

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

VOL. XLI.

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

CONTENTS.

FIRST PAGE.-The So-Called Parallels Between the New Testament and Egyptian Mythology.

- SECOND DATE __ The Spiritualism Refore "Modern P Spirit malism. The Theosophical Mahatmas. Valuable Contributions-The Mystics-M. J. Savage on Spiritualism. Haunted House. Lethe Sayles on Ghosts.
- THIRD PAGE .- Woman and the Household. Late Octobe Magazines Received, Book Reviews, New Books Re celved. Miscellaneous Advertisements.
- TOURTH PAGE .-. The Great American Board-All Pagans go to Eternal Perdition, From Devils Lake to St. Paul FIFTH PAGE .- General Items. General News, Miscellane-
- ous Advertisements. SIXTH PAGE .- The Knight of the Gross and Vine. Mrs.
- Hairs Materialization Seances. The Situation, Pleasant Traths. A Strange Occurrence. Thoughts for the Times. Existence of the Mahatmas. The Material. A Great Revival. Brain Food for the Uhlidren. Notes and Extracts on Miscellaneous Subjects
- SEVENTH PAGE .-... Hudson Tuttle's Allusions to his Habits of Life. A Jumping Boy. Miscellansous Advertise ments.
- BRIHTH PAGE.-At Gamaliel's Feet.-Gall Hamilton Discusses the Question of Biblical Inspiration. Aliscellaneous Advertisemente.

For the Religio-Philosophical Journal. THE SO-CALLED PARALLELS

Between the New Testament and Egyptian Mythology.

The Interview of Jesus with the Woman of Samaria, and the Egyptian Ritual or Book of the Dead .- The Pool of Siloam.

CHICAGO, OCTOBER 16, 1886.

which have reached us; and the translation which have reached us; and the translation from which Mr. Massey has derived his "par-allels" is Dr. Birch's English version of the very corrupt Turin text, found in the fifth volume of Bunsen's "Egypt." From this corrupt edition of this obscure and highly enigmatical work, failed to be clearly understood in large part by the ablest Egyptolog-ers, Mr. Massey has derived the weapons with which he threatens to demolish Jesus and the Twelve as historical characters. Here is what Mr. Massey gives in proof that the scene at the well between Jesus and the woman of Samaria, in John iv. 1-30, is taken from the Egyptian Ritual. In the Ritual says Mr. M., " it is said, the Osirian ' does not

rest from his transformations.' He proceeds to make himself known to ' the Lady with the to make himself known to 'the Lady with the long hair, which is in Annu, chasing those who belong to the race of this country. The chase made in Annu is after the race of his race. The greatest of its spectacles is when a chase is made by him to the greatly glorious, as a son does to his father. He drinks out of the pools to take away his thirst." I ask, in all constructs and any any any states. all seriousness, can any one, carefully read-ing the above as it stands, see in it any con-nection between the "Lady with the long hair" and the woman of Samaria? But, as given by Mr. Massey, the text is not faithful-by conied. Arbitrary variations have been given by Mr. Massey, the text is not faithful-ly copied. Arbitrary variations have been made in it to suit Mr. Massey's purpose. The quotation is from the 115th chapter of the *Ritual*, in which the Osirified or glorified soul is represented as speaking concerning his "Coming out to the Heaven, of passing the Court, and of knowing the Spirits of An." "The Spirits of An" are the gods specially worshiped in the City of An, that is the city of On or Heliopolis. The beginning of the quotation reads as follows, instead of as Mr. Massey has incorrectly reported it: "His arm does not rest from making his transforma-tions by it [into her], the Lady with the long hair, which is in An, chasing" etc. Com-pare this with Mr. Massey's distorted version above, and note the different meanings of the two. Mr. M. cuts the sentence in two, maktwo. Mr. M. cuts the sentence in two, making the first clause a complete sentence, whereas it is closely connected with the lat-ter portion, and the latter part is meaning-less if read alone. To make sense of it Mr.

It will be noticed that in the quotation It will be noticed that in the quotation given by Mr. Massey, there are obscure refer-ences to a chase being made in Annu [it should be An, not Annu] after "the race of this country." Referring to this, Mr. Massey says that the Samaritan woman "does not chase him [Jesus] perhaps, but the distinc-tion of race is brought out,"—that is the dis-tinction between the Jews and Samaritans is advarted to Now the chasing in the *Return* the time time between the Jews and Samaritans is adverted to. Now, the chasing in the *Ritual* text is not done by the "lady," but seeming-ly by the transformed Osirian soul; so Mr. Massey's remark about the Samaritan woman not chasing Jesus is beside the mark and pointless. And there is certainly no connec-tion between the "rece" which is being tion between the "race" which is being chased in the *Ritual* and the distinction between Jew and Samaritan in the gospel. The latter was an undoubted historic fact, existing for centuries, and certainly it was not derived from the Egyptian Book of the Dead. We are further informed by Mr. Massey, that "the lady with the long hair is the god-dess Nu, who had poured out the water of life from a far earlier time, but in the Osirlife from a far earlier time, but in the Osir-ian cult the male type of the waterer took precedence of the female, precisely as we find it represented in the scene of the Christ and the woman at the well." Now Nu was indeed the goddess of water. regarded as a cosmogenic principle, and by identifying the long-haired lady with Nu Mr. Massey con-trives to manufacture a quasi-parallel be-tween her and the woman at the well.—the tween her and the woman at the well,—the parallel being that one is a water-goddess, symbolical of the ocean, the dew, etc., and the other is a woman drawing water at a well!! Every day in the year, probably, Samaritan women in large numbers drew water from wells; what possible connection can there be between this common, every-day there be between this common, every-day occurrence in Samaria and the Egyptian water-goddess Nu ? But is it true that the long-haired lady of An is the goddess Nu? Mr. Massey gives no authority for his identification of these two; and I have no doubt that he arbitrarily identified them without any warrant for so doing, and that this is only one characteristic instance on of the bundreds if not theorem of the families this is only one characteristic instance out of the hundreds if not thousands of fanciful and arbitrary speculations and statements concerning Egyptian matters with which his later works teem. "The Lady in An" must be a goddess identified or connected with the city of An. This is inapplicable to Nu; for it is well known that, although most Egyptian cities had special reverence for particular gods and goddesses, it does not appear that Nu "was a special object of worship in any city, or had anywhere a temple specially built in her honor" (Rawlinson's "Ancient Egypt." Boston, 1882, vol. 1, p. 394). Nu then was not the "Lady of An." Furthermore, the chapter of the Ritual (115th) in which the passage concerning the long haired lady is found names the spirits or gods of An which the Osirian says he "knows" or is identified with. Immediately following the quotation given by Mr. Massey, as above, the Osirian says "I know the Spirits of An, they are Ra, Shu, Tefnu." All Egyptologers know that these three are the special gods of On or Heliopolis (An); and Dr. C. P. Tiele, in his "History of the Egyptian Religion," devotes the entire fourth chapter, upon "The Religthe entire fourth chapter, upon "The Keilg-ion of Hellopolis," to an account of these three gods,—Ra, Shu, and Tefnut. The god-dess Nu. on the contrary, belongs to the Osir-ian circle of gods, Nu being the mother of the Osirian deities; and the Osirian cutte was specialized in Thinis-Abydos, not in An or On, which was the seat of the culte of Ra. The goddess of An was Tefnu or Tefnut, and The goddess of An was fernu of fernut, and she, not Nu, is probably the "Lady with the long-hair at An." As Tefnu is also partially a water goddess, one naturally asks Why did not Mr. Massey identify the "Lady at An" with Tefnu? The following, I think, shows why he passed by the proper goddess Tafen and above the improvement and incorrect Tefnu, and chose the improper and incorrect goddess Nn. Referring to the Samaritan woman at the well, Mr. Massey says: "The five con-sorts who are not husbands answer to the five gods born of Seb and Nu." This state-ment indicates the somewhat reckless manner in which Mr. Massey deals with the Bible. His scriptural references are as inaccurate as his Egyptian and Talmudic. If he will read John iv. 18, he will find that nothing is said of five consorts who were not husbands, and that it speaks of five consorts who were husbands, and of one the sixth, who was not a husband. What parallel is there between the five children of Seb and Nu, namely Osiris, Isis, Set. Nepthys, and Horus the elder, three males and two females, and the five husbands of the Samaritan woman? The occurrence of the number five is the only thing in common between them; and are we to suppose that wherever the number five occurs, as it does in millions of instances, it is a plagiarism from the Egyptian myth concerning the five Osirian gods born of Seb and Nn? We now see why Nu and not Tefnu was se-lected as the Lady of An. Nu had five children; Tefnu did not, therefore, in order to make an apology of a parallel with the wom-an at the well and her five husbands, the true woman of An was set aside and a spuri ous woman, Nu, substituted. It is now evident, I think, that the whole of these inconsequential parallels between the two women are brought about by garbling, distortion, and studied substitution. It should also be noted that in two places in his alleged continnous quotation, as above, Mr. Massey has arbitrarily changed "An" to "Annu," mak-ing it read " the Lady....in Annu" and " the chase made in Annu," though is each case the original reads "An," not "Annu." There

must have been some purpose in making this change. I notice that Mr. Massey is addicted to making such distortions as this in names, to making such distortions as this in hames, etc.; but there always appears to be an ob-ject in it. In this case it seems to be this: It is true that "An" is sometimes called Annu in the *Ritual*, but in these two places it is written An. As Mr. M. identifies the "Lady of An" with the goddess *Nu*, by add-ing *nu* to the word *An*, the asserted (though upprices) identification is attractioned and spurious) identification is strengthened, and another wondrous parallel manifested,—the final syllable of the city Annu is identical with the name of the goddess Nu; hence she must be the Lady of Annu with the elongat-ed capillary appendage. Q. E. D.

Mr. Massey quotes the sayings ascribed to Jesus, in John's gospel, in which he speaks of himself as the source of living water, and inhimself as the source of living water, and in-culcates worship of the Father; he also says, "Jesus claims that this well of life was given him by the Father." It would puzzle Mr. Massey to find any passage in the New Testa-ment which specifically so states: but as a number of passages in John assert that all that Jesus said and did emanated from the Father, "the living water" must have come from the same source. As parallels to these from the same source. As parallels to these sayings of Jesus, the following are instanced by Mr. M.: "In the *Ritual* it says, 'He is thine, O Osiris. A well or flow comes out of thy month to him.' Also, the paternal source is acknowledged in another text. 'I am the Father, inundating when there is thirst, guarding the water Babald me at it." Father, inundating when there is thirst, guarding the water. Behold me at it." Both these passages from the *Ritual* are small, detached extracts from a mass of ob-scure, and to the general reader wild and *bizarre*, sentences put into the mouth of the Osirified soul. The context in each case shows that nothing in the slightest memory energy. that nothing in the slightest manner approximating the ideas of Jesus was in the mind of the writer. There is nothing in common between the two except the verbal coinci-dence of the use of the words "well," "water," and "Father." The first passage, relative to "a well or flow from the mouth" of Osiris, is one single line in a chapter of four pages in one single line in a chapter of four pages in

of the Hebrew word Shiloach found in Isai ah, viii. 6. Another form of this word is found in Nehemiah, iii. 15, where it is pointfound in Nehemian, in. 15, where it is point-ed so as to read Shelach,—the original con-sonants being the same, but the vowel points differing. Without the vowel points, the word is expressed by three Hebrew letters, Sh, L, Ch (Shin, Lamed, Cheth). Mr. Massey, in the last cited quotation, wherein he says, "If we identify Salem with Shiloam," insert often the word Skiloam four Hebrew letters after the word Shiloam four Hebrew letters in parenthesis as the Hebrew form of the soin parenthesis as the Hebrew form of the so-called word Shiloam. The four are Sh. L. O. M (Shin, Lamed, Waw, Mem). This asserted Hebrew word Shiloam is a fabrication. There is no such Hebrew word in existence as Shi-loam,—in unpointed Hebrew Sh, L. O. M. The unpointed Hebrew word is as I have said Sb. I. Chiloach or Shaloch when points Sh. L. Ch,-Shiloach or Shelach when point-Sh, L, Ch,—Shiloach or Shelach when point-ed, of which the Greek equivalent is Siloam, or as sometimes written in Josephus, Siloa. The letter "m" does not appear in it at all in Hebrew; it pertains exclusively to the Greek. But why did Mr. Massey manufacture the spurious Hebrew word Shiloam? We have seen that whenever he deviates from the cor-rect hand use in quotations and in philology.

No. 8

rect language in quotations and in philology there is a purpose in it; and in this case the there is a purpose in it; and in this case the purpose is evident I think. To identify Sa-lem, or Shalem, with Siloam in He brew, the letter "m" was required. There being no "m" in the correct word, Shiloach, Mr. Mas-sey manufactured a Hebrew word and print-ed it in Hebrew letters, as if to deceive the very elect. By this means he secured two Hebrew words, Shalem and Shiloam, each containing the same three radical conso-nants, Sh, L, M; then he coolly indentified the two words; and by this transparent plece the two words; and by this transparent plece the two words; and by this transparent plece of philological chicanery he endeavors to es-tablish that Siloam means "Peace," and that the pool of Siloam in John, ix. 7, 11, is the pool of peace referred to in the Egyptian *Rit-ual.* The word *Shiloach* or *Shelach* (Siloam) means in Hebrew "sent." It is derived from *Shalach*, to send, and has no more to do with the signification "peace," than it has with "war," or with "thunder," or with "Jesus Christ," or with "Osiris" (Smith's "Bible Dic-tionary," Boston ed., iv. 3036, 3037; McClin-toch and Strong's "Ecclesiastical Cyclope-dia," ix. 741). The title Pool of Peace is therefore inapplicable to the Pool of Siloam, inerefore inapplicable to the root of Siloam and there is nowhere in Hebrew literature so far as I am aware, any reference to a Pool of Peace or a Poor of Salem. The asserted parallel is bogus-is a fabrication from first to last. So far from being a derivative from Egyptian mythology, the pool of Siloam was and is an undoubted objective body of water at Jerusalem. So far back as the time of Isaiah (viii. 6) the waters of Siloam are spoken of, and in Nehemiah the repairs made to the wall of the pool of Siloam are mentioned. Josephus refers to it frequently in his Jewish War, and his references indicate that it was a somewhat noted place, a/sort of city land-mark (Smith's "Bible Dict." iv. 3036). Various Jewish rabbinical writers have alluded to it and it is there at Jernsalem to this day, still bearing its ancient name in an Arabic form Silwan. The identity of the present pool of Silwan with the ancient Siloam, or Shiloach, is undisputed and beyond reasonable doubt. Exercising, then, a little common sense in the matter, let me ask whether, there being certainly in the days of Jesus, at Jerusalem a well known pool called Siloam means "sent." It is not exceedingly preposterous to claim that the writer of John's gospel, when he names a pool at that city called Siloam, which he expressly tells us signifies 'sent," did not derive its name from the veritable pool itself, but borrowed it from a line in the 97th chapter of the Egyptian *Ritual*, "I wash in the Pool of Peace,"—despite the fact that the word "peace" is not in any manner connected with the word Siloam." Mr. Massey next continues thus: "And here, not only is the pool described at which the Osirified are made pure and healed; not only does the Angel or God descend to the waters-the 'certain times' are actually dated. 'The Gods of the pure water are there on the fourth hour of the night, and the eighth hour of the day, saying "Pass away hence" to him who has been cured." This sentence of Mr. Massey immediately follows the one reading, "In Hebrew, the Pool of Peace is the Pool of Salem or Siloam," with which it is closely connected by its first word "And." This identifies the Pool of Siloam with the pool at which the Angel is said to have descended to trouble the waters, another misstatement or attempt to mislead. It was not the Pool of Siloam (which is only referred to in the New Testament [John ix, 7-11] in connection with the blind man healed by Jesus), but it was an altogether different pool in Jerusalem, called Bethesda (John v. 2-9), at which the diseased were said to be cured at the troubling of the waters. Mr. Massey essays to parallel the biblical passage concerning an angel descending and troub-ling the water in this pool at certain seasons, thereby causing the healing of the first sick man who thereafter entered the pool, with a passage in the Ritual. In the first place, the passage in John concerning this angel-the entire fourth verse of John v.-is an interpo-lation, and is not found in the oldest and purest manuscripts of this gospel; and in the recent revised translation of the New Testament the whole verse is (omitted from the the body of the text and is relegated to the margin as a spurious addition. So this pretended parallel is founded on a passage not contained in the original gospel,—"a pious forgery." Moreover, there is no real parallel between the two passages. I would first paint out another characteristic inaccuracy of quo-(Continued on Manth Page.)

BY WM. EMMETTE COLEMAN.

F In recent numbers of the London Medium and Daybreak there has appeared Mr. Gerald Massey's lecture on "The Historical Jesus and the Mythical Christ," as revised and corrected by the author, and as delivered by him in London not long since. In this lecture, which attempts to establish that the Jesus and the Disciples of the New Testament had no existence in the flesh, but were only personifications of ancient Egyptian myths, we find a large number of asserted parallels be-tween the life and teachings of Jesus of Nazareth and certain portions of the Osirian and other myths of Egypt. It is significant that most of these so-called New Testament parallels are derived from the fourth gospel. popularly ascribed to John. Every compet-ent biblicist knows that the account of Jesus and his teachings given in John's gospel differs widely from those given in the first three gospels; and there is no reasonable doubt, in the light of historico-critical biblical science. that, while large portions of the latter are genuinely historical, the gospel of John as a whole is unhistorical, mythical. Therefore, even did the asserted parallels really exist between this gospel and Egyptian mythology, that fact would in no manner affect the historical existence of Jesus and the Twelve as narrated in the other gospels.

But. upon careful examination and analysis, we discover that many of the so-called parallels are unworthy of the name; the alleged connection between the two sources from whence they are derived being unproven, far-fetched, and mythical; while in other cases trifling accidental resemblances obtain. with no historical evidence to show that in any of these cases either one was in any sense derived from or is related to the other. Many of these assorted parallels (?) are paught but verbal and literary quibbles, inconse quential and in some cases ludicrously valueless, when judicially examined in the light of reason and sturdy common sense. As a specimen of the chimerical and extremely unfair character of these resemblances, so persistently insisted upon as proofs that the New Testament is a rehash of Egyptian mythology, the following accurate analysis of one of the series of "parallels" is submitted for the consideration of the intelligent, fairminded readers of the JOURNAL.

Mr. Massey tells us that "the scene between the Christ and the Woman at the Well may....be found in the *Ritual.*" "The Ritu-al" is the "Funereal Ritual." or the Egyptian "Book of the Dead," so-called, the old-est of the world's sacred books. This book is largely devoted to the beatification of the soul of the good man after death. After purification, the deceased becomes identified with the god Osiris or is Osirified, so to speak. He is also identified with various other gods, but the identification is specially and particularly with Osiris; and throughout a large part of the Ritual the language is that spok-en by the Osirified soul. Much of the Ritual is very obscure and unintelligible, the mean-ing of its mythological allusions and multi-tudinous symbols being as unknown to us at the present day, as many of them were to the ancient Rgyptians themselves, save in the earlier periods of their history, before their signification had been lost in the lapse of years. Besides, considerable differences exist between the various versions of this book

Massey has prefaced it with a statement of his own entirely unknown to the text he is claiming to quote, and which changes its meaning greatly. And note particularly, that this interpolation of Mr. Massey is the only thing in the alleged quotation approximating a parallel to the gospel narrative. In other words, to make a parallel Mr. M manufactured a statement foreign to the Egyptian text, added it to the text, and then claimed that the Johannine narrative was borrowed from it. Mr. Massey says that the Osirian proceeded to make himself known to the Lady with the long hair, as in like manner Jesus made himself known to the woman at the well; hence the parallel. But there is nothing in the *Ritual* about the Osirian soul making itself known to the long-haired lady. The glorified soul is represented as undergo-ing various transformations in the Spiritworld, and what this text actually says (see above) is, that the Osirian's arm, by the aid of the weapon given him by the gods, ceases not to make his transformations into the woman in An; that is, he is transformed into this woman. Now, what connection is there between Jesus talking to a woman at a well in Samaria, and the soul of a glorified Egyptian becoming transformed by magic power, in the soul-world, into a long-haired woman reverenced in the City of An in Egypt,—that is, into an Egyptian goddess? All will ad-mit. I think, that there is not the shade of a shadow of a parallel; and, as shown, the only thing approximating a resemblance is due to garbling and interpolation.

Another bit of garbling in this alleged quotation is this: The concluding sentence in Mr. Massey's continuous quotation as above is the following: "He drinks out of the pools to take away his thirst." This is given by him as a part of the passage in which the reference is made to the Lady of Annu (sic), but in reality, it has no connection with her or with that passage. In the genuine pas-sage nothing is said about pools, water, or drinking; but in order to connect the longhaired lady with water and drinking, so as to make her correspond with the woman of Samaria as being in some way associated with water, Mr. Massey tacked on to his already garbled quotation about the Lady of An the sentence about drinking from pools to take away thirst; and he placed the whole five lines between oneset of quotation marks. as if forming one genuine continuous quotation, and by this means connected the "lady" with water-drinking. The truth is, that, in the whole of the chapter of the *Ritual* in which the "Lady of An" is mentioned, there is not a word about water, or drinking, or pools or wells, (see Bunson's "Egypt," v. 247, 248) But in another version of this chapter, found in a different papyrus, and of quite a different purport. in which the "Lady of An" is never referred to, there is found this: "I drink out of the pools to take away my thirst." Mr. Massey changed the "I" to "He," and the "my" to "his," so as to make it read like a continuous portion of the quo-tation to which he garblingly attached it. Moreover, because a glorified soul in the Rgyptian soul-world declares that he drinks from pools to quench his thirst, does that prove that what Jesus is reported as saying to the Samaritan woman at the well about drinking living water was borrowed from this variant and obscure chapter in an ancient Egyptian papyrus? Such verbal quibbling, it seems to me, is unworthy of a rational thinker.

water to make his annihilation" (chapter 78, Bunsen's "Egypt," v. 217-221).

The second citation, wherein the word "Father" appears, is a speech of the glorified human spirit. It says, "I am the Field, I am the Father," etc. Mr. Massey omitted the beginning of the sentence. "I am the Field." It is very doubtful what is meant exactly by the Osirian spirit calling himself the Field and the Father. In the Book of the Dead or Ritual there are thousands of similar obscure, and in many cases unintelligible, expres-sions put into the mouth of the Osirified hu-man soul. It is certain that in calling him-self "the Father," there is no reference to anything like "the Father" of Jesus, Jehovah, God. The "Our Father in Heaven" of the Jewish ritual and of Jesus was never borrowed from the remark of the Osirian in chapter 97 of the Egyptian Ritual. "I am the Field, I am the Father." Such a conclusion surely no intelligent person could seriously entertain.

