in his fingers a straight hazel stick about two

feet long, and when he passed over a vein of water or mineral the branch would vibrate vertically, each vibration indicating the number of feet from the supposed mineral or water. When he was on either side of the vem the stick vibrated horizontally. I tested the magical hazel stick by placing a piece of silver in a limited circle unbeknown to him and watched the motion of the clastic rod. He said he could find a silver dollar, if it was inside of a ten-

Montgomery, Minn. DR. BENTLEY.

Mr. L. Norrist of Topeka, Kansas, writes: Your

MI. L. Nowmiss, of Topeka, Kanses, writes: Your paper is read here with much interest. Spiritualism as prespectors in Topeka. We have a society, which made every Sunday atternoon and evening. Our subgray new is Miss Lull, a well known lady. She is interesting inspirational speaker. We have recent gamilances and ladies here who are good indivingants or inspirational speakers. Circles and indivingants or inspirational speakers. Circles and indivingants are held here in different parts of the city was along any when we want to witness gamaine are along the man when we want to witness gamaine are along the E. 15 St.

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PO PO TO THE TOTAL PROPERTY.

Mr. President And Manages, Our interview with Mr. J. D. Hagaman was preceded by the following correspondence:

NEW ORLHAMS, Jan. 28, 1885. Mr. J. D. Hageman,—Deer Sir: Having heard somewhat of the extraordinary manifestations of spirit power said to have taken place through your mediumehlp at Odd Fellow's Hall last Sunday evening, I am induced as Chairman of the Test Committee of the New Orleans Association of Spiritualists, to request the privilege of a scance with you to be held before that committee, under strictly test conditions. Should my request be favorably considered, please name the time and place. 650 Magazine St.

J.W. ALLEN. NEW ORLHANS, Jan. 28, 1885.

Dr. J. W. Allen, - Dear Sir: In reply to your re quest for me to give a scance to the Test Committee of the New Orleans Association of Spiritualists under strictly test conditions, I would say that I shall be pleased to meet said committee at any time and place, for the purpose of testing my mediumistic powers; or, if you deem it proper, call at my rooms. No. 233 Julia St., this evening, at eight o'clock, and I will cheerfully comply with your wishes.

J. D. HAGAMAN. At the appointed hour, the committee being present at the rooms of Mr. Hagaman, also five or six other visitors who took great interest in the seance, the proceedings commenced with two large lamps, brightly burning. Mr. Hagaman offered for inspection a box consisting of two slates measuring about six by eight inches, to the frames of each of which were secured side and end piezes, with hinges on one side and a till lock on the other, thus making a box when closed about two inches deep, with a slate

top and bottom.

This box having been thoroughly examined by each of the committee and the key taken charge of by one of them, a sheet was taken at random from a half-quire of blank ordinary news paper furnished by one of the committee, and a piece of about five or six inches in measure torn irregularly therefrom.

This piece was examined by each of the committee, folded three times and placed in the box together with a small piece of lead and slate pencils. The box was then locked, the keyhole plugged with paper, and covered with a postage stamp, and given to Mr. Hagaman, who with one hand under and the other on top of the box, took a seat, an overcoat being thrown over box and hands. One light was ther partially lowered, and the other used at the plane in the same room, while a few verses of a hymn were sung, occupying about two minutes time. The lowered light was then raised, the box taken by the committee, examined, found intact in every respect, and then opened. The paper, still folded, as when put in, was then examined and identified, and the

following words found thereon:
"Will try and do what we can. Glad to see you investigating."

In the second trial the same precaution was ob served except a piece was torn from a corner of the next paper used, and held for identification. On opening the box, this paper was found to have eight lines regularly and evenly written lengthwise of the sheet, in large plain characters, but whether modern or ancient, symbolic or hieroglyphic, we can not say. On the next trial, after the usual scrutiny, two separate pieces of paper, each differently folded, were placed with the pencils in the box, and after locking, plugging, stamping and securely sealing as before, the box was then placed in the medium's hands. In a much shorter time than in the previous trials, the coat was taken off the box. Instead, however, of handing it to the committee as before, the medium, apparently in a trance, made a short address to the audience, embodying very definite ideas and teachings concerning both spirit and material life. At closing he stated that spirits had power to life. At closing he stated that spirits had power to pass solids through solids as we would discover on examining the box. Immediately at the end of the address, which was delivered while he was sitting with the box on his lap, another control, claiming to be Weona, an Indian girl, spoke in broken English, stating, among other things, that the strange objects which we would find in the box on opening it, were intended for a lady present as a token from a spirit relative. On opening the box the two papers were found folded as when put in; also some leaves and fragments of flowers, apparently taken from a and fragments of flowers, apparently taken from a faded bouquet which stood in a vase on a side table next to the wall some five feet distant from the medium and outside the line of occupied seats. On one of the papers were twenty-two lines of small and closely-lined writing, signed "United Band," and with another signature in strange characters. The other paper had the following words:

"Proof of the fourth dimension in space of passing solids they are balds."

solids through solids."

The balance of the sheet or page was filled with five lines of something like Chinese characters and an apparent signature. The fact here remains that these manifestations took place under the strictes. test conditions before observant eyes, in a good light, and the committee neither knows nor can it imagine any other power than the one claimed, by which the results described herein could have been or can be produced under the same conditions.

In conclusion, we will state that we have found Mr. Hagaman a gentleman in his manners, frank in speech and prompt to acquiesce in all our demands for the conditions necessary to arrive at just conclusions. We, therefore, as a committee and as individuals, recommend him to your fraternal consideration and patronage, with the admonition, however, that you rely not solely upon this or any other statement for some after the but the admonition of recomments. ment for your faith, but by the exercise of your own powers of observation and reason be able to say, "I

now" instead of "I believe." DR. J. W. ALLEN, Chairman & Pres Test Committee. John G. Wire, Secretary. Chas. Sanders, A. M., M. D. DR. G. P. BENSON.

