

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no Dash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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## EDITORIAL CORRESPONDENCE.

**Roger Williams—Boston—Epes Sargent, etc.**

This dates from Boston, just as the sun is trying to break through the clouds after three days of a regular old-fashioned "north-easter," rain, wind, mud and mist. But we must go back to Providence for one more reminder of "ye olden time." On Monday we climbed the narrow winding streets of Prospect Hill to reach the home of our friend Hinckley, whose good faith of Free Religion is given to nineteenth century saints forthrightly (why should we be without saints, when we are told our ancestors had them? We opine there are as many, as good and wiser, to-day than in those Dark Ages, and they are needed still, as they then were), and our tollsome ascent was rewarded by a prospect from his windows of the fair city below, while we could see, still higher up, other houses clinging to the hillside. Just north of his home is an open space wherein stand a few old trees, remnants of a larger forest of primeval days, and of an ancient apple orchard. A few years ago a beautiful city park was laid out a mile or two away, and named Roger Williams Park, after the brave Baptist preacher who was driven from Massachusetts for heresy of doctrine, and for a worse heresy (of which so many of his Baptist professed followers to-day are guiltless) of liberty of conscience. This revived an interest in all that pertained to the good man who helped to make Rhode Island an asylum for Baptists, Quakers, and other pestilential schismatics in his day. It was found that his grave, neglected and well-nigh forgotten, was in this old orchard, when it was planned that his body should rest beneath a monument in the new park. The great roots of a large apple tree had found their growing way through the coffin, and only a few handfuls of sacred dust were left to be gathered up reverently for removal. It was as though the very bones of the brave old preacher had helped to give sap and substance to the tree, whose living branches tossed in the free air to tell of that liberty for growth in grace for which he lived and spoke.

Here in Boston what can be more natural than to think of the reformer and spiritual teacher of to-day, just passed away,—the scholar learned and free, the man gentle and gracious, yet fearless and true,—Epes Sargent? So we went yesterday to his home, where Mrs. Sargent and her brother abide, saw portraits of him, from the rare beauty of the younger days of a poet to the thoughtful face of his later and riper years, sat in his library, where all was as in days past when we met him there, and talked of his life and its later honors and of the living topics of the day. Beautiful indeed was the testimony given of his cheerful spirit, his patience in hours of pain, his serenity when he knew the end was near, his natural views of the change

that we call death which robbed it of all terror. Up to less than a week before his transition he wrote and read proof sheets of his Cyclopaedia of Poetry, which the Harper's publish this month; his active mind still keeping up the daily work which had so long been his duty.

With a tender pleasure touched with emotion, his wife said: "Through all the years of our married life I never heard him speak a hasty or ill-tempered word." All made of sweet accord were the singularly happy days of their wedded union.

We learned that, in addition to his better known efforts, he had the larger part of the editorship of *The Nursery*, a charming magazine "for the least little ones," published here for some fifteen years, his name never appearing, but he writing song and story to delight troops of children all over the land. Those who read, in the *JOURNAL*, the report of the funeral services will remember the golden words of William Mountford, a friend for many years of Mr. Sargent. We met him to-day, and found him frankly and sincerely a Spiritualist, after such investigation as a ripe scholar and conscientious thinker would bestow on so vital a matter. An Englishman by birth, long a resident here, a Unitarian clergyman and author of *Euthanasia*—a book full of insight—he chooses to be free from sectarian bonds or parish cares and so freely obey and frankly speak his own thought.

Yesterday we looked in at the *Woman's Journal* office, on Park Row, and confess to a slight tinge of the sin of envy! Their rooms look out on the grassy slopes and shaded walks of the common, and we thought of the wilderness of stone and brick we look down on from the Chicago office, and really envied Lucy Stone and Henry Blackwell their delightful working place. Mrs. Livermore happened in. Next week Tuesday she is to lead one of the meetings of the Unitarian Anniversary, invited to do so by men in their pulpits. The world moves! Her husband and herself soon go to Europe, for rest, which she needs from the long labor of her lectures. She has a membership of old standing, in a Baptist church here, and has never lost it, although known not to agree in some of their views, but holds herself identified with no denomination while ready to accept the good from all and to go on freely in her work for woman's elevation and equality. She is an eclectic religious thinker with a living interest in spiritual life.

**LIZZIE DOTEN.**

Many readers of her poems will like to know something of the local habitation of a woman whose words of light and power live in their souls. We found her at 57 Tremont street, in pleasant rooms high above the din and dust of the street. Here, in the heart of the city, her home has been for twenty years. Her brothers and sister in Plymouth are frequent visitors, they and their children keeping up the home feeling, and many friends gladly find their way to her rooms. She is not strong in health, goes out seldom to speak, but is frank and sincere in spirit and keeps a living interest in the spiritual movement and other topics, as befits a true and a gifted woman.

**CAPE COD.**

If a giant should lie down on the coast, stretch out his arm on the sea eastward, crook his elbow north, and turn his hand west toward the shore, that great arm sixty miles long or more, might be Cape Cod. Saturday afternoon we rode eighty miles by rail, took stage four miles in a raw and chilling fog, reached East Dennis on the shore of the Bay looking north, and the next day met good audiences of sensible men and women at the neat hall of the Free Lecture Association. It is always inspiring to see these people and the meeting with valued friends added to the enjoyment. This morning at an early hour the stage took us to the Depot, and now—Monday noon, May 23rd, these closing paragraphs are written in Boston.

**"LAST WORD" FROM THE EDITOR.**

Saturday a letter came from Mr. Bundy, dated "May 20th, on board the Veronicas, off Hen and Chickens" (Island out from New Bedford), of which a few words give a glimpse: "As the pilot leaves our vessel I send you this last word. May you get back safely to Chicago, and may our work there go on for best interests of the people. My

last thought is with my work and my associates as I lose sight of land." 'Ere this the good ship is five hundred miles or more on her way. S.

**PHENOMENAL.**

**Experience of John W. Gratton, Attorney-at-Law, of Pittsburgh, Pa.**

Several years engaged in close study of the theory of spiritual philosophy through the evidence of men of great intelligence and irreproachable character, convinced me of the truth as far as human testimony could go to prove a fact, but it has only lately my good fortune to have personal experience with spiritual phenomena. I am well aware that no testimony, however reliable and trustworthy it may be, would change or alter the pre-conceived opinion of the large majority of mankind so eloquently described by the late Thomas Carlyle; but to a thinking man whose reason is not enslaved in superstition, bigotry or insanity, I trust the following narrative of facts will prove interesting and instructive:

On page 355 of Epes Sargent's *Scientific Basis of Spiritualism*, will be found a wonderful description of slate writing obtained through the mediumship of Mr. R. W. Sour, of Titusville, Pa., in the presence of over two hundred persons at a camp meeting. It is through the same medium I have witnessed the manifestations I shall describe, and as I have seen him daily for nearly two months, I can more than corroborate the testimony of Giles B. Stebbins, who says that "he is an intelligent, sincere and devoted man." His age is about thirty-four tall and slim built, weighing about one hundred and thirty pounds, possessing a broad full forehead, light gray eyes, dark hair and mustache, and in every particular a refined modest gentleman. Mr. Sour has been residing for some time past at Titusville, where he is well known, and in a quiet manner gave several private sances at which many astonishing results were obtained. Mr. William Fleming, an old merchant and well-known citizen of Pittsburgh, Pa., who has for many years been quietly investigating the new science, and hearing of Mr. Sour's success, invited him to visit Pittsburgh and remain his guest. In compliance with the request, Mr. Sour made Mr. Fleming's country residence his home for a few weeks, and on the evening of the 10th of April, I attended a sance held at the same place, being the first one of many I have participated in under the mediumship of Mr. Sour. Our circle was composed of ten persons and held in a second story chamber containing a small closet, which had been prepared as a spirit cabinet, with a light wooden door and an aperture about five feet from the floor to enable materialized faces, etc., to appear. I had purchased three pair of new double slates the day previous and saw them lying on the table perfectly clean.

After the circle had been arranged the medium showed us the clean surface of a pair of slates, placed a piece of pencil in between them, and in full light, after extending them on the ends of the fingers and thumb of the right hand, we all heard the pencil writing and in a few moments he handed the slates to Mr. Fleming, who, upon opening them, showed us a carefully and well written letter signed "Jessie," and addressed to "Dear Uncle and Aunt Mary." Mrs. Fleming at once recognized the writing as the same as other letters she had received from her niece "Jessie," whose body was then lying in the grave. But in addition to the proof of similarity of handwriting, the tenor of the letter and names mentioned, together with private family matters therein contained, could only be known and understood by the Uncle and Aunt to whom it was addressed.