THE POOL OF SILOAM.

After perusal of the remainder of this es say, I think that the reader will admit that the quintessence of substitution in order to make a point in connection with these as serted parallels, and the climax of absurdity in the matter of manufacturing fictitious parallels, is exhibited in Mr. Massey's next following remarks, in which the Pool of Siloam at Jerusalem is by him connected with the well, the Samaritan woman, Osiris, etc. Special attention is invited to the following collection of "rich, racy and rare", misstate ments, inaccuracies, etc.

Immediately following the "I am the Fa-ther" quotation, Mr. Massey continues, "More-over, in another chapter, the well of living water becomes the Pool of Peace. The speaker says, "The well has come through me. I wash in the Pool of Peace." The first er-ror here is the statement that this is in "another chapter" of the Bitual, when in fact it is in the same chapter as the next preceding citation, "I am the Father," etc., just four lines below it (Bunson's "Egypt," v. 232, 233). This again illustrates the careless and inaccurate manner in which these pseudo-scien-tific statements are concocted. Mr. Massey then says, "In Hebrew the Pool of Peace i the Pool of Salem, or Siloam." This sentence embodies a deliberate fabrication, destitute of any warrant in truth: Salem, or properly Shalem, in Hebrew means "peace," and the Pool of Peace would be, in Hebrew, the Pool of Salem (Shalem). But, unfortun-ately for Mr. Massey's parallel, there is no such thing as a Pool of Salem or of Peace mentioned anywhere in the Bible, and in all probability none such was ever heard of until manufactured in Mr. Massey's parallel-hunting imagination. To make this bogus parallel, he transforms the word Siloam into Salem, or makes the two words identical in meaning. The Pool of Siloam, he says, is the Pool of Salem, and Salem signifies "peace."

What are the facts? The Pool of Siloam was never known as the Pool of Salem, and the two words have no connection with each other. Mr. Massey says, "If we identify Salem with Shiloam, then the well of water in the *Ritual* is one with the pool of Siloam or Salem." Certainly, if we identify any two

Yor the Heligio-Philesophical Journal The Spiritualism Before "Modern" Spiritualism. BY THOS. HARDING.

No. 5

ENGLAND CONCLUDED.

"All things journey; sun and moon, ..." Morning, noon and afternuon, Night and all her stars; Twixt the east and western bars Round they journey, Come and go! We go with them !"' -George Bliot "If man be not of kin to God by his spirit, He is a base, ignoble creature."

-Bacon,-Essays. Calm thought is civilizing the world; en-thusiasm is barbarism! Spiritualism rests on conviction of the understanding, based on ascertained fact; superstition is the creature of baseless theory. The former makes its headway among cogitative people; the latter among the thoughtless classes. Enthusiasm, it is true, has done good work in the past, but it succeeded only with the baser element; it was but a barbarous agent, designed to produce effects in the world a little less gross than those which existed.

Socrates or Plato could not be enthused but the metaphysicians could. Those who among Spiritualists started out intoxicated with the new wine, proclaiming that they were ordained by the spirits to do a grea work, have come to naught. They should have gone to Methodism, or to no where, until they outgrew their folly. Religious excitement which produces such explosives as "Glory to God!" "Amen!" etc., tends to take the world back to that primitive condition from which it has long been laboring to emerge. For the effects of enthusiasm look at Ireland--see the barbarous Orangemen and the barbarous Catholics contending for -they know not what! killing their fellowmen for a chimera; not one in a hundred can give a reason therefor deserving of a moment's thought. Spiritualism is here to civilize-to purify-to render permanent the knowledge of immortality; to elevate from enthusiasm to thought, and to take, us from theory to fact.

- But the dogmatic rejection of reasonable testimony and the repudiation of reasonable reached by competent investigators, coupled with an unwillingness to test the question condemned, tends to the same result as superstition and enthusiasm; it is but the other end of the same string, and is as reprehensible and as dangerous to liberty and civilization. The fagot of unbelief might be made to burn as fiercely as the fagot of supersti tion, and the thumb screw of pseudo-science might hurt as severely as that of "holy" priestcraft.

It is refreshing to turn aside from such considerations, and contemplate the liberality of thought enjoyed by a great mind. One of the greatest of Englishmen was Dr. Samuel Johnson, the lexicographer, author and phil-osopher. He produced the first really good dictionary of the English language; he fills the niche in English history which Noah Webster occupies in American. He was British lion, physically, characteristically and intellectually (there was nothing small about him). One day at a dinner party the conversation turned upon the manifestations of "ghosts," or what we now call "Spiritual-ism"; come believed and even related re-markable incidents in relation to spirits, which occurred in their own experiences while other guests present ridiculed the idea. One of the most unsparing of these turned to Dr. Johnson (who had taken no part in the conversation) and contemptuously inquired -"Doctor, do you believe in ghosts?" He supposed that so practical and learned a man would treat the subject with contempt; but the doctor quickly undeceived him. "I have not had any experience in that direction my self," he replied, in substance, "but there is no country, civilized or savage, in which they are not believed in, and when I find the question so generally discussed and so exten-sively accepted as fact, I cannot but suppose that there is truth in it"; and he pointedly added, "Those who deny it with their tongues confess it by their fears." Some of the selfsufficient Englishmen of the present day would do well to ponder this great man's reply, and observe its justice; by doing so, per-haps they might be led to exercise a little commendable modesty. When rendered in plain Saxon, Dr. Johnson's reply was, "There could not be so much smoke without a good deal of fire," and when we perceive that such "smoke" has been ascending from city, village, hamlet and coun-try, through all the ages of the past in old European countries, we cannot but admit that there must have been much "fire" to occasion it. Indeed, I might, but for the fear of becoming tedious, supply sufficient to fill whole numbers of the JOURNAL with old stories of spiritual occurrences in those very conservative countries, old England and Scotland. By way of specimen I shall cite just one, which has reference to an old estate called "Erlingford," situated on the river Severn, which river at one part approaches within 12 or 14 miles of the city of Bristol. The circumstance was worked up into a bal-lad by Sonthey in the year 1804; it was very popular at the time, and may be found in the poetical works of R. Southey, a well known poet. When the lord of Erlingford was dying he committed the care of his son and heir, then a young child, to his brother William, who was to be the sole executor and guardian of the young lord. But the temptation to pos-sess this great estate was too strong for the virtue of William to withstand, and he cast the young child into the Severn, took possession of the property and assumed the title of Lord of Erlingford. He was not long in pos session of the inheritance, however, when on one of the anniversaries of the act, the Severn overflowed its banks, flooding the country and surrounding Erlingford castle with water, Lord William of Erlingford seeing a boat passing with one occupant, hailed it and got on board. While rowing away the boatman heard the cry of a child, and saw what appeared a baby in the water near the boat. "Stretch out your hand, my lord," he said, "and take in that child." William did as requested. The child reached up its hand and "his lordship" grasped it. "This little hand is cold and clammy," he said to the boatman; "it feels like the hand of death, and will not let me go." Farther and far-ther the little hand drew him over the side of the boat; he struggled to free himself, but he could not, and a fearful cry of agony and despair echoed across the, wide expanse of water, as Lord William sank to rise no more. Many such stories are told of the old English and Scotch estates, far too numerous to detail; indeed, there is said to be no old family which has not its mysterious traditions, but I must leave this interesting branch of my subject and cross over to America, and as Sir Walter Scott says.

glish and Scotch Spiritualism, it seems meet that I should refer to the honored name of one who has been the agent of the higher world in the convincing of many among the thoughtful classes, in those and other European countries; one who faithful to his convictions of duty and obedient to his guides and helpers, has left a name which history will yet place high on the pedestal of worth and fame; one to whom I am personally indebted (through his literary works) for first awakening my attention to a truth which it is now my humble duty and pleasure to advocate

The law which gives shape to a world, rounds a rain-drop, and presumably the law which shapes the history of a nation, operates on an individual's life; and so when we contemplate a nation or a world struggling up from darkness to light, from ignorance to knowledge and from the gross self-assertion of barbarism to the dignified calmness of civilization, we are apt to remember our own individual struggles along the same high-way, and cherish the memory of those who aided in our enlightenment. Thus I am led back in thought to the time when a book, "Incidents in My Life," was first placed in my hands in Sturgis, the perusal of which aroused me from the lethargy of skepticism and startled me into the first faint believing. Daniel Dunglas Home! I have never seen him, but it is possible to love those whom we have not seen. I have revered him for his work. I respected him for his worth. I honored him because the prostitution of mediumship was abhorrent to his soul, and I cher ish his memory. As I write his name, how worthless appear to me all those prefixes and suffixes, in which small people delight. Why should pure gold be plated; the name "Dan-iel Dunglas Home" is panegyric sufficient. The loss of his mediumship to the Spiritualists of Europe was irreparable.

"The star of the field which so often had poured. Its beam on the battle has set; But enough of its glory remains on each sword, To light them to victory set."

In my next number I shall treat of Spiritualism among the aborigines of North America.

Storgis, Mich.

[To be continued.]

For the Religio-Philosophical Journal. THE THEOSOPHICAL MAHATMAS.

BY WILFIAM TOURNAY BROWN, F. T. S.

1 am pleased to see in the JOURNAL of September 25th, the short essay by Mr. Wm. Emmette Coleman on the subject of the theo-sophical mahatmas. The spirit of the writer is, in my judgment, that of a scientist and truthseeker, and, as I am just as anxious, in the interest of truth, to be shown how I have been deluded as Mr. Coleman can be to have genuine proof of the Mahatmas' existence, it will be for the good of all that I should say some more upon this important subject.

In the first place, let me say that I am well qualified to pass an important judgment on this matter, as I am acquainted with all the parties concerned. Being impressed by the parties concerned. Being impressed by the truth and beauty of the Koot Hoomi let-ters in the Occult World, and having made Mr. Sinnett's acquaintance in London, I went ont to India in the latter part of 1883, for the express purpose of testing the truth of the Occult Philosophy and of the Theosophical phenomena. I went out at my own expense and greatly against the wishes of to have satisfaction in proving her to be a | only the life on this earth; that of the other гано remamed in india mucen travelled over the country; lived at headquarters with Blavatsky and Olcott; became friendly with Damodar and the rest of the chelas; compared notes from time to time, with my fellow investigator, Dr. Hartmann, of Munich; made the acquaintance of Mr. Hodg-son of the London S. P. R. when he came out to India, and tried to assist him in his investigations; and was a member of the Board of Control which dismissed the Coulombs from the T.S. on the ground of fraud and corruption. As regards the philosophy of self-mora culture and development, no one calls that in question. It is the same now as when Jesus worked his "miracles"; for natural laws do not change, though, for periods of time, they may escape human perception. Thus the task which lies before me is to dispose of the personalities in the case, if I can, in such a way as to show that the principles are unimpaired and to absolve the personalities themselves from false and unjust accusations. On their own confession and statement the Coulombs are fraudulent deceivers. They were justly expelled from the T.S. and their statements are out of court. Mr. Hodgson of the S. P. R. is a young man of my own age (28), cultured and truth-loving. But he was quite unprepared to pass serious judgment regarding psychic facts and occult phenomena, for the reason that he did not recognize the existence of psychic faculties with which to see the psychic facts. A well meaning man, like the majority of the materialistic school he had no explanation for anything in the occult aspect of Nature but non-existence or fraud. Colonel Olcott made a great mistake when he invited a member of a society of beginners to pronounce judgment upon the "miraculous" verities. He and the society have had good cause to realize his error in judgment and to profit by the experience. No one calls the good faith of Colonel Olcott in question. My opinion of him is that he is a just, an eloquent and an honorable man. Damodar, however, is supposed by some to have been an accomplice in deceit of Madam Blavatsky. To one who knows Damodar, as I do, this is simply absurd. Damodar is a vegetarian and total abstainer, and his writings show great truth and earnestness of purpose. He had to make great caste and pecuntary sacrifies on joining the Theosophical Society. And for what? For no visible re-ward. Not a single official of the T.S. receives a fraction of salary, and Damodar worked 7 hours a day as Joint Recording Secretary. Verily Damodar can say that virtue is its own reward and that it is a royal thing to do good and have evil spoken of one. And now as regards the great Blavatsky. Shall I defend her? I shall not. But I shall defend the philosophy. That Madam Blavatsky and the Theosophical Society are not one and the same is a fact which many are slow to recognize. Every man of us must work out his own saivation, and the Mahatmas are as responsible to us for what they do as we are to them. Thus it is that if at any time we choose to leave the straight and narrow path they are powerless to prevent us. Karma or self-responsibility is the central point of the occult philosophy.

ands of miles away, is theosophically conclusive.

I remember well at Adyar in August, 1884, when Madam Blavatsky and Colonel Olcott were in Europe and when the Coulombs had betaken themselves off the premises, a letter came to Dr. Hartmann and Mr. Lane Fox, from the master K. H., through the self-same lesecrated shrine,

Damodar and I had had a dispute and, as nelther he nor I would yield, the master evidently observed the psychic commotion and thought right to interfere. The letter took Damodar to task, much to his chagrin, telling him that he had "undoubtedly many faults;" but K. H. asked the Board of Control to remember that, though very imperfect, Bla-vatsky and Damodar were the best psychic evolutions in the circumstances. This letter, which is in the unmistakable K. H. writing, was in no sense a reflex of Damodar himself, as his self-estimate was considernimself, as his self-estimate was consider-ably mortified thereby. Where then was the fraudulent deceiver? This is only one of nu-merous examples. All scientific Spiritual-ists will agree with me, I think, that the sooner we get into our minds and hearts that *Theosophy* is not Blavatskyism, but the Ancient Wisdom Beligion irrespective and Ancient Wisdom Religion, irrespective and independent of personalities, the better. The Theosophical Society has a mission in expounding Theosophy, but Theosophy (God's Wisdom) will outlive each and every society.

Valuable Contributions-The Mystics-M. J. Savage on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I wish to express my appreciation of the valuable papers you are now publishing on "The philosophy of religion from the stand-point of the Mystics" by C. H. A. Bjerregaard of the Astor Library. In that great library and elsewhere the earnest and accomplished author and compiler finds ample material for an excellent history of some of the most clear and interior phases of spiritual thought, and some of the sweetest and noblest aspects of religious life. The Mystics have ever been intuitive, taking the interior view of things, trusting the soul, holding soul knowledge as highest, full of faith in illuminating inspiration and in communing closeness to the universal soul. Emerson had large sympathy with them, and appreciated them as only an intuitive and spiritual thinker can. Fenelon and Madame Guyon, illustrious in virtue, were of this school. Mozoomdar, the Hindoo, has many like views, for the unity of spirit counts dividing oceans and mountain barriers and centuries of time as of no moment. Thoughtful Spiritualists will join me in the hope that the proposed Encyclopedia of Mysticism may be published, and that meanwhile these suggestive and excellent papers may be kept up in your columns.

I am also glad to see, taken from *Light*, an excellent article on "Witches and Mediums" by Dr. Carl du Prel. That London journal is full of rich food for thought. It is well to

In comparing the Secular Review with Light-one a representative of English agnosticism and materialism, the other of a spiritual philosophy and natural religionthe contrast is striking. The first is nega-tion, the last is affirmation. One breaks in pieces and leaves the shattered fragments in wild and hopeless confusion; the other demy brothers and Scotch Presbyterian friends stroys only to re-build, using the fragments who wished me to go on with my profession, which is that of the law. I went out to the East in a quiet impartial spirit, neither pre-disposed to bolster up Madam Blavatsky nor only three score and ten years in time, and eternity in lands fairer than day. One chills us with the sad thought of infinite space without life or soul; the other peoples the vast expanse with life, and makes us feel the infinity of wisdom and love and design as well as of law and force. But let us leave London for Saratoga. Quicker than the lightning's flash thought crosses the wide ocean, and the pen obeys its change of scene and records its action. No fine mechanism has such facile and ready modes of change as the human mind. Your special correspondent reports the de-livery of a sermon by Rev. M. J. Sayage on "Immortality and Modern Thought" before "a large and deeply interested audience" at the Unitarian National Conference at Saratoga, Sept. 22nd. We are told that Mr. Savage considers three things settled-hypnotism or mesmerism, clairvoyance and "the fact that mind can impress mind, and send mes sages....even half way round the world." These three settled things he thinks do not p ove the central claim of modern Spiritualism," but make the question a rational one. Mesmerism, clairvoyance and mind read-ing granted, and what lies beyond held as rational. This is a gain, slow but sure, for all three were ridiculed and tabooed in polite Unitarian gatherings a few years ago. No leading clergyman ever gave his verdict in their favor, no such verdict would have been heard with deep' and respectful interest until to-day. We are bound to gain and to win but persistent and conquering work mus go on, and the Spiritualists must do the most and the best of that work. Psychic research societies are all well, but the conceit and prejudice of some of their members are ab surd and unscientific, and their best investi-gators are often raw and awkward in their new field. The experienced Spiritualist is an expert, and can do far better work. Heart and head together are worth more than either alone, and when they keep the just balance each helps the other. We need not look for our main work outside. We can accept psychic research society effort for what it is worth, but our own-research is better, and the Spiritualists can and have so verified their statements that they are weighty and will convince in time. Can Mr. Savage, as member of a psychic research society, explain all he has seen by either of his three "settled" conclusions? Has nothing been witnessed beyond these? If not, then research has been poor and sup erficial. Here is one fact. Mr. A.L. Thompson, a gentleman in this city whom I have known for ten years, not a professional medium but a business man, and a man of honest aims, writes automatically, his hand moving without his mental guidance or knowledge of what is being written, and has other phases of mediumship - all coming without his wish or effort. He has written many passages purporting to come from - Spencer Some months ago he was told, in this way, that Spencer was a lawyer in Pittsburgh, and that he would learn more soon in that city. His business led him there in a few weeks and one evening in his room at a hotel came by his hand, a message signed with Spencer's name, telling that he had a law office on a certain street, in a block named—, and in a room in that block, the number of which was given, as was the street number at the en-

ten. The next day Mr. Thompson went to the place, following the street and number given, found the law office and was told by its occupant that eight years before a lawyer named Spencer had occupied it and died. He had never heard of Spencer's existence; all these facts as to his place of business were unknown until told by this writing, and all was verified by his research as above. Any other effort to solve this matter, saye by the real presence of Mr. Spencer from the life beyond, is quite circuitous and far fetched. These messages always claim to be from persons once on earth, and who come back in these various ways. Their manners, voices, hand writings, etc., are personated and imi-tated, and they all declare, "We are verily here!" Is it not absurd to suppose that mesmerism, clairvoyance and mind reading should come under false colors and with assumed names? Have these all conspired and combined to cheat us? Mr. Thompson has written fac similes of the signatures of leading men here-one so perfect that a banker, not knowing how it came, said, "I would dis-count a note over that signature if that man was alive." Yet the medium did not know the hand writing of the person imitated and was but slightly acquainted with him, but that person claimed to be present and told of matters in a strikingly characteristic way. For such things the three "settled" conclusions of Mr. Savage offer but faint and far fetched explauations, none indeed, if one is very critical, but Spiritualism has its direct and rational reason for all, and is the proof positive of immortality. The progress of men like Mr. Savage is strangely slow, but they must move on, or go back to materialism. It takes an immense amount of proof to convince such men, and they are better than the average. A Unitarian clergyman would want about ten times as much proof of Spiritualism as a good judge on the bench would need of any matter on which he was to give his decision, and as for the Evangelical clergy, many of them would only set heart and mind against all proof and cry out, 'It is the devil!" while a "glorious remnant"

hold heart and mind open to the light. Mr. Savage says: "This apparent semi-in-dependence of the body does at least make the question a rational one as to whether the soul is not an entity, capable of getting along without the present physical body." Emerson and Parker settled that intuitively

long ago. Emerson said: "Man is an intelli-gence served by bodily organs." If the soul is not "capable of getting along without the present physical body," of course there can be no future life, no light of im-mentality. Howbart Connect parts that mortality. Herbert Spencer perpetrates the absurdity of trying to write a book on Psychology, when he is not at all settled as to whether the soul is a fleeting product of the body, or the body the transient servant of the immortal soul. Of course his book is peor and shadowy, thought well of to-day but to be leid acide to morrow. be laid aside to-morrow.

If the Unitarians look at Spiritualism from Spencer's standpoint, a deal of mist must be got out of their eyes before they can even "see men as trees walking," or take fair measure of great facts. If they look at it from the intuitive ground of Channing, Emerson and Parker, they will have clearer vision and more heart in their research. But they begin to see that it must be looked at, and "so far so good." For the rest we must work and wait. G. B. STEBEINS. Detroit, Mich.

HAUNTED HOUSE.

Crockery and Glassware Rise from the Table Before The Eyes.

The pretty country town of Gwynedd, in

able nature in the house, and it is expected that they will be broken before evening. The affair has created the most intense

excitement in that section of the city. It is the talk of the country for miles around. Nothing like it was ever heard of before, and the people are almost wild over the wonderful manifestations of supernatural power.

None of them can understand it, and no one makes an effort to explain the horrible breakage of the household ware. Mrs. Worley is thoroughly prostrated by the affair, and her sickness has served to increase the excitement.

8 J.

People from all the surrounding towns and villages have turned out to get a glimpse of the house, and are continually arriving. Many of them are afraid to go near the place, and keep at a safe distance. They are content to gaze at it from a distance.

Other neighbors a little more courageous have gone to the assistance of the family. Mrs. Worley is prostrated by a nervous shock and has been compelled to take her bed. It is feared that it may be some time before she will be able to get up again.

A physician is in attendence upon her and is doing everything in his power to relieve her. His greatest effort is to keep her from thinking of the sight which she witnessed and prevent her from worrying over it. Fears are entertained of her mind becoming affected should she worry over the affair.

The neighbors stand and gaze with a look of mystery upon their faces when spoken to in regard to the queer and remarkable visit. They can give no explanation, and, in fact, everybody is in the same position.

ALL THE LAMPS BROKEN.

Every lamp in the house has been broken and the family is compelled to depend upon candles for light to-night. There is not three dollars worth of crockery and glassware left in the house. Mr. Worley came to the city to-day and said that he intended to remove the broken stuff from the house and throw it away.