#### He Saw the Spirits.

George P. Sickles is the aged father of Gen. Daniel E. Sickles. He is the wealthy owner of much real estate and has his residence in New Rochelle, a suburb of New York City. He was a life-long friend of the late Capt. Rynders, whose recent death revived recollections of that noted politician's adventures. Your correspondent, hearing that the ghost of Ryn-ders had appeared to Mr. Sickles, went to New Bo-

chelle for particulars.
"No, the Captain has not called on me since his death," said the old gentleman, "but I expect him every day. There would be nothing unusual in it. Why, I have seen a whole band of spirit musicians march into this room, and heard them, too, for they played a long time for me. First the leader entered, removed his cap, bowed politaly, and asked me if I was well. I was astonished, for I did not at once comprehend that he was a materialized spirit. "Would you like to hear some good music?" he incurred

I replied that I would indeed be pleased if the quality was first-rate. He threw open the door and waved in so many men that they crowded the spartment. Each had a musical instrument, and they arranged themselves in an irregular semicircle, facing the leader, who used a baton, although there were no sheets of music. Then they played more beautifully than anything I had ever heard. The airs were strange to me, and the instruments did not correspond with those in use by living bands. The concert lasted an hour or so, and then, with the how of a Chesterfield, the leader marshaled his followers out. I have no doubt that he was some musician famous in history, and I have searched among the portraits of musical history to identify him, but thus far without avail."

Mr. Sickles's granddaughter, who happened to be in the hallway at the moment when he thinks that in the naively at the moment when he taines that his strange visitors went out, saw nothing of them, and that convinces him beyond doubt that they became disembodied on emerging from the room. His confidence in the normal condition of his senses at the time cannot be shaken by argument. He is now nearly ninety years old, but quite hale and hearty and able to attend to the business of his estate with the disease of the state with the disease of the state with full discretion and vigor. He has always been a man of strong characteristics, but there has never been a doubt of his sanity. He is in religion a Spiritualist. - Chicago Tribuna.

Dr. E. W. Stevens, Rock Prairie, Wis., writes: The Rentspac-Petracouplerate Journal is the best spirities; the best spirities, and intelligent institution, the best spirities, and intelligent flow spirities attached and the best spirities and billionship, and the best spanness of Provident becomes. May its mineripation he inegaty moreone.

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Wife and Child Appearing to the obused and Pather.

One evening not long ago I left Chicago on a train over the Pan-Handle road, and was dreading the lonescene and cheeriese night ride that I thought was before me, when I was warned of the approach of the conductor by hearing the demand for "ticketa," and upon looking up I recognized the familiar face of Conductor——, with whom I had proviously become acquainted. He greeted me cordially, and said:

"Mrs. Burns, I have often tried to find you since I met you last, but I never could learn just where De Kalb street was."

After he had passed through the train and gather-ed the tickets and fares, he came and sat near me, and in explanation of what he said on first meeting

"I have thought many times that I would like to have a seamoe with some good medium. You see [and his voice grew very soft, and he pulled his cap a little lower over his eyes], I have an interest over there now. It is just a little over a year since the baby went, and the mother soon followed. There was such a queer thing happened to me that I would just like to tell you about it, and maybe you can give me some explanation. I know nothing of any thing but railroading. I have been on this road ever since I was fourteen—first as fireman. I fired for her father [and a little half-sob escaped him as he said her: then I was a brakeman and after a while I was put-where I am now, and have been here for

Do tell me your story, I pleaded, as he paused. He removed his lamp from his arm and placed it by his

removed his lamp from his arm and placed it by his side in the aisle, and said:

"I guess I will, but I will have to stop every little while, and you must make the right connections and allowances for lost time. I never read but one book on Spiritualism and den't know any thing about it. I am not a medium that I know of, but I am very sensitive. Mother used to say, 'Jack, you've no business with that tender heart of yours, being a railroader;' but I have stood it pretty well. We lived in the East, and as I said, I was fireman. The engineer was as good a fellow as ever drove an engine, or lost his life by one! I saw him killed; it was awful; he so brave and true, and he died with his head on he so brave and true, and he died with his head on my lap. He managed to say just before the last whistle sounded for him, 'Jack, be good to my poor wife and little Mary; be a brother to Mary,' and he was gone. Well, it was a hard task for me to tell his good wife the sad news, and see her and the little girl weep over and kies the disfigured face. The old wife did not last long, and in three months little Mary was indeed alone. She had neither brothers, sisters or any near relatives, and I asked my mother to take her to our home. I was the only child of my widowed mother, and I told her I would work for them both, and that Mary should be my sister. I was transferred to the position of brakeman from the time of the accident, on a passenger, with more pay, and I was young and full of life and hope. Mary was twelve years of age when she came to live with us, a little shy, blue-eyed girl—bless me, here's

As the whistle gave a little shrick, the train stopped, and he was out on the steps. In a few moments we were under way again, and resuming his story,

I sent her to school and watched over her mos tenderly, and we grew to love each other, and the result was that when I was made conductor I asked her to be my wife. Mother had passed on, and we two were alone in the world. We were married, and although she often said that I felt to her like a brother. I know that the loved me, and we were warry brother, I knew that she loved me, and we were very happy. We lived at \_\_\_\_\_, the end of my run, and when the baby came I was as proud as if I owned the whole road! Mary never seemed to grow strong again, and the Doctor shock his head when I questioned him. When the baby was nearly a year old, Mary seemed to grow weaker, and the beby was not well, and I concluded to send them East. I got passes and off they went, she in better spirits, thinking the change would do them both good. I was lost and lonesome after they were gone, and I had such awful dreams that a man with any superstition in him would have been expecting an accident every run. I missed my gentle wife and sweet baby. You know what a comfort a baby is," he said, touching my black dress, "and I would not speak of my loss if you was not on the same road that I am. I had not had a letter from Mary for several days, and I intended when I went out that if there was not a night, to try and learn the reason. It was the 10th of October, and was a dark stormy night. We left Chicago on time and with few local passengers. I was restless and uneasy and although the wind was blowing and rain falling, making it chilly and unpleasant, I stood out on the platform thinking of Mary and the baby. We were making good time and were nearing Crown Point. I was on the rear and were nearing Crown Point. I was on the rear platform of the smoker, holding my lantern, of course, when suddenly cold air, different from any I had ever felt, blew in my face, and right before me on the steps stood my wife with the baby in her arms, and as she held him up towards me I saw that his eyes were closed, and that he was ghastly white. Her's were wide open, and with the most agonizing look of terror in them. She steod there a moment, and then was gone. I staggard into the coach and then was gone. I staggered into the coach more dead than alive. I was not salesp, neither am I a coward or superstitious. I saw them, and that's all there is about it, and I knew then that something all there is about it, and I knew then that something was wrong with them. I can never just remember the rest of that trip, but at last we reached the end of my run and I hurried into the telegraph office and there it was. The operator looked pityingly at me as he handed it out and I read: 'Come at once, baby is dying!' I started that night, but he was gone when I got there, and just as I came into the room where Mary was weeping beside him, she snatched him up and held him out to me with that awful look of agony that I saw on her face when her spirit had appeared to me on the train. She awful look of agony that I aw on her race whenher spirit had appeared to me on the train. She
only lived a few weeks and I never left her while
life lasted. I have never seen any thing since they
left me, but I never pass that spot without going
out and waiting and watching, hoping that she will
come again—here we are now," and he hurried out,
but soon returned with a sad, tender look in his eyes
and said: "Now, why can't I see her again?"
Tabook my head and fell to thinking over his little I shook my head and fell to thinking over his little