After this successful manifestation we were directed to prepare for a dark circle; the light was extinguished and with joined hands we sang "Nearer my God to Thee." Not many moments elapsed before I observed a bright bluish light about a foot from the floor and distant about five feet in front of me, near the cabinet. I at first thought it was a creature of my imagination, having read so much concerning hallucination, etc., but when asked by several in the circle if I saw the "spirit light," I knew it was no illusion. Other lights of the same character were observed in different parts of the room, but no effort was made to test the power or intelligence that caused them. As it was my first circle as an investigator, I simply observed the manner it was conducted and the conditions necessary for successful materialization, but at all subsequent sances have brought into requisition my own reasoning faculties without relying on ancient forms and ceremonies of old investigators, and have received astonishing results, proving beyond the shadow of a doubt the supreme intelligence, delicacy and power of living beings whose presence can be manifested to all who seek the truth and comply with simple conditions necessary to enable them to appear.

After observing the strange manifestations for a while we were directed to prepare the lights for materialization. Having no musical instrument of any description in the room to assist us, we furnished our own music by singing, but the spirits probably taking pity upon us, varied the

monotony by accompanying us with a triangle, which we heard at every circle. While thus engaged the curtain in the cabinet window was drawn aside and the face of an old man appeared with close cut whiskers upon his well rounded features. Mr. Fleming at once recognized him as Epes Sargent, whom he had known personally in life. He was followed by the hand and arm of a lady covered with soft lace or other gauzy material. Other faces appeared in rapid succession and after a short pause, the long thin hand and arm of a lady appeared and in answer to questions, was identified as the niece of Mrs. Fleming who had died of consumption. The arm was as beautiful as marble and almost as white, but very much wasted as "Lottie's" was when last seen in her coffin. As the arm was disappearing a face and the long hair of a woman was observed in the rear of the cabinet, throwing kisses with her hand to her young son in our circle who at once recognized her.

Mr. Sargent then appeared and in a loud whisper, as though it was difficult for him to speak, said "Good night. God bless you all." This closed the sance, and as we returned to the drawing room, I was shown an engraving of Epes Sargent, and at once recognized the similarity between it and the materialized face we had seen at the cabinet window.

On the following Sunday we again assembled at the same hour and place, but before describing the wonders we all witnessed, I will here state that up to this time I could not have received a more clear or convincing proof of the genuineness of the slate-writing manifestation, but was very much puzzled to understand the spirit light business. Wm. Crookes, F. R. S., of London, testifies regarding these luminous appearances as follows:

"These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again, that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorized oil or other means. Moreover many of these lights are such as I have tried to imitate artificially but cannot."

This is the testimony of one of the greatest chemists and scientific men now living. At 8 p. m. we opened the sance with a dark circle. A large music box with the capacity for playing six different tunes, was placed on the table and at once brought into action. We were interested in listening to the music when we were astonished to hear some one whistling. Mr. Fleming asked if we heard it, and as we had about settled the question by trying to believe it was a part of the mechanism of the box, our faith was destroyed by hearing a long loud shrill whistle, and seeing bright lights dancing over the cover of the instrument, which had been raised to allow the music to be more distinctly heard, but to prove still further it was a natural whistle we heard the cover of the music box fall with a crash, which at once muffled the tones and the jolly whistler was no longer doubt-

The triangle could be also heard floating about the room in front of our faces, and it kept intoning at such a sudden silence, when all at once, after resting about six seconds, it went on again as if nothing had occurred. The cover would fall and rise of its own volition, and the tunes would change from one to another without regard to the order they were designed to be performed; but we congratulated ourselves when the spring had run down it would stop; but judge of our astonishment when the last slow notes were feebly sounding, we could all hear the invisible power with a bright light dancing, moving the ratchet and winding up the spring. We began seriously contemplating throwing the machine out of the window, as it was impossible for Mr. Fleming to stop or in any way control its queer antics. Several in our circle began speaking to unknown beings whose hands were touching them, but I will speak of my own personal experience:

A soft warm hand was placed gently on my right hand and patted my head in a friendly manner. An involuntary thought entered my mind that it was my old friend and companion Robert A. Warnock, who had been crushed to death on the Pacific Railroad at Elks, Nevada, about twelve years previous. I asked: "Is that you, Bob?" and received a vigorous rubbing and tapping on my hand and knee, which was distinctly audible to everyone in the circle. I repeated the question by adding the full name, and was caressed and rubbed in an affectionate and gentle manner by my invisible but yet perfectly natural friend. In response to my question: "Are you hap-

py, Bob?" I was afraid what little hair I have left on top of my head might have soon worn away by friction.

In answer to Mr. Fleming's question I informed him it was the son of the late Mr. Warnock, the New York hatter, who was so friendly towards me, and in life he was one of the very few male companions I had a very warm regard for. Mr. Fleming then asked if "Bob" would not recognize an old friend of his father's, one who had been engaged in the same business for so many years. The wish had no sooner been expressed, when we heard the loud friendly rubbing and pounding on Mr. Fleming's hands and knees.

While nearly every one, were engaged in consulting with friends whom they had last seen in their coffins, we heard the strange sounds of drumsticks beating on the floor in an artistic manner. It was known as Tommy the Drummer, who had been a prominent character in Titusville until one day when he was frozen to death. In life his name was Tommy Buckley, aged about thirty-eight and known as a skillful drummer. Asking him to touch me with his drum sticks he would do so in a gentle manner, but upon any inanimate substance he would make it sound. While interested in this new feature of rapping, my hand was again touched by my invisible friend. As the music box, triangle and whistling was then going on, I asked the question, "Bob, can you whistle?" and in a second we all heard his whistle within a foot of my face, and the ladies at my right and left spoke of the movement of the air caused by his cold breath blowing so close to me. His answer was very distinct and natural. In a joking manner I said I did not believe he had a mouth, when all saw the bright light shining for about three seconds where the sounds of whistling were heard coming.

Several surprising phenomena occurred, among which was an old plantation darkey who usually makes his appearance in a dance when the medium is strong enough; but I will hasten on to describe more interesting manifestations. We were directed to prepare for a light circle and as I have considerable to relate, I will not enter into details which all can easily learn who desire to investigate the phenomena. The pleasant face of Mr. Sargent first appeared and was followed by a number of known and unknown faces, hands and arms; among the former was a woman dressed as a Sister of Charity who appeared to direct her gaze at one in our circle, who had always been a devout member of the Roman Catholic church, but since he has renewed his acquaintance with his deceased brother at our dark circles, does not see the necessity of employing a priest to save his soul.

The intellectual face of a man appeared with eye glasses which glistened in the reflected light as he turned his head. A curtain opening in the center had been substituted in place of the wooden door in our first sance, and the faces had been seen through an aperture cut in one side of it about five feet from the floor.

After a large number had shown themselves, we saw the first materialized full form appear. It was the figure of a lady dressed in white, with large flowing sleeves and her face covered with a veil. She stepped half way out of the cabinet and was in sight several seconds, but was unable to step farther out. Mr. Fleming had recognized her as Juliet T. Burton, whom he had known personally in life. Lottie then appeared with both arms, and waved them in a playful manner to her uncle and aunt. Mr. Sargent appeared as usual with his "Good night. God bless you all."

At a sance held in Pittsburgh, in presence of twenty-six persons, the controlling spirit of the medium gave a very interesting lecture. He described himself as Judge McCougle, a native of the South, and before the war of 1812 he had occupied the bench as a magistrate, but died in that year. During the war he was a Captain in the Federal service. The usual manifestations occurred in both dark and light circles with the additional one of a lady striking hands with her deceased brother-in-law who materialized at the cabinet window. Another sance was held at the same place a few evenings after at which was present seven ladies and one gentleman besides the medium and myself. The cabinet was a very simple affair, being arranged by hand, and consisted of two dark curtains opening in the center, thrown over and pinned on an iron rod resting on two staples in a corner of the room, over which was thrown a black shawl. The usual openings had been made for materialization. After forming the circle about six feet from the cabinet, I extinguished the light. In a few moments the strange lights appeared. I then informed the persons composing the circle that if they would sing "Hold the Fort," Mr. Bliss would manifest his presence. The usual result followed and all were astonished at the intelligence displayed and the beauty of the lights.

