Struth Bears no Bask, Fows ut no Fuman Shrine, Seeks neither Place nor Spplause: She only Saks a Hearing.

VOL.XXX.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, JUNE 4, 1881.

\$2.50 IN ADVANCE. TOO. 14

CONTENTS.

First Page.—Editorial Correspondence—Roger Willams, Boston, Eres Sargent, etc. Phenomenal—Experiences of John W. Gratton, Attorney at Law, of Pittsburgh,

SECOND FAGE.—The New Bible, Results of the Revision.

South Camden Excited Over a Mysterious Apparition.

Questions of a First Cause. Pappus and the Nicene Council, An Addendum. Sanitary Errors.

Then Page.—Woman and the Household. The "New Version" Lord's Prayer, Magazines for June just Received. Magazines for May not before Mentioned. Hook Reviews. Miscellaneous Advertisements.

FOURTS PAGE.—Notice to Subscribers. Unitarianism. Spiritualism in St. Petersburg, Little Pelagueya. W. I. Bishop in a New Role. The Revised Bible. Death of Wm. Fishbough. Labors in the Spiritualistic Vineyard and Other Items of Interest.

Fifth Page.—Circus and Menagerie. Booklyn (N. Y.) Spiritual Fraternity. Business Notices. Miscollaneous Advertisements.

Sixth Page.—Baby's Sermon. Free Thought. Mrs. Mand E. Lord.—Be Kind to the Unfortunate. The Progress of Infidelity. Letter from a Magnetic Healer. The Harmonial Mutual Benefit Society of Saint Louis. Message Department of the Banner of Light. Common Societion Revivals. A Swedish Legend. Letter from the President of the First Spiritualist Society of Denver. The "True Light" and "The Light of Asia," "C crical Logic. Golfege Savagiem." Communion Wine. Notes and Extracts.

SAVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellaneous Advertisements.

Elenta Pacz.—Christian Hymns. Fishbough and Davis Wm. Emmette Coleman. Miscellaneous Advertisements.

#### EDITORIAL CORRESPONDENCE.

Roger Williams-Boston-Eps 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 "northeaster,-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 formightly (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 toilsome 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 some 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 pestilent 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 Cyclopedia 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 Jour-NAL, 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 coafess to a slight tinge of the sin of envy! Their rooms look out on the grassy slopes and enaded 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 and sincere in spirit and keeps a living interest in the spiritual movement and other topics, as belits a true and a gifted wo-

## 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 g od 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-Mon. day 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 Veronica, 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.

#### PHENOMĖNAL.

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 been 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 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. at Titusvill, where he is well known, and in a quiet manner gave several private seances 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 even ing of the 10th of April. I attended a scance held at the same place, being the first one of many I have participated in under the mediumship of Mr. Sour. Our first circle was composed of ten persons and held in 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." addressed to "Dear Uncle and Aunt Mary." Mrs. Fleming at once recognize . the writing as the same as other letters she had re ceived from her neice "Jessie," whose body was then lying in the grave. But in ad dition 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 clapsed before I observed a bright bluish light about a foot from the fivor and distant about five feel in front of me, near the cabinet. I at first thought it was a creature of my imazina tion, having read so much concerning has lucination, 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 searces 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 ap-

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 th

monotony by accompanying us with a tri-angle, which we heard at every circle. While thus engaged the curtain in the cabinet window was drawn aside and the lace 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 neice 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 scance, 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 precantions 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 scance 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 intelligent time to the music and accompanied the singing. I afterwards found I could get affirmative or negative answers trom it to my questions. While listening to the strange sounds we saw two bright lights almost together, and then separate in a graceful curve. Mc. Bliss who with his wife had lost their lives at the terrible railroad disaster at Ashtabula, was given the credit as being the spirit that controlled these two lights, and his favorite tune, "Hold the Fort," was usually sung when they appeared, when they would move like a baton and wave in a graceful manner as if swung by arms of giants.

After witnessing this beautiful phenomenon, the music box was again brought into requisition, but after it had performed a short time the music suddenly ceased, before it had finished half the tune. were surprised 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 feedly sounding. we could all hear the invisible power with a bright light daucing, 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-

pv. 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

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 man ner, 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 hright 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 & dance when the medium is strong enough; but I will hasten on to describe more intersting manifestations. We were di ected 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 diceased 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 eve 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 scance, and the faces had been seen through an aperture cut in one side of it about five fact from the faces.