story that may seem strange to some, but nothing seems strange to me any more. JULIA E. BURNS. Winamac, Ind.

#### What Will the Outcome be?

To the Editor of the Religio-Philosophical Journal It would be easy enough to forecast the future, it we had to deal entirely with men of Mr. W. Whitworth's calibre. We take the JOURNAL, and have had a very high opinion of it, but I really fear that I shall be tempted to lower my estimate of it, if many more such articles are found in its columns, as that from the Chicago Times and the one under the above heading, both in the issue of Feb 21st. The first is design, and as such appears true recovers should recent derisive, and as such every true woman should resent it. The second is evidently from a man whose wife is more highly educated than he, and they cannot agree as to who shall make the poultice. He seems to be willing that the poor girls and widows shall starve rather than support themselves, by daring to intrude upon man's chosen avocations. Who is in fault, they who make the laws, or the slaves who are compelled to take the beggar's share, or go hungry and naked? By whom was this custom originated? Surely not by a woman. Who should protect and Surely not by a woman. Who should protect and support these women whom he is so unjustly repreaching? I claim that is their privilege, and no man should debar them from it. If the fathers, brothers or husbands fail to provide for the gentler sex (according to Mr. W.) they must either go into some kitchen to cook and scrub for others, or sit quietly down (no fuss, mind you) and say, "Thy will, O Lord, be done," and die, without a protest of any sort. "Many of the 20,000 women," of whom he speaks, "work nine hours a day, besides doing housework and sewing after and before hours." Is it any wonder women cry out for justice when such a state of things exist? If the men are pauperized, who is to blame? They have forced women to take a back seat, and must not now somplain. Give woman her just deserts, and she will not take half-pay and no one will dare offer it. "If the elevation of woman to an equality with man will" (as Mr. W. says) "only sink man to still more hopeless bondage," they had better sink. It will only be "the surrival they had better sink. It will only be "the survival of the fittest." Mrs. F. Wilson. Delphos, Kansas.

Wm. M. Wilson writer; I like the Journal or its instructiveness, progressiveness and indefaul ableness; and also for its appress, moral distribute instructiveness, progressiveness and magni-instructiveness, progressiveness and magni-ness; and also for it suggest, moral tradition and the state of the state

the state of the s

The friends of Mrs. Relike J. T. Brigham, who is so well known as the speaker for the First Seciety of Spiritualists, and who is so worthy of the host of friends she has, learning that this was the twentieth anuiverency of her wedding-day, tendered her and her husband a recoption on Saturday evening, the 28th of November, at the fine recidence of Mr. and Mrs. Henry J. Newton in West Forty-third Street. A great number availed themselves of the opportunity of taking Mr. and Mrs. Brigham by the hand and giving expression to good wishes, while to each one in turn the lady had a pleasant word in reply. We do not think that the pair could have looked any do not think that the pair could have looked any happier twenty years ago when they were married than they did on this twentieth anniversary of the day. Indeed, time has dealt gently with them both, and one can but draw the conclusion that the lines have fallen unto them in pleasant places.

"She like a Jewei, has hung twenty years

About his neck, yet never lost her Lustre."

Among the pleasant features was the absence of formality, each one seeming to enter fully into the spirit of the occasion, and this was largely due to the spirit of the occasion, and this was largely due to the sease and grace with which Mrs. Newton received the guests, making them feel at once quite at home. During the evening there was vocal and instrumental music, Mr. Isaac Withers playing two flute solos, in one of which he was accompanied upon the plano by Mr. DeWeir, and in the other by Miss May Newton. Mrs. DeWeir, and of the barny Mulateans? ton. Mrs. DeWeir sang "The Happy Muleteers,"

and one or two other pieces.

Mr. Newton remarked that the friends of Mrs. Brigham in New York had taken this occasion to give a material expression in the shape of a little present, and Mrs. Newton handed her a nicely wrought silk and Mrs. Newton handed her a nicely wrought silk bag, which we understood contained one hundred dollars. Mrs. Brigham received it gracefully, saying, "I suppose you all know I am not a public speaker; the only thing I can say is to thank you all. I cannot tell you how much more I thank you for the kindly expression of feeling towards me and mine than for the weight of the bag."

Mrs. Newton remarked that they had expected the Watson family to entertain the commany with musle.

Watson family to entertain the company with music, but as they were unavoidably prevented from being with them they had sent something substantial, and vished they could have made it a hundred times

larger than it was.

Mrs. Milton Rathbun spoke happily, closing with the sentiment, "May the lives of these, our dear friends, long continue and be filled with happiness in the future as they have been in the past." Mrs. Lits Barney Sayles gave utterance to several happy thoughts, and brief remarks were made by Judge

Nelson Cross, Mr. Wilson and Mr. Benn. Col. Sweet, of Texas, said he felt as though he was a stranger in one sense of the word, and yet in another sense he was not, for Spiritualism recognized all mankind as belonging to one brotherhood. Here was his brother and here was his sister and he hoped they would add many more years of usefulness to their fellow men. In blessing one another we always bless ourselves; the great, crowning triumph of blessing is love, eternal, God-given, never dying love, and when we give it forth to our fellow man it is reflected back to us like the shadow in a mirror before us. It is the grand principle of love that makes us all feel like takinghold of the hand of our fellow man. We should not wait but we ought our fellow man. We should not wait, but we ought to do at once all we can, and whatever good we do it will be reflected on ourselves and we shall be ben-

efited and made happy thereby.