This sance had been held more for the purpose of enabling the widow of the brother-in-law mentioned to see him if it was possible. Both sisters were in the circle, and as the lights were waving we could hear the voice of the first lady speaking to her husband whom she last saw lying in his coffin. She was very much affected and sobbed like a child. To divert attention from this family scene, I asked if my old friend Bob was present, and was answered by a flash of light and a jingling on the spirit triangle. Others in the circle had been talking to their friends and in a short

Continued on Eighth Page.

The New Bible—Results of the Revision.

BY S. J. TYRRELL.

To the Editor of the Religio-Philosophical Journal.

Biblical topics were well aware how become stale; they have probably had their day; editors begin to feel like apologizing for publishing the threadbare disputes about the Bible...

The most practical and devout Christians of modern times are those who keep their ascension robes ready, and fix the exact date of their going up from a chronology based on the "time, times and a half" of Daniel and the "viates" and heads and horns of the Apocalypse...

It has always been thought hazardous to discuss the evidences of Christianity in the pulpit. In publicly arguing against infidelity, objections are often presented for refutation, which perhaps, would otherwise never have occurred to the hearer...

D. D. LL. D., President of the American Branch of the revising board says in the Feb. Independent, that "the very existence of various readings shows that no miracle has preserved the absolute purity of the text."

It is hard to understand how so many able scholars as these revisers must be, can consent to spend ten years of precious time in what they call restoring "the sacred text" to its original form.

The question constantly recurs in connection with this subject, who gave the books of our Bible such exclusive claims to inspiration? This is a very important and curious inquiry.

Camden takes another step forward in the path of civilization and this time with a well appointed awakening ghost, whose chilling presence have the means of frightening a young couple out of their home.

Mr. and Mrs. Smith, who are exemplary members of the Methodist Church, took possession of the house in August last, and for the first four or five months lived happily enough, without interference from either mundane or spiritual intruders.

Moses; both cannot have been right. If polygamy and slavery were right under Moses they are right under Garfield.

The apostles cast lots, to find which disciple the Lord preferred to take the office of Judas. Ruffing seems an uncertain mode of reaching infallible results. Both horns of this infallibility dilemma are about equally dangerous; the logical result must be the same whether the text of the Bible is proved verbally perfect or imperfect.

It is said there has not been a bank defalcation in China for five hundred years where skinning alive is the penalty. Although the fear of the dragon and the yellow prodigious have faded, yet it is at bottom of the same quality as the integrity and piety induced by the fear of hell and purgatory.

South Camden Excited Over a Mysterious Apparition.

Camden takes another step forward in the path of civilization and this time with a well appointed awakening ghost, whose chilling presence have the means of frightening a young couple out of their home.

Mr. and Mrs. Smith, who are exemplary members of the Methodist Church, took possession of the house in August last, and for the first four or five months lived happily enough, without interference from either mundane or spiritual intruders.

On last Thursday night, however, he was unpleasantly convinced to the contrary. It was a bright moonlight night and the rays streamed into the bedroom so brightly that the gas was not lighted.

and blood, he aimed a powerful blow at the intruder. Like a well regulated ghost he sprang immediately vanished. Mr. Smith then lighted a lamp and, together with his trembling wife, made an immediate and thorough search of the house.

The couple, reinforced by one or two relatives went to the house, intending to follow the medium's instructions, but the confusion in the neighborhood was so great that they left the house for good just twenty minutes before the wailing hour, although the terms of their lease had not expired.

Mr. and Mrs. Smith were called upon last night, but were decidedly averse to appearing in print for the reason that an injury might be done to the property by having the story circulated, and while the husband did not deny anything as related here, he declined to make a new statement.

Questions of a First Cause.

To the Editor of the Religio-Philosophical Journal:

I dislike controversy as it is generally conducted, and thought that I would not reply to any criticism that might be made upon any article of mine that you see fit to publish in the Journal.

Bro. W. Wilson has in a kind and gentlemanly manner, tried as best he could to answer my queries and condole the sad condition of my mind in regard to God, from the Christian standpoint.

My parents were Presbyterians, I was Sabbath schooled and catechised after the most approved style of that sect, have passed through the experiences of an honest, devoted Christian, and think I have a fair understanding of the lights and shades of the picture presented by Christianity.

If my memory serves me, I stated in my article that I believed man to be the aggregation or individualization of all the principles of nature, and I fail to see wherein Bro. W. arrives at any different conclusion in his theory of the first and second Adam.

The Bible quotations just referred to bear directly on this subject, from the fact that it seems to be a necessity of the human mind in its present undeveloped condition, to posit the existence of a personal God, as the organizer and creator of all the material and spiritual phenomena around us.

Who organized you or organizer? Is it not just as reasonable to suppose that things have existed eternally in a germinal form and have been developed into tangible beings as soon as they reach the fit conditions? Is not all immutable law based upon the natural relations of things?

In the quotations from Pope and Hunt I find enough to call into requisition all the high and noble endowments of the human mind, soul and spirit. If I can rightly discern the signs of the times the tendency of the advanced thought of this age is not toward theological dogmatism and God-worship but is directed more toward right generation and the culture and harmonious development of all the human faculties.

definite in regard to the existence of such a being. It would only have indicated his personal belief. The blind acceptance, as authority of a revelation caused Freeman to murder his child.

One of the valuable truths that Spiritualism has evolved, is that conscience and reason are better guides than revelation. Inspiration and revelation express the varied thought of the Spirit-world.

I hope that the interchange of thought, through the good old JOURNAL will be a mutual benefit. I am a believer in humanity, an unchristian Spiritualist, an advocate of untrammelled reason and free thought.

Custer City, Dakota.

Pappus and the Nicene Council—(An Addendum).

BY WM. EMMETT COLEMAN.

To the Editor of the Religio-Philosophical Journal:

When I gave answer a short time since, to the query "Who was Pappus?" I was not, at that time aware of the source whence Pappus derived his statement concerning the inspired volumes stamping on the communion table at the Council of Nice.

The title page of the "Libellus Synodiensis" bears the name of Photius in conjunction with that of John Pappus. Photius was probably the name of the original Greek author, though the work is usually regarded by scholars as of unknown authorship.

There is one Photius who would be likely to have written such a work. Photius, one of the ablest and most learned patriarchs of Constantinople, lived during the ninth century, having been born early in that century and died about 891.

In this work is found the source from which Pappus derived his information concerning the miraculous choosing of the inspired books at the Nicene Council. Pappus, in referring to it, quotes the original Greek of Photius "Synodikon Periechon," and this quotation is given in Greek in Robert Taylor's "Digesta," page 439, note, preceded by the remark, "Pappus in his 'Synodikon' to the Council of Nice, asserts," etc.

In addition to the facts previously given concerning John Pappus, I would now mention that he was appointed Professor of Hebrew at a very early age, and in 1581 was appointed Superintendent of the Ecclesiastical District in which Strasburg was situated.

Presidio of San Francisco, Cal.

Sanitary Errors.

1. To believe that the more hours children are at their studies the faster they learn. 2. To believe that the more a person eats the stronger and fatter he will become. 3. To believe that if exercise is good for one it should be taken at all hours and seasons, the more violent the better the result.

A negro one night at a meeting prayed earnestly that he and his brethren might be preserved from what he called their "Upsettin' sins." "Brudder" said one of his friends, "you sin's got de hang of that ar word. It's beettin' not uppettin'."

Truth is the nursing mother of genius. No man can be absolutely true to himself, eschewing cant, compromise, servile imitation, and complaisance, without becoming original; for there is in every creature a fountain of life which, if not choked back with stones and rubbish, will create a fresh atmosphere and bring to life fresh beauty.

Woman and the Household.

BY HESTER E. POOLE. [Metuchen, New Jersey.]

RESURRECTED FLOWERS.

(From the Shaker Manifesto.) Seek not within the darkness of the earth, Thy friends nor flowers; For lo! their spirits have a radiant birth Through death's dim hours.

their homes, train their children, and be sympathetic companions for their husbands. Not educated, but ignorant women work hard in the land.

Women may be pardoned by the very charitable for having a horror of intemperance. In view of the fact that in New York City alone forty women were directly killed by drunken husbands in five years (most of them kicked to death), and no statistics show how many have been indirectly killed.

Until we will, unless we can go and do likewise, the testimony of a dedicated life should stand apart for us with something of the sacredness of a spirit's. To sneer at it is to sneer at respect itself.