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 sieeves 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 Julieth T. Burton, whom he had known personally in life. Lottie them appeared the both arms, and wavet 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 seance 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 shaking hands with her deceased brother in law who materialized at the cabinet window. Another scance 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 myself, and consisted of two dark curtains opening in the center, thrown over and pinned on an iron red 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 cavinet, 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 pres-The usual result followed and all were astonished at the intelligence displayed and the beauty of the lights. This seauce had been held more for the

This seauce 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 coffic. 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 triengle. Others in the circle had been talking to their friends and in a short

been talking to their friends and in a short Continued on Eighth Page.

JOHN A. DICKSON.

The New Bible-Results of the Revision.

DY S. I. TYRRELL.

To the Editor of the Religio-Philosophical Journal.

Biblical topics we are well aware have be come stale; they have probably had their day; editors begin to feel like apologizing for pub lishing the threadbare disputes about the Bi-The Voltaires and Ingersolls have ex hausted their wit and sarcasm; scientists have done their best to overthrow Genesis; legions of divines have gorged the press with reviews and "reconciliations" in its defense; yet notwithstanding this wearisome surplus of Bible lore, the present gust of excitement over the revision of our old scriptures may excuse a word on some aspects of the subject. The revision of the Protestant Bible now going on in England must be regarded as the most hazardons enterprise ever attempted by the church. It is plain to be seen that in this resenting age it seriously menaces the very existence of orthodox Protestantism, if not Christianity itself. It is evident that the originators of the revision movement did not clearly foresee the extent of theological revolution which must logically come from bringing this Bible problem so directly before the confiding uncritical masses of the Evangelical church, for it is a fact known to all who mingle in errhodox society that the firmest believers in Bible infallibility are those who have studied its evidences the least, and know tho least of its true origin and history. Thousands of worthy Christians who cannot read a chapter intelligently, would doubtless die for their faith in the Bible. Some truth in the Bible meets a response in their religious nature, which they regard as a voice from heaven which gives them an indefinite emotional evidence of the truth of the entire book, which Robertson Smith. Colenso, and all the college presidents in Christendom may assail in vain. It is an uncivil adage, that "ignorance is the mother of devotion." yet it is true if we call church aggressiveness and zeal devotion.

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 "vials" and heads and horns of the Apocalypse. We must go to back woods' campmeetings and plantation clergy for warmth

and enthusiasm.

The troublesome questioners in Bible classes are generally the readers of the town and bright boys and girls from the seminaries. The Church of England a few years since found the intellectual power of her pulpit seriously declining because the most talented and conscientious students in the universities dare not take the "iron clad" orthodox oath required of her clergy and chose other professions. To retain honorable men in her pulpits she was obliged to modify the oath, and instead of requiring the candidate to swear that he believed both the Old and New Testament to be wholly free from error permitted him to say he believed them to "contain everything neces-sary to salvation" What a relief that change in the affidavit must be to the talented and honest young clergy. Most theological stu-dents of logical minds who are ambitious to have valid reasons for their faith, are made skeptical by reading works on the evidences which were designed to arm them for their coming battles with infidelity. The enthusiset. honest hearted Sunday school youth who has read only orthodox literature, has a vague impression that the Bible has come down some mysterious Jacob's ladder, direct from heaven, all punctuated and divided into convenient chapters and verses. But when in his theological course he comes to trace its winding way through thirty or more dark centuries, through varying catalogues of Jews and whimsical church fathers, through a thousand or more interpolated and mutilat ed manuscripts, a sad awakening comes over his noble dreams; his zeal is chilled by the frost of relentless logic, and if he does not abandon the pulpit he is seriously paralyzed by the lack of those positive convictions which ignorance gives to Evangelists of the Jasper and Moody type. Dr. Tyng frankly states that the most efficient workers in his church are from the lower, uneducated strata of its membership. The rich and more intelligent pay the church bills, go home to dinner and eave the salvation of souls to those who believe them in peril. Dr. Tyng's experience is doubtless similar to that of most modern churches. Jesuitical falsification of history is the great secret of Catholic power; and ignorance of true ecclesiastical history is the real strength of orthodox Protestantism. The startling facts in Bible history which must come before this zealous working element in the church by the substitution of an altered Bible, is what makes the revision so perilous to orthodoxy. Ignorance of the strange history of the Bible is far more dense and universal than is generally supposed. While many Sunday school workers can trace quite minutely the wanderings of the Israelites from Egypt to Canaan, St Paul's voyages, the travels of Jesus and his disciples around Gallilee and Jerusalem, give a good biography of the prophets and patriarchs, not five in a hundred can give the most meager synopsis of the marvelous journey of the Bible from heaven to their pulpit cushions.