Mr. Newton called on Mrs. Brigham and she responded by expressing her deepest gratitude for the kindly, tender, and friendly feeling that had been expresend; for every kind thought, for every kind word

spoken for her and here she was thankful.

Mr. Brigham said he never made public speeches;
he did not think it was necessary that he should so long as he had some one to do it for him better than he could do it himself; he furnished the medium.

Among those present were, Mr. and Mrs. Daniel Underhill, Mr. and Mrs. Milton Rathbun, Mr. and Mrs. J. S. Chase, Mrs. M. E. Wallace, Mr. and Mrs. Erastus Benn, Mr. and Mrs. Geo. H. Mellish, Mrs. N. Crans, Mr. J. Franklin Clark, Mrs. Snowdon, Mr. and Mrs. John W. Lovell, Dr. Wm. Britten, Mrs. Goodwin, Mr. Henry Van Galder, and many others. Mr. Henry Van Gelder, and many others. HEBBERTUS.

#### New York. Heirship and Justice.

To the Editor of the Religio-Philosophical Journal: You kindly informed your readers last October that then issued my first copy of The Mind-Cure and toward me. I wish an opportunity to be frank tow-ard them, and especially to submit a few points for

due consideration by the magnetic healer. due consideration by the magnetic healer.

Very pretentious claims have been foisted upon the public relative to "supreme originality" and proprietary rights to the purely spiritual or mental method of cure, by a few zealous usurpers who assume the heirship of this system of cure, and insist upon ignoring the practice and just claims of the legal representatives. These zealous discoverers (?)—I limit the number to a few—denounce the magnetic cure, mediumship, clairvoyance and Spiritualism as "crimes and humbugs." As no natural term for cure came to them they nailed the word metaphysics to their staff.

physics to their staff. Magnetic cure and spirit-cure are terms that have been honored for more than a generation by men and angels, and they are to-day, but on the waves of progress and evolution the term mind-cure came as the synonym of mental-cure, which the noble Dr. W. F. Evans had been lead to introduce before the term metaphysics was eald to belong to the healing art.

I claim that the several terms introduced by Prof.

Joseph Rodes Buchanan are highly appropriate, and

will come into more general use ere long; but the terms spirit-cure, mental-cure and mind-cure were born in and for the spiritual philosophy. These are not to be separated, and the distinction is too fine for the philosophers to clear up.

It is claimed that many good Spiritualists have embarked upon the metaphysical ship. I deny no one any right, but I wish that every true Spiritualist and magnetic healer would assert their preper claim to all the benefits of the mind-cure system as their own inherent right, and a trust that came signally to them. I know that many of the successful magnetic healers are to-day combining this system with theirs, and who but a heartless soul can forbid them? I truly hope that all others will adopt it as rapidly as they can learn the few simple rules. \* Who are

more progressive than Spiritualists, and who have rights which they have not? I assert, in the name of truth and justice, that Spiritualists are the loyal and legal heirs to the system in question. I submit that while Spiritualists utilized the term spirit-cure, the Metaphysicians planted upon the term metaphysics. When, after this, the term mind-cure came so prominently into making the term winds did it returning come in second to the second in sec this, the term mind-cure came so prominently into public favor, to whom did it naturally come in successive order, and to what does it so readily ally as it does to "mental cure," and who does not know that a veteran spiritualistic author has, through the aid of a million Spiritualists and a live press, brought this last system into general favor? I wish to say frankly to Spiritualists that although I publish the mind-cure journal I do not use the term as distinct from mental-cure, nor ignore your rights in the premises. It was through a very spiritual lady, and a medium, that I received the clearest evidence that I must settle upon mind-cure instead of spirit-cure, for both terms were fully discussed by prominent Spiritualists at the time. Spiritualists at the time.

Whereas pretentious usurpation has needed and borrowed one of our terms, mind-cure, we may per-mit their use of it, but Spiritualists need not sur-

I have taught over one hundred students in this science, and the greater portion of these are Spiritualists, and I find them much easier to adapt to it than others, as a rule.

I carnestly hope that the management of every camp meeting held this year by Spiritualists will in-yite competent teachers, such as Prof. Buchanau, Dr. Evans and others, to attend the various grounds and teach the system under the heaven-vested rights of Spiritualists.

Chicago, Ill.

H. O Brownell, of Boston, writes: I take pleasure in saying that the Journal is anxiously looked for from week to week, and the truth brought to light fully appreciated by all members of my family. We all may, "Go on with the good work, and may God bless your effects."

A. J. SWARTS.

Mirs. Was. B. Bunckley writes: I have been reading the Journal. for three months, and I am sure now that I exceed do without its bright, clean, white face. Although not a believer in se-called Spiritualism, still I find that reading the Journal efficients my hope in the after the death of the body, which has always been for me hard to believe.

Notes and Extracts on Sitesoli Dubjecte.

There is one divorce for every sixteen marriages in the State of Ohio.

The city of Berlin budget will this year cover \$15,000,000. It is the highest on record. The Cable is a London paper specially in the interest of Americans and Canadians in England. The average daily consumption of eggs throughout the United States is ceti mated at 45,000,000.

Lewiston is said to be the only city or considerable town in Maine with no mail service by stage.

Princess Tinkes-zin-zee, of the Sandwich Islands, it is said, eats some of her unsuccessful suitors. "Runey" Lee, a son of General Robert E. Lee, is favorably spoken of as the Democratic candidate for Governor of Virginia.

The French journals announce the purchase by the Louvre for \$20,000 of three pictures by F. Hals from the hospital at Harlem.

Mrs. Cobb. of Dawson, has a perfectly sound squash 150 years old. She was once offered \$5 for one seed of it, but refused to cut it. Although London has 7,391 acres devoted to public

parks, yet half the population of the great metropolis languishes for want of fresh air. The United States Government recently spent \$1,000 at Bozeman, M. T., to convict a man for steal-

ing \$2 worth of postage stamps. The Supreme Court in Tennessee has decided that

trainer has a lien upon a horse for services, time and expense in preparing for races. A Castleton, Vt., man, who, with \$42,000 and his family, went to Colorado a dozen years ago, has re-turned and is now driving a one-horse wagon at \$1

This winter has been one of destructive severity to feathered game in Illinois. Many prairie chickens have been frozen to death, and qualls have been almost exterminated.