Under the head of Overworked and Unappreciated Wives, the Woman's Journal has an article containing numerous extracts from private letters to the editors of the paper, which have come mostly from individuals in farming communities, where such cases occur more frequently than elsewhere.

Enclosed I send one dollar toward paying for my Woman's Journal. If I do not send you any more before the time for which this pays, you may stop it, because I cannot get the money to pay for it.

The New England Woman Suffrage Association held its tenth Annual Meeting in Boston on the 23rd of this month, and the National Woman Suffrage Association held its thirteenth Annual Convention on the 26th and 27th in the same city.

The Earl of Beaconsfield, under an exterior of coldness and cynicism, seems to have had a warm, true heart for home and friends. His married life is described as something idyllic.

The friends of John Brown are endeavoring to raise a few thousand dollars to pay for a farm on which his widow and daughter reside in California.

The Earl of Beaconsfield, under an exterior of coldness and cynicism, seems to have had a warm, true heart for home and friends.

For the past several years the (nominally) Christian world has been agog with expectation as regards the corrected and revised version of the New Testament which a Committee of Churchmen were working upon.

Although the picture of George Eliot in the Harper for May seems repulsive beyond measure, we must believe it is more a caricature than a representation of the great soul.

In the current number of Woman's Words, are pictures of Dr. Hannah Loughshore, of Philadelphia, and the poetess, Colie Thaxter, who always sings so lovingly of the woods and scenes of Nature.

Not by educating women less, nor by educating fewer women—but by educating all women well. Cultivating their minds, and see to it that, while pursuing a course of study, they do not waste time and strength in unnecessary outside employments.

Matthew vi. 9:13: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in heaven as on earth. Give us this day our daily bread.

Matthew vi. 9:13: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

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Babyland. (D. Lothrop & Co., Boston, Mass.) An Illustrated Magazine for very little people. Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A beautifully illustrated magazine for the youngest readers.

The Magazine of Art. (Caswell, Petter, Galpin & Co. London, Paris and New York.) Contents: "The Symbol," Treasure-Houses of Art; English Birds and their Haunts; Our Living Artists; Apple-Blossoms; Children in Painting and Sculpture; The Homes of our Artists; The Future of Sculpture in London; Decorative Iron Work; The Streets as Art Galleries; Pictures of the Year; "Shepherds Discovering the Head of Orpheus;" Art Notes;

The Western Magazine. (The Western Magazine Co., Chicago.) Contents for April-From Chicago to Texas; Alone; A Song; Summer Sports; New Fashions; A Piece of Coal; Plain Speaking; How Mr. Smith Missed the Train; Translations of Latin Verse; The Club; Table Talk; Calendar of Events; Editorial; Publishers' Department.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Over on the 'Tother Mountain; The Indoor Pauper; A Spring Opening; Bergen Days; Felicitissima; Who Lost Waterloo? The Portrait of a Lady; Chance, French Tragedy; Friends; A Taste of Maine Birch; Whittier's King's Missive, and other Recent Poetry; Five American Novels; Carlyle's Reminiscences; The Renaissance in France; The Contributors' Club; Books of the Month; Auf Wiedersehen.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece; Mary in the Morning-Glories; Lily's Hood-Tree; Mother Goose; Boy Divers in the Red Sea; "Of the Tracer in a Sleeper;" Why They Were All Marked Tardy; Rocky Fork; The Little Bagger-niggers; Two Little Trunks; Out of Tune; Today; A Questioner of the Sphinx; Courtesy; The Story of Honor Bright; A New Lawn Game; Nonsense Verse; In Frontier Times; The Original Wax Works Show; St. Botolph's Town; The Baby's Prayer; Polly Cologne; Have You Heard the News? Out of Doors Amusements; Tangles; Music; Supplement.

Scribner's Monthly Illustrated Magazine. (Scribner & Co., New York.) Contents: The Farragut Monument, New York; Along the North Shore of Long Island; Six Sempers Liberatoribus; The Sanitary Condition of New York; Madame Delphine; An August Morning with Farragut; The Lobster at Home; "Latitude Unknown;" Practical Floriculture; Bastien Lepage; Poems from a Scrap Book; The Westminster Play; A Rainy Day with Uncle Remus; Peter the Great as Ruler and Reformer; Keenan's Charge; Fritz; Farragut; Lord Beaconsfield; Some New Berries; The Largest Extinct Volcano; A Fearful Responsibility; The Revised New Testament; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Nursery. (Nursery Publishing Co., Boston, Mass.) An Illustrated Magazine for the Youngest Readers.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editors. GILLES B. STEBBINS, Associate Editors.

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Unitarianism. 1821.—1881.

It is well to take note of the steps forward, and such a step was Unitarianism in Boston and New England some sixty years ago. It did not come without premonition and preparation. Scores of years before a tendency toward Socinianism and Arianism, some large minded preacher now and then had troubled the peace of the Puritan Israel. These tendencies were growing, Universalism was cropping out, yet no lines were drawn, and the trinity, atonement by blood, election, foreordination, the jealousy of Jehovah and the total depravity of man, making him a natural heir of the wrath of God, were preached in all Puritan pulpits—toned down a little if the preacher was tender-hearted; held up in all their terror if he was a stern priest. At last came a crisis. Dr. Wm. E. Channing and a few others came out as Unitarians—repudiated trinity and vicarious atonement, portrayed Deity as the loving and wise Father, and taught the capacity of man for goodness and growth. This was a revolution, indeed! There was perturbation and wrath in the old churches. Dr. Lyman Beecher, the father of "the Beecher family," and with more brains (so his sons say) than all of them, hastened to Boston to combat the new heresy and re-establish hell and the devil and the bloody atonement in their due place as supporters of Jehovah's throne. But in vain were his efforts, the heresy spread, as good heresies ever have and will, the Unitarians were educated, earnest and inspired, and soon became a power. In one respect Unitarianism was peculiar. Such reforms usually begin with plain people in the middle walks of life, but this was a revolt of cultivated men and women against dogmas that savored of Asiatic barbarism more than of heavenly grace. The early Unitarians were people in the best society, refined, polite, cultured and alive with the new inspiration of human capacity and divine goodness. To this day, especially in Boston, Unitarian churches are rich, respectable, and of best social standing—a high monotheism and clean morals welded to fine manners, is their religion. Socially they are pleasant people, not given to slight or abuse for religious opinion, and even a Spiritualist, if he be of courteous behavior, fares well with them.

Unitarianism greatly helped the land by opening these genial and tender views of the Divine being, these noble and inspiring ideas of the endless capacity of man for growth in grace and wisdom. We, who have never heard the wrath of God and the depravity and fall of man preached with the old and terrible power, can hardly realize what a help and benefit, in a day of need, these new views were. The preaching of them with a pure Theism to-day is the best work of these people. Yet there is another side to the case: an over fastidiousness, a genteel conservatism that sinks into timidity, an exclusiveness that reaches to a poor and narrow pride, are the fanits that sometimes mar these excellencies.

In Boston most Unitarian pulpits were closed against Theodore Parker (a clerical member of their association though he was), but now they have grown to love and revere his memory, and his sermons, which the living man could not preach in their pulpits, are sent over the land from their central office as blessed gospels. Many of their clergy, especially in the west, do not profess to believe in the Bible as infallible,

but hold it as a valuable collection of books, historical and ethical. Often they hint or speak plainly of Jesus as a gifted and inspired man. The tendency is to go beyond the dogmatic limitations. In most Unitarian churches there are Spiritualists, more than is supposed, for in two many cases they hold their views in reserve with a polite timidity which might as well be called moral cowardice. Many of their ministers have their own thoughts and experiences on this subject, held usually in quiet reserve or giving new cast and tinge to their discourses. Spiritualism does not pass well enough in polite society yet to be admissible in Unitarian circles; when it does they will accept it more openly, perhaps, but how much honor such late acceptance may be, we leave with them and others to decide, quoting as suggestive the words of Lowell:

"For to side with the truth is noble, While we share her wretched crust, Ere her cause brings fame and profit, And 'tis prosperous to be just."

Even Dr. Bellows of New York, and Rev. J. F. Clark of Boston, have spoken of Spiritualism in a way that revealed ignorance, prejudice and a want of appreciation unworthy men of their merit. Pitiful, indeed, it was to see Dr. Bellows endorse Bishop, the tricky "exposer" of spirit phenomena, and say that he hoped his efforts would be "the beginning of the end of a pitiful delusion," thus helping the charlatan to gull Bostonians out of large sums. But we can work on, and wait for the time when timid silence or rhetorical depreciation of this great movement shall cease, its beauty and up-lifting power be acknowledged, and the feeling rule that it comes at an hour when a waiting world needs it.