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, and therefore to very serenely and knowingly assume the truth of the scriptures just as they are, has been thought the most prudent course, and revival committees are usually instructed to avoid all arguments with skeptics, when sent out on m ssionary tours among their unregenerate neighbors. The infallibility of our old Bible has been so long and so positively assumed, that the very words and style have to many become like a very voice from heaven. Many can exultantly point to the very place and mo. ment when a divine message came through a favorite text, turning them from darkness to light. This marvelous mugic of the Bible lies wholly in believing it infallible. A poetical. Swedenborgian, or metaphysical type or mind may regard Genesis as a poem; Salau, Eve and the apple allegories; Christ a myth or an abstract principle; and yet claims to see much value in the symbolic revelation; but logical common sense people see at a glance, that if intallibility is lost, all is lost. This point of infallibility does not seem to have received the close consideration it deserves in the Bible controversy. When probed to the bottom the conclusion cannot be evaded that unless a revelation is known to have come pure and unaltered from God, it is sheer assumption to claim for it any divine authority whatever. If one error is known to have crept into an originally inspired book in its transmission to us, nothing short of inspired scholarship can ever tell how many more may have crept in, and nothing short of inspiration can be competent to restore it to the original form. When the revisers concede in advance, as they most explicitly do, the imperfection of the new Bible, they make a fatal conces. sion to every reasoning mind, Dr. Woolsey,

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." Dr. Howard Crosby another prominent American revisor says in the North American Review, that 'an immaculate text is out of the question." Such admissions as these from the highest Evangelical critics, in the best journals must rapidly reach the masses, and can never be recalled. A new Bible will be a great novelty. The new version spread through the news and Sabbath schools with different readings in the appendix and margin will surely dispel the magical charm and sacredness of theold book.

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 the original form. It is truly amusing to see with what an air of pompous wisdom and gravity this great hody of learned divines con-stantly speak of the "original text" they are laboriously extracting from the parchments before them, when they all know, and agree that the oldest manuscript in their collection, was written three or four hundred years after the days of the spostles. If fifty or a hundred thousand variations crept into the inspired gospels in fifteen centuries, how can they know what happened to them in passing through the four dark centuries immediately succeeding the apostolic age. Critics tell us that in every one of Shakespear's thirty-seven plays, with all the safeguard of printing about them, there are hundreds of readings still in dispute which materially affect the meaning of the passages in which they occur. It seems hard ly honest and justifiable for critics so well apprised of the uncertainty of handing down correctly a book from age to age, to claim so much authority and accuracy for their forthcoming work. The rule adopted by the board, regulring a two-thirds vote to make a change in the text, will not greatly increase confidence in their version. For Dr Woolsev sava "the best scholars and critics are less likely to carry a majority with them than the more "timid and conservative sort." Carlyle called voting, "the wonderful process of extracting wisdom from men by counting their noses." This sarcasm applies with great force to this twothirds rule of the Bible makers. How often one specialist knows more of a subject than all the rest of his nation. Gallileo knew more of Astronomy than the Pope and all his church, yet he was voted down as a fool. Who doubts that Robertson Smith knows more about the Pentateuch than all the mountaineer priests that voted him from his college chair for heresy.