A singularity about hymnology is that many excellent hymns were written by persons who were not religious at all, or whose claims to religion rested on very slight foundations.

The complete weight of the largest steam hammer in the United States is 340 tons. It is 38 feet high, cost \$60,000, and was recently manufactured in Philadelphia for a Cleveland forge works.

Of the 600,000 widows in India under mineteen years of age, who are prohibited from marrying again, according to the laws of the country, 200,000 are less than fourteen years old, and 78,000 less than

Mr. Archibald McCobb, of Passadumkeag, Me, rocks his baby in a queer little cradle that served him, his brothers and sisters, his mother—who was a Perry—and his cousin, the naval hero, Commodore

In the line of persons waiting their turn to pay taxes at the Collector's office in Oroville, Cal., the other day was a woman with a card pinned to her dress which read: "Taxation without representation is tyranny." A large and representative group of Finns, who

are described as one of the few surviving aboriginal races of Europe, are to be one of the coming attractions of the Alexandra Palace, London, under the new management. Bismarck lately invited some influential Lubeckers

to a conference and subsequent dinner. They were received by the Princess, but after an hour had elapsed she excused herself and went for the Prince. He was fast asleep at his writing deck. Mrs. Lucy Stone once made a plea that "if wo-

men go into the pulpit the number of male church members will increase," but it is said that the only woman pastor in Massachusetts has lost \$3 per cent of the male church members in four years. The islands along the coast of Maine range in size from 1,000 to 16,000 acres, and 402 of them have been sold to private individuals since 1788. A large number of these islands are settled, having fine farms upon them; others are wooded, and still others are

M. Hozeau, of the Brussels Royal Observatory, has published the first result of the last transit of Venus in which he places the sun's distance at 91,756,800 miles. Of the previous determinations of the distance

made since 1862, Leverrier's was nearest, being 91, 357.000 miles. A well husbanded lady, sixty-five years of age and her fourteenth husband. It is said that it the hall of her house there are thirteen pegs, upon each of which hangs a hat duly labeled as the property of

one of the deceased husbands. John Harris, a colored religious enthusiast living at Annapolis, Md., has adopted a novel method of

praying. Every Sunday morning he climbs to the steep roof of his house, a two-story building, and prays aloud. Last Sunday he had 150 to his sermon and novel prayers from his snowy pulpit. A "Society of Conciliation and Reconciliation." now forming in London, will aim at the formation

of home dwellings of associated homes, and its com-mittees will be charged with the duties of peace-making and the promotion of sociability between families. The Lancet recognizes "the abstract benevolence" of the scheme.

A French scientist has been studying the effects of altitude upon vegetation, and concludes that for each augmentation of about 100 yards there will be, as a general average, a retardation of four days; that is, other circumstances being equal, a crop planted at the sea level will appear above ground four days before a similar crop planted 300 feet above it.

The possession of the only full grown jaw of a sperm whale in America is claimed by the Nantuck-et Museum. In 1865 a whaler from the Twin Island captured the monster from which the jaw was tak-en and which measured 87 feet in length by 36 in circumference, and had the enormous weight of 200 tons. It yielded 450 gallons of oil. The jaw weighs 800 pounds, is 17 feet long, and has forty-six huge

London was lately the scene of a very extraordinary anti-vaccination demonstration, which attracted great attention as it passed through Cheapside and other city thoroughfares. An open hearse with a child's coffin, preceded by a band playing the "Dead March" in "Saul," and followed by a number of vehicles displaying placards setting forth the object of the demonstrators, formed the procession

On moonlight nights the people in Cuba betake to the sheltered balconies or carry umbrellas. They are more afraid of the rays of the moon than of sun-stroke or the fevers that breed in the fetid atmosphere. Every lunatic, every deformity, every dis-temper or billous attack is charged to the innocent moon, and while the Cuban refuses to drain his city or clean the streets he will never permit himself or any one over whom he has control to be exposed to the malignant moonlight.

A curious and patient individual has worked for A curious and patient individual has worked for an indefinite period on the following problem: When walking against a heavy rain and some wind, will I get more wet by going fast or going slow? If I move rapidly I certainly encounter more drops in a given space, but I arrive at my destination sooner. If I could make the journey, say a quarter of a mile, in one second, I would have to encounter all the rain between the two points. Would I encounter any more if I walked leisurely over the ground?

Martin H Reprehend who died recently at Plane.

Martin H. Blanchard, who died recently at Bloomingdale, N. J., at the age of ninety-four years, left behind him a progeny which has seldom been exceeded for number. He married in 1806 at the age of fourteen years, and was a father when but fifteen years old. A year and a half later his wife bore twins so that he had three children before he was seventeen. His first wife died in 1869, having borne him nineteen children. His second wife had eleven more. He was a grandfather before he was thirty. It is He was a grandfather before he was thirty. It is believed his descendants number between 600 and 700. During the war he declared that he could muster a full company of his own male children and grandchildren.

In the city of Memphis there are about twice as In the city of Memphis there are about twice as many white people as colored people, yet the weakly record of mortality almost invariably shows more deaths of colored than of white persons. The Memphis Appeal says the cause of this eccentive mortality can be traced chiefly to quaskery: "The negroes are naturally superstitions, and believe there is more virtue in conjunction than medicine, and they ching to their superstitions and security learn nothing by the fearest mortality among their race. The memor quantum resp a rich harrost on this conduits. They have a specific for every similar, and knowing suching about the demand that include agreement of carried."

- Swift o'er her ince there came the old love-light, Shining through tears, as tenderly she said, "Long, long he wandered, lost in gloom and night, Safe now!--dear God, I thank Thee!--He is dead!
- "Dead to the cruel tempter! dead to sin!
  But alive to our Father's love once more;
  What? who dare say that he can never win seed harbor on the farther shore?
- "Ah! friend, remember, we are judged by him;
  There is in him no blind, releutless wrath;
  He knows my poor boy's battles with the grim
  Destroying demon, ever in his path.
- "Oh! evil Fate! that stole my love from me! Alone I walked for many weary years; Death, kindly death, has given him back, and we Shall weep no more—nay! these are happy tears.
- "You will not longer wonder, when I say
  That I can reach across the mystic sea
  And clasp my darling's hand—oh! bless alway
  The angel Death, who gave him back to me."
  —Mary Die in Weekly Magazine.