The spiritual philosophy is broadly eclectic, and leads us to recognize in Unitarianism, as in other religious movements, whatever truth it has helped to give the world; such recognition, with frank and fair criticism, is its due, and for just reciprocity of both we bide our time. The inspiration of Unitarianism is spiritual growth, to live in the light of that idea is life, to turn from that light is decay and death.

All this is suggested by looking over the fair pages of the Christian Register of April 21st, an anniversary sheet on the sixtieth year from its starting, in Boston, by David Reed, in 1821—it being one of the oldest, as it is one of the best, of the religious newspapers. This number is filled with messages, gratulation and suggestion, and with historic incidents and extracts from the first sheet of sixty years ago. Illustrious names of men who have contributed to its pages are given, and among them are Channing, Norton, President Kirkland of Harvard University, Judge Story, Edward Everett, Dr. Furness, John G. Palfrey and George Ripley. An early editorial gratefully acknowledges the valuable aid without which, it is said, the journal could not have lived and kept up its high standard of character and ability—gratuitously given by many valued contributors to its columns. This gratitude we feel deeply to the good and gifted men and women who render like aid in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

A glimpse of their work in exposing old errors, while teaching fair and hopeful truth, may be had in the article we give, extracted in this anniversary number from the Register of April 21st, 1881:

"DAYS OF OUR FATHERS." MR. REED.—As I have lately noticed several expressions of regret in the Boston Recorder and some other orthodox publications about the decay of the religious spirit that was prevalent in "the days of our fathers," I have been induced to make the following extracts from the writings of some of the most distinguished Calvinistic divines of the "day" referred to, for insertion in your valuable paper. Respectfully, L.

God took the sin of Adam and squeezed out the quintessence of it into the human nature, to propagate it into the world.—Mr. Mather of London.

God takes delight to see the wicked sin, as one that sets ratsbane to kill rats, looking through a key hole to see the rats eating the ratsbane, knowing that it would kill them; so God looks at the wicked through his fingers, knowing that it would kill them.—Id.

Christ was the greatest sinner in the world, as he was surety for the elect. No sin was charged on them, but all on him. To repent is not their duty, for God looked to their surety to suffer for them. David's murder and adultery were not his sin, but Christ's; being charged to him alone as surety.—Dr. Crisp.

In the Election Sermon, delivered in 1673. President Oakes (of Harvard University) as it was in those "days" says, "The outcry of some is for liberty of conscience. This is the great Diana of the libertines of this age. Again, he observes: 'I look upon toleration as the first-born of all abominations. If it should be born and brought forth among us, you may call it God, and give the same reason that Leah did for the name of the son—Behold a troop cometh—a troop of all manner of abominations.'"

J. W. Woodward, of Wilson, Kansas, called at our office last week. He is an investigator, and called upon Mrs. Simpson, at 24 Ogden avenue; he was greeted with a perfect shower of tests. He regards her as being a most remarkable medium. During the hour that the seance was held, immortality was fully brought to light and established. Mrs. Simpson's mediumship is of a character that renders her a most successful instrument in the hands of the angel world in dealing with skeptics as well as believers. 1st, she is clairvoyant; 2nd, she is clairaudient; 3rd, the spirits control her hand to write messages; 4th, independent slate writing on the inside of a folded slate; 5th, the flower test; 6th, occasionally fish and other small animals are brought by the spirits into her room. Some one of these many phases are brought into requisition at every seance.

Spiritualism in St. Petersburg—Little Pelagueya.

Until very recently Russia has been entirely dependent upon England and this country to furnish mediums for the various phases of manifestations. Dr. Slade, Mr. Home, Jesse Shepard, and a few others have visited St Petersburg and were well received, the exhibitions of spirit power through them, creating wide-spread interest. The Theosophist, published in India, (from which we glean these facts) gives a very interesting account of the mediumship of little Pelagueya, who a few years ago was adopted by Margaret Beetch, who took her from a House of Foundlings. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home. Finally she became a good-looking lass of seventeen, but her genial temper never changed. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed them."

On one occasion, November 3rd, 1880, accompanied by a farm servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbor's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes, and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. This event was but the precursor of a series of others. From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaeff prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand; hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tumblers and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. One day she having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated howling, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in full view of those who happened to be present; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A priest was called of course,—as though priests knew anything of mesmerism—but with no good results. Finally, notwithstanding the real affection of the widow Beetch for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital.

This case having been narrated to a Spiritualist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town. The St. Petersburg press speak of the manifestations as follows: "A new star on the horizon of Spiritism has suddenly appeared at St.-Petersburg—one Mile. Pelagueya"—thus speaketh an editorial in the Novoye Vremya, January 1, 1881. "The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devoted Spiritualist seems to have been upset by them—literally, and by the agency of a heavy table." "But," adds the paper, "the spiritual victims do not seem to have felt in the least annoyed by such striking proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulated each other upon this new manifestation of the mysterious force."

In the St. Petersburg Gazette is the following: "She is a first-class Spiritualist Star," as they call her. At a seance at which were present the most noted Spiritualists and mediums of St. Petersburg, occurred the following. Having placed themselves with Pelagueya around a table, they (the Spiritists) had barely time to sit down, when each of them received what seemed

an electric shock. Suddenly, the table violently upset, chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified Spiritists had to take to their heels and left the room in a hurry."

We are glad to know that the spirits have inaugurated a new movement in that benighted country. As usual, an instrument humble in origin, was selected for the purpose, and we have no doubt that her mediumship will be instrumental in doing great good, and will mark an era in the history of our cause in Russia, as permanently as did the Fox Girls at Hydesville, N. Y.

W. I. Bishop in a New Role.

As is well known, W. I. Bishop has been sojourning for some time in England and Scotland, and sustaining himself peculiarly by his customary avocation, that of an "exposer" of Spiritualism. Of course he can expose nothing that is genuine in our philosophy, and we cannot see that he can be of any damage thereto. Truth cannot be overthrown; it may for a time be darkened through the instrumentality of tricksters and the licentious, but it is sure to come to the front again. Mr. Bishop finding, undoubtedly, that exposing Spiritualism did not pay, has now come forth in a new role—that of a mind reader. In that respect he is, perhaps, quite a success. At a late gathering in London, to test his powers and claims the following prominent gentlemen were present: The Right Hon. Dr. Lyon Playfair, Sir John Lubbock, Mr. Francis Galton, Dr. Wilks, Dr. Tukey, Professor Burdon Sanderson, Professor Ray Lankester, Professor Charlton Bastian, Professor Croom Robertson, Mr. Ernest Hart, Dr. Brydges, Dr. Fjalbermann, the Austro-Hungarian Consul-General, Mr. Moncreux Conway, Dr. Andrew Clark, and a number of other gentlemen of more or less eminence in literature and science.

Moncreux Conway, our own distinguished countryman, was the first to try the experiment. Mr. Bishop professes to have a "pictorial, not a sound impression, of what he is about." The London Spiritualist then goes on to say that Mr. Bishop, after stroking down the back of Mr. Conway's left hand, left the room under strict surveillance. During his absence Mr. Conway hid an object. This done, Mr. Bishop was led in blindfolded. The search now began. Again taking Mr. Conway's left hand, he pressed the back of it to his brow, keeping it firmly there, meanwhile dragging the owner of it wildly around the room in search of the hidden object. Mr. Bishop seemed to be in great excitement, as if chasing some mental vision. Rushing past every object, under an apparently uncontrollable impulse, he approached the place where the object (a bit of paper) was concealed, and finally disinterred it from behind a small box. The next experiment was conducted by Dr. Lyon Playfair, and was of a more complicated character. The Chairman of Committee, after Mr. Bishop had, as usual, stroked the back of his hand, and left the room in custody, hid a small object in one place, and immediately removed it to another spot at a considerable distance, and in a locality not at all likely to be suspected, even were the absent operator not blindfolded. On Mr. Bishop being led in, a scene similar to that in which Mr. Conway took part was enacted. Pressing the back of Dr. Playfair's left hand to his forehead, Mr. Bishop dragged him round the room as if searching for some will o' the wisp, and all the time seemingly again in an exhausting condition of mental ecstasy. Finally, he approached the place where the object had been first hid, and laid his finger within an inch of the spot. A little later he rooted out the object itself from its hiding-place.