Before leaving home Mr. Worley said to an ITEM reporter that he intended to collect a wagon load of broken articles in his dwelling and cast them away,

The greatest and strangest mystery of all is the way in which the affair occurred.

The destruction has never been accompanied by any supernatural noises, and in no instance was there any warning of the strange manifestation.

"How has it occurred?" asked the reporter of Mr. Worley.

AROSE BEFORE THEIR EYES.

"Why, in every instance," said he, "the crockery and glassware has arisen before the eyes of the family, and after rising a short distance in the air above the tables, fell on the floor and went flying through the air. Much of it went crashing through the win-dows as if it had been hurled by some unceen power.'

WHAT A NEIGHBOR SAW.

One of the neighbors, who was called in last evening, was seen by an ITEM reportor this afternoon and said: "Mr. Worley told me of the strange happenings in his house and asked me to call in and see for myself. When I entered the room the table was set for supper, and the cloth was so arranged that Leand see directly under the table co that I could see directly under the table, so that it was impossible for any one to be under it without my knowing it. I had been in the room but a few moments when one of the glasses arose right before my eyes off the table and fell on the floor, smashing into pieces. A few seconds later a plate went through the window as if it had been thrown with great force. Other pieces of crockery went the same way until the table was almost emptied.

"Why a final note prolong, Or longthen out a closing song." As I take leave for the present of old En-

Madam Blavatsky's failings or virtues may be put aside. The evidence from all sources, and when Madam Blavatsky has been thous-

- State State

Montgomery county, on the line of the North Penn. Railroad, twenty miles from this city, has been thrown into a state of great excitement by some supernatural agency which has been breaking every fragile article in the house of Francis D. Worley, a resident of the town and a member of the firm of Sharpless, Worley & Neall, wholesale flour dealers, 143 North Broad street, and treasurer of the Commercial Exchange.

STRANGE SIGHTS.

Three days ago, when it first began, the family paid no attention to it, and attributed the mysterious breaking to natural causes, but as it progressed and articles of crockeryware continued to fall from the safest of places, the family became alarmed and it then began to dawn upon their minds that some supernatural agency was at work. The dishes and other articles were pushed back on the shelves but they still continued to break. no matter in what position they were placed if the room was deserted for a few minutes, the articles would fall to the floor and smash.

SUPERNATURAL INFLUENCES.

At last, after Mrs. Worley and the rest of the family had become fully convinced that it was through no acts of carelessness or in any way natural, they called Mr. Worley's attention to the mysterious breaking, and communicated to him their fears concerning the unforseen agency. Mr. Worley, who is a highly intelligent gentleman, and in no way inclined to superstitious beliefs, at first laughed at the fears of the family, but when they had placed several articles on the table where they could not possibly fall off and in a short time found them on the floor broken, he

BECAME MOBE SERIOUS

and was puzzled to account for it. During the first night, at intervals a crash would be heard in various parts of the house, and the next morning when they made a search of the rooms, broken articles of every description were found

SCATTERED OVER THE FLOORS.

Mr. Worley came into the city as usual yesterday morning, thinking that the peculiar manifestations were over, but shortly after he reached his place of business, he received a telegram from his son telling him to come home at once as the manifestations were worse than ever.

Mr. Worley went to the store of his neighbor Josiah Bryan, who has a mill at the corner of Broad and Vine, and told him the peculiar state of affairs at his house, and asked him to accompany him to his home. Mr. Bryan consented and together they proceeded to Mr. Worley's residence. When they reached there they found the

family in terror, and almost on the verge of despair. Instead of abating the smashing had increased, plates, cups, saucers and dishes of every description were smashing in the kitchen and dining room, and earthen pots and bottles were flying through the windows. Mr. Bryan was as much astounded as the family and was thoroughly convinced that it was

the work of some supernatural agency. All of last night Mr. Worley laid awake and endeavored to solve the mystery but without avail, and this morning the floors had to be covered with old carpets so as to collect the debris.

There is now only a few articles of a break-

the affair. I simply tell what I saw. I was naturally very nervous and breathed easier when I got out of the room.

NO HUMAN AGENCY.

"Before leaving the room however, I examined it carefully to see that there were no wires or other human agencies that could have produced the sights I saw, but I could not discover nothing. I kept my eyes steadily on the table and saw the pieces of crockery rise from it and go on sailing either through the window or else fall on the floor.

TO WATCH THE BUILDING.

Mr. Worley has invited a number of gentlemen to spend to night at the house and make a thorough investigation, as he is convinced that some other than human agency is the cause of it. The house will be carefully searched and every opportunity given the watchers to fathom the mystery. Those who know Mr. Worley say that they are fully con-vinced that there is no deception of any kind, and that he is not a man to indulge in any practical jokes or pranks. The residents have begun to view the house with awe, and and unless the turbulent spirits are speedily laid it will soon fall into rack and ruin for want of a tenant .- Philadelphia Item.

Lethe Sayles on Ghosts.

The question to Lethe Sayles, when she was upon the witnessstand, as to whether or not she believed in ghosts, in one of Miss Murfree's stories, reminds one of a dialogue heard between a lawyer and a witness in Independence, Jefferson County, Mo. One of the "James gang," as the band of robbers were called who for a few years previous to that time (1881) had committed numerous crimes in that portion of the State, was on trial for participating in what was known sas the "Glendale train robbery." Mrs.—, a witness for the State, testified that the night before the robbery occurred she saw the prisoner, and heard him talking to her husband about the proposed robbery. Upon her cross-exami-

nation the following dialogue took place: Q.—"Now, Mrs.—, tell us again how you happened to see the prisoner, the evening in question."

A .- "He came to the house 'long in the fast part of the evenin,' an' asked me where was my old man. I said outdoors someers, an' he went out to find him. Bime by I 'lowed I'd better see if he'd found him, au' when I got outdoors I heard voices in the corn-patch, an' I went along kinder still like, an' looked through the fence. I was a couple o' fence corners from 'em. "Twas light as day, 'most."

Q.—"You saw them distinctly?" A.—"Yaas."

Q.—"Well, Mrs.—,I want to know if you be-lieve in ghosts—in spoeke?" A.—"Waal, I don't know as it's any o' your

business what I believe."

"You must answer the question," said the Judge.'

.Q.-"Your house is said to be haunted, isn't it?" A .- "Wasl, then, I do. I've seen 'em."

A .--- "Yaas."

Q.-"And ghosts have been seen walking about outside by yourself and your family ?" A .--- "Yaas."

Q.--"I thought so. Now can you swear that it wasn't ghosts that you saw and heard out in the cornfield that evening?" A .--- "Yaas, I can."

OCTOBER 16, 1886.

gium young women and even little girls

Q.—"Well, how do you know?" A.—"'Cause they war a-cussin' I've seen an' heerd ghosts, but never ghosts as cuss." -Harper's.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

FORWARD.

Dreamer, waiting for darkness with sorrowfal, drooping eyes, Linger not in the valley <u>bemeaning</u> the day that

is done! Climb the Eastern mountains and welcome the

TOSY Skiez-Never yet was the setting so fair as the rising sun!

Dear is the past; its treasures we hold in our

hearts for aye; Wee to the hand that would scatter one wreath of its garnered flowers; But larger blossings and honors will come with

the waning day,--Hail, then, To-morrow, nor tarry with yesterday's ghostly hours.

Mark how the summers hasten through the blossoming fields of June, To the purple lanes of the vintage and levels of

golden corn; "Splendors of life I lavish," runs Nature's exultant

rune. " For myriads press to follow and millions are yet unborn."

Think how eager the carth is and every star that shines

To circle the grauder spaces round God's throne

that he; Never the least moon lolters nor the largest sun declines,— Forward they roll forever these glorious depths

Dreamer, waiting for darkness with sorrowful, drooping eyes, Summers and suns go gladly and wherefore dost

thou repine? Climb the hills of morning and welcome the rosy

skies, --The joy of the boundless future,--nay, God him-self is thine! --Edna. Dean. Proctor. --Edna Dean Proctor.

IN VARIOUS COUNTRIES.

"Vesta." the interesting correspondent of the New Northwest, describes, in this wise, a lecture upon Bulgaria, respecting which we have read so much of late: "Last Sunday night I had the pleasure of hearing Mr. Ivan Balabanoff lecture in the Description observed on the fortunes and mis

Presbyterian church, on the fortunes and misfortunes of his native land (Bulgaria), a theme especially interesting in the light of recent dissensions in the little province for which Turkey and Russia are both contending. He is one of thirty Bulgarians in America, and the only one who has ever come west of the Mississippi river. He has been here nine years and a half, has graduated from Hamilton University, studied two years in a medical college, from which he graduates next year, and hopes to spend another year in hospital work, after which he goes back home as phys-icion and missionery. In creating forms backs ician and missionary. In graphic terms he described the poverty and ignorance and misgov-ernment of the five millions of the priest-ridden subjects of the Greek Church. He gave an accurate description of their home life; exhibited cloth, linen and cotton goods woven and manufactured by the women of the household; dwelt pathetically on the hard life their women live, and, as an example of the labor they perform, spoke of his mother, who commenced work at daylight, made a regular hand in the field with the men. quitting a little early at night to go home—a distance of three miles —and take supper back to the fifteen men. She carried the bread on her back, the rest of the provision in a hamper on her hips, in her left hand a distaff, on her shoulder a DUNGLE OF HEX OF LOW, AND WILL HEF FIGU hand she was constantly spinning, thus in her daily walk preparing the material for the garments which her family of nine persons wore. After supper she baked the bread and cooked all the food which her family and hired men would eat the following day-a labor which consumed the most of the night-leaving not more than two or three hours before another day's work should begin. Mr. Balabanoff wore the costume of the Bulgarian farmer. It was dark brown cloth, the natural color of the wool. 'It grew on' our own sheep,' he said, quaintly; 'my moth-er spun it, my brother made it, and I wear it, so you see it didn't go out of the family.' The pantaloons were very tight in the leg to the knee, where they widened considerably, the back of them looking like a very full apron overskirt ungracefully draped. The vest and zouave jacket were of the same material, and a wide girdle five yards long was wound tightly around his middle. His breast was covered with chains and ornaments in gold and silver, which looked like the decorations of some order. He is about thirty-five years old, dark skinned, with closely cropped hair, and a beard trimmed in a style I don't know the name of-a little patch under the ears and across the upper lip. He looks like a German but speaks with the soft voice of a Spaniard." It seems impossible to realize such toil as the lot of a woman, but travelers in the East all testify to their ignorance, degradation and hard labor. In some districts they are harnessed with mules, or help to draw loads with oxen. We have seen, many a time, in beautiful, dirty Naples, the wife walking beside the little donkey which carried garden produce to market, while the father and children rode at ease upon the huge load. In this country we can hardly be too thankful for the position which has been accorded to women. The Chicago Tribune, in an able article on woman's work, says: "One does not desire to see American women like the women of Northern Europe-mere beasts of burden. For instance, in Stockholm woman is almost exclusively employed as hod-carrier and bricklayers assistant. She carries brick, mixes mortar, and does all the hardest work about a building. She is paid for a day's work, which is fully twelve hours, the sum of one kroner (equivalent to one and three pence). The women do all the street cleaning, haul the rubbish in hand carts over the cobblestones and out upon the hills, unload the boats at the quays, do the gardening and run ferries. They take the places of horses and dogs in muchtof the carrying business, bringing in the large and heavy milk cans from the dai-ries and distributing the milk. In many other portions of Europe it is scarcely better. You can see woman in highly civilized England employed day by day in the coal-pit, at the forge and in the brick-yards. In France she fills furnaces and tends great coke-ovens, and does the greater part of the market gar-dening, besides tending a large part of the shops. In Germany she is often hitched with a dog to draw a heavy cart, and this is also done in other Kuropean countries. In Germany she does more agricultural labor than in almost any other land, but this is not qui 2 so hard and debasing as work in mines and coal-pits, although sufficiently destructive of all the finer qualities of womanhood. In Bel-

work continuously in coal pits, and there are bent and crippled old women about these pits who have worked in them since early childhood. In Holland they work on the ca-nals with a rope over the shoulder, and do a large part of the work upon the dykes which hold the sea at bay. In all the other labori-ous occupations they also take a large part, and their coarse and sun burnt faces retain hardly a trace of womanly softness, nor their broad and muscular forms a trace of woman

broad and muscular forms a trace of womanly lightness or grace." It takes little thought to show one that to

make a woman a beast of burden is to unfit her to be a wife and mother. But woman is a human being, before she is a wife and mother, and as such should have every opportuni-ty that man can have in the same age and the same country. And the difference be-tween the two sexes, in these regards, meas-ures the failure of the nation to reach the prepared to deviation to reach the proper standard of civilization.

WOMAN IN GERMANY.

Even in enlightened Germany the condition of woman is far below what we would expect in that philosophic nation. They value the finer sex for its inferior qualities on-ly. A correspondent of the Tribune writes in this way, concerning woman's privileges

"Women, it is well known, are excluded from the colleges and universities of the Ger-man Empire. Both men and women look with derision and disdain upon the girl aspirant to academical honors. They do not consider women capable of advanced training and are the bitterest opponents of co-ed-ucation. Girls' Schools are laughably elementary. History and languages, it is true, they have at their tongues' end; but that is all. The 'three R's' form the Rubicon of their progress. Young men are taught from their progress. Young men are taught from the very cradle to say, 'Thank God that I was born a man.' Nursed with such ideas, grow-ing up under such opinions, it will be easy to fancy the excitement caused among them by the appearance of a young English lady in the 'chemical' lecture of the celebrated Prof. Hoffmann, a few days ago. The German students have a peculiar way of expressing interest, satisfaction, admiration or pleasinterest, satisfaction, admiration or pleassure-a boisterous stamping of the feet. But it is a reward coveted by the obsequious professor and the only measure of his popularity. This peculiar applause greeted the fem-inine candidate as she took her scat—'in elegant costume and hat,' it is said—on the bench fronting the docent. In the labora-tory, where she has begun work, she is treat-ed with greet docenters according to the ed with great deference, escaping, too, the fines levied upon the inadvertencies of her masculine mates. She has, of course, not matriculated, but received permission from 'His Magnificence,' the rector, to attend the courses as 'hospes.' It was difficult to obtain even that privilege in conservative Berlin, and it was only accomplished by dint of powerful letters from Cambridge, where the young lady is a tutor in Newnham College. A German lady of the emancipated school attempted to brave public opinion a few years ago, and attend the lectures of Professor Du Bois Raymond. She was so annoyed by ogling students, who one and all fixed their monocles on her classical features and let the words of the teacher go by unheeded, that she had to be screened from their imperti-

nence and finally leave the room. A rather pathetic story is told of a woman in Leipzig who tried to overcome the laws. She was a poor girl and disguised as a young man enter-ed the 'Varsity' with honors, and took her place in the laboratory as a student of about place in the laboratory as a student of chem-istry. She applied herself assidnously during three years, and distinguished herself beyond her fellows. Her popularity was great, though she was innocently called the 'lady.' famini

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (Bos-ton.) The contents of this number will be of interest to reading clubs, schools and homes. THE SHORTHAND WRITER. (83 Madison St., Chicago.) A monthly devoted to the interests of Takigraphy and its writers.

MIND IN NATURE. (Chicago.) This popualr journal of psychical, medical and scientific information, has a most timely and sugges-tive table of contents for October.

GOLDEN DAYS. (Philadelphia.) The boys and girls look-forward to this weekly with much pleasure, for it always brings them many good stories and items of nows.

OUR LITTLE ONES AND THE NURSERY. (Bos-ton.) The children will be amused with this number as it contains manyshort stories and illustrations.

BABYHOOD. (New York.) Interesting and suggestive articles upon the care of Infants and young children will be found in this lesue.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual table of contents fills the pages of the October number.

THE SEASON. (Now York.) The latest fash-ions and novelties are displayed in The Secson.

BOOK REVIEWS.

fAll books noticed under this head, are for sule at, or can be ordered, through the office of the Religio-Philo-Sophical Journal. J

THE BOOK OF ELOQUENCE. - A Collection of Extracts in Prose and Verse from the most Famous Orators and Poets; Intended as Exercises for De-clamation in Colleges and Schools. By Charles Dudley Warner. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

This is an excellent work of its kind, and can not Tail to prove of great value to the student, and the lover of fine oratory and sublime poetry. In making this a new book, the editor has not permitted him-self to lose sight of those master-pieces of eloquence, which, though familiar, never grow old, neither lose their interset, by longe of years non grean stells be their interest by lapse of years, nor grow stale by repetition, and which should always find a place in repetition, and which should always find a place in a book of this character, until the great names of American and European story fall unheed ed on the ear, until the mention of Marathon and Bannock-burn and Bunker Hill fails to quicken the pulse and brighten the eye. It has not been thought best to insert rules for declamation, as comprehensive and approved works on elocution are accessible to every one, and the compiler of this volume would only urge the absolute necessity of a constant and per-severing course of drilling and practice in declama-tion, if the student would attain any excellence in the great art of oratory.

VER NEW. A Song Book. By S. W. Straub and W. F. Werschkul. Chicago: S. W. Straub. Price, board cover, 50 cente.

A work designed for singing classes, conventions, A work designed for singing classes, conventions, day schools and choirs. The plan of the elementary department contains some new and important fea-tures. The object is to make equally good readers in all the keys from the beginning. To this end, "indispensable daily reading exercises" are used. In this way the representation of the relation of key-tones is familiarized from all degrees of the staff, fixing the principle of reading much at once. fixing the principle of reading music at once. It is claimed that one-half of the time can be saved in be-coming good readers, by this method.

HAPPY MOMENTS. By S. W. Straub. Chicago: S. W. Straub. Price, board cover, 50 conts.

This Song Book is arranged for Schools and Seminaries, and the author has made a fine selection from new and old secular and sacred songs, which are characterized by beauty of melody and richness of harmony. Teachers looking for new singing books should not fail to examine this.

The Singing Teachers' Helper, price 50 cents, is a Manual that goes with the above book, and shows how the author designs each topic and exercise to be introduced and practiced. Mr. Straub has made methods of teaching a special study for many years, and this book is the result of his labors.



ORGANS.

These Organs have received Highest Awards at all Great World's Exhibitions for nineteen years.

"Matchless, unrivaled."--FRANZ LISZT.

"Musicians generally regard them as unequaled."--THEO. THOMAS. Send for latest Catalogue, 46pp., 4to, containing 100 styles, from \$22.00

to \$900.00. Sold for cash or on the EASY HIRE system, and Rented. \sim

0

PIANOS.

The Improved Method of Stringing, introduced and perfected by MASON & HAMLIN, is conceded by competent judges to constitute a radical advance in Pianoforte construction.

These Pianos do not require one-qua-ter as much tun ng as Pianos general y. Descriptive Catalogue by mail, free.



RELIGIO-PHILOSOPHICAL JOURNAL.

students little dreaming how near the truth they came. But her sex was discovered on the day of her final examination, and despite prayers and entreaties she was not allowed to graduate. Her expenditure of time and money went for nothing."

Late October Magazines Received.

THE CENTURY MAGAZINE. (New York.) To the October number Clarence King contributes a paper on The Biographers of Lincoln; The frontispiece is a portrait of the Liberal Statesman of Norway, Bjornstjørne Bjornson and the article entitled A Norwegian Poet's Home, gives some account of his literary habits and country life. Franklin H. North's article on the Gloucester Fishers has a seasonable interest. Other articles are, Common Schools Abroad; Hand craft and Rede-craft; The Ursulines of Quebec; In Europe on Noth-ing-Certain a year, and Zweibak. The serials are still up to the usual standard. General W. S. Rosecrans' description of his victory at Corinth, is the chief illustrated war article: other papers of a personal interest are Reminiscences of Stonewall Jackson, by his sister-in-law, and Stonewall Jackson's Last Battle, by his Aide-de-Samp.

WIDE AWAKE. (Boston.) Sophie May has the opening story, The Gipsey Monkey, and there is another monkey story, The Odd Switch-Tender of the M. & C. Celia Thaxter has a delightful poem. Mrs. Foote writes of the burning of Royalton, and Mr. Hays has a startling Tanasara story. In Baral Gida startling Tennessee story. In Royal Girls and Royal Courts, the German Court and some of its Princesses are described. Miss Harris writes about H. H., and others, Rossiter Johnson has a long article upon Bridges. There are several notable poems and two ballads are richly illustrated.

THE PHRENOLOGICAL JOURNAL. (New York.) The Phrenological Journal for October, contains a lengthy article relating to Phillips Brooks, D. D.; Familiar Talks with Young People, will enlist many new recruits. Kate Greenaway's genial face looks out from the Journal and the sketch of her life and works will be enjoyably read. All lovers of the horse, will be interested in Brain Power in the Horse. The queries of many correspondents are answered. There are also good editorials, items, etc.

THE LIBRARY MAGAZINE. (New York.) Con-tents: India under British rule; Transatiantic Lessons on Home Rule; British and Foreign; Oliver Wendell Holmes; The Knights Templars; New Eyes for Science; Natural History of Credit; Three Roman Letter Writers. Etc.

THE SIDEBEAL MESSENGER. (Northfield, Minn.) Contents: The Meridian Circle of the Lick Observatory; Instrumental Photometry; Electric Phenomena in the Solar System; The Red Light; Orbit of the Binary Star Gamma Coronse Australis.

THE HERALD OF HEALTH. (New York.) Contente: Ventilation of Closets and Drains; Cellars in relation to Health; Giving Baths; Fruit as Food; Ples and Ples; Answers to Questions: Topics of the Month; Studies in Hygiene for Women.

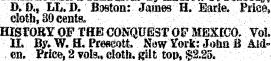
THE HOMILETIC REVIEW. (New York.) Good articles are found under the following heads: Review Section; Sermonic; Miscellaneous and Editorial.

Sent Lice and

14 4 4 M

New Books Received.

CHARACTER BUILDING. By Andrew P. Peabody,



SOLAR PHILOSOPHY. A Ruskin Authology. Compiled by Wm. Sloane Kennedy. New York: John B. Alden. Price, paper cover, 20 cents.

TEN GREAT NOVELS. Suggestions for Clubs and Private Reading. Edited by Jenkin Lloyd Jones. Chicago: Chas. H. Kerr. Price, 10 cents. GEORGE ELIOT. Suggestions for Clubs and Pri-

vate Reading. By Cella P. Woolley. Chicago: Chas. H. Kerr. Price, 10 cents.