#### For the British Museum.

Capt. Bedford Pim, a distinguished naval engineer of England and ex-member of the British Parliament, has just completed an extended tour of the United States and Canada, which so impressed him with the grand possibilities of the American Continent that he has expressed a desire to present the British Museum a copy of every daily newspaper published in the United States and Canada, also one copy of every weakly namer published in the United copy of every weekly paper published in the United States and Canada, including a copy of the weekly issue of each daily journal. He would make this collection and presentation as

a tangible evidence of the growth and development of these countries, and through the medium of the of these countries, and through the medium of the Associated Press requests the proprietors or editors of all daily papers to forward one perfect specimen copy of their publications of the issue dated March 5th, 1885, or a day or two thereafter, containing an account of the inauguration of President Cleveland. Weekly papers will please forward a single copy of issue for first week in March. Care should be taken to securally wrappell the papers so that they will reach issue for first week in March. Care should be taken to securely wrap all the papers so that they will reach their destination without being torn or soiled. Address Capt. Bedford Pim, No. 2 Crown Office Row, Temple, E. C., London, Eng. Postage on newspapers from the United States is one cent for every two ounces or fraction thereof. It is Capt. Pim's intention to classify and handsomely and substantially bind papers in volumes by States, Provinces and Territories, and request the British Government to place them in the public archives of the British Museum, where they will be ones to inspection of visitors and where they will be open to inspection of visitors and carefully preserved, perhaps, for centuries.

#### A Ghost Keeps His Word.

Portland, Me., has a ghost. Mr. Libby, manager of Thoits Brothers' cigar manufactory there, offers \$50 to the man who will spend a night in the manufacto the man who will spend a night in the manufactory. Mr. Libby, as well as several others, have tried and failed. It seems an employe of the firm by the name of Kelley, who died not long since, during a lingering sickness with consumption often asserted whenever any of the men called to see him that he would come back to the old shop in the spirit if such a thing were possible. Just before he died he assured his watchers that he would visit the boys after death. The men are convinced he has made good his assurance, and that the nightly groans and racket are made by Kelley's ghost. No one of the men can be induced to remain in the room after dark. Last night Portland's light-weight wrestler, champion boxer, and a gentleman recently in the liquor trade, made an attempt to down his ghostship. We are unable to report results this morning as all three are invisible to-day.

#### "Fire-proof Paper May be Made,"

says a scientific exchange, "from a pulp, consisting of one part vegetable fibre, two parts asbestos, one-tenth part borax, and one-fifth part alum." It is a pity that such facts as the one-following cannot be written, printed or otherwise preserved, upon some sort of indestructible paper. "My wife suffered seven years and was bed ridden, too, said W. E. Huestis, of Emporia, Kansas, a number of physicians failed to help her. Dr. Pierce's Golden Medical Discovery' cured her." All druggists sell this remedy. Everybody ought to keep it. It only needs a trial.

two eggs at a time.

#### Officeholders.

The office held by the Kidneys is one of importance. The onice field by the hidder way to carry off the extra liquids from the system and with them the impuri-ties both those that are taken into the stomach and those that are formed in the blood. Any clogging or inaction of these organs is therefore important. Kid-ney-Wort is Nature's efficient assistant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take Kidney-Wort.

Wet winters have been found to result most disastrously to insects.

#### CATARRH CURED.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped, anyshope to Dr. J. sending a self addressed stamped envelope to Dr. J. A. Lawrence, 199 Deane St., Brooklyn, New York, will receive the recipe free of charge.

"Chartered oppressor" is a new Western name for "blasted monopoly."

Many person- in Pittston are using Kly's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she had not enjoyed for fifteen years. She had given up her case as incurable. Mr. Barber has used it in his family and recommends it very highly. A Tunkhannock lawyer, known to many of our readers, testifies that he was cured of partial deafness.—Pittson, Pa., Gasette. Not a liquid or snuff. 50 cents.

A Kentucky litigant spent \$40 to recover an old gray.goose worth 40 cents.

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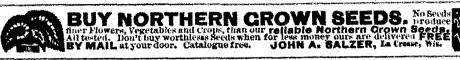
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ingenious enough to captivate shallow thinkers and mislend the young, Mr. Spencer exerts a remarkably deleterious influence on the public mind of England and America. Ably supported as he is by the Popular Science Monthly and other influential periodicals in this country and England, his doctrines are infecting the college, the pulpit and the press to a deplorable extent. In vain have his fallacies been exposed over and over again. The influence of Transcendentalism has made the collegiate mind accessible and congenial to vague and illogical theories. The influence of materialism which infests all scientific circles, has prepared its supall scientific circles, has prepared its sup-porters to welcome with blind adhesion a pretentious system which places it on the

throne of philosophy.

The complete review and refutation of the characteristic doctrines of Spencerism which I have felt it my duty to prepare some years since, will probably see the light after other more needed works shall have been published. ed. Referring, in conclusion, to his chief theory of the mind, or one of his two theories (for he presents two opposite views and maintains them both), we shall find it a baseless assumption. His doctrine is that mind is but an inevitable product of an environment: which is rationally equivalent to saying that a crop of corn is the inevitable product of soll, air and sunshine, ignoring the indispensable existence of the seed from which it comes. Environment never created either life or mind. Without the soul to be developed, the development does not occur. But in Mr. Spencer's rigorous materialism he cannot or will not conceive the existence of the soul. or will not conceive the existence of the soul. Such a conception, he says, is "not only beyond the grasp of human intelligence" but "no amount of that which we call intelligence, however transcendent, can grasp such knowledge." Mr. Spencer has the right to confess his own mental incapacity, but not to confess ignorance for others. To well-developed minds the soul is as much a material of the soul is as much a material such as material such as much a material such as such as material such as developed minds the soul is as much a matter for cognition as material objects. His

confession is sufficient evidence that he should never have assumed to teach psychol-

Yet, after making mind a product of environment—a mere reflection of surrounding conditions, as a looking glass reflects surrounding objects, he most emphatically denies the existence of any separate faculties in the mind, whether intellectual or moral, reverses his plan of evolution from the homogeneous to the heterogeneous, and carries back the heterogeneous faculties of the mind, such as intellect, will, passion and emotion to the one homogeneous action of response to environment—vibration for vibration in the style of Harrley, of whom he is but a follower and then with a sudden first of common er, and then with a sudden flash of common sense upsets his whole theory and adopts the phrenological view, declaring that "the dif-ferent parts of the cerebrum must in some way or other subserve different kinds of men-tal action. Localization of function is the law of all organization whatever, and it would be marvelous were there here an exception." Again, "it cannot be denied without going in direct opposition to established physiological principles, that these more or physiological principles, that these more or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is to ignore the truths of nerve physiology, as well as of physiology in general."