If Mr. Bishop will confine himself exclusively to mind reading, and stop his nefarious practice of trying to expose Spiritualism, he will save himself from the odium that now hangs over him, and become a useful citizen. We believe it is a principle of our philosophy that no one can be totally depraved. There is hope for Mr. Bishop.

The Revised Bible.

The Bible which for ages has been considered infallible, has been revised and presented to the world again, with the expectation no doubt, that it will more nearly meet the wants of the people, and be productive of great good. A writer in the Standard (London, Eng.) who has given the subject a great deal of careful thought, comes to these conclusions: "Whatever scholars may think of the labors of the revisers, the impression produced upon the public mind is one of disappointment and dissatisfaction. It is deeply to be regretted that the revisers, judging by the work just published, have apparently forgotten the conditions under which the task was intrusted to them. It is obvious that a great many of the alterations adopted have been approved for reasons of mere literary criticism, which make us rather skeptical as to the infallibility or even good taste of the revisers. "Where no material change in sense or substance of the authorized version has been shown to be required by the revisers, for the proper construction of the original, they have nevertheless thought themselves justified in mending the English and improving the grammar of passages which have struck deep root in the hearts and memories of the English people. One word has been substituted for another at the whim of the New Testament Company; words and tenses have been shifted about to

satisfy some pedantic scheme of syntactical symmetry: a sentence treasured up in the popular mind and enriched beyond description by the pathetic associations of hundreds of years has been tortured and crucified into precise grammatical accord with the latest refinements of critical labor upon comparison of early manuscript texts, and thus been robbed of all its true value.

"The system upon which the revisers appear to have acted, in our judgment, is altogether erroneous and deplorable." The writer then proceeds in some beautifully expressed passages to point out the position held by the Scriptures among English-speaking people. "They have been known by them, and loved by them for centuries," he says, "and it is rash and reckless to shake this noble growth of centuries by attempting to harmonize it with the correctness of self-opinionated scholarship or to regulate it by the doubtful standard of taste accepted by a motley combination of theologians and professors. Even the Lord's Prayer, which every English-speaking child learns to lip at its mother's knee, has not been spared. The revisers have handled it as a bold commentator might handle a notoriously corrupt chorus in the Eumenides or the Vaeceae. St. Paul's praise of charity, unequalled in its own kind for ringing and rhythmical eloquence in the old version, is mangled and made irreconcilable by the senseless substitution of the word 'love' for 'charity.' The meaning is really obscured rather than elucidated by this change, while the music of this sentence is irretrievably lost. Alterations of the diction of the old version, involving no gain in sense or a scarcely perceptible one, swarm in the revised edition, and in almost every instance it is impossible not to feel that the original translations, however inferior to those of the present revisers in precise and exhaustive scholarship, textual or general, were infinitely their superiors in the rare and precious art of writing musical and masculine English prose.

"Had they purged the sacred text of the errors which had crept into it, and placed, where it was necessary, the variorum readings in the margin, they would have performed useful and acceptable work. But in the effort to attain dry and merely mechanical accuracy of expression, they have so 'revised' the noblest book in the English language as to deprive it of much of its beauty, and they have destroyed many of its historical associations."

In conclusion the Standard writer says that it remains now for the revisers to re-revise the text they have produced. If this new version is ever to be generally used and to supersede the authorized version many of the alterations that have been made must be discarded.

Death of Wm. Fishlough.

May 21st this veteran Spiritualist passed to spirit-land, at his home in Brooklyn, N. Y. The circumstances connected with his decease, were very peculiar. His body was found in arcaaway of the house, his skull was badly fractured, and his death probably resulted from a fall, as nothing was missed from his person. He has been identified with the spiritual movement from the time of its first inauguration, and was universally esteemed.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

A correspondent writes that Capt. H. H. Brown delivered an eloquent oration on Decoration day in Barre.

J. Murray Case, whose able articles have appeared occasionally in the JOURNAL, was in the city last week, and visited this office.

Mrs. Emma Nichols, the well known medium of this city, will spend the summer at East Montpelier, Vt., instead of at Montpelier, as heretofore announced.

Wm. M. Lockwood, of Ripon, Wis., member of the "National Society of Art," and a prominent lecturer on spiritual, liberal and scientific subjects, gave us a call last week.

The New York Post is worried because the revisers of the New Testament did not have Bryant's list of naughty words before them. It believes many of the changes are frivolous and unnecessary, while others are changes for the worse.

The Los Angeles (Cal.) Herald relates the following: "Recently a sailor who lives at Wilmington stated that he had a vision the night before, in which he saw a white boat loaded with men start out from the shore. Just as it got on the bar it suddenly disappeared. A few days later, when the boat containing Capt. Sanford and party came in sight, he exclaimed: 'That is the white boat of my vision' and in a few minutes, afterward the boat was capsized and Capt. Sanford and five men were drowned."

Under the head of "What is It, Anyhow?" the Oskaloosa (Iowa) Herald says: "The other day Mr. Beaton, the musical instrument dealer, called on Dr. Dickson, the magnetic healer, with a neck that had been stiffened by an injury about sixteen years ago, inflicting a good mixture of pain and inconvenience on the gentleman during all this time. In about two days the pain and stiffness were all gone."

Our correspondent, F. J. L., wishes us to state that in his account of a seance with Elsie Crindle alias Elsie Daniels, published in our issue of May 28th, he carelessly omitted to credit that lady with another alias under which she advertised while in Chicago, viz., that of Davies. Her name wherever mentioned in his letter, should properly have been Elsie Crindle alias Elsie Daniels alias Elsie Davies, of California.

Milton T. Peters, a prominent, lawyer writes: "Your paper steadily improves. I commend its critical and independent conduct. Its object appears to be, the ascertainment and propagation of truth, to the elimination of delusion, credulity and fraud. I dissent from the announcement that 'Spiritualism is above science.' Knowledge is better than assumption. Such announcement lacks modesty, as well as truth."

Lyman C. Howe spoke in Lottsville, Pa., May 29th, and will be at the Lilly Dale Camp Meeting, June 5th.

We have just received a fine cabinet picture of Mr. Geo. A. Colby, the medium and lecturer, for which he has our thanks.

How to Magnetize, by James Victor Wilson. An able work on Magnetism. Price 25 cents. For sale at this office.

Prof. Lockwood, of Ripon, Wis., has presented us with a large photograph of his side wheel steamer "Camera," which plys on the waters of Green Lake, Wis., solely for the pleasure seekers during the summer months. It is well built, commodious and affords a great deal of pleasure to tourists.

Mrs. A. C. Woodruff, of South Haven, Mich., is about to visit Boston and will be pleased to make engagements to lecture on the way. Please address her at South Haven, Mich.

We have received a large number of letters from prominent Spiritualists all over the country, endorsing the course we have taken in reference to the Fletchers.

What is the Bible? by Rev. J. T. Sunderland, a well-known writer. It is an able work. Price \$1.00, postage 8 cents extra. For sale at this office.

Most persons have some mediumistic power, and it rarely happens that where there are three or four persons in a family, they cannot get the planchette to operate, even without forming a circle.

Mr. J. B. Bausman, of Washington, D. C., paid us a visit last week on his way from Minneapolis, Minn., to New Mexico. Mr. Bausman is very enthusiastic over the healing powers of Dr. Mitchell and Mrs. Dr. Whitman of Minneapolis. He regards Mrs. Whitman as one of the finest mediums in the country.

Capt. H. H. Brown spoke in Danby, Vt., May 15th; Danby Corners the 16th; Middle Granville, N. J., the 20th; Granville the 21st, West Pawlet the 22nd, Dorset the 23rd. He attended the meetings of the Free Religious Association and the Institute of Heredity, May 25th, 26th and 27th. He spoke in East Princeton, Mass., Sunday, May 29th, forenoon and afternoon, and in Unitarian church in Barre in the evening. He spoke the evening of the 31st in Baldwinville, Mass., and June 2nd he returns to Vermont for ten days, speaking in Bennington that evening. Parties desiring his services between June 2nd and 15th, should address him at North Bennington, Vt., care of Harvey Howes.

The World's Sixteen Crucified Saviors and Bible of Bibles, both by the well-known author, Kersey Graves; each \$2.00, postage 10 cents extra. For sale at this office.

Circus and Menagerie.