"That tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

Secd-Time and Harvest, a monthly devoted to rural affairs, published at La P.um., Penu., is received.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS, COOK, Brush Electric Light Co., New York City.



"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mus. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary & Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick head-ache. She took Hood's Sarsaparilla and found it-the best remedy she ever used.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5; Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

MT. CARROLL,(III.) Seminary. See adv't in last week's paper.







RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 16, 1886.

Zeligio-Zhilosophical Journal

POBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United

States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE DEND CHECKS ON LOCAL BANES. All letters and communications should be ad. dressed, and all remittances made payable/ic JOHN C. BUNDY, Chicago, III.

Advertising Rotes, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Randolph Street, Chicago. All communications relative to advertising should be addressed to them

Entered at the postofice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manu scripts cannot be preserved, neither will they be re turned, unless sufficient possege is sent with the request. When newspapers or magazines are sent to the

JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 16, 1886.

The Great American Board—All Pagans go to Eternal Perdition.

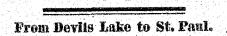
The great American Board of Commissioners for Foreign Missions opened its seventyseventh annual meeting at Des Moines, Iowa, October 5th, with an attendance of over one thousand delegates and visitors. The platform was crowded with clerical magnates, most of them with their divinity duly doctored after the orthodox fashion. In the centre ' and at the front sat Rev. Mark Hopkins, D.D. an old-time defender of chattel slavery from the Bible, who had traveled 1,500 miles from Massachusetts to be present and give the weight of his eighty years to the occasion.

This Board has sent out thousands of missionaries and spent millions of money in efforts to convert the heathen on foreign lands, acting on the absurd and degrading idea that all who had not heard of Christ and the Bible would be doomed to endless and hopeless suffering-in plain language that God would send them all to hell; putting Deity and devil on the same low level of unpitying and unforgiving hate. Their progress has not been great-very small, indeed, in proportion to the pains taken. They have never been so prompt to preach against sin as they were to compromise with it. In anti-slavery days they failed in this respect, so said the abolitionists, and proved it, too. N. P. Rogers, in his keen way, called the Board "a great pile of dead and useless lumber" in his Herald of Freedom up among the New Hampshire hills. Now comes up a new trial. In the new atmosphere of our day some good evangelical church members have gained higher views of the Divine character, and feel that Godshould not be supposed to do what any decently humane man would be ashamed of. They doubt this wholesale infernal doom of the poor pagans. They think that a good heathen may have a better place in heaven than a bad Christian. They believe in probation after death, in hope for future growth. A goodly number of young clergymen have these views, and the Committee of the Board has refused to send out these believers in the "new departure" as missionaries. There has been anxious waiting to see what the great Board would say on this subject, and they sustain the committee. Of course this step into the dark is taken with due dignity and decorum. They do not decide as to a man's fitness "to be a minister of the gospel," but say that " no part of their contributions can go for the propagation of error. either in doctrine or practice." Rev. Dr. Withrow of Boston, preached a conservative sermon the first evening, sustaining the views of the report. Hereafter the candidates for missionary work will be catechised somewhat as follows. In language, of course, far more soft and guarded than any at our command, but with the same meaning and effect that our words convey. The young clerical candidate will stand before the grave and pious committee, and will be asked, in substance: "Do you believe God will send all the heathen who have never heard of Christ or the Bible to hell with no hope of learning the right way after death?" If he snower yes, and is sound otherwise, he will be duly endorsed, and sent out, not "without purse or scrip," as in Apostolic days, but with purse and scrip comfortably filled. If he says No! let him be otherwise as sound as possible, he will be told to leave: "For no error of doctrine or practice can be endorsed, and you hold the grave and dan- | eet, coax it into action, then, help them to gerous hereay that God will not punish a lecent pagan for not believing what he knows nothing of, but will give him opporunity after death to learn and to grow in

as would be hard to find outside this kind of reverend clergy. The glorious remnant, the minority in opposition, it is to be hoped will keep up a wholesome discussion; but we fear for their courage unless they decide to quit the old concern. This result was not reached without vigorous opposition by a strong minority, among whom was Rev. Lyman Abbott, editor of the Christian Union. The discussions filled a day, and were very earnest. At the opening of the session, in which the final vote was taken by which a majority sustained the old and bad way, devotional exercises were held. When such men want to pave the way for a mean thing

they are very apt to pray. This state of things will not last. This wretched decision will bring no peace; an agitation will go on which will cripple the Board and make its missionary efforts the pity and laughing stock of the pagan and Christian world.

Fifty years ago, in Cincinnati, the General Synod of the Old School Presbyterian Church voted that "Slaveholding' had not been, was not, and ought not to be a barrier to fellowship and communion" in that body. Then they prayed and were glad, and a reverend D. D., exclaimed in joy: " That volcano is capped at last!". But the volcano burst out with new violence, the anti-slavery agitation grew, and the slave is free. So it will be now. It is the Divine order that no wrong can be settled save by right doing.



Extent and Resources of Dakota—Hints on Sociological Problems - A Fish Story-Fargo-Moorehead-The Park Region-Concluding Remarks on Minnesota.

We are still at Devils Lake City. It is Monday morning, August 23rd. I get up at six o'clock, after ten hours straight sleep, to find the promise of another hot day. Curtis has already done the city and tells me it is well supplied with churches of various strictly orthodox sects, also with a large assortment of dram shops. He remarks about the adulterated spiritual food to be had in the former and poisonous spirits dealt out in the latter: but as the churches are locked and he is a total abstinence advocate I feel sure he is not, according to the rulings of my esteemed Boston contemporary, qualified to express an opinion, for he was present in neither place and cannot speak from personal knowledge.

After breakfast I sit down to consider the extent and resources of Dakota. Here is a Territory—which ought to have been admitted as a State ere this—considerably more than twice as large as all New England. leave out Maine, and it is more than four times the combined area of the other New England States. Great Britain and Ireland could be dropped into it and still leave room for a half-dozen German principalities. Its area is nearly 150,000 square miles. The Missouri River is navigable throughout the Territory and the Red River amoras an eastern frontage of 250 miles. Although in 1870 Dakota only had 65 miles of railroad, the metals now span 3,000 miles and railroad building goes steadily forward. She offers, as a whole, the finest wheat growing country on the Continent and is rich in gold, silver, coal, iron and manganese mines. In 1870 her white population was only about 14,000, in 1880 it had increased to 135,000 and now is considerably more than enough to entitle her to admission as a State. This country which within my memory was considered by the best authorities as a desert, and so designated, now produces not far from 75,000,-000 bushels of cereals. Twenty-seven years ago one solitary pioneer harvested the only wheatfield in what is now Dakota; it comprised 40 acres and yielded 945 bushels. Dakota has more miles of railroad than has the State where first the Pilgrims and Puritans landed, or any one of two dozen other old settled States. 300 newspapers and nearly 2,500 schools are supported; and the Territory pays more revenue to the post office department than any one of thirty-two of the States. She can with her present wheat supply, satisfy her own wants and furnish enough to feed half of the States. And yet her development has hardly begun, the sod is still unbroken on, probably, three-fourths of her tillable land. And what is true of Dakota largely holds good of a vast region in this Northwest. Think of all this, you philanthropic people! You who are vexing your minds with sociological problems, listen! Instead of studying theories and inflicting dull essays and dreary books upon an innocent and long suffering public, do some practical work that lies plainly before you. Organize emigrant aid societies; assist the industrious poor to homes in this inviting country and elsewhere. Send out your financial agents, men of big heart and sound judgment; let them study the needs of the poor settlers, loan them small sums at a low rate of interest, and foster industry, health and happiness among those who bravely strive against stupendous odds to conquer poverty and previous condition. Go about your over crowded cities and furnish the industrious poor with information as to how they may get a little farm in the West where they can rear their children and become well-to-do and important members of the body politic. Stimulate their interhelp themselves. Here is a grand country for them; such as prefer Kansas, and sections further south should be given a chance wherever their inclinations lead them to settle. The ragged boy is now driving the ox Here is blackness of darkness of moral team that draws the plow that turns the sod

sometime at Washington. Stop your theorising and show that you really do love your fellow man. Pool your money and brain with his muscle and energy and you will make happiness and wealth for all concerned.

The morning slips away while I grow enthusiastic over the country. The train which is to take us back will soon be here. We shall have to bid farewell, possibly a long farwell, to Devils Lake City, its enterprise, its churches, hotels and brilliant hopes. By the way, speaking of hotels, I heard a story this morning which if true would indicate that hotel keepers as well as ministers are sometimes "called" to their vocation. The story runs as follows: After the civil war was over, among those who returned North with broken health, shattered constitutions, and pictures of vile Southern prison pens burnt into their memories, was Major Benham of Michigan. Instead of the stalwart, manly fellow she had bade God speed and sent off with her blessing to battle for the preservation of the Union, his sweetheart welcomed back a lover whose appearance was only the shadow of his former self. But his soul was as bright and good as ever; the true hearted woman recognized this, poured out her love upon him, and by its health-giving potency brought him back to a fair degree of health. Uniting their lives with the bonds of love they started out to make a competency. But absence from the channels of business, while defending his country, made it hard for the returned soldier to get into the current, all the harder because of a constitution weakened by the barbarities of a Southern prison. He saw among his acquaintances men who had staid at home and fattened on the necessities of the country while he was breasting bullet and bayonet. The harder he strove to get alongside these, seemingly, more fortunate ones in the struggle for a competency the more he felt the burden of his patriotic sacrifice.

At last he determined to go West, secure the bit of land he was entitled to, and make a new beginning. With wife and babies he finally reached the vicinity of Devils Lake, Dakota. The land had not been surveyed, the railroad was a long way off, supplies hard to obtain, no society, only a wild country with magnificent possibilities to stimulate their hope. But with loving hearts and strong purpose the young couple met the hardships of pioneer life. A cabin was built, a few acres of prairie sod turned, and a beginning made. The country tavern did not abound with any great frequency in that region, and so it came to pass that the Major and his wife were often compelled to divide their scanty store with land hunters, omigrants, and, later on, with surveying parties; taking whatever the guests saw fit to voluntarily offer in payment. At last this paywhat-you-please style of business did its sure work. It wore out the house-wife and still further impoverished the struggling farmer; until one day on taking an account of stock. it was found that a bag of flour, another of or sait. and a few potatoes completed the fitventory. A cow of doubtful reputation as a "milker," and a yoke of rawboned but faithful oxen comprised the breathing, outdoor assets. The reason of this careful inspection was because the Major had received word that a distinguished party of railroad magnates had got strayed from their supply wagons, and must dine with him. What was to be done neither could tell; the Major looked at his wife, his eyes moistened, his great heart throbbed with loving pity, while he almost cursed himself that he had brought her and the babies to such straits, to say nothing of the perplexing dilemma of how to provide for the railroad people. Visions of a possible pass over the road, when built, flitted through his mind. If only he could manage to provide for them, he might, sometime, with their favor, be able to get back to Michigan and visit his old friends. But it was no use, not a bit of meat in the cabin, not even an ounce of codfish, or canned stuff. To be sure there were plenty of big pickerel in the lake, but not a fish hook was there left about the place; none to be borrowed nearer than some miles away. In his perplexity the Major unconsciously wandered off to the lake shore. The day was hot; with his depressed spirits came a return of the old "goneness" that had first come to him on a long forced march during the war. The brave old soldier who had honorably won his rank on the field, succumbed; throwing himself on the ground under a scraggy oak he listlessly looked off over the lake. Some two rods from shore in water half way up her sides stood his cow, a beast of small profit and little value. She had secured immunity from the flies in her present position and was as tranquilly chewing her cud as though she had been a good, honest, Sunday school cow. She lazily turned her sleepy eyes toward the Major and seemed to blink a recognition. But the Major was in no mood to recognize her civility. He lay pondering over his situation and rubbing the arm that had once been pierced by a rebel bullet, through which twinges of pain were darting now and then. Suddenly, with a bellow of fright and surprise, the old cow scrambled out of the water toward him; jumping to his feet in a half-scared way just as the beast reached shoal water, what was his astonishment to see an enormous pickerel holding the cow's tail in its mouth: as the beast struck dry landshe made one desperate spring and threw the fish high and dry on shore. A fiash of inspiration seized the Major; here was the answer to his unconscious prayer; by some inscrutable providence he had been led to this spot. He hurried forward, struck the pickerel on the head with a stone to quiet | Here we have three hours to wait before tak- | much time would be required to place it in

until his arm was straight from his shoulder. -and still his booty dragged on the ground. His "goneness" was gone, and with it the pain in his arm. Not many minutes passed before he stood in his cabin door calling to his wife to see his trophy.

"My dear." said the Major as she came forward, "by this token I know I am called to open a hotel. We will move over to the proposed site of the railroad village if I can't get the station established on our own land. My duty is clear."

The good woman thought him a little wild. but thankfully proceeded to prepare the fish for dinner. When the railroad prospectors arrived they sat down to a table on which smoked a fourteen pound pickerel garnished with potatoes and reinforced with hot biscuit. Never had they tasted so delicious a fish, they declared, and to this day they sound the praises of the pickerel of Devils Lake. "Major Benham followed his 'call' and is now a popular and successful hotel keeper as you see," concluded the story teller. Upon cautiously and delicately intimating some degree of skepticism concerning that part of the account wherein the tail of the cow is seen in the mouth of the fish, my informant replied: "It is not at all strange or improbable, the big fellow was hungry, he may have mistook the strands of hair on the tuft of the tail for a lot of young cels, and, making a grab, entangled his teeth in the matted hair. which held him long enough to end the scene in the manner described."

At last we are off. Copeland comes back from his hunt-mentioned in last week's account-with 56 grouse and a large stock of experience. We make an uneventful run back to Grand Forks, where we change cars and instead of crossing into Minnesota, keen on the Dakota side of Red River to Fargo. This takes us through one almost continuous wheat field eighty miles in length. At Fargo we cross Red River into Moorehead where we spend the night.

Fargo is the most important city in Dakota, next to St, Paul and Minneapolis its name is more often heard throughout the east than any other city in this region. The Northern Pacific crosses the Red River at this point. I would gladly spend a day there, for with such friends as Col. Lounsberry to show the advantages of the city, one could not help being well entertained and instructed, but the thermometer persists in keeping above 90°, and Mrs. Bundy is anxious to get into the region of the great lakes. Moorehead aspires to rival Fargo and the jealousy between the two cities is something | lot of dry statistics if I had them at hand. quite amusing. Just now, Moorehead is ahead in hotel accommodations, having a house which would be a credit to a metropolitan city. Last year a medium sized cyclone | information should write Mr. A. H. Mohler, came along one morning about five o'clock and gave this house, the Grand Pacific, a shaking up. No serious damage was done. but some 'narrow escapes are chronicled. Clara Louise Kellogg afforded considerable amusement at the time; she was occupying the suite of rooms to which our party is

Paul, Minnespolie & Omaha R. R. for Ashland. Our entire party is thoroughly fagged; hot, tired and dusty, we don't feel equal to going to a hotel and dressing for dinner. We consult the thermometer and find it only 94°. We inspect the fine Union depot and are agreeably surprised to find every accommodation for comfort and refreshment and in almost as attractive style as the million dollar hotel up town offers. We unanimously agree to settle down for the long wait.

And now before we leave Minnesota I want to say a word more of its soil, resources. growth and advantages. Some of the Jour-NAL'S readers are, no doubt, contemplating change of location, others have friends about to settle in-the Northwest. Among the Jour-NAL'S European readers are those who occasionally write me in the interest of little colonies about to seek homes and fortunes on this side of the Atlantic. To all these I would say: Before you decide to move, take time to become as well informed as possible concerning the different sections of country you have in mind. Study the resources, climate, rainfall, transportation facilities and all that bears upon health, prosperity and happiness. I know of no new country that offers superior advantages to those of Minnesota and Dakota at the present time. There is considerable good government land still to be had at points within 25 to 50 miles of Grand Forks and Devils Lake in Dakota. But the settler who has from a few hundred to two or three thousand dollars will do better to buy railroad lands. Among the roads holding land in Minnesota none has so much good land as the St. Paul, Minneapolis & Manitoba. This road has nearly 2,000,000 acres of choice land still for sale, land that will the second year after the sod is turned yield from 16 to 30 bushels per acre of the best wheat in the world. The cost of wheat raising averages about forty cents a bushel. So much has been said in newspapers about wheat growing in this State that the public has a notion the country is good for nothing else. This is a big mistake. It is not the best corn country. but nearly all kinds of small grain do well, and vegetables are better than in States farther south. Apples, pears and small fruit do well and large yields are had. As a dairy State, Minnesota is rapidly coming to the front and has already received the first premium against spirited competition,

Any one who can come to this State with from \$500 to \$1,500 and a firm purpose to acquire a farm, and later on a competency is quite sure to succeed. I would not deal in a and I have not, but I advise those who are interested and can do so to take a trip through Minnesota and Dakota. Those seeking forther Land Commissioner, St. P. M. & M. Railway, St. Paul, Minn., who will no doubt supply full and trustworthy particulars.

As one of innumerable instances of the good fortune attending those who come west the case of Mr. James J. Hill, President of

rision, mingled with mental absurdity, such on Dakota's prairie who is to represent her

assigned; the roar of the wind, falling plastering and other trifling manifestations caused her to leave her apartments and dance through the halls in attire quite as striking, but somewhat less appropriate than any she ever donned in opera. The veracious hotel clerk avers that her voice ran up the scale to a higher note than was ever reached on the operatic stage.

We leave Moorhead soon after seven o'clock Tuesday morning, with a long, hot day's ride before us. Some "steamers" are seen threshing wheat. Most of the wheat is still in shock, and a half-dozen teams are required to haul in the sheaves fast enough to feed the machine. Wagons with enormous boxes are provided, into which the threshed grain is raised by machinery; as fast as one is filled, another takes its place and the first is hauled away to the elevator at the R.R. station or stored in the buildings on the farm. In some instances there is insufficient storage room and the grain is heaped upon the dry ground where it is threshed, Fergus Falls is 55 miles southeast from Moorehead. and 186 miles from St. Paul: it is on the Red River, too, but here the river runs west and south, not having yet headed northward. Fergus Falls is delightfully situated and one of the handsomest places we have thus far seen. Within the city the river has a fall of 83 feet, affording a force equal to more than 6,000 horse-power, and this is more than equalled by the fall of 100 feet that occurs within a mile of the city limits. Thus Fergus Falls has a water power which, as it is always steady in all seasons, will in time give it a leading importance as a manufacturing center.

As we leave Fergus Falls the character of the country changes and grows more rolling. From here southward it is very appropriately named "the Park Region," beautiful little lakes are constantly in view, timbered knolls take the place of grassy plains, farms grow smaller but none the less thrifty looking, Many of these little lakes are becoming popular as fishing and pleasure resorts. As the country fills up, and facilities for obtaining recreation with a minimum amount of fatigue and discomfort are increased the popularity of these lakes will grow and thousands will make annual pilgrimage to this healthgiving region. Alexandria, Osakis and Interlaken are already visited each summer by a considerable number, of whom a quite large proportion are from the extreme Southern States.

On we go, passing thriving towns, the most important being Sauk Centre and St. Cloud, and reach St. Paul at 6:15 in the evening. it, then seizing it by the gills, raised it up | ing the night train over the Chicago, St. | proper condition for the compositors.

the St. P. M. & M. Railway, may be cited:-"Jim Hill, as he is quite generally called-except to his face-began a few years ago at the bottom of the ladder. Some say he was a day laborer on the road whose vast interests he now controls; others that he was a lowpriced clerk in the employ of the company. Now he wields an influence second to no man in the State. He is liberal, public spirited, full of resources, and of indomitable energy. He is doing much in many ways to improve the State and is generally popular with the people along the various lines of his railway. Though his time and mind are so taxed in public matters, he finds opportunity for the gratification and improvement of his love of art and literature. He has one of the finest private collections of works on art in the country and is an authority on the subject. He is an excellent judge of men, as is evidenced by the personnel of his staff. I could name many men in this and other western States whose success equals his.

Nine o'clock is at last here. Now for a sleeping car. We shall be whirled through the towns and forests of Northern Wisconsin before daylight, and early breakfast hour will find us at the "Chequamegon" in Ashland-barring a broken rail or other mishap-which never, or almost never, happens on the ably managed C., St. P., M. & O. Railway. В.

At the forty-ninth anniversary session of the Illinois Universalists, lately held at the Church of the Redeemer, corner of Robey st. and Warren avenue, prominent clergymen from all parts of the State were present. The report of the executive committee indicated a very promising growth of Universalism throughout the State. The permanent funds of the convention were stated to aggregate \$3,565.38, invested for the most part in real estate. The growing tendency toward centralization in church organization was noticed in the report, and was contrasted favorably with the former leaning toward independent government by the different congregations.

The manuscript of a few of the prominent writers of the JOURNAL are peculiar. Some underscore, on an average, every other word: others are indiscriminate in the use of dashes; others find place for a superabundance of commas, while others seem to take special pains to render proper names so obscure that no one can possibly decipher them. We are often compelled to reject MS. on account of the penmanship being so bud that too

OCTOBER 16, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

GENERAL ITEMS.

Prof. W. H. Chaney, the astrologist, is in the city. He will remain here for a short time, and then take up his residence at the corner of Esther and Broadway streets, New Orleans.

The JOURNAL is credibly informed that a woman advertising as a "business and test medium," under the name of Miss Frankie Spencer, is a "rank, unblushing fraut." She Is just now in Denver.

Mr. J. J. Morse is willing to attend weekday lectures at any point within a hundred miles, or thoreabout, of New York City during the ensuing season, for which he is preand can be addressed at 541 Pacific Street, Brooklyn, N. Y.

Venality and rascality seem, says The Interior, to have honeycombed nearly every thing in this country. We now learn that the missionary ship Morning Star, built at a heavy expense down in Maine, and largely by Sabbath school contributions, has the dry rot, is neither a good sailer nor a good steamer, and is a fraud and a disappointment all over.

We have received from the Chicago, Rock Eland and Pacific Railway Co., a pamphlet containing a list, with authentic and official reports of the hunting and fishing grounds, and facilities for healthfal sports at points ou or near the lines of the Chicago, Rock Island and Pacific; Burlington, Cedar Rapids and Northern, and Minneapolis and St. Louis Railways. Copies may be had by those interested, upon request to any agent of the road or at the General Ticket Office in Chicago.

A Charleston, S. C., paper is authority for the statement that a colored preacher in that neighborhood has evolved a new account of the fall of man and the origin of the white race. According to the new account, it seems that Adam and Eve were black and their first children were black. The scare Adam received when he heard the voice of the Lord, after the episode of the eating of the forbidden fruit, turned him white, and his subsequent children were of the same color. This account has the merit of novelty.

Commenting on the report that representative Buddhists of Japan propose to send missionaries to Christian countries, The Christian Leader says: "Why not? If Buddhism is the good thing these Japanese votaries deelare it to be, there is every reason why they should wish to have all the world embrace it. If it is botter than Christianity the latter should be exchanged for it. For our part we want 'the best.' To present them side by side is the practical way of testing their respective merits. By all means let? the Buddhist missionaries come, and let them have their privilege and courtesy."

Southern papers speak of a congregation

19th, "The Jury," Luther L. Mills; Mar. 26th, "The Philosophy of Life," A. N. Waterman. A. N. Waterman is president of the society; R. H. Vicker is corresponding secretary, and James Abbott, recording secretary. A most excellent work is accomplished by this society.

Mrs. Maud E. Lord arrived in the city last week en route to the Pacific coast with her daughter who is in delicate health. Mrs. Lord kindly gave her services one evening to a committee of the Western Society for Paychical Research. The scance was held at the residence of two members of the society.on Dearborn avenue. Mrs. Lord was not in good pared to offer special terms. He will also form for the best exhibit of her medial powrespond to calls for his services at fanerals, ers, having just arrived after a fatiguing trip. Thore were, however, a number of manifestations seemingly satisfactory to those receiving them. The JOURNAL will not anticipate the report of the committee. The medium has the thanks of the society for her interest in its work and willing aid in prosecuting its researches. Mrs. Lord will stop at Springfield, Illinois; Kansas City, Topoka, Denver and other points on the way. She wishes the JOURNAL to announce that she will be happy to receive subscriptions for it at her scances and public meetings. The JOURNAL will be glad to have her sid and that of all other good mediums in extending a knowledge of Spiritualism.

At Gamaliel's Feet.

(Continued from Eighth Page).

unattainable. The Word of God is in inextricable confusion and God has left Himself without witness in the book of books.

If a theory of inspiration can be formed which shall not only leave us our Bible in spite of all debate and discussion about the text, but which shall cause all this debate and discussion to bring_out in bolder lines and stronger light the Divine origin of the Bible and its marvelous adaptation to human need, and to the human constitution, would there not be a presumption in its favor?

No, says Gamaliel Phelps, because if the whole Bible is not the word of God, whose is the prerogative to sit in judgment for us and tell us where error ends and truth begins?

The answer ought to be easy and natural the prerogative is our own. God has given to every man the means to do it. The Logos, the logical faculty, Reason is the true light which lighteth every man that cometh into the world. That light, faint though it be, is a true spark kindled from the divine light ineffable. In the beginning was the Logos, the Reason, and Reason was God. In reason is light, and that light is the life of men. By the endowment of reason is the life of man raised above the life of beasts and akin f the life of God. Gamaliel Phelps would give the prerogative to sit in judgment for us and tell as what the word of God is to groups of men in remote times, in distant nations-men whom we call Augustine, Calvin, Wycliff, great men in their day, who did great work for us, but who were not heirs of all the ages that have poured their golden treasure into our coffers, men who make it impossible to receive their conclusions because they contradict each other, but whose in Athens, Ga., who sent a delegation to the unwearying work helps us to form conclusions of our own. Gamaliel Newman and Gamaliel Manning confer the prerogative of judging revelation upon great companies of men in all Christian ages, whom they call the church,but who also contradict each other tooth and nail. The one group brings for-ward as proof of their ministry. "All Scrip-ture is given by inspiration of God," and the other, "On His rock will I build my church," and the one is just as pertinent to the sufficiency and the exclusiveness of Biblical authority as is the other to the sufficiency and the exclusiveness of ecclesiastical authority, and that is not at all. For the same Scripture which declares its own inspiration declares the inspiration of reason. The inspiration of the Almighty giveth understanding, and the rock on which the church was built was no man but Christ, the Son of the

Among the entries at the Chicago customhouse lately were eleven tons of silver ore, shipped direct from a mine in British Columbia.—A. R. Parsons, the convicted Chicago anarchist, took nearly six hours to conclude his protest against being hanged. When he closed, Judge Gary sentenced seven of the prisoners to suffer death on December 3, and Oscar Neebe to be imprisoned for fif-teen years at Joliet.—The Chicago ball club has won the championship, defeating Detroit by three games .- Oliver K., owned by Charles Schwartz, of Chicago, defeated Harry Wilkes at St. Louis yesterday in three straight heats. His best time was 2:1614.

> Catarrh is a very prevalent and exceedingly disagreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sarsaporilla, actfur through the blood, reaches every part of the eyetom, effecting a radical and permanent cure of 63tarrh. 100 doses S1.

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites,

For Lung Troubles and Wasting Diseases.

Dr. J. SIMONAUD. New Orleans, La., says: "Scott's Emulsion is the finest preparation of the kind ever brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and greeablo form."

MRS. CHARLOTTE LISLE, OF CHICAGO, Well Known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffecate me " * * * but the remedy has removed it."

We take pleasure in calling the attention of our eaders to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can rec-ommend this Company to do as they agree, and ordors intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885

Pisc's Curø for Consumption is the best Cough aedicine, 25 ets. per bottle.

aa's Salphur Soap beelsoud beautifier, 250. CormanCornRemover killeCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50e.

Pille's Toothache Drops curoin 1 Minuto, 202.

The late Mr. Brewster, the backer, of Boston, left the interest on \$1,300,000 to Wolfeborough and Tuf-tonborough, N. H., for the support of schools and public libraries and for aiding the poor of these lowns.

Business Notices.

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

Physics and Metaphysics.

An able exposition of the marvel of the age, heal-ing disease without medicine. Price, 15c. Mrs. M. M. Phelon, C. S. B., 629 Fulton St., Chicago, Ill.

Clairvoyant Healer.

D. P. KAYNEE, M. D., who has been before the public as a reliable clairvoyant physician since 1850, can be consulted at Room 11, No. 175 Jackson St., Dhicago; or by addressing him in care of the Religio Philosophical Journal, with postage stamp, full particulars of terms will be given for each case.





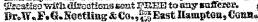
For "worn-out," "run-down," debilitated school teachers, milliners, scamstresses, house-kee lerg, and over-worked women generality. Dr. Plerce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Ohronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vizor and strength to the whole system. It promptly cures weaknesses, in either sex. Favorite Pre-scription is sold by druggists under our post-tive guarantee, See wrapper around hottle. **Price 51.00, or six bottles for** \$5.00. A large treatise on Diseases of Women, pro-A large treatise on Diseases of Women, pro-fusely illustrated with colored plates and nu-merons wood-cuts, seat for 10 cents in stamps Address, Wonth's Dispensary MEDICA ASSOCIATION, 663 Main Street, Buffalo, N. Y.

SICK HEADACHIE, Bilions Headady and Constipation, promptly cured by Dr. Pierce's Pellets, 250, a vial, by druggists.

MELLIN'S FOOD F-O-R I-N-F-A-N-F-S.

WANTED A WOMAN of energy for business in her locality. Salary \$50, References. E. J. Johnson, Manager, 19 Barciay St., N.Y. BIG OFFER. To introduce them, we will Cive Away 1,000 Self-Operating Weshing Machines. If you want one score name, P. 6. and express office at once. The National Co., 23 ley St., N.Y. MR. and MRS. LEON A. PRIEST. METAPHYSICIANS. Accurate psychometric diagnosis by Mrs. Priest. Treatment Mental and Magnetic. Correspondence solicited. 289 Washington Boulevard, Chicago. PIANO AND ORGAN PLAYING eachy learned by using Soper's Instantaneous Guide to the Reverse Any person can play a tune at once on either instru-ment without the Aid of a teacher. No provides knowledge of music whotover required, send for book with testimonlaid free HEARNE & CO P. O. Box 1487, New York. CONSUMPTION GURE man Physician. Isa POSITIVE remedy in Every Stage

\$1.00. THE CHICAGO MAIL, address in the U.S. or Canada live months for \$1.00 Address WHE CHICAGO MAIL, 118 6th-av., Chicago.



When you go West don't fail to visit The GROWING TOWN of Kanopolis!

The Future Great City of Kansas.

A New Town, commenced only a few months since, but growing very rapidly, and now contains many fine residences and business houses. Kanopolis is situated on the K. P. Division of the Union Pacific Railroad, 218 miles from Kansas City, in the center of Ellsworth county, the central county of Kansas, in the center of the grandest wheat, corn, grass, grain, fruit, vegetable and cattle country in the world. Kanopolis is no fancy scheme on prove with late of the

Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city.

built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

RAILROAD, COMMERCIAL AND MANUFACTURING CENTER.

Business Locations — Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,600 inhabitants.

Capitalists should come to Kanopolis, and invest in town lots or creet buildings for rent. Dwelking and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 150 per cent over their cost 60 and 90 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

PUBLIC SALE OF LOTS THURSDAY October 14 & 15, 1886

Don't walt for the public sale, but come now and make your own selection of lots at private sale, while you can get the choicest and those that will advance in price soonest. Thousands have made fortunes on real estate in Kansas. One of the surget, safest and less investments that can be made is town lots in Kanopolis.

For Town Plat of Kanopolis, map of Kansas, and fuller particulars, address

KANOPOLIS LAND COMPANY, KANOPOLIS, KANSAS.

presiding elder of the district requesting him hereafter not to invoke calamities in his prayers. It appears that at the precise moment when the first shock of the recent series of earthquakes was felt, the good man was most earnestly asking the Lord to "come in His mighty power and shake the earth" that the unrepentant sinner might be roused to a sense of danger. The general feeling of the church was that the elder had overdone the matter. He had scared the saints worse than he had the sinners.

Dr. J.K. Bailey writes that he lectured during September, at Munnsville. Oswego. Hannibal Center and Geneva, N. Y.: losing several appointments by stress of weather. He has now entered upon a campaign in New England, where he desires engagements. Where public lectures are not practicable. parlor meetings may be-lectures or scances -for mental phenomena, developing mediums and treating the sick. He desires to arrange for courses of consecutive evening lectures, of from three to ten, in which he will present the rationale of Spiritualism and laws of mediumship, so far as deducible from known facts of nature. He speaks at Manchester, N. H., December 19th and 26th. For terms, address him in care of box 123, Scranton, Pa.

The Philosophical Society of Chicago will be entertained the coming winter by the following course of lectures: Oct. 9th, "Government," Rev. J. Vila Blake; Oct. 16th, "Contrasts between European and American Social life," Rev. Dr. H. W. Thomas; Oct. 23rd, "Compulsory Education," Mrs. M.C. Remick: Oct. 30th, "The Size of Coins and its relation to prices and cookery; a Study in the Silver Question," R. H. Vickers; Nov. 6th, " The Future of Electricity," E. R. Paige; Nov. 13th, "Insanity in Cook County," Dr. James G. Kiernan; Nov. 20th, "Orlgin and Development of the Languages," Prof. Charles S. Barthon, Nov. 27th, "The Unknowable," Israel Lancaster; Dec. 4th, "Psychological value of Physiognomy," Sidney Thomas; Dec. 11th, "The value of the old Classics in Education," Chas. H. Ham; Dec. 18th, "Modern Landscape Art," Prof. Lewis J. Block; Jan. 8th, "Past, Present and Future Mission of the American Protectionist," John W. Hinton; Jan. 15th, "The Philosophy of Labor," George N. Sceets, Jan. 22nd, "Suggestions for the Solution of the labor problem," Augustus Jacobson; Jan. 29th. "The Philosophy of Fashion," Rev. E. G. Hirsch; Feb. 5th, "Victoria's Fifty years Reign," Austin Bierbower; Feb. 12th, "Federation in Government, some Extensions of the Principle," Merritt Starr; Feb. 19th. "Life an irrepressible Conflict, Friction, Collision, Advancement," Hon. Mark Bangs; Feb. 26th, "The Improbable in History," Gen. M. M. Trumbull; Mar. 5th, "Unconscious Mind Growth," Col. F. W. Parker;

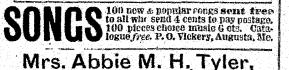
living God. The Catholic, not using his highest reason, may insist upon the narrowest point of verbal collocation, and because Peter is immediately followed by this has some ground for saying that Peter and not Christ is the rock of our salvation; but the Protestant has no canon by which he can dislodge the inspiration of his own reason and retain the inspiration of the Bible, for the Bible itself declares that the inspiration of the Almighty giveth understanding.

Gamaliel Phelps holds this theory himself, appeals to it, reasons from it. He says that the plain Christian believer feels the need of a revelation from God which is authoritatively Godlike." But how does the plain Christian believer know what is Godlike? How, outside of revelation-the revelation of the Bible—does he know what God is like,and what a Bible must be to be authoritative and to be like God? In no way but by his own reason. Does Gamaliel, then, mean to as sume the position that human reason without revelation is capable of judging what kind of revelation men ought to have, but with revelation is not capable of judging what kind of a revelation men may have received; is capable of defining before hand what God ought to do, but is incapable of discerning afterwards whether he has done it or not; is capable of saying authoritatively and outside of the Bible what is Godlike, but is to be trusted to say what is Godlike within the Bible? To me it seems more modest and reverent, as well as more scientific, to study the revelation we have than to limn the revelation we ought to have. Every man's reason is his divine light, but it is to be cast on all the divine ways and not turned into a dark lantern simply illuminating itself. God is to be discovered, not simply by imagining what he ought to be, but by seeking what he actually is from his footsteps, as seen in the worlds of matter, of action, and of spirit .--Gail Hamilton in North American Review for Ocober.

General News.

T. J. Cluverius, who murdered Miss Fannie . Morrison near the reservoir in Richmond. Virginia, has been sentenced to be hanged December 10.—Datimer E. Jones, a lumber dealer in New York, issued nearly \$300,000 in fictitious paper, and fied the city.-The cit-izens of Winona have contributed \$40,000 as a bonus toward the erection of a hotel to cost \$200,000.-The American schooner Henrietta and a valuable cargo were seized in the Arctic regions by the Russian steam cruiser Carotte, for trading in Russian ports. -The survivors of the 89th Illinois infantry Mar. 18th. "Western provision for the Study | are to hold a reunion at Marsellies next

Granula Co., Dansville, N. Y., Solo Man'fra. FLORIDA. For information and Descriptive List Real Estate and Loan Association, Tampa, Fla. Lock Box 35. Enclose stamp.



Montal Healer, 67 DOVER ST., BOSTON. Spiritual and Material Rem-edies given for Nervousness Incomma and Melanched-ia, Obesity, Liver and Kidney Complaints; also strengthens and restores Failing Sight. Treats at a distance.

Mrs. A. M. Glading,

PSYCHOMETRIST. Character Reader, and Spiritual Delin-eator from lock of huir, photograph, glave, handker-chief, etc. Diseases diagnosed when requested. Money re-funded to any one who can nonestly say they receive no tests. For terms send for circular to 1715 Francis et., Philadelphia, Pa. Alto Trance Lecturer, and platform test medium.





THE PHRENOLOGICAL JOURNAL is devoted to the study of Human Nature as taught by Phrenology, Physi-ognomy, Physiology, etc. #2 a year; 20 cents a humber. "On trial" three months, half price, 25 cts. ACENTS WANTED, Address, " Little Ly HEADS AND FACES

HOW TO STUDY THEM A manual of Phrenology and Fowler & Wells Co., Physicsnowy by Prof. Netson Sicse and H.S. Drayton, 2009,200 illus, 660 / 758 Broadway, N. Y.





DO YOU KNOW WHERE YOU ARE GOING ?

Perhaps to Kansas, Nebraska, or North Dakota to secure a Home. If you will

Stop Off, while Passing Through Iowa

on line of the BURLINGTON, CEDAR RAPIDS & NORTHERN HAILWAY, you will find that you can purchase a Home as cheap and on as good terms as can be had in either of the above localities, and in a beautiful country where droughts and cyclones are unknown, and four hundred miles nearer to your Eastern home.

For prices of lands and rates of fare, address C. R. COOK,

Emigration Agent B., C. R. & N. R'y,

181 LA SALLE STREET, CHICAGO, ILL.



MIDDLE REWARDS.

To the 159 persons whose names come in the middle, counting from number one to the last re-selved, we will give the following rewards:

LAST REWARDS.

To these who are too late for any of the above rewards, a special chance still remains. To the 53 persons whose names come in fast we will give the following rewards: To the last name on the list we will give \$30000 in cash. To the next to the last name we will give \$30000 in cash. To the hird name from last we will give \$30000 in cash. To the next to the last name we will give \$3000 in cash. To the next 100, each \$5.60 in cash. To the next 200, each \$2.50 in cash.

AOTAL VALUATION OVER \$21,000.00.

The regular subscription price of our elegant Magazine is only a space of the regular subscription of the regular subscription of the result o

U PAY NOTHING FOR COMPETINC!

U PAT NOTHING FOR COMPETING! for the above presents. The gifts will be sent to the successful ones, and their names published in more than the money, and by answering quickly you may seeine one of the larger prizes. This is the Thirteenth Competition of THE KANSAS MAGAZINE, all of which have given the quicks statement competition of THE KANSAS MAGAZINE, all of which have given the quicks the Thirteenth Competition of THE KANSAS MAGAZINE, all of which have given the quicks statement competition of THE KANSAS MAGAZINE, all of which have given the quicks the Thirteenth Competition of THE KANSAS MAGAZINE, all of which have given the quicks statement competition of THE KANSAS MAGAZINE, all of which have given the quicks the Thirteenth Competition of THE KANSAS MAGAZINE, all of which have given the quick of the quick statement competition of the same operator of the context of the prise statement of the second of the context of the context of the order second of an one of the second of the largest you may get one of smaller rewards, and thus be amply repaid. If you do net get anything but our Magazine you will be satisfied, as it has no equal at the price. No answers will be recorded bearing, postnamk date later than November 20, 188. You must send before that date. The following are a partial list of the names of those who were neverated presents in our Decem-perent states, and March, is had to the names of those who were neverated presents in our Decem-ter, text, act, you, this Maggie Thendold, Corner Fifth and Chestant St. Louis, Mo. Scient Chest, March Hill, Tepska, Kas, 42500; Mis, William Crawford, Atlanta, Tex, 4200; B. Martin, Frag Level, Later With to any of the paraticle if you want any further proof.

Write to ANY OF THESE PARTIES if you want any further proof,

Or to Mr. B. Dixon. Magnolis. Ark., who was awarded \$1,000 in one of our Bible contests; also to Miss Dora Crawford Atlanta, Tex. who was awarded \$1,50, and if you will send us a 2-cent stamp we will send yo a list of over 2509 who were awarded presents ranging from \$1 to \$2500. The fol-lowing receipt speaks for itself:

- LATTLE ROCK, ARE., Jan. 29, 1886.

To the Kansas Magazine, Kansas City, Mo.: To the Kansas Magazine, Kansas City, Mo.: Bentiemen: The Two Thousand Dollars which you sent me for answering your Bible question, where "charity" was first found in the Bible was duly received to-day. A thousand thacks for your honesty. You can put me down as a life long subscriber, and can publish my receipt if you wish. Respectfully. THE KANSAS CITY TIMES SAYS: "The Kansas Magazine is the best low, priced makazine pub-lished. It is composed of popular contributions, such as nost people will read with pleasure. The poetry and short stories are better than may be found in older magizines. Its publishers are relia-ble, and will do all they promise." We refer to the following r rominent citizens, all of Kansas City, Mo.: Major R. F. Jones Sec-retary and Treasurer Kansas City Water Works: Charles D. Lawas, Recorder of Deeds; First Na-Wonal Bank; 'File Kansas City Bank Note Co., and any responsible house of Kansas City. **Bank** Note Co., and any responsible house of Kansas City. **Bank** Meution this paper and address all jetters to

THE KANSAS MAGAZINE. KANSAS CITY, MISSOURI.

THE KANSAS MAGE LINE is an old-established Family Magazine, handsomely printed finely illustrated, pure and elevating in tone, and a favorite in thousands of homes. To said a as to its metits, we mail sample copies for 15 cents.

Voices from the Zeople.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Beligio-Philosophical Journal. The Mnight of the Cross and Vinc.

What was Seen by a Mexican Dispatch Messenger near Roma, Mexico.

> My noble steed, Why start with speed? Tis only a cross and vine, And Heaven be praised, His soul be raised, Tis only a dead man's sign!

I have seen a sight That has made no white! To the Holy Virgin pray, That his weary sprite, le confessed to-night And go upon its way.

From a distant shore, He came of yore; I know by his ancient vest, By his great cross-bow,

Of years ago, And by his mail crowned crest.

3

Yes, you can laugh, And goy and chaff, And call me a holy fool, Not to know a ghost From a graveyard post; Or a broncho from a mule.

Yes I will avow That near yon bough, I caw the grave lights gleaming. And near that cross-O'er grown with moss, The first of death were streaming!

And then it burst, That grave accurst And out the phantom came, In a glowing shroud,

Like an evening cloud Caught in the lightning's flame.

I made a sign Of the cross Divine, On my brow and on my sword, And the phantom bowed, In his glowing shroud, But he spoke no warning word.

You have seen the ray From a star turn gray, And fade from mortal view, O'er earth's eastern rim, When the moon grew dim, And the morning light shone through.

And thus that ghoul, Of Satanic rule, Mas disappeared in air; Praise to the sign Of the cross divine. And to St. Mary's prayer.

Some ghostly deed, Gives him the need, To wander around the tomb, Where his body is laid, And his soul has stayed, To answer the judgment doom.

I will throw a stone On his grave o'er grown, And if Heaven be his goal, The priest shall say mass, That his soul may pass, When the evening church bells toll.

Porhaps the mescal* I lave too well, Eleo within my bead, The fantastic shape Of man or ape, The chalow of the dead.

If dispatches were sout As the wire is bent, I would not linger here, Near this lonely grave Of eaint or knave, And tremble with strange fear.

The Situation.

to the Editor of the Heligio-Philosophical Journal

Thirty-six years ago I began to investigate Modern Spiritualism, and twenty-nine have passed since I first announced myself a believer. In all this time I first announced myself a believer. In all tols time i have not had so much as a doubt, and I have always said, "I am a Spiritualist," on all proper occasions. I have never sung but one song, to express it in that way. Should I now add any other word or prefix to the simple term Spiritualist, I should call myself a Scientific Spiritualist. One reason why I make these statements is this: If I have any friends in the wide

statements is this: If I have any friends in the wide world with whom I have influence, I wish them to know that I have been consistent in this thing—I have never denied being a Spiritualist. Thirty-five years ago I taught a district school in the town of Newbury, on the eastern shore of Lake Sunapee, midway between Blodgett's Landing and the south end of the lake where the railway station now is; and at that time I surprised Mr. Nathaniel Baker's family, with whom I boarded, with this pre-Baker's family, with whom I boarded, with this pre-diction: "The time will come when a railroad will be built past this lake and a steamboat will ply upon its waters.

Twelve years ago Mrs. Mary E. Breed of Warner, while taking care of Mr. George Blodgett's invalid mother, became a Spiritualist and a trance medium. She has said that I was the means of her conversion; at any rate during that summer I visited the lake every Sunday, and we held spiritual meetings either at Biodgett's or at V. C. Brockway's. Mrs. Brockway was also a medium. Mr. Brockway was station agent on the railroad and lived some five miles from Blodgett's. Sometimes we went between those places in a rowboat, going in the very same track which the steamers now take. Thus we were build-ing wiser than we knew, traveling those roads over and over, boating the lake over again and again.

Eleven years ago ideas of a Spiritualist camp meet-ing took possession of me to such an extent that one day I started on foot from home to Newbury station, to see if grounds could be found there suitable for that purpose. I found a place that the railroad com-pany had fixed up for picnics, which I thought

pany had fixed up for picnics, which I thought would do to begin with. Ten years ago Mr. George A. Fuller called to see me and said: "I am trying to get up a Spiritualist camp meeting at Sunapee Lake." My answer was: "I have been thinking of that and I hope you will succeed; will do all I can to assist you." Nine years ago Mr. Fuller held his first Spiritual-ist camp meeting on that very spot which I had se-lected. Eight years ago the camp meeting was changed to Blodgett's Landing. T have been watching the development of Sunapee

I have been watching the development of Sunapee Lake as a place of summer resort, the chief attrac-tion of which is the Spiritualist camp meeting. I have seen steamboats built, until now five are in operation. Little villages have sprung up on the shores and on the islands; some of the cottages have cost thousands of dollars. Six hotels besides board-. cost thousands of dollars. Six hotels besides board-ing houses are in use during the summer months. The three principal hotels are called Lake View. Bunnell's House and Forest House—the last named at Blodgett's, the first on the opposite shore, and the other at Sunapee village. Mr. Fuller's administra-tion ended last year, and I must say that we owe a tribute of praise to him for his indefatigable labors for the surgeos of this institution. for the success of this institution.

Mr. George Blodgett, the owner of the grounds, has worked with a devotion of time and money that

is worthy of our cause. The boats and railroads have made themselves use ful. Sunday excursion trains have been run from

Boston and also from Claremont. To stand at the wharf at Blodgett's on Sunday morning, and see the steamboats swing into the harbor ever loaded with passengers, with bands of music playing, the inspired Spiritualist cannot but see in all this a sure prophecy of the "good time coming."

Sunapee Lake scenery of unkempt forests and great rocks, is wild indeed. It is situated on the height of land between the Merrimac and Connectiout Rivers, and hes been, and is now, a noted place of resort for the wild Indians. To stand on the shore at Blodgett's, and see a thunder shower strike across the lake from the northwest, is a sight that would interest a painter.

Our camp meeting has been somewhat infested with fraud, the same as all others have been. Our nearness to the "Hub" affects us sensibly; some-

times favorably and sometimes otherwise. New Hampshire was once a province of Massa-chusette before it became an independent State. Boston has been called the Athens of America, and truly it is a great centre of education and refinement; but some of Boston's great lights, men that were born in Massachusetts, Vermont and New Hampshire, are spirits now: Denton, Parker, Channing, Allen, Putnam, Harvey, Pierce, Webster and a host of others who were equally great, but were unknown to fame; these, our spirit friends, are always on the side of right. What if, as spirits, William Penn, Franklin, Washington, Lincoln, Garfield, Grant or Patrick Henry, should just happen to make us a call while they visit the other campe? Would it be at all strange if some of those ancient spirits should do so while on their way to and from the Hub, and more especially as some of their mediums were stopping at Suna-D66? One of the correspondents of the JOURNAL recently asked: "Where are the Builders?" Now, as I was informed by a man while at Sunapee Lake this sum-mer, that he was a builder, I will proceed to tell the story in my own way-how I found him, and whohe was. For various reasons, real or imaginary, my annual tour to Biodgett's had been delayed, but dur-ing the third week of the camp meeting I began to feel strong attractions to attend it, yet lacking the necessary funds, I did not know whether I should or not; and then again, after I had loaned the money I was taken sick and could not go. But Tuesday morning, Aug. 24th, found me aboard the stage for Bradford Station. The only passenger inside the coach was a corpulent lady from Boston, who had been boarding at North Sutton, and was on her re-turn home. She was quite social and companionaule, but at last startled me with a question: "Why is it, that you New Hampshire Yankees are so lank?" I helped her out at Bradford, with her large bundles of old mardet. of odd weeds: goldenrod, burdock and cattall flags. In the cars I met a Christian lady of my acquaintance, who after learning from me my place of desti-nation, went on to tell what awful drunken things those horrid Spiritualist mediums were, and then stuck her head out the window and surprised the startled birds outside with a revival song.

tions for me and hand them in when I speak to day, and when I get under control I will handle them." When he was ready to speak in the grove I gave him questions concerning one of my subjects: "The Religion of the Future." He swept over that camp meeting like a cyclone. He popularized himself and his subject: "A Scientific Spiritualism." Other speakers took the same for a subject that day. They oll these me for this and I was able to make myall knew me after this, and I was able to make my self quite useful.

In conclusion, Mr. Editor, I seem to sense som new spiritual movement in the distant future beyond camp meetings, and I must ask the question: What s it?

FRANE CHASE. South Sutton, N. H.

Pleasant Truths.

Written by Meister of Spirit-Life.

How soon, like the fallen moth in the troubles that afflict him, is the scorched and terror-strick-en one who has passed through the flame and bears the agony that surely follows! He that learns to shun the flame before he encounters it, learns none shun the name before he encounters it, realls hold be too early. He that bears the name of man should be wiser than the insect. Since the brain is given to direct the body, why is not the highest in it used to teach the rest to follow? If the best in the brain directs the man to follow after evil, then is he little above the brute, and he falls because he has not in him the worth of a man. Sin is the perverted truth. By those who seek in the improper use of the senses for happiness, never is found the thing they seek. Minds that fill with wisdom, as the ocean tides flow in, are more to be desired than ten thousand hollow in a set of a farmer pleasures such as life affords.

Since life began, life shall flow on; and to the rise it flows on in the pleasant way. Since life cannot end, let it not flow to the Source of Life in a polluted stream. Make clean the flow, bright and spark-ling with wisdom. In streams that brightly flow, the simple bathe and find themselves refreshed. Not so if the stream is a turbid one, and flows in the foul ways of life. Some may bathe in these, to rise polluted. Alas! how many streams there are, filled with driftwood and other debrie, that make them unfit for the use of the simple, and even the wise are hardly able to avoid contamination and bruises from contact therewith. Since there are these, let the wise prepare the clear and crystal stream to flow freely, where the soul that seeks to purify itself shall

find opportunity do so. Since some prefer the truth to a lie, shall not the lie be put aside in such company, and truth brought forward? Let us, then, on the splittual side, show to you who read, the way we look upon the form the present—hiding of the lie under the drapery charity provides. First, we know it is not hid; it is there, and puts its hideous shape into the folds of the shrouding drapery. Since to see the lie as it is, is to despise it, let us deepise it draped as well. Since there is to te found the truth, pure and simple, let us search for it, and when found, shall we not welcome search for it, and when found, shall we not welcome it, and place it in the sunlight of our love? Since we abhor the evil, why try to hide its shape, and pretend it is only a seeming, and not as bad as it seems? Let the truth pose before you,—for it fears not to do so in the dazzling light of noon-day. Since we find in nature no charlty for sin, should it be expected of mortal man to see in the faults of his bind cause for charity? Do any see in the plan

It be expected of mortal man to see in the faults of his kind cause for charity? Do any see in the plan of the universal Father, charity for sin? Some say, "Let us speak only of the good deeds of our neigh-bor, and let us pass by his faults in silence." Where-fore this condoning of the faults of men? Is it be-cause each has his falling, and hopes the same con-doning for himself? Is it because you have been taught, "Charity covers a multitude of sine"? This it does indeed, but never hides or eradicates them it does indeed, but never hides or eradicates them. Accept the truth; seek not to bide the faults of those who do well in some ways, and do evil in others. In the spirit life those only are considered worthy who have sought to eradicate evil from the world, and to do this is not to ignore it. It is in the power of every mortal to know the evil when seen. Since this is so, shall we condone the faults of others which they could avoid, permitting ourselves to speak of them only in a charitable way; or keep silence in regard to them before the youthful,--to let them see us accept the sinner as companion and friend? Since we de-sire only good for the sinner, is it not the better way to let him become aware that we see the sin in its true light, and know that it is not for our accept-ance, or himself while burdened with it, and that he, to become the companion of the good, must first himself become so? In the spirit life it is not seen by us, that the pure soul comes from the mire of life's ways. The pure soul is the one that was wise and escaped the places where it would have encom-

For the Religio-Philosophical Journal, Thoughts for the Times.

BY C. W. COOK.

I have read, with a thoughtful interest. Charles Dawbarn's articles on "The Social Position." This is a subject which has long interested me very deeply. I am made sad when I see the almost univer-sal lack of the comforts of civilized life which is everywhere apparent among the laboring classes. The very ones who produce the comforts and luxu-ries of our civilization, are somehow deprived of

their enjoyment. Wendell Phillips said: "In our vaunted Christen-dom, two people out of five don't have enough to eat:" There is some cause for all this, and philanthropists everywhere have sought to remedy the

evil. Many plans have been suggested. None are yet adopted by our Government. Henry George has his plan; the greenbackers have theirs; the prohibitionists have theirs; the female suffragists have theirs; Mr. Dawbarn has his; and so on till we come to the anarchists who expect to right still wronge by free plunder. right all wrongs by free plunder.

right all wrongs by free plunder. I once asked what seemed to be a wise spirit: "What is the cause of the want and destitution in the world around us? "His reply was brief, but it covered more ground with two words, than all the others. They were these:—"False Pride." I might, and perhaps ought to stop here and let the reader meditate for himself upon the suggestiveness, the significance and the far reaching application of

the significance, and the far reaching application of this reply. It is just that kind of speech which Carlyle characterizes as: "Under all speech that is good for anything there lies a silence that is better. speech is thin as time, silence is deep as eternity."

Reader, ponder upon the spirit/areply—"False Pride." Certain it is that in the light of Spiritualism, true pride will never rest satisfied till every human being price will never rest satisfied the every numan being has all that is necessary for the best and highest development here on earth, of his whole nature— physical, mental, and spiritual. It is the true pro-vince of all governments, in so far as may be to se-cure this. The rapid development of monopoly, and the increasing accumulation of capital in a few centers, in our own country, is conclusive evidence that our government as it is now managed comes that our government, as it is now managed, comes

far short in this important requisite. Emerson said: "The true test of a country's wealth is not in the richness of its mines, fields, and facto-ries, but in the kind of men which it produces." So the true test of the greatness of a government is not in advancing, enhancing, and increasing of its material resources, but in advancing, enhancing, and increasing the worth of man; and this in its own citizens not only, but in every human being on the round earth.

To my mind it is evident, however, that no gov-ernment can be essentially better than the individuals who compose it. For, as Herbert Spencer says, "There is no chemistry whereby you can get golden conduct out of leaden instincts." The true evils, then, under which we groan can never be radically removed by mere legislation. At best, they can only be restrained or modified thereby. It is like lopping off a few shoots from the tree of evil while itself is left to grow vigorously onward to its fruit-

age. The true remedy will be found in moral—in spiritual culture. This age has made wonderful, almost miraculous advancement in intelligence, discovery and invention. Its moral culture has not kept pace therewith. The churches of the day are impotent to effect the necessary advancement be cause their eye is turned to the mythologies and theologies of the past rather than to the truths of theorogies of the past rather than to the truths of the present; because they are under the bondage of authority rather than the inspiring leadership of intelligence and progression. Spiritualism with her science, her philosophy, and her religion is alone adequate to supply this want of the age. She looks not to mythical mummeries, miraculous changes, nor atoning blood for man's spiritual development and meral growth. She agneeds not to may ignore and moral growth. She appeals not to man's igno-rance and superstitious fears, nor yet to his sel-fish desires to shun hell and gain heaven; but she looks rather to nature's laws of growth and culture and the mutual ald of men and spirits in discovering and the mutual ald of men and spirits in discovering and the mutual ald of men and spirits in discovering and applying them. And she appeals to man's intelligence and philanthropy for an enlightened moral culture of the masses to the end that "exist-ing governments may be purged" and all the people of all the carth finally enjoy what all produce in a Universal brotherhood of man. Neenah, Wis.

Existence of the Mahatmas.

To the Editor of the Religio-Philosophical Journal: In your JOURNAL of the 25th of September, Mr.

A Great Bovival.

to the Editor of the Religio Philosophical Journal.

During September, this place has had a regular pentecost of spiritual events. About the first of September, from the camp meetings came Dr. Rogers, a slate writing medium, in whose presence mes-sages were written within closed slates to the astonishment of the scientists.

In his presence was also executed a portrait of a gentleman who died in New Orleans many years ago. The wildow of that person says it is a good likeness, and it is certainly a beautiful specimen of art. It was done in forty minutes by the invisible powers or spirits, without the use of the human hand.

Mrs. Thayer, the flower medium, has been with us during the most of September, and the wonders wrought in her presence are miracles in the eyes of the ignorant. Long and intelligent messages are written within closed slates, without even the aid of a pencil, and fresh and fragrant flowers have been placed in the slates when so closed. All this has been done in my presence, in broad daylight, and when the slates were in my possession. These won-derful manifestations have awakened interest in the minds of many intelligent persons from various parts of the country. Mrs. Eield lectured two Sundays during September to good audiences, who were highly pleased with

her teachings. The Unitarian Convention was in session here from Sept. 20th to the 24th in the Methodist Church. which brought here over two thousand strangers, which brought here over two incusand strangers, and their able discourses were highly appreciated and gave a great impetus to the cause of truth and righteousness. Intelligent members of that body as well as the better class of Spiritualists begin to learn that both teach the same fundamental doctrines, and that they should co-operate with each other. The still small voice from the augel world has made ten times as many Unitaring during the present causers. times as many Unitarians during the present genera-

We have also had the great pleasure of listenin's to a course of lectures by Wm. M. Larkin of Oska sa, Iowa, before our Spiritualist Society, which caused deep interest in our ranks. He proves the Spiritualism of the Bible and of to day, are churches are not the the onstrates that the orth churches are not the true Christians, but the F iscess of the age. We wish that his lecturers c be heard by the whole country. His teachings wo do more good towards bringing the earnest belie, in the Church upon the true ground, than any oth lecture I have heard. He demonstrates by the Bit and history that primitive Christianity and model Spiritualism are one and the same. We hope the he may be called to speak before all Spiritualist So. clettes, as we feel confident they would receive new and higher inspiration in the great cause of human progress. EDWARD F. BULLARD. Saratoga, N. Y., Oct. 3rd, 1886.

Brain Food for the Children

In the Archives de Pediatrics Dr. Warner remarks that in every attempt to control brain action in children, or to aid its action, two factors are needednutrition and forces acting upon the brain directing that nutrition; a less co-ordinated, steady, uniform kind of action may be desired—that is, the child may be healthy, but stupid, fat, and very low, strong but inert-in which case town-life and more stimulating food may be needed. As to articles of diet, Dr. Warner says that meat broth and beef tea appear to produce a stimulating effect upon the nerve system. of children, increasing the quantity and brain-stim-ulating quality of the blood; it may be specially use-ful in some cases of dull-brained children. But fartul in some cases of dull-brained children. But far-inaccous foods, in contrast to meat, offer the choice of a dietary of great importance, being nees stimulat-ing, more quieting, less suitable to develop the set lution, more adapted for cases of double to develop the set hydrocarbonaceous rather than not double to be ing needed. Dr. Warner further, administered to children with the has often approach to be to be double to develop the set are set. has often T^wuyth, appeared to blm to be a great aid !

E. B. Leyson writes: We could an involution without the cheerful face of the Journania

Notes and, Extracts on Miscellancous Subjects.

An Ohio woman went to bed one night, and woke up next morning to find her jaw dislocated. The old Sleepy Hollow Cemetery, in the region made famous by Washington Irving, has just been

But a cavalry band. From the Rio Grande, With a Texan ranger leading, Is at my back. And on my track. And o'er the mesa speeding.

And I will wait. Howsoever late; For these dispatches shall be given, What e'er hefide This midnight ride, By ghosts in hell or heaven.

And I will see On bended knee. What Immortal man has said, Above yon shrine And ivy vine. And here is what I read:

The bones of Captain Albert Alverdo rest here.

Stranger disturb them not.

In the city where I was born I have been long since forgotten.

When and how I died is a fitting subject for the novelist.

Once a Captain in the Royal Army of Spain. Now an unworthy servant among the great legion of Immortals. X.

It is not queer That men start with fear, GA the verge of the great unknown. If all they can see, In eternity, Is an epitaph and stone.

This inscription was placed here by the good will of Alverdo and by his beloved friend and companion Friar Sanchez of the Spanish chapel at Mexico.

REX.

* A Mexican liquor distilled from the Mescal siant.

Mrs. Hall's Materialization Seauces

Mrs. M. A. Hall gave three scances at the house o **K**r. S. Howard, 305 South Street, Openshaw, on August 31st, September 1st and 2nd. The number of sitters was limited at each scance to fifteen to prevent over-crowding. On each occasion "Sister Dora," one of Mr. Howard's guides, manifested herself and com-pletely enveloped that lady with her drapery; ahe also, on a promise given on the first night, brought on the third occasion the spirit form of Mrs. Howard's little boy in her arms. Flowers were at each scance distributed among the sitters, who were also permitted to touch the drapery as the spirits person. permitted to touch the drapery as the spirits passed. The most exquisite perfume was produced at differ-ent periods of each sitting, and what is more remark-able with respect to this feature, although extreme-ity powerful during the time of its manufacture, all trace of it had entirely disappeared ere the sitting had closed. Lights of great brilliancy were shown, and rappings on the wall innumerable, some of these being given after the medium had left the mean. The spirit form of Mr. Critchley's wife ap-paared, and very perceptibly kissed both Mr. Critch-ky and Mrs. Howard. Numerous other spirits ap-peared, to the gratification of all. On the whole the sciences were very successful and satisfactory.--G. T. Page in Medium and Daybraak. T. Page in Motium and Daybreak.

Mrs. M. E. Robinson, of San Francisco, bl., writes: For the first time in many years the here to a spiritual meeting have been thrown open of the Golden Gate R. P. Society take the first step. To justly feel a little proud just new. A hearty release was exceeded firs. Watcou upon hat Sun-presente was exceeded firs. Watcou upon hat Sun-presente was exceeded firs. Watcou upon hat Sun-presente the statistic proud intelligent automa-bund attactively to her well handled subject-mation Dynamics.

On the boat I happened to sit down by the side of a gentleman who interviewed me about every thing, after the manner of a newspaper reporter; but when in turn I began to question him, he started up sud-denly and said: "Now we will clear the deck and have a Shaker dance." He and his company were Massachusetts people, who had probably been to visit the Shakers at Enfield, and so learned to dance; this lasted until we arrived at Blodgett's Landing.

A homesickness and awkwardness at once took possession of me, for these who knew me did not know me; nobody bowed in recognition, and nobody in a resolute manner, and registered, and told Mr. Blodgett that I should stop a few days anyway. Hey seemed to know me. I attended the meeting in the grove in the afternoon, and the conference at the grove in the atternoon, and the conference at the hall in the evening, but could not seem to get a fair opportunity to speak, for the chairman's attention seemed to be devoted to pumping those who had nothing to say. Wednesday morning I walked the grounds all over, and forced a recognition from some that knew me, and made new acquaintances, some of whom were doctors. Finally I found myself seated on the platform of the hotel with my new-made friends around me, talking to the people who throngad all around, for there was no meeting that morning; not so much as the pretense of a conference; so I got a hearing on "The Religion of the Future," "The Medical Practice," and the laws and social conditions of the same, and many other advance thoughts. I was listened to with attention, with only one trifling exception, for I should think nearly two heurs. The dinner bell rang and I closed by telling them I had said it about all. Having deliv-ered my message—fulfilled my mission as we Spirit-ualists call it—I felt some better. They seemed to stare at me some while at dinner; after which I sought seclusion, trying to call to mind what I had mid and how I had said it. Judge of my astonish-ment and emotions when I got back to the hotel just at night, and grasped the hand of A. A. Wheel-ock. He had been asking for me. He is the same man that was sent to assist me thirteen years ago at a Sinte convention at Bradford, when I had a little unplementances with, and was commissioned to clean out a Hall. He had here astring ing; not so much as the pretense of a conference: so unpleasantness with, and was commissioned to clean out a Hull. He had been sent again.

Thurnday morning Mr. Wheelock said his medium-hip had been changed; that he had been engaged in pulling up old stimups, roots and mags. "I am a builder new," he said. "I want you to write quee-

passed itself with the impure tegument, to escape from which, is in some cases the work of ages, not of an hour. Let the standard be high, and the aim will be high that seeks to follow the standard.

In the earth-life, some set in the places where men ock to find stregthening food, the food that fills the mind but strengthens not the soul. If there is strengthenig food served, the repast may be small, and still the end be gained. To those who partake of the superficial food served by many, the power of assimilating the food that is useful to the mind is weakened. Let, then, the superficial be served in small quantities. The satisfaction that is experienced after a repast is much enhanced by the knowledge that needed strength is gained wherewith to fight the battles of life. Those who strive only to make pleasing the food they serve, use time only to lose it. Sorrow for the past is the inevitable lot of those who misuse time, and improve not their vantage ground for good.

A Strange Occurrence.

To the Editor of the Religio-Philosophical Journal:

At the time of this strange occurrence, my people lived in a city called Dongannon, in the northern part of Ireland. My grandfather, Wm. Wilson by Lame, was in the boot and shoe business in that city. The family at that time consisted of father, mother, and three sons and one daughter: James, William and Tom, the boys-Amelia, the daughter. There was also a young man, whose name I have forgot-ten, living with them, and though he was not a relative he was treated as one of the family; it is with this young man that the strange story is connected. My uncle Tom, the youngest of the boys, and this young man were bosom friends. However, the young man died and was burled. How long he had been dead when this strange incident occurred I been dead when this strange incident occurred I don't know, but on this night in question the three boys were sleeping in different apartments. What occurred I will give you in my father's own words: "I had retired," my father says, "and had been in bed but a short time, when looking across the room, which a bright moon had lighted, I was very much surprised to see a mist rise from the floor, and in the mist the form of a man with his back to man. Slowmist the form of a man with his back to me. Slowmist the form of a man with his back to me. Slow-ly he turned till he faced me, and there I saw as plain as I ever saw him in life, our dead friend whom we had buried. The sight was more than my young nerves could stand, and I fainted, and did not recover until morning. My brother James's room was next to mine, and the supernal visitor en-tered it. James saw him as he entered, and being without feer he amenue from his hed and advancing without fear, he sprang from his bed and advancing towards him, he asked him in the name of God what he wanted. Making a motion for James not to touch him, in a clear voice he spoke these words: 'Wilson, I have come to do you no harm, but be-ware of the army.' He then went to Tom Wilson's room, and what passed between the two no one in this world will ever know. All that Tom would tell was that in three days he would die, and in speaking to his mother whom he dearly loved, he would eay: 'If you knew what I do, mother, you would not ask me to stay; but my lips are sealed, and I cannot tell you.' In three days Tom Wilson died and though all the clarge ware sealed in and died, and though all the clergy were called in, and all that human power could accomplish to break that terrible spell was done, yet all was in vain.

"James enlisted and served twenty-one years in the army, and after going through four wars he came home a broken-down man."

No one of my family has ever died, but all of the rest-no matter where they were apprised of the same by three terrible raps like striking a table with a rattan; each rap makes the room ring. This is followed by an electric shock. If any trouble is in store for me, I am fully aware that it is going to occur. DAVID H. WILSON.

418 Wabash Ave., Obicago.

Z. Roberts writes: Your paper has met my hearly approval in the matter of insisting upon "test conditions." For eighteen years I have been hunting more or less for evidence of a continued life, and in not an instance have I had any manifes-tations in which fraud was not possible under the conditions insisted upon by the medium. On a medium be found through whom reliable manifes-tations can be had? If so, I shall be glad to make a pligrimage to have a slitting.

W. Emmette Coleman relieves his mind upon the subject of his personal desire to be convinced of the actual existence of the Mahatmas, and takes occa-sion to say that he is perfectly satisfied:

(a) That Mabatmas are the product of the Kalmuck mind of Madame Blavatsky;

(b) That this Kalmuck woman has had for nine years a vast conspiracy ramifying over the one mil-lion square miles of India; and

(c) That Mr. Brown, to whom he refers, saw one of the numerous and widely spread conspirators in North India.

"I am satisfied" that no amount of proof would satisfy Mr. Coleman, except a personal visit from a Mahatma. And it is to preserve themselves from him and his style, that the Mahatmas do not go out to prove their existence; that they will visit him is as yet unlikely.

Now the two first positions, a and b, are enough to disprove Mr. Coleman's conclusions, for any tyro in Indian literature or traveller in Hindustan, knows that the Mahatmas have been believed in by the Hindus from time immemorial; and it is a ridiculous impossibility that Mme. Blavateky could have got up this immense conspiracy requiring such wonderful co-operation and expenditure of money as it would

naturally demand. As to Mr. Brown's evidence, I only desire to add my own, though not with the detail gone into by him. And not only is there Mr. Brown's letter, but I have seen hundreds of such letters received in various parts, both in Blavateky's presence and away from her. And I can put my hand now on over fifty such letters that are owned by a friend of mine not one hundred miles from here, all of which were received in a manner which Mr. Coleman even would not cavil at had he been present.

But the object of the Theosophist is not to prove the existence of Mahatmas. Properly developed minds will know of that naturally. Our object is to spread the doctrines which Mahatmas have pointed to, and not to accentuate phenomena. As one of them said in a letter now in the United States, but not published: "You (Theosophists) must prosper by philosophical and moral worth, and not by phe-nomena." So we must in America try by all means to keep out of the arena of proof for the *locus in* quo of Mahatmas. But I would beseech all earnest, truthful, inquirers, to bend their investigations to ward finding out what a Mahatma's state is, and then direct their energies to reaching that state themselves; for even a very little of this practice is productive of much benefit. New York, Sept. 25, 1886. WILLIAM Q. JUDGE.

The Material.

To the Editor of the Religio-Philosophical Journal

I wish to present to the readers of the JOUBNAL the reminisence and experience of a life that is now far in the shades of evening. In the morning of life we have ambitions and hopes that are seldom, if ever, realized. We are apt to set our affections too much on material things, which only minister or pertain to our animal nature and wants. Our physical body is only the dwelling place for the time being to develop the intellectual, social, moral and affectional natures. The physical or animal part of our being is perisbable and mortal, and all material wealth and comforts are also perisbable and mortal, and can only at best give us pleasure or satisfaction for a short time. We may be placed in a position that we may have a great deal of the material wealth, power and influence to govern and control others, which will increase our re-sponsibility; and if we use the same for selfish purposes or self-aggrandizement, by so doing we can only receive an outward and perisbable applause and incur the risk of dwarfing our real and immortal self. But if we use our energies, ability and example to promote the best interest and common good of humanity, by so doing we will increase our actual capacity for real and lasting happines. The more we give in that way the greater will be DUTION MADDEN. our supply.

A. A. Elemby writes: I heartily approve of the JOURNAL, and think the course it is pursuing reast exert a healthy influence upon the "cause," as well as help commend it to the good optaion of people whose good optaion is worth having.

enlarged for the accommodation of those who down to await the last trump.

Maggle Green, of Sodus, Mich., aged ten, ought to be a lucky little girl. She has on exhibition at the Benton Harbor Fair 2,125 specimens of four-leaved clover, picked with her own hand and arranged on cardboard.

At the present moment, so says an English paper, fortune telling is one of the most flourishing systems of imposture in that country, and there scarcely a town or village without its resident or visiting cheat of this description.

The story comes from Boston of a dude who, having been asked to say grace at a formal spread at which he took a leading part, bowed his head slightly, languidly lowered his eyelids, and mur-mured, "Oh, Lord, thanks—awfully!"

Patsey Collins, while shoveling grain in the top of big Niagara Falls flouring mill, fell into the bopper, slid for eighty feet through a spout 8 by 10 inches in size, and shot out unburt, with six tons of grain, into a car standing on the track below.

Jennie Lemon, who lives near Dallas, Tex., is but fifteen years old, yet she had the pluck the other day, single handed, to tackle and kill a rattlesnake that was six feet five inches long, twelve inches in circumference, and that carried sixteen rattles.

A child was admitted into a Dublin hospital recently, suffering from wounds caused by rats, which attacked the mother also on her attempting to drive them a way from the cradie. The child had been severely bitten about the hands and face.

The dancing-masters have officially given notice that the "American gavotte," the "Columbia" and the "Octagon" are to be the proper capers this win-ter. This decision was reached at a meeting of thir-ty members of the American Society of Professors of Dancing, held in New York.

Alfred Smith, nest looking and quiet, bired out as a waiter at a hotel at Lake Eimo, near St. Paul, Minn. Soon he was made second steward, and was doing well, when his room mate reported that he was a woman. It proved to be Mattle Carpenter, a Rhode Island girl. She disappeared at once.

The rather doubtful story is told that a n w finger has grown on the hand of Joseph Mathers, of Nor-walk, who lost the member (index finger, left hand) six months ago, while chopping wood. The narra-tive is a complete one of its kind, making the new finger grow with bones, joints and finger nail all parfect. perfect.

Justice Warfield, of Baltimore, is determined to break up profanity on the streets, if heavy fines can do it. Last Saturday he fined one man \$15 and costs, making \$16.45, for "loud and unseemly noises on the streets," and Thursday another was fined \$8 and costs, making \$9.45 for " profanely cursing and swearing on the public streets."

Paris has a new institution that is popular. It is an establishment on a main boulevard where, by paying half a france [10 cents], one can wash his hands,bave his boots blacked, his coat brushed, write lettere, read all the leading Continental and English newspapers, consult a reference library, and use a telephone. American hotels render such an estab-lishment numersary here. lishment unnecessary here.

Three young fellows of Centerville, Ind., got drunk ast week and concluded to have a little fun with Gue Kirk, one of their number. A mock trial was the kirk, one of their number. A mock that was held and kirk was sentenced to be hanged, which they proceeded to do by putting a cord around his neck, throwing one-cud over the limb of a tree and then swinging him off. The cord was expected to break, but didn't, and as his companions were too drunk to release him he came near strangling to death before sober assistance arrived and out the string. string.

C'V

Among the old papers in the County Clerk's office in Freehold, N. J., is the death sentence of a negro named Ocean. It reads: "Therefore the Court doth judge that thou, the said Ocean, shall return to the place from whence thou cannot, and from thence to the place of counties." purce from whence thou camers, and from thence to the place of execution, when thy right hand shall be cut off and burned before thime eyes. Then then shalt be hanged up by the neck till thou art dead, dead, dead; then thy body shall be out down and burned to make in a five, and so the Lord have mar-or on thy soul, Camer."

OCTOBER 16, 18-6.

RELIGIO-PHILOSOPHICAL JOURNAL.

Hudson Tuttle's Allusions to his Habits of Life.

DR. M. L. HOLBROOK,—Dear Friend: I was some-what startled by your request that I make a state-ment of my methods of work and health preserva-tion. I say startled, for it set me to questioning whether I had any such methods or rules peculiar to myself, and, in fact, whether I had any at all. It is thus doubtful whether I contribute anything of value on this subject, and possibly my example may do harm. Some men sleep, eat, work, write, and think by rule, and regard it as a sin to break their set ob-servances. They fall into the habit after awhile of thinking it a sin for all men not to do likewise. Some live to an old age because they drink milk; DR. M. L. HOLBROOK .-- Dear Friend: I was somethinking it a sin for all men not to do nkewise. Some live to an old age because they drink milk; others because they go to sleep on their left side (or is it their right?); others because they eachew to-bacco, and others because they chew. One refers his vigorous health to bran bread, and another to beefsteak and mutton chops; one despises cleanli-ness; and another thinks Methuselah took a Turkish bath every morning

nees; and another thinks Methuselah took a Turkish bath every morning. In literary lakor, one writes in the vigor of the morning, another lounges all day, and writes after honeet people have retired. One writes every day, the day, long; another, an hour here or there, now or then as the freak takes him. After such an afray of methodical talent as you have presented, what have I to say in defense, who, self-confessed, have no method at all; who never think of my health any more than I would of draw-ing on an unlimited deposit; never pick my bill of fare beyond that it shall satisfy hunger; to whom tag.coffee.checolate.or water are alike acceptable tea, coffee, chocolate, or water are alike acceptable when thirsty; who takes no note of meal times, ex-cept that there shall be times enough; who can eat cept that there shall be times enough; who can est one meal a day, and that a supper, and sleep with-out dreams, or three meals and two lunches with like result? Such a record is enough to warrant un-pardonable condemnation by the square-and-com-pass health reformer. Having confessed this much, "ustice demands that I shall give at least some rea-"a, however lame, for my vindication. "In the wilderness that clothed Northern Ohio years ago, my early childhood felt the effects of "eadly malaria, and so weakened my vitality that in late youth my health was poor and life itself an: tain. I could not endure close application to by confinement, and decided my choice of life

- CO
- 101

53

- 811:
- y or confinement, and decided my choice of life fam. Such a life gave open air, and as much reise as one pleased to take. It was not the un-fitable, forced exercise with dumb-bells or Indian OR
- IA
- AL.

AL intable, forced exercise with dumin-bells of rintation be, but occupation varied, and into which one's iserest was absorbed. It at times gave many hours 'leisure, and that isolation absolutely necessary if as wishes to think clearly and with profit, or be-ome receptive through their intuitive or spiritual perceptions. As I have relied mainly on the latter, is an author and lecturer, I do not know that my experience is a lectimete avanuale for attients. For experience is a legitimate example for others. For more than thirty years I have lived, as it'were, a double life; the one on my farm with its many busi-ness cares, and the one at my deck in which the form-er ware forced to a state of the state of the former were forgotten. I have written some twenty vol-umes, contributed several thousand pages to the press, and at favorable times lectured on agricultural and spiritual subjects. At twenty I had precarious and spiritual subjects. At twenty I had prectricity health and small prospects of reaching mature age, but placing myself where I was compelled to take exercise in the open air the day long, soon toned up my physical condition. I became able to lead in physical toil those who boasted of their powers, and after ten or twelve hours of such labor, retiro to my desk after supper, and write six or seven hours with-out experiencing any severe strain. I could endure a temperature below zero without discomfort, and a temperature below zero without discomfort, and in harvest time on an occasion when every laborer encombed to the heat, I was not discomforted. But

this enduran? i cold, heat, or fatigue, appears to me to be in : at measure due to pluck, another word for wil. ss cares I could not set apart any With my bus fixed times for ily or literary work. I was comtever frag entary time offered, nelled to take ncortainty of my best receptive uding to these. Days would go and there a condi M it be able to write a line, and then DW: 21

in to eighteen hours, with scarco-E would . an int op. From tue accessity of the case most of my writing ly an Int has been accomplished during the evening. A lengthy experience has taught me that physical exertion, however severe, to a certain point is favorable to my writing; my sensitiveness increasing with the wearl-

But I will add here that I have been somewhat cautious in heeding any indication of over-strain. wnue ne having fixed hours for work, sleep, of

Colds, Coughs, Bronchitis,

Although the second states

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry' Peetoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. . On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure. - L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from on attack of Bronchilis. My physician advised me to take Ayer's Cherry Peeto-ral, which I did. Less than a bottle of this medicino relieved and cured me.— Elwood D. Piper, Elgin, Ill. Ayer's Cherry Peeto-the Ayer's Cherry Peeto-Meeto-Ayer's Cherry Peeto-Meeto-Ayer's Cherry Peeto-Ayer's Cherry Peeto-the Ayer's Cherry Peeto-Ayer's Cherry Peeto-Ayer's

LUNG COMPLAINTS.

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchilis, Coughs, and all diseases of the Throat and Lungs. - M. A. Rust, M. D., South Parish, Me. About three years ago, as the result of a bad Cold, I had a Cough, from which I bad Cold, I had a Cough, from which I could get nohelp until I commenced using Aver's Cherry Pectoral. One bottle of this medicine cflected a complete cure. John Tooley, Ironton, Mich.

An experience of over thirty years en-ables me to say that there is no better remedy for Sore Throat and Coughs, even with marked success. For the cure of or long standing, than Ayer's Cherry Pee-toral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my chil-dren, in the course of their growth, be-sides giving effective relief from Colds.

WANTED GOOD MAN

energetie worker: business in his section. Salary \$70, References.Am. Manufacturing House 10 Barchay, st.N.Y.

We must reduce our stock in the next three months, and for **60 DAVS** offer all the following for only 24 cents: 10 Pieces Choico New and Popular Music, full size, finely printed, 200 Elegant Designs in Outlines for Stamp-ing and Embroidery, 100 Late and Popular Songs, includ-ing all the more statement of the statement of the

ing and Embroidery, 100 Late and Popular Songs, includ-ing all the genus from the MikADO, as well as: "DREAM FACES "LOVE, LOVE, LOVE, LOVE, " "SAILINC," etc., etc., a har so collection of New Rid-dles and Comundrums. over 250, just the thing for picnic and social parties, 250 Motto Verses, just sideonlitters, 77 Tricks in Magie, 100 Puzzles, all kinds, 26 Popular Games, a Sceret Alphabet, 200 Amusing, intere-ting and Mysterious Pictures, the Great Game of Fortunes Told, etc., etc. We will send all of the above in one packages to any address, prepaid for 24 etc. in postgre stamps; 3 packages 60 etc; 7 for 81.00. WORLD MFC. CO., Address all orders to 122 Nassau St., New York.

Rubbust Bubbust Bubbus

Estey organ. Solidly made. Tone unrivalled.

FOR 24 CENTS.

dren, in the course of their growth, be-sides giving effective relief from Colds.— Samuel Motter, Editor of the Enemits-burg Chronicle, Emmitsburg, Md. We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and ail diseases of the Throat and Langs.— Alice G. Leach, Jamaica Plain, Mass.







20.000 Sold Last Year, "The very best book to put into the hands of a girl or woman."

Cloth, postraid, 12; Mor., 12.75. ACENTS The most popular work for ACENTS Sample Pages and list of health books FREE. SANITARY PUB. CO., 159 LaSalle St., Chicago,

JUST PUBLISHEL 12 Articles on PRACTICAL **Poultry Raising.** By FANNY FIELD. By FANNY FIELD. The greatest of all Amer-ican writers on Poultry for Market and Poultry for Profit. Tells how sho cleared 149 on 100 Lizet Brahmas in one year about a mechanic's wirs who clears 500 annually on a village lot, reners tr bardidings, raise green food, etc. Tellsahout (c. ho-pron, he oders, spring chickens, capins, and haw to for in spettine most eggs. Price 2009, Structure A.5. Randoluk Street, Chicanco, 111. 45 Randolph Street, Chicago, III.



COLLEGE OF THERAPEUTICS,

Franklin Square, Boston.

The sever th session of post graduate instruction in Thera-peutic Surcognomy, Electro Therapeutics, Psychometric Di-agnesis and Medical Philosophy designed to qualify pupils theroughly for magnetic and electric practice, will begin Nevember 8th, 1886. Fee for the course, \$25. Address the President,

JOS. RODES BUCHANAN, M. D.

Turkish, Russian, Electric, Sulphur, Mer

curial, Roman, and other Vedicates Baths, the FINEST in the country. at the GRAND PACIFIC HOTEL, en trance on Jackson-st., near La Salle

LTARCE ON JACKSON-SL., REAT LA SAIle Chicago. These baths are a great inxury and most petent curativ-agent. Nearly all forms of Disease Rapidly Disappear Unde Their Influence when properly administered. All who tr them are delighted with the effect. Thousands of our base citizens can testify to their great curative properties. Fr-them at once and judge for yourself. **ELECTRICITY A SPRCIALTY.** The Electre Thomas Bath, as given by us, is par excellence in Nervors Messes and General Beblity. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sindays 7 A. M. to 12.

LICHT. A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Gravon St., Charing Urass London, W. C., England. Price, postpaid, \$3 per an-num, in advance. Subscriptions taken at this cilice.

ENGLISH AGENCIES OF THE

Religio-Philosophical Journal.

John S. Farmer, office of *Light* 16 Craven St., Charing Cross, London, W. C., Eng. Subscriptions received. Specimen copies 11 pi ed at firce pence. All American Spiritual books su p

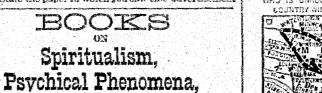
II. A. KCIBOF, Progressive Literature Agency, established 1878, 1. Newgate Street, Newcastle-on-Tyne, England, will receive subscriptions for the RELIGIO-PHILOSUPHICAL JOURNAL, during the absence of J. J. Morse, at tweive shil-lings and sixpence per year, post free; single copies, two ponce half penny each, or past free three ponce, each.

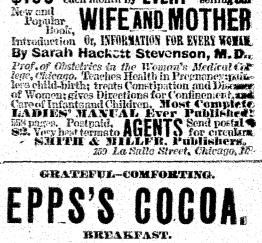
THE INDEX

RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Editors {W. J. POTTER. E. F. UNDERWOOD.

CONTRIBUTORS:

Prof. Felix Adler, John W. Chadwlek, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Gailin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker,





\$100 can be made EVERY active lady selling on

BRPAKFAST. "By a theroough knowledge of the natural laws which govern the operation so of digestion and natura-tion, and by a careful application of the fine proper-ties of well-selected Cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' beverage which may save us many heavy doctors' bills. It is by the indictous use of such-articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keep-ing ourselves well fortified with pure blood and a properly nuriched frame...""*Given Series Gazette.*" Made simply with boiling water or milk. Selfs only in half-pound time, by Grocers, labelled thms; IAMES EPPS & Co., Homeopathic Chemisis, London, England.

London, England

Railroads and Steamboats. MICHIGAN CENTRAL MEAN CENTRAL

THE NIACARA FALLS ROUTE."

"There is but one Niagara Falls on earth, and but one is rest great railway to it." Palace Cars through without change from Chicago, Toledo and Detroit to Grand Rapide, Sagmaw, Bay City, Mackinaw, Toronto, Buffale, Syracuse, Boston, Alhany and New York, UnrivaledDining Cars, S. Status, S. Status,

likestrated. For information regarding soutes, rates or accommacts-tions apply to any agent of the Company, or to

F. J. WHITNEY, Ass't Gon'l Pass'r & Tr't Ag't, CHICAGO.



BOOKS Spiritualism,

Hardaker. The aim of The Index is— To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose, both In the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth-for superstition, freedom for slavery, character for creed, eatholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes. settish schemes. In brief, to hasten the day when free and rational thought shall take the place of dogmatism, and ec lesissticism throughout the world, and when the welfare of humanity here and now shall be the alm of all private and public ac-tivities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Universal Religion to the State, will receive particular attention. Terms, #3 per annum in advance. To new subscribers #1, for six months. Specimen copies sent gratis. Address: The Index, 44 Boylston St., Boston, Mass.

FREECIFT! Accepted my Med-sense Book will be sent to any person alloctd with Cor-sumption, Bronchitle, Asthma, Sore Throat, or Nesal Caterrh It is eleganity printed and illustrated; 144 pages, 12mo. 1878. It has been the means of saving many valuable lives. Send name and post-office address, with six cents poet age for mailing. The beek is involuable to persons suffering with any disease of the Nece. Throat or Lungs. Address OR. N. B. WOLFF, CincingsUnite, you saw this advertisement



RELIGIO-PHILOSOPHICAL JOURNAL. CONVERSION 1884

(Centinged from Piret Page)

tation, made by Mr. Massey, for a plainly-evident specific purpose. Mr. Massey speaks of the angel descending at "certain times," placing the words " certain times " between quotation marks, as if they were a verbatim quotation from the Bible. The Bible words are "a certain season" (old version) or "cer-tain seasons" (revised translation). The rea-son why "seasons" was changed to "times" is, I think, apparent. The angel in John's gospel came at certain seasons of the year, but the gods in the Ritual are spoken of as being in a certain place at certain times in the night and day. "Seasons" would not ap-ply to the latter, so the biblical language was changed to suit Mr. Massey's purpose. Again, Mr. Massey quotes from the Ritual that the Gods say "Pass away hence' to him who has been cured." The passage, in the 125th chapter of the *Ritual*, reads, "Pass away hence' to him." The words, "who has been cured," are manufactured by Mr. Massey and are added to the quotation, are placed between quotation marks as a part of the original language of the *Ritual*. The object is evident,—to force a parallel that does not exist. In the spurious New Testament pas-sage the sick folk were cured by the descent of the angel; hence the use of the word cured as a part of the passage in the Ritual, of which it really forms no part. The passage quoted by Mr. Massey about " the Gods of the Pure Waters" has nothing to do with a pool, with neither the Pool of Siloam, of Salem (?), or of Bethesda. It refers to certain occurrences in the Hall of Truth in the Soul-world in which the deceased human soul and the fortytwo gods who are in the Hall of Truth are participanss. Nothing is said of the gods de-scending, either to "trouble the water" or to do anything else, and Mr. Massey's state-ment to that effect is not correct. (Bunson's "Egypt" v. 257). There are certain obscure. symbolical references in previous passages in this chapter to the "well of Truth" and the "well of the South of Hetp and the North of the fields of Sas'hem;" but there is nowhere any allusion to anything like an angel or or gods, descending at "certain seasons" to trouble the water in a pool or in a well, or anywhere else, to cure the sick. In this chapter of the *Eitual*, the purified hu-man soul, proclaiming his purity, appeals to the 42 gods in the Hall of Truth, and after the "Gods of the Pure Waters" are satisfied of his purity and that he is indeed identified with Osiris or is Osirified, they (the Gods) say to him "Pass away hence." This appears to be the meaning of the passage quoted by Mr. Massey. The "times" at which the "Gods" are said to be there have some mystical signification, bearing no relation to the "seasons" at which an angel is said to have tronbled the water in Bethesda's Pool. There is no approach to an actual parallel between the two passages, -merely some very slight verbal resemblances without signification.

The climar of absurdity is, however, contained in the final paragraph of Mr. Massey's remarks upon this series of supposed paral-lels. Here it is! "In the margin, the Pool 1918. Here it is? "In the margin, the Pool of Siloam is said to be the Pool of 'Sent.' and the word 'Sennt' is the Egyptian name for a medicated or healing bath?" The first part of this sentence is incorrect. It is not "in the margin " that Join's gospel interprets Siloam as meaning " sent," but in the body of the book, in the words of the original an-ther. Saa John y 7 It is remerkable how thor. See John ix. 7. It is remarkable how careless Mr. Massey is in his quotations from, and references to, other writers. It may be | ly on a divine and partly on a human founthat 'Sennt' in Egyptian means a medicated dation. bath, but I have been unable to trace any After such meaning to this word in the vocabulavot having which I days had a ancient Egyptian. I am not prepared to denv that this word, with the signification as stated, may be in that language. But the inaccuracy of Mr. M. in other respects, it must thy word is settled in heaven." be confessed, does not tend to inspire in us These be pious words. Would i perfect confidence as to the literal verity of what is said anent the word "sennt." I am aware of a word "sennt," in Egyptian, which means "let loose" and a word "senn, t, meaning "Pass." Also "sent," to terrify, terror; and various other words, "sent," meaning, respectively, flame, give, basis, incense, ray of the sun, game of chess, to found; cake, and establish. Likewise "Ssent," signifying "breathe," and "Ssent," a kind of stone image. There are, also, "Senta," re-spect, burial; "sentat.h," measure, tie; "senten," delightful; and "Senti," discourse, worship, breathe, terror, found, compliment, etc. But no "sennt," a healing bath can I discov-er. It is probable, also, that the mode of spelling, senat, does not correctly indicate the pronunciation of the Egyptian word or words thus transliterated. In the hieroglyph-ic writings there are many omissions of vow-al sounds, which have to be supplied to ex-press fully an approximation to the correct word. When double consonants are found in words, and in other cases of vowel omission, it is usual to interpolate the letter e to express the unwritten sound. It may be, then, that a more nearly correct form of "sennt" there be between the modern English word "sent" and the ancient Egyptian "Sennt," so far as the New Testament is concerned? John's gospel was not written in English and the English word " sent " was never used by its writer, whether he were John the Apospoint: Siloam, ho hermeneuetai Apestalmenos; in English, -- "Siloam, which is by interpretation, Sent." The Greek word for sent is Apestalmenos, which bears no resemblance to "Sennt" in Eyptian. Had the Johannine author written ho hermeneuctai Sent. there would have been some sense in alleging a possible parallel with the Egyptian; but as it is, the word nonsense scarcely suffices to express the depths of folly involved in the asserted parallel. Over a thousand years after John's gospel was written, the Greek word Apestalmenos was translated into modern English by the word "sent," a word not in existence when the gospel was written (the En-glish tongue being then in Teutonic embryo, so to speak) and likewise not in existence until after the death of the ancient Egyptian language; nevertheless Mr. Massey's claim that the Johannine sent is paralleled by the Egyptian Sennt, and is a proof that the New Testament was borrowed from Egyptian mythology, and that Jesus and his disciples were unhistorical characters!! The numerous other alleged parallels between the New Testament and Egyptian mythology advanced by Mr. Massey, are, as a rule, as far fetched, incongruous, absurd, and positively false in construction, as I have shown the series connected with the Samar-itan woman at the well to be. The true character of the whole can be gathered from the foregoing analysis of the one set. I have endesvored to be rigidly accurate and conscien-tions in all that I have written in this con-section, to state facts just as they are with

said; and if any error can be detected I would be glad to have it pointed out-as what is wanted is "the truth, the whole truth, and nothing but the truth." Presidio of San Francisco, Cal.

AT GAMALIEL'S FEET.

Gail Hamilton Discusses the Question of Biblical Inspiration.

The Doctrines of Prominent Divines Analyzed and Criticised-What Basis Is There for Belief in Literal Inspiration?-Every Man's Reason Held to Be His Divine Light, and God to Be Discovered in the Worlds of Matter, Action, and Spirit.

Eighteen centuries bear witness to the theroughness of Gamaliel's learning, to the excellence of his character, to the culture of his spirit, to the eminence of his reputation. He was so powerful a leader of the people that he could allay the passions of a murderous mob with a gentle appeal to the reason. He was a teacher so impressive that his most celebrated pupil, a man whose name and fame brightened with the rolling years, characterizes his instruction as in "the perfect manner."

Yet his teaching was wrong—so wrong that this very pupil, his brilliant eulogist, counted himself the chief of sinners for carrying his teacher's instructions into practice! Is it not possible that our own Gamaliels, learned doctors of the Divine law, eloquent in council, held in reputation among all the people, teaching according to the perfect manner of the law of the fathers, zealous towards God, may yet sometimes be teaching doctrines as antagonistic to the truth as were those of Gamaliel, which led Paul to perse-cute men and women unto death?

The existence of God and His revelation of Himself to man is the most important, the most practical, the most vital of all religions; perhaps of all earthly questions. On this point of all points we not only welcome but crave light. We weary Gamaliel with ques-tioning, and if occasionally he wearies us with his answers may it not be because there shines sometimes from Heaven a little light roundabout even babes in learning which fails to fall upon the gentle, wise feet of Gamaliel, the beloved master?

After this manner of God teaches Gamaliel Clark, a Doctor of the Law in the Trojan Court of the Temple, held in reputation among the people, teaching according to the perfect manner of the fathers, zealous towards God. In a novel and picturesque parable he expounds the nature of the revelation of God to man under the figure of one who began life by floundering in the mire, wading in a swamp of mystery, of ignorance, and of sin. The more he struggled the more he mired. Presently he felt something solid beneath his feet. It was God's promise. He stood on Christian faith was carefully moved aside from its old rock base and made to rest part-

sunk. Ha an exhaustive knowledge of all the words in abandoned his whole scheme and found no solidity or rest until he rebuilt "his faith npon a child-like trust in every word of God. His final, fixed belief was 'Forever, O Lord, These be pious words. Would it be flippant, unparliamentary, irreligious to say that they only tickle the ear and never touch the brain? He who regards the meaning of words and is not beguiled by their sound reads this parable with a mistrust that deepens into certainty, for the question is not of Heaven but of earth. We admit that the word of the Lord is settled in heaven. We are not concerned with the exegesis of the skies. What we wish to know is, whether there is any settled word of God on earth, and what and where is it. To this Gamaliel Clark's answer is no answer. It leaves us exactly where we were. To connsel a "child-like trust in every word of God" is to evade the question: What is the word of God? Does he mean by the "word of God" the Bible? In another court of the same temple sits another Gamaliel, a doctor of the same law, equally held in reputation, and at his feet are gathered a group questioning him as to the proper attitude of a Christian towards the theatre, to whom thus answers he: "Our conscience tells us not to go, lest at the very least we violate the command to press the unwritten sound. that a more nearly correct form of "senne is senent or even senenet,—the former more particularly. In such case the resemblance to the English word "sent" is considerably bessened. """ connt." in Egyptian """ connt." in Egyptian abstain from all appearance of evil." Instant-"every word of God" means every word of King James' translation or every word of the revised version. Until that is decided, and because it is to be decided, and, there-fore, after it is decided, not only does our faith rest partly on a divine and partly on a human tle or another. The gospel was written in foundation, but the human foundation is Greek, and the following is the passage in subdivided into two piles, one weather-beaten and seasoned with the wear and tear of more than two centuries, and other just hewn and green, hardly driven in and wholly un-tried. Forever, without doubt the word of the Lord is settled in Heaven, but it is so far from being settled on earth that all the churches and creeds and sects of Christen-. dom have come into court for the purpose of settling it. When the word of God is settled on earth, earth will be earth no longer, but the Holy City-the New Jerusalem. If any light from Heaven shines around this pen, the truth is exactly what Gamaliel Clark's lively parable was fashioned to oppose. The structure of Christian faith was made by the author and finisher of our faith to rest partly on a divine and partly on a human foundation. For if the Christian faith resison a foundation wholly divine it must be communicated at first-hand to every human being. Every man must receive his revelation fresh from God-through no human medium. This, I believe, is what the Quakers teach, and their lives have been so pure, gentle, beneficent, that their belief has a good deal to say for itself. Certainly those two sons of thunder against human oppression, John Boanerges and John Greenleaf, must equally be, in the sweet, unselfish, manly character common to both, disciples whom Jesus loves. sweet, unseinsn, manny character common to both, disciples whom Jeens loves. But those of us who are not Quakers are taught that the revelation is not made to our-selves but was made many years ago to a few men, by whom it was transmitted to the rest of the world. Holy men of old, moved

out coloring, distortion or garbling. I chal- by the Holy Ghost, spake, but they spoke in and all we have, and all we have a right to lenge closest scrutiny into all that I have what is to us a wholly unknown tongue. expect! what is to us a wholly unknown tongue. Even if they were inspired by a Divine being in every word and sentence, it is noth-ing to us. We cannot understand one word of it. I suppose there are not a hundred native American men and not ten native American women who could read a single word of what Isaiah, the prophet himself wrote, or who could understand a single word if he had overheard the whole private conversation between Job and his wife. The Hebrew language reveals nothing to 50, 000, 000 of the American people. We have to depend upon some men to tell us what the letters are-what the words mean. Granting that God revealed facts to Samuel, no one claims that he has revealed Samuel to us.

Practically the nineteenth century has no revelation unless it has one partly on a human foundation. That human foundation is the translators of Greek and Hebrew. Our revelation is by hearsay. It depends upon the fidelity, the scholarship, the mental rectitude of several men in several generations, in several countries, all purely human, for no one claims that King James' translators or the Revised Versionists were inspired. Alcuin and Luther and the saints of St. James claimed no inspiration outside of their learn-ing and their devotion. They were lights of the world, but all worldly lights are liable to flicker and to fail. Acquainted as we are with Harvard and Yale and Andover and Oxford and Heidelberg, it must be admitted that the human part of the structure of Christian faith is a little unsteady, not to say rickety. It must give a little or it must splinter. It is easy to preach every word of God so far as we know it, but a man must nse his reason in order to know which is the word of God and which is the word of preja-dice, or passion, or ignorance. Even if God inspired Matthew to write "Baptizo," he cannot have inspired one man to decide that it means always to go under the water and an-other man that it means always or only to have a little water sprinkled on the forehead. Practically, therefore, we American republicans know no more what is meant than if the word had not been inspired at all. If Gamaliel Clark teaches us truly that every word of the Bible is the word of God, then King James' translators, or the Revised Version clergymen, are fighting against God; and among the Septuagint, and Douay, and Griesbach, and Tischendorf, and their great host, we need supplementary inspiration to tell no which of all these protenders is the real word of God. One of the piles under our structure of Christian faith is and must be reason. Even then the structure is not so firm as could be wished; but if that pile be taken away it is not firm at, all. It cannot stand.

Gamaliel Foster sees the difficulty, and to the people gathered at his feet in the Boston court of the Holy Temple would fain explain it away. Not less positive and categorical, he essays a limitation and practical definition. "The Bible," he says, "is the word of God; does not simply contain it, but is it. It is inspired in every sentence, and in every word, so far as this, that it is so constructed under the control of the Holy Spirit as to convey precisely the meaning God had intended. Not a single word is admitted which does not pass the scrutiny of the Divine Inspector as approved."

This sounds not only pious but rigidly orthodox; yet, under scrutiny, does it really It out yet, under schuchy, uses it in the least explain dation. After awhile the poor man found, to his horror, that his pile work was not firm: that

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three, are one." That is my Bible —which my ancestors bequeathed me. which they believed in, which I received. But the revised version leaves this out altogether. Is the revised version, then, rejecting the word of God? Or did King James' translators put in the words of men as the words of God? How am I to know? If we give up this verse, as the revisionists bid us, we must give up the whole Bible, for "the whole or nothing is the word of God." Our ancestral Bible, if the revisionists are right, was inspired in patches, and this piece between patches the revisionists cut out and threw away, and to be logical and theological, we must follow suit and throw the whole Bible away!

"The Lord gave the word; great way the company of those that published it." So ring the voices of Dr. Reynolds and his host at Hampton Court, singing the Psalms of David, but the translators of a later time tune their harps to another key: "The Lord gave the word. The women that publish the tidings are a great host." Will Gamaliel Phelps throw away the Bible unless that great host of women is drawn off from it? It looks as if the seventeenth century translators thought those women had no business there, and simply and succinctly translated them out of sight without regard to King David's honorable award, without the slightest conscientious scruple concerning fidelity to the text. But time rolled on, and women's colleges sprang up and women's boards were formed, and when the nineteenth century translators sat down to their task it was thought best to bring those women back again where they belonged. And have not women- it is, to be sure, a mere side issueby this token a special and prescriptive right to expound and promulgate the word of God. being celebrated by King David for so doing? Can it be said that the translators were not inspired, but that we must go back to the original writers for the text which they directly received from Heaven? Apart from the fact that this leaves the great majority of human beings without any authoritative revelation, since we, the unlearned, cannot read the Hebrew and Greek originals, is the equally important fact that the learned are no better off than we, for they differ about the original text as widely as they differ about the translations. There does not exist in the whole world a Bible, a unit, a whole, of which we can say, or of which the most heave ad Sarihural scholar can say ar that this is learned Scriptural scholar can say, that this is the original, real, undisputed Bible, given by God to man. On the contrary, when we go behind the translations to the original book, we are launched on a whirlpool of contradictions without so much as a cooper's cask to hold us up, for the Bible, through many centuries, did not exist as a unit. The dates of the different books composing it are differ-ent, distant, and doubtful. The number of manuscripts in which these various books are found is uncounted. Many of them were lost before our literature began. The variations of text are also innumerable. If the Bible is in every part and parcel the Word of God—if the Bible as a unit, as a solid body, is the Word of God—of which no part can be lost or rejected without losing or rejecting the whole, then are we of all mon most miserable, for in the lapse of ages and the lack of literary and scientific culture,





The Most Successful PREPARED FOOD

FOR NEW-BORN INFANTS.

It may be used with confid-nce when the mother is unable, wholly or in part, to nurse the child, as a safe substitute for mother's mitk. No other food answers so perfectly in such cases. If causes no disturbance of digestion, and will be relished by the child

In CHOLERA INFANTUM.

This predigented and easily assimilated Food will surely prevent fatal results.

FOR INVALIDS, it is a Perfect Nutrient in eith & Chronic or Acu e Cases.

Hundreds of physicians testify to its great value. It will be retained when even line water and mlik is rejected by the stonach. In *dyspepsic*, and in all wasting diseases it has proved the most nutritions and palatable, and at the same time the most economical of Foods. There can be made for an infant

150 MEALS for \$1.00.

Sole by Druggists-25c., 50c., \$1.00. 13"A valuable pamphle on . The Nutrition of Infants and Invalids," free on application,

WELLS, RICHARDSON & Co . Burlington, Ve



<______

.

⁴⁴ SINGER ¹⁹. MODEL SEWING MACHINES Syears. New and perfect. Sent on trial if desired. Organs given as premiums. Send for clocular with 7,990 testimonials from overy state. We can save you \$15 to \$50. URC. FAYNE & COL, 42.W. Names St., Chicago.

HOLMAN'S LIVER AND STOMACH PAD Absorbs all impurities from the blood. Invigorates and vitalizes the whole system

HOLMAN'S LIVER AND STOMACH PADS Cure Billousness, Indigestion, Jaundice, Diarrhœa, Malaria, Sick Headache, Rheumatism, &c.

HOLMAN'S LIVER AND STOMACH PADS Regulate the Stomach and Bowels, improve the Appetite, correct Assimilation, Complexion, &c.

HOLMAN'S LIVER AND STOMACH PARE Prevents Sea sickness, Cholera, Smallpoz, Yellow, Typhus, Typhoid and Billous Fevers.

All Druggists. - Or sent on receipt of

Price, \$2.00.

HOLMAN PAD CO.,



Perfume

EDENIA

LUNDBORG'S

Rhenish Cologne. If you cannot obtain LUNDBORG'S PER-FUNIES AND RHENISH COLOGNE in your FUNIES AND RHENISH COLOGNE for Price List

vicinity send your name and address for Price Lieb to the manufacturers, YOUNG, LADD & COF-FIN, 24 Barelay Street, New York.



TA. Pearl St., ALBANY, N.Y. Est'b'd 1879, Send 10c. for book

intended to convey? And to whom does He intend to convey it? Where is deposited the certificate of approval from the Divine Inspector? Does God intend to convey to the Roman Catholics the doctrine that the Aposthe Peter was the rock upon which he would build his church, and to the Protestants that that rack was Christ? If he does not, which rendering has received the warrant of the Divine Inspector? The clergy and the lawyers, the second best men in Massachusetts, hung and pressed to death twenty of the first best men and women, their superiors, on an understanding of the word of God: Thou shalt not suffer a witch to live; and modern learning oversets this into: Thou shalt not suffer a witch to get her living. Did God intend to convey to Cotton Mather the mandate that Rebecca Nourse should be hung, or did he intend to convey to the nineteenth century the idea that people should not earn a livelihood by practicing sorcery? Without waiting for the seal of Divine inspection we. nninspired human beings, simply by studying grammar, geography and arithmetic, metaphysics, history and material science, simply that is, by the ordinary and orderly march of the human reason have unani-mously rejected the first rendering of the word of God. If we adopt the second, do we not put God in the unhandsome and debilitated attitude of not giving men a revelation till they had found things out for themselves? While the intelligence and virtue of the community was struggling, strangling, crush-ing in the dark the Supreme Being gave no sign; but when it had cleared for itself and for us a pathway of comparative light, and witchcraft is a lost art, and misunderstanding can do no further harm. He conveys to us His precise meaning! Is that like a God? That seems to me like a very mean and malicious man.

Gamaliel Foster says that "the absolute infallibility of the Scriptures will soon be beyond question among Christian thinkers, and the only questions mooted will be those of interpretation." That is a wise, not to say innocently wily, way to throw heresy-hounds off the scent; but is it not rather a verbal than a real distinction, a sort of despotism tempered by assassination theory? If a ques-tion of interpretation is a question between being pressed to death under a board and living out life happy in one's happy family, what is gained to the world by infallibility? If the meaning of Scriptures is impenetra-ble, it is little to the purpose that they are infallible. One would as soon be hanged by an interpolation as by a misunderstanding. An infallibility securely hidden in the text, dormant through ages of history, latent while interpretation is dealing death and disgrace to a baffled and virtuous world, seems hardly fitted to be a working infalli-bility for fallible human beings. Gamailel Phelps, learned and venerable

doctor of the law, held in reputation among all the people, in the Andover Court of the Temple of the Lord expounds thus after the perfect manner of the law of the fathers: "The Bible is a unit..... The whole or noth-ing is the word of God. A revelation sup-ported by intermittent authority, inspired in patches and parentheses, we may be very sure is not a revelation either of God or from God. Its structure is not God-like."



Ringing Down the Curtain on Stale Jokes, Worn-Out Stories and Threadbare Yarns.

The Chestnut Bell is having its run just the same as all other popular crazes. From the Bay of Fundy to the Golden Gate, and from Quebec to Albuquerque, the small boy and large boy, the little girl and big girl, ring their little bells upon the elightest appearance of age to a joke or story. Just fasten it onto your vest, under the coat, and when the teller of old stories is through, much merriment is caused by the silvery sound of a hidden bell. telling him that it is a "chestnut." This cut is full size of this little joker, which is strong and clear in tone, surprising one that the bell is not sliver. We will mail you sample, securely packed and PREPAID, for 15 CENTS each, or ONE DOMEN for \$1.90. Postage stamps taken.

HOW TO DO IT:

and the second second second

4

Order one dozen : take some to school with you, and introduce it. Your companions are sure to want one. Tell them you are the agent, and sell them one for 15 cents. You can make 80 cents by selling one dosen, and you could supply the whole school with the bells in a short time and make considerable money. Sample propaid, 15 conts. Address