In the face of this admission, his attempt to confound all the faculties, and done their

distinction is as rational as for a chemist to services and taxes. The first and best of deny the distinct existence of oxygen, iron, everything belonged to the kings or the ofcarbon, sodium, etc., and declare them all es-

ability of Sir Wm. Hamilton to drive two con-tradictory propositions in the same team, ment, unsympathetic, and hence more tyran-

If Mr. Spencer had been less infected with Transcendentalism—if he had possessed more of the spirit of Bacon, Locke and Reid, he would have felt the paramount importance of his admission that our distinct faculties belong to distinct portions of the brain, and like that candid philosopher, George Combe, he would have sat at the feet of the great master of cerebral anatomy, Dr. Gall, and entered upon the pathway that leads to philosopher, and master of cerebral anatomy, Dr. Gall, and entered upon the pathway that leads to philosopher. master of cerebral anatomy, Dr. Gall, and entered upon the pathway that leads to philosophy; but being more of a speculator than an investigator, he turned away from the true path, to wander in the mazes of transcendentalized materialism.

Hume foresaw and stated the transcendent importance of anthropology. Reid made a speculative advance toward its development. Spencer obtained a glimpse of its funda-mental basis, but turned away and (if I am not mistaken) omitted this rational passage from subsequent editions. The whole history of the metaphysical schools is a history of wandering in darkness and doubt beyond the limits of common sense and inductive science, and yet this folly still survives in the universities.

Turning away from the barren dreariness of the metaphysicians, who have so long usurped the name and honors of philosophy, let us look in the direction in which Bacon, Hume and Reid foresaw a brilliant future.

In ANTHROPOLOGY, the science of man, we find the MACROCOSM compactly presented for our study and analysis, and all forms of knowledge or wisdom brought within our grasp. All chemical and dynamic science is embodied in his material form. All spiritual life and power are found in the acception life and power are found in the essential man, the soul, and all the laws of inter-action between the psychic universe of causation and the material world of effects are revealed and illustrated in man. The pathognomenic law, according to which the soul modifies physiological life, and makes its expression in growth and form—in attitude, gesture, voice, countenance and thought, as well as in all the expressive arts, is equally the law of the entire universe, in its correlation of the Divine and the material ultimates.

Deep in his being, too, we find the ineffable Omniscience, in its germ of development, in the evolution of which he becomes master of all realms of knowledge, alike physical, terrestrial, stellar and supernal. These possibilities I have demonstrated in psychometry, and DENTON, the only true and ready philosopher amid an army of scientists, has given a magnificent illustration and exposition. In understanding the brain, the soul, the future life of man, the laws of the universe, the sphere of wisdom and love, and realizing in man the germ of Omnipresence as well as Consistence, we enter and occupy the temple

meet but few of the multifarious more than a hundred volumes of and delusion and the and delusion, and that it would be easy to fill several volumes with a brief statemen and refutation of the confused vagaries of transcendentalism and materialism—vagaries so wild as to create astonishment in a rational inquirer. A survey of the whole field would be tedious ad nauseom from the monotonous repetition of absurdity, but enough of this merbid autopsy has been performed in my work on "Philosophy and Philosophers" to show that prior to the present century philosophy was unknown and that its foundations were laid when the functions of the brain were discovered.

> For the Religio-Philosophical Journal, The Great Social Problem.

No. 2.

BY HUDSON TUTTLE.

All created wealth is the result of labor. The elements of wealth are the lavish gifts of nature, but men must labor to make them subservient to his wants. She is not an indulgent mother, fostering idleness and dissi-pation, nor does she rock her children to sleep in the lap of ease. Stern mother is she, granting no favor unless paid for by toil. Man comes on the scene a defenseless savage, possessing nothing but wants, which increase with his advancement. He hungers and thirsts, and must protect himself from the heat and cold. There is fruit on the trees, but he must gather it; there is fiesh, but swift of foot and strong of limb are the animals that yield it. He makes a club, a stone ax, spear, a bow and arrow, and by his intellect conquers strength. By labor he gains wealth, consisting of implements of the chase, flesh for food, furs for clothing and to cover his dwelling. He works for them, and they are honestly his.

From this low estate to the most refined civilization, as man advances and his wants multiply, we find no instance of wealth being of spontaneous growth. Under the tropics, labor is more largely rewarded, but even there the cocoanut and banana must be gathered, and toll is not exempt from its task.

With the increase of population, the wild fruits and products of the chase are inadequate for the support of the population, and herds of domestic animals and cultivated fields are relied on for the needed food sup-ply. Land for the herds and for cultivation becomes as necessary as a means of existence as water or air.

At first the land was owned in common by the tribe, and while in so great abundance each individual used as much as he pleased. and when not occupied, the soil reverted to the tribe. Use was the deed of ownership, and the title was valid only during actual use.

As the tribe advanced toward nationality, the rulers were quick to seize on the lands, and by taxation thereon make the people slaves. Of the then imperative necessaries of life—air, water, land—the rulers could not control the two first, but the last could not escape them. Nothing can be more clear than this great truth, that the gifts of Providence of light water than the second light. dence-air, light, water and land-do not belong to individuals but to the whole human race; yet on the subversion of this truth, all the despotisms of the world have been found-

Mr. Mill who comments sharply upon the ability of Sir Wm. Hamilton to drive two contradictory propositions in the comments when the ruling class became a few tradictory propositions in the comments when the ruling class became a few tradictory propositions in the comments and the toilers. would have found a much better theme for his sarcasm had he critically examined the writings of Spencer.