Potepaugh's Circus and Menagerie, the largest in the world, will exhibit on the Lake Front, every afternoon and evening, during this week, commencing on Monday, May 30th. Those who fail to visit this wonderful collection of attractions, will miss a rare treat. To witness the marvelous performance of the elephants, is alone well worth the price of admission, to say nothing of the other attractions, which are too numerous to mention.

For the accommodation of the public a branch ticket office has been opened at Lyon & Healy's Music Store, State and Monroe streets, where preferred tickets and tickets to chairs may be purchased at the usual slight advance.

Doors open at 1 and 7 o'clock P. M. Performance begins at 2 and 8 sharp.

Admission, 50 cents. Children under 9 25 cents. The matinee entertainments are identical with those given at night, being in no way abbreviated.

Brooklyn (N. Y.) Spiritual Fraternity.

As our platform welcomes all earnest thinkers of any form of faith, or no faith, we invited Col. E. Q. Goodrich, of New York City, to speak from our rostrum this evening. The Colonel is a pronounced Materialist, and has given a good deal of time and patience to the investigation of the phenomena, and pronounces the same to be genuine, but has not as yet become convinced of the continuity of life beyond what is called death. He frankly said after relating his experiences with Dr. Henry Slade, that one who has a belief in a future life, could be other than convinced after witnessing such phenomena as had been produced in his presence through Dr. Slade. He stated that he took his own double slate to Mr. Slade's rooms; that Mr. Slade requested him to thoroughly examine the tab e, which he did; that he placed a small crumb of pencil on the slate, and closed it. Mr. Slade held his thumb and finger on one side of it, and the slate rested on his arm. He heard the rapid movement of the pencil, and the three raps signified that the writing was completed. On opening the slate, there were three distinct hand-writings on it: One was a communication stating that it was from a man who died in Madison Street, New York City, giving time of death, the number of the street and his place of business. Col. G. went to his former place of business in Ann Street, taking with him an expert in handwriting from the New York Daily Herald, and they found by examining the books and papers, that the handwriting was an exact fac simile. His chirography was a marked and peculiar one, and the writing on the slate and what they found in his store, was exact and similar in every particular.

As a Spiritualist, your reporter cannot see how any evidence can be any stronger or more conclusive of a conscious individuality. The lecture was Catholic in spirit, and was listened to with close attention. It began by contrasting the claims of Christianity and that of Spiritualism, and showed that the Spiritualist had more grounds for his faith than any other form of religious belief, that had been accepted by men and women, for they appealed to living witnesses, and what he admired most of

Spiritualists was their welcoming persons of diverse and antagonistic faiths to their platforms, and the courteous treatment of those who honestly differed with them. In drawing his conclusions he argued that Spiritualism had not added anything to the researches of the astronomer, the geologist or the chemist, and that in literature it had signally failed, and what was claimed to have come from the great minds of other ages, was unworthy the source claimed, and that paintings exhibited as evidences of spirit power, were the merest dabs. He said that he agreed with Prof. Hare "that if there be one single sentence out of the millions claimed to be delivered by spirits, honestly of spiritual origin, then Spiritualism is proven." But the materialistic skeptic waits, watches and speculates for that one. The average Spiritualist receives with the greed of an ostrich every thing from every body, and yet hungers. The Materialist makes the simplest of manifestations run the gauntlet of doubt and a rigid investigation.

The manuscript has been requested for publication in the JOURNAL, as a fair statement of the views of an honest Materialist. Col. G. is an easy speaker, and a man of earnest and sincere convictions, and his vigorous criticisms in regard to his conclusions as to the result of his investigations, caused a healthful friction in our audience.

W. C. Bowen said: "There is much that has been given in the address of the evening in which I agree; especially where he has contrasted the claims of Spiritualism with that of Christianity, but I do not reach the same conclusions that he has come to. When we consider that all communications that come to us from the Spirit world, are more or less tinged and affected by the channel through which the spirit is compelled to use, we must direct our efforts to the unfolding and developing of the higher forms of mediumship, but the evidences that establish the fact of another life and the communication with the inhabitants of that world, are far greater than upon which facts in science have been and are being demonstrated. The speaker who preceded me has well said that such facts as he relates that he has experienced with Dr. Henry Slade, would convince nine-tenths of all who witness them, of a continuity of life and of a conscious individuality."

Deacon D. M. Cole said: "There is something back of all phenomena, back of all individual spirits, and that is what men call God—a force, not to be seen but still felt in everything in nature, in the physical as well as the spiritual world. You wonder that spirits do not give more evidences of their grand faculties, largely depends upon you. A musician can not give us the soul-inspiring strains of a Mozart from an instrument with broken keys and strings; so it is with your inspirations and revelations. When you reach out for the higher aspects and inspirations of Spiritualism, you will receive just what your own soul aspires to receive. The subtlimity of God may be seen in the most foolish actions. We should have grand and noble thoughts, and the influx of our souls would be in harmony with such aspirations. A word about Christianity: if it had not been for eighteen centuries of expectation of the coming of a Messiah, there would have been no Spiritualism. Spiritualism at first was intensely individualized; it is now solidifying and crystallizing. It will yet have a creed, then will disintegrate for something to come that will better fit the age and all judge Spiritualism by what it is doing for you. Are you a better man or woman, more imbued with the spirit of self-sacrifice; if so, then you have caught its true spirit."

S. B. NICHOLS.

Business Notices.

DR. PRICE'S Cream Baking Powder is the only baking powder in the market that has stood the test for purity and excellence.

CANTASSESS make from \$35 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

FARMERS and threshers look out for the "Starred Rooster Thresher" in next week's paper.

DR. PRICE'S Special Flavoring Extracts of Lemon, Vanilla, Orange, Nectarine, Almond, etc., are the finest flavors that can be made.

SEALED LETTERS answered by E. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2311

D. P. Keyner, M. D., Clairvoyant and Magnetic Healer, has returned to office, Room 33, 94 La Salle Street, Chicago; and is again ready for business. See his advertisement.

JUDGES of fine odors credit Dr. Price with nice taste in the compounding of his Perfumes. They are admired by all.

THE WONDERFUL HEALER and CLAIRVOYANT.—Diagnosed by letters.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

PSYCHOMETRIC EXAMINATION.—From lock of hair correct diagnosis of your disease both mental and physical. Its causes; also prospect of a speedy and permanent cure. Enclose \$1.00, name and age, or \$2.00 including medicines. Address P. J. BARRINGTON, M. D. & Co., 450 West Adams Street, Chicago, Ills. New remedies that cure every case of piles. Also 500 Agents wanted, active men and women, to canvass for a new Domestic Medical Book just out. Send for descriptive circular or call at the above address.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., Syracuse, N. Y. CURE EVERY CASE OF PILES. 27-15

Northern Wisconsin Spiritual Conference.

We have the pleasure of announcing that we have secured a speaker for our next Quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas E. LYNN, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocal and instrumental music.

The meeting will be called to order Friday at 10 o'clock A. M., sharp. So please govern yourselves accordingly. All lovers of truth invited to participate. The Omro friends will entertain free as far as possible. WM. M. LOCKWOOD, Pres. Dr. J. C. PHILLIPS, Secy. Omro, April 30th, 1881.

Spiritual Meeting at Sturgis, Mich.

The Annual Meeting of the Harmonical Society will be held on the 7th, 8th and 9th days of June, at the Free Church, in the village of Sturgis, Mich.

Spiritual Meeting in Manchester, N. H.

The New Hampshire State Spiritualists Association will hold its First Annual Meeting at Foran's Hall, 604 Elm Street, Manchester, N. H., Saturday and Sunday, June 11th and 12th, next.

Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cassadaga Lake, Chautauque Co., N. Y., will commence Friday, June 3rd, and close Sunday, June 26th, 1881. Arrangements have been made with the Northern, Concord and Claremont, and Peterborough and Hillsborough railroads, for tickets at reduced rates to Manchester and return.

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting Sunday July 31st, Mrs. J. T. Lido, Wednesday Aug. 3rd, Alfred Dunlop, Thursday, Mrs. J. J. Lally, Friday, the 5th, Geo. A. Fuller, Saturday, the 6th, Mrs. Alfred Dunlop, Sunday, the 7th, Dr. H. H. Brown, New York, and Mrs. P. O. Byer, Baltimore.

Spiritual Meeting in Norwalk, O.