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. The most that can be known is, that in the general opinion of the early churches the majority of our Biblical books were judged superior to scores of other gospels then read as scripture in churches. Councils and bishops made catalogues of these, and these catalogues are the probis of inspiration which put them in our Bible. How strange that modern the ologians have paid such deference to the whimsical opinions of the church fathers of an age when the making or unmaking of Bibles was such a trifling matter. One of these ancient judges of inspiration, arguing against the numerous gospels in circulation in his and no less than four gospels, because there | many more ponderous volumes will be writin the dame of Adam. added two apportphal books (Tobit and Judith) to his Greek old Testament, to make the number just twenty-six, so as to make the number just equal the number of letters in the Greek alphabet. The Jews had twenty two i ure of social intercourse; orthodox people can sacred books and twenty two letters in their Hebrew alphabet, and Hilary wished to fashion his Bible on the Jewish model. Prof. Stowe, an undoubted orthodox authority says, This is not an unfair specimen of the logic of the good old fathers of the first four centuries; and adds, that "when such reasoning prevalied it was not strange that some spurious books crept in." Since the reckless revisors have run the risk of having their names taken from the "book of life" by adding to, and taken from the "words of the book, many more timid and conservative critics" will be tampering with text and the whole subject of the 'sacred canon" will be likely to come up for a new settlement. "The close of the canon" is a remarkable era in the history of inspiration, which is spoken of with great familiarity and confidence by most Bible critics. But just when, and by what authority this Bible "canon" was so effectually spiked that no more. scripture books could ever get in or out, they have never been able to tell. No valid reason can be given why the London revisers, or any modern "Pan-Council," or private individual have not as good a right to make catalogues of scripture books as the people of the first centuries had. No one claims that people in that age were more inspired or competent than they are to day. Selecting the best scriptures from the general mass was purely a matter of taste and judgment with the early Christians. Why may we not exercise the same right ourselves to day. Two rare old gospels should be inserted in the new Bible if the revisers adhere consistently to their settled rules of criticism. In deciding the relative value and authority of manuscripts they claim to always give precedence to the oldest. According to this rule, the 'Epistle of Barnabas," and the 'Shepherd of Hermas," should have a place in the new version, for they are found in the oldest and best of all the manuscripts—the "Sinai manuscript"—discovered in 1859 by Tischendorf, which is said to be the only one known which contains the entire Greek text of the New Testament without the loss of a Could the revisers prove our Bible au exact copy of the original, the evidence of its infallibility would be greatly weakened instead of strengthened, for the false science

and discrepencies woven into every part, utterly destroy the claims for its perfection. Truth is forever the same. Only one true system of religion can emanate from one supreme mind, and the disputes of Peter, Paul and Barnabas over their doctrines proves they were not led by the same unerring spirit. Luke says, the "child Jesus grew in knowledge and wisdom." At what time of life he attained to Deity and omniscence we are not informed, but at a late period in his ministry he had not secretained the date of the judgment day, in which he was to judge the world in righteousness" and separate the "sheep from the goats." At what time the apostles became in fallible, is equally hard to determine. Their teacher was much dissatisfied with their progress, for Jesus even after his reonted resurrection called some of them "fools and slow of heart to believe." Christ's explicit prophecy, that the son of man would be seen "coming in the clouds of heaven" by the genera-tion then living, made great advicty in the early churches, and Paul to comfort the excited Thessalonian Adventists, told them that their deceased friends would not be left behind at his coming, but would be raised, and go up with those living to "meet the Lord in the air." Moral principles are unchangeable; yet Christ repudiated much of the code of Moses; both cannot have been right If polygamy and slavery were right under Moses they are right under Garfield Moses enacted a barbarous divorce law to please the hard hearted Jews. Can divine laws be modified to suit criminals? If they can they are hardly up to human standards. Paul concedes the imperfection of Judaism. He says, "If the first covenant, was perfect, what need of the second."

The apostles cast lots, to find which disciple the Lord preferred to take the office of Judas. Raffling seems an uncertain mode of reaching infail:ble results. Both horns of this infalli bility dilemma are about equally dangerous; the logical result must be the same whether the text of the Bible is proved verbally perfect or imperfect A marvelous thing in history is the Bible! As we look upon the old fa miliar book we can hardly realize the power it has been in the world. Every statute book in Christendom bears its impress. It has molded our manners, habits and customs; Tinged all our literature; furnished most of positive religious ideas, and even given the infidels a basis for their negative creeds and unbeliefs. Being written in ages far apart, and differing widely in intelligence and moral development it necessarily embodies conflicting moral and religious ideas which have been made scriptural bases for all political religious and scientific theories. Mormomism defiantly flaunts her harems in the moral sunlight of American civilization, pleading the example of Bible patriarchs in justification, who have been assigned honorable seats in the New Testament "kingdom of heaven." In this mass of miscellaneous oriental literature some text or historical precedent is readily found to sustain all the theologies, and the Bible has thus become woven into the very frame work of society throughout Christendom. It having come to be regarded as the very corner stone of morality and civilization, any thing that weakens its authority in the public mind is surely a matter for grave consideration. Future retribution having been so long taught as the great motive to refrain from crime, and hell being wholly based on the Bible, it is not improbable that in changing the Bible for a new and firmer basis of morals, some decline of virtue may result during the transition period, in that strata of society which has not reached higher reasons for righteousness than the fear of hell. But no lasting evil can come from truth. It is ab surd to maintain that religion needs a basis of fiction. As the former restraints of vice are removed, society in self defense will assume the work of the churches in the moral training of the people; and although the hell of. the old Bible will almost disappear in the coming version, the nations of Christendom will find that wise penal laws strictly enforced in this "present world," will restrain short sighted humanity far more than loud threatenings of fire in an unseen world to come.