The conquest, parcel it out among themselves, and under the titles of lords, dukes or selves, and under the titles of lords, dukes or the selves, and under the titles of lords, dukes or the selves of lords. barons, hold the people in serfdom. Where-in rests their right? The right of conquest! —the robber's right, the right of the red-hand-ed brigand! and yet such is the title deed of air, and prohibit its use, except by title deed? Has it a right to debar the light from those who cannot or will not purchase it? Has it a right to impose a tax on the water we drink?

Then how has it right to take possession of the land and exclude ownership therein except on the condition it imposes? From whence does it receive this right? It were vain to ask, for there is only one answer: By

When the colonial governments were established, they met at once with the difficulty of land grants made by profligate kings to more profligate courtiers. The kings claimed the land by divine right. When these fetters were shaken off, the government accepted the kingly right, claiming the unoccupied territors. tory. The value fixed was small, but it allowed the land to be purchased in vast tracts until increasing demand raised the price, and the actual settler was made to pay exorbi-tantly for the lands being thus held, though not the least improvement or change had been made thereon. No legislation has worked greater wrong, caused more suffering or retarded more effectually the growth of the country; it has poured the heart's blood of labor into plethoric veins of a grasping mon-

opoly, the most insatiste and heartless. The great wrong at last was rebuked by the homestead bill, but too late, for already had most of the land passed into the hands of speculation. It was owned by the square mile by capitalists, syndicates and railroads. The priceless heritage of the children had been squandered, or given to those who would use it to enslave them. Not only townships, and whole counties were given to the rail-roads, but territory large enough for States; great belts stretching across the continent, and the poor and struggling pioneer, braving every danger, was compelled to pay ten-fold

for every acre over the government price.

The validity of all such transactions rests on the enacted law, and not on justice. The government by right, cannot grant lands to railroads, because it has no right to the lands thus granted. It gives away the patrimony of the pext generation, and wastes its means of appoint.

of support. Land is not created by tribes or nations, perm of Omnipresence as well as but for them, and belongs to all individuals not, we enter and eccupy the temple thing.

The foregoing brief essays, the printing perfect of the opinions are the estate of the opinions are the estate of the opinions are the estate of the opinions are more. If he amplies that, and not an age more. If he amplies that, that labor is interested perfect the interested perfect of the estate of

reply appears interpret of another principle equality and evident. As greated wealth is the product of labor, labor about even its own productions. The wild lands of the forest or prairie have been subdued by toil, and by it have residences been built, roads made, and public buildings erected. The major portion of the value of improved farms is the result of past labor, which receives a portion of its reward in this enhanced value. The cultivation of such a farm yields a greater return, and a portion of that return justly belongs to the labor expended in its preparation. Rent thus appears to be a just tribute, but not when exacted extertionally as now, where present labor is the victim of that of the past. The fruits of that past labor as capital, when thus arrayed against the labor of the present, assumes the form of monopoly. assumes the form of monopoly.

Capital and labor in justice walk hand in hand. The former is the instrument by which the latter accomplishes its tasks; that instru-ment is the result of previous labor, which should be rewarded. It should have its just share with labor. The partnership is then of mutual benefit; but when capital seeks the lion's share, and leaves labor only a bare sub-sistence, it is a viortiants, and unjust. As sistence, it is extertionate and unjust. As an example, there is a waterfall where nature furnishes great power by the descending current. Labor seizes the opportunity, builds a dam, and on the bank a vast factory. The machinery will do the work of many thousand men. A man working therein is enabled to perform an hundred times the work he could do single handed. If the owners, having seized and pressed into their service a force of nature, nearly their own evel raise handed. nature, use it for their own exclusive benefit, they hold an unjust monopoly. If they share the benefits with the operatives, according to the normal rights of the case, there will be mutual benefit. In the first instance, a few day's work in building the dam, enslaves the wage-workers, who use the power it yields. A day's work by the father in his time, ought not to weigh down a week's labor of his son.

The Salvation Army.

The exploits of the Salvation Army in the United States do not compare with those of the army in England. The most attempted here is to secure conversions by a system more or less emotional and to arouse feeling among a certain class by appearing in the role of martyrs. In England the Salvation Army leaders have gone further, and boldly claim the exercise of supernatural powers. At Hanley, a few days ago, a "Major" Pearson held services at which he proposed to cure the blind, the deaf, and the lame, and thousands of the lower classes flocked to beer and ands of the lower classes flocked to hear and see him. Scores of cripples were brought to him, and over these the salvationists prayed, after which the "Major" made the sign of the cross upon their foreheads with a finger dipped in oil and the cure was supposed to be consummated. So strong was the effect of imagination upon many attending this "faith-healing meeting," as it was called, that what seemed like cures were actually effected. A young man who had been deaf for four years declared, after he had been prayed over, that he could hear a watch tick, and a woman who had used crutches for years managed to hobble away without them. The "Major's" powers apparently do not extend to children. His performances over them produce no effect, as they do not comprehend

the thing and do not imagine themselves cured. The "Major" in stubborn cases ex-plains that he cannot do wondrous works be cause of the people's unbelief. The meetings are attended sometimes by 3,000 or 4,000 list-In the face of this admission, his attempt confound all the faculties, and deny their it out among his subjects, receiving therefor the confound all the faculties, and deny their it out among his subjects, receiving therefor the confound all the faculties, and deny their it out among his subjects, receiving therefor the confound all the faculties and deny their it out among his subjects, receiving therefor the confound all the faculties and deny their it out among his subjects, receiving therefor the confound all the faculties and deny their it out among his subjects, receiving therefor the confound all the faculties and deny their it out among his subjects, receiving therefor the confound all the faculties and deny their it out among his subjects, receiving therefor the confound all the faculties are get into business extensnew-religionist can get into business extensively. The "Major" does not operate on as big a scale as the Mahdi, but, for the capital employed, does quite as fine a trade.-Chicago

> A schoolmistress at Yankee Springs, Mich., was dismissed because she would not eat fat pork. "Too much style," the people said. A Rockinham, N. C., gentleman has a pair of elks that he drives to a buggy.



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