There is to be a meeting of the Spiritualists and Liberals of the city of Norwalk, Ohio, on Friday, the 2nd, Mr. A. B. French, Professor Dunning, and other speakers are to be present; also Mrs. Mead, of Michigan, who will give selections from her inspirational national poem.

Spiritual Meeting in New Hampshire.

The New Hampshire State Spiritualists Association will hold its 1st meeting in Foran's Hall, Manchester, Saturday and Sunday, 6th and 7th. There will be three sessions.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN (N. Y.) Spiritual Fraternity Co. meets every Friday evening, Brooklyn 1st St., corner Washington and Concord streets, and a few books from Walton Ferry.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 33 East 14th Street.

NEW YORK CITY.—The Harmonical Association, 17th Public Service every Friday morning, 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 10 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest association organized in the interest of modern spiritualism, in the country, holds its sessions in the Harvard Building, Sixth Avenue, opposite Harvard Square, every Sunday from 10 to 12 P. M. in the public hall.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 65 West 43rd St. (near Broadway) every Sunday at 10 o'clock, A. M. and Wednesday evening 8 P. M. Children's Progressive Lyceum, next at 3 P. M.

Advertisements.

AGENTS WANTED \$5 a Day made with our Domestic Scale HOUSEHOLD ARTICLES. Co. Cincinnati, O. 30 14 32 13

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CHEAPEST BOOKS in the WORLD Macaulay's History of England, \$1.00. The History of the United States, \$1.00. The History of the World, \$1.00. The History of the Bible, \$1.00. The History of the Church, \$1.00. The History of the Empire, \$1.00. The History of the Republic, \$1.00. The History of the Revolution, \$1.00. The History of the Constitution, \$1.00. The History of the Government, \$1.00. The History of the People, \$1.00. The History of the Nation, \$1.00. The History of the World, \$1.00. The History of the Bible, \$1.00. The History of the Church, \$1.00. The History of the Empire, \$1.00. The History of the Republic, \$1.00. The History of the Revolution, \$1.00. The History of the Constitution, \$1.00. The History of the Government, \$1.00. The History of the People, \$1.00. The History of the Nation, \$1.00. The History of the World, \$1.00. The History of the Bible, \$1.00. The History of the Church, \$1.00. The History of the Empire, \$1.00. 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Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Baby's Sermons BY EMMA RUFFELL. The full moon shines in the East to-night, Round and bright as plate of gold, And a memory haunts me, pure and white, Which I long to tell,—ye! I wish were told.

The Progress of Infidelity.

It is time for the people of a religious habit, and especially for those who are charged with the progress which infidelity has been making during the past few years. The contrast between the crowded auditorium in which Col. Ingersoll delivered his lecture Friday evening with the sparse attendance which awaited similar appearances a few years ago...

The Harmonical Mutual Benefit Society of Saint Louis.

To the Editor of the Religio-Philosophical Journal: Perhaps yourself and the spiritualistic public throughout the country are well acquainted with the Harmonical Mutual Benefit Society of Saint Louis...

Letter from the President of the First Spiritualist Society of Denver.

To the Editor of the Religio-Philosophical Journal: The Fletcher case is bringing to the front as her defenders, all that is corrupt in Spiritualism. Her testimony stands on a level with the vilest prostitute or the lowest corner loafer...

Notes and Extracts.

Every drop of water is a world full of varied conditions and phenomena. It is said that every individual has within him, the power to heal, if he would exercise it. One fact is of more value than all the arguments of all the materialists in the world.

Free Thought.

To the Editor of the Religio-Philosophical Journal: The success and prosperity of the RELIGIO-PHILOSOPHICAL JOURNAL depends largely, in our opinion, upon according to every man equal rights of speech and opinion.

Message of the Department of the Banner of Light.

To the Editor of the Religio-Philosophical Journal: I have just read with much satisfaction the letter of Mr. E. E. Farnsworth, in your issue of May 22, 1881, relative to the Banner of Light.

College Savagism.

The practice of "hazing," still somewhat in vogue in American colleges, combines all the elements of brutality, in-morality and cowardice. A chap sentry at Syracuse, N. Y., known as a "University" has recently tried to make himself worthy of that pretentious name by an act which would be disgraceful to savages.

Common Sense on Revivals.

This is the sense dealt out by the Vineland Independent, and so we quote it: "Business men, and those who look at things religious through common sense and not sentimental glasses, fancy they discover something in the revival method which does not amount altogether to salvation or the judgment to come."

Communion Wine.

Reasons for not using unfermented wine at the Lord's table, given by the Committee of the State of Illinois: 1. Its use rests entirely upon assumption, the cup and the fruit of the vine being the Scripture phrases.

Mrs. Maud E. Lord.

At the regular Medium's Meeting held at the West End Opera House, on Sunday, May 22nd, 1881, the following resolutions were submitted and unanimously adopted: Resolved, That we the Spiritualists of Chicago, having enjoyed the ministrations of angels through the mediumship of Mrs. Maud E. Lord...

Letter from a Magnetic Healer.

To the Editor of the Religio-Philosophical Journal: You need not expect much from a humble magnetic healer who has ventured into some thing which will be interesting to you on account of its oddity, if not on its intrinsic value.

A Swedish Legend.

Zalamith and Salami had lived and loved on earth. Death severed them and they were doomed to dwell, he on one star, and she on another. Between them was an unspanned abyss of suns, impelled by love, Zalamith was obliged to build a bridge of light that would span the abyss to Salami, and Salami, the same night, began a bridge that would arch the abyss to Zalamith.

We can do more good by being good than in any other way.

Marrying a man to save him is "played out" among sensible girls. Man is none the less a spiritual being because he possesses a material body. Gravity is only the bark of wisdom, but it serves to preserve it—Confucius.

Physiology declares, that during sleep all voluntary activity ceases, while all involuntary motions of the system are perpetuated.

It is said that every individual has within him, the power to heal, if he would exercise it. One fact is of more value than all the arguments of all the materialists in the world. There are no better proofs of spirit existence than direct writings by our spirit friends.

Be Kind to the Unfortunate.

To the Editor of the Religio-Philosophical Journal: Enclosed you will find \$250, for which you will send the JOURNAL for one year to the Folsom State Prison, Sacramento county, California. This is the 2nd California State Prison; it has been recently built and completed enough to be occupied. I was there yesterday to visit it, and found there were over 300 prisoners there already, and no provision had been made to provide them with reading matter, of which they appeared to be nearly destitute.

John Winslow writes: The address of J. J. Morse I believe to be calculated to do much good.

John Winslow writes: The address of J. J. Morse I believe to be calculated to do much good, presenting as it does a fair and candid contrast between the teachings of Christianity and Spiritualism. Let us wake up to the fact that we have something else to do besides constantly fighting the Church; necessary as it is to combat its errors and superstitions, we are entitled to try to perform for humanity, as well as to expect Christians to perform theirs.

Wallace Dewey writes: The JOURNAL is a paper I can't do without.

Wallace Dewey writes: The JOURNAL is a paper I can't do without. Long may it live to teach and undisturbed Spiritualism. This is the prayer of your sincere friend. Oskaloosa, Iowa.

Each year our railroads consume 3,000,000 cords of wood.

Each year our railroads consume 3,000,000 cords of wood, or what would be covered with forests about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repair consumes about 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost \$2,000,000, with a yearly expenditure of \$15,000,000 for repairs.

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time I felt the old familiar hand caressing me. I asked if he would shake hands with me, when all heard the loud and hearty slap he gave it. It required no effort upon my part to convince those in the circle the reality of his presence as they were having the same proof from their own loved ones, while all could hear the medium groaning and sighing in his chair.

ed that I had at last recognized him. After several other materializations, Mr. Sargent appeared and bade us good night, but as the medium was still strong enough to endure the strain, the control or the Judge as we called him, directed that another dark circle be prepared. I have tried to use simple language to describe the phenomena I had already witnessed, but to convey an accurate impression of what occurred in this part of the séance find it impossible.

Then can she chant: The Lord's my shepherd. I'll not want, He makes down to lie In pastures green. He leadeth me The quiet waters by.

views of life taught by Spiritualism, and the poet of that new era has yet to write. The old will linger like a perfume in his song, but the song itself will be strong in the truth of noble natural living, aglow with immortal aspirations, forshadowing the heritage of infinite possibilities.

A GREAT REVELATION Some Valuable Thoughts Concerning Human Happiness and Timely suggestions About Securing it. Synopsis of a Lecture Delivered by Dr. Chas. Craig Before the Metropolitan Scientific Association.