It is said there has not been a bank defalcation in China for five hundred years where skinning slive is the penalty. Although the fear of the prison and gallows produces allow grade of honesty, yet it is at bottom of the same quality as the integrity and piety induced by the fear of hell and purgatory. It will be hard for the arrogant clergy to own to their people, that the terrible infidels they have so persistently slandered are right after all, in their position that the Bible is a fallible book; but there is no escaping it. Among the many great results of the revision, two grand and happy ones must surely follow. time, reasoned, that there could be 'no more It will put an end to see arian strife. Not were four elements, four winds and four let-! ten or read on conflicting destrines based oneyllables in a text of scripture stories and verses drop out so easily, concord ances and commentariés are in sma l demand. It will also add a hundred fold to the pleas mingle with their intelligent liberal neighbors without mortal fear of infidel contagion. The veil is rent." The wall of partition which has long divided Christendom into hostile sects, believers and skeptics, is fast breaking down; we are surely entering an era of great theological peace and good will.

> South Camden Excited Over a Mysterious Apparition.

Fox Lake, Wis., April 7th, 1881.

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

A plain two story brick dwelling situated a No. 1128 South Third street, that was until Monday filled with the household goods of a young man, named Wesley Smith, and his wife, is the scene of the ghostly manifestations, and, to the credit of the uncanny visitor be it said his several appearances have been made in the most approved fashion known to the Spirit world. No clanking chains or sulphurous fumes announce his coming nor does he vanish in a blaze of fire. The Cam. den ghost is headless, and while he usually appears close to the time when graveyards yawn he has been polite enough to signify his presence by touching Mrs. Smith on her arm, and after awakening her glide silently

out of the bedroom. 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 mouths lived happily enough, without interference from either mundane or spiritual intruders. The young wife, who is of rather a nervous temperament was suddenly aroused one night by feeling an icy touch on her arm, and screaming in afright, started up to see a spectral form glide through the doorway. Her husband was awakened and told of the cause of alarm, but he laughed and bade his wife think no more about it. She tried to follow the advice, and a few days later was almost convinced that she had been the victim of a nightmare. A week or two later Mrs. Smith was again awakened and avers that she again saw the dim outlines of a man's body standing near her bedside. Before she could arouse her husband the apparition faded from sight. The same performance continued to be repeated at irregular intervals during the next three months, until the young wife became ulterly prostrated with nervousness and begged her husband to move from the house. Mr Smith felt firmly convinced that his wife was the victimof an optical delusion and could not be made to believe otherwise. He endeavored to reason with her, saying that if there was any supernatural appearance he would be as likely to behold it as she would, and from that standpoint argued that the ghost could only exist in her imagination

On last Thursday night, however, he was unpleasantly convinced to the contrary. It was a bright moculicht night and the rays streamed into the bed room so brightly that the gas was not lighted. Some time near midnight Mr Smith was startled from a sound sleep by his wife uttering a piercing scream. He started up in bed, and says he could dimly see the figure of a man standing near the door. Leaping from the bed in an instant, with no other idea than it was a being of flesh

and blood, he aimed a powerful blow at the intruder. Like a well regulated ghost the spectre immediately vanished. Mr. Smith then lighted a lamp and, together with his trembling wife, made an immediate and thorough search of the house. Every door and window was found to be locked and just the same as when the couple retired and nobody was found on the premises. Mrs. Smith was so thoroughly frightened that she dressed and went to her mother's house for the rest of the night. On the day following she was induced to visit a spiritual medium and more from curiosity than anything else for she knows and believes nothing in piritualism she consented to go The alleged connecting link be-tween the Spirit world and the earth went into a trance and told her that the ghostly visitor was no other than a disembodied sea captain, whose mortal hody, together with money and important papers, was buried in the celhar of the house, and instructed her to return, when the heedless mariner would conduct her to the precise spot where lay his moldering bones and then she would find, by digging up the papers, what the uneasy spirit desir-

The couple, reinforced by one or two relatives went to the house, inlending 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 witching hour, although the term of their lease had not expired. A hardy old gentleman, named Jacob Snyder, who lived in the neighborhood heard of the awful mystery, and engaged several young men to go with him on Saturday night and dig up ghost, bones and money, but as the hour grew late the courage of the younger members of the party oozed out, and nothing was done. The gossips round about are all agog and several broom committees have discussed the matter, and it has been decided that a wicked sea captain who used to visit a wicked family, formerly tