

Latent Filth.

A person accustomed to using tobacco becomes so saturated with it that no washing or fumigation will rid him of even the odor. This odor will probably not be perceptible to the tobacco victim himself, but other people will plainly perceive it.

Dr. Grayson, who practices medicine in a district where snuff-taking is common, once talked thus with a lady:

"Madam," said I, "are you a clean woman?" She looked at me rather indignantly and replied that she claimed to be so, asking me did I see anything about her person, apparel or house indicating otherwise. I replied that I did not. "Still," I said, "madam, you are not clean physically. I will apply a test, or rather you can apply the test yourself. If, upon applying said test, you pronounce yourself clean, I will treat your case free of charge." The challenge was accepted in good faith. "Now," said I, "madam, on retiring at night, divest yourself of all clothing, envelop yourself in a well wrung wet sheet, lying in the same until early dawn; then remove the sheet and hang it out in the open air, and then tell me the result of the experiment." She tried the experiment the same night, and I saw her the next day. She met me with a smile playing on her emaciated cheek. She said, "Doctor, I give up, I am not a clean woman; just look at that sheet; it looks and smells like an old dirty, filthy snuff-rag; and just look at my flesh and skin. I told my husband this morning that I was not only mortifying, but that I was actually mortified." In this case, the use of snuff was totally abandoned at my request, and the patient treated on strictly hygienic principles, and in consequence she became a healthy, hearty, stout woman, and, furthermore, a very grateful one, always giving great praise and sincere gratitude to the doctor.

In New England the man is usually the sufferer from tobacco. The above illustration will consequently not hurt his feelings and may set him to thinking.—[Healthy Home.

Religion is Going.

The religion of the future, I venture to say, will be no religion at all. The clergy must become teachers of something useful and good or become mere Sunday comics and buffoons, and "worship" will become a means of Sunday amusement, pure and simple. All savage elements will be absent from the religion of the future. There will be no ghosts, souls, saviors, sacraments; no atonement, no heaven, no hell, no devil, no god, nothing supernatural—that is,

nothing impossible. All that is essentially religious must die, if man is to advance. It is religion that bars progress more than all else. But human nature will escape from its thralldom and shake itself free from it forever. Religion is all a savage inheritance, and must go when man grows out of savageism. There is no future for religion.—[Liberator.

Proof of Miracles.

I need not mention the difficulty of detecting falsehood in any private or even public history at the place where it is said to happen; much more when the scene is removed to ever so small a distance. Even a court of judicature, with all the authority, accuracy and judgment which they can employ, find themselves often at a loss to distinguish between truth and falsehood in the most recent actions. But the matter never comes to any issue if trusted to the common method of altercation and debate and flying rumors, especially when men's passions have taken part on either side.

In the infancy of religions the wise and learned commonly esteem the matter too inconsiderable to deserve their attention or regard. And when afterward they would willingly detect the cheat, in order to undeceive the deluded multitude, the season is now past, and the records and witnesses which might clear up the matter have perished beyond recovery.

No means of detection remain but those which must be drawn from the very testimony itself of the reporters; and these, though always sufficient with the judicious and knowing, are commonly too fine to fall under the comprehension of the vulgar.

Upon the whole, then, it appears that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that even supposing it amounted to proof, it would be opposed by another proof, derived from the very nature of the fact which it would endeavor to establish. It is experience only which gives authority to human testimony; and it is the same experience that assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but subtract the one from the other, and embrace an opinion, either on the one side or the other, with that assurance which arises from the remainder.—[Hume.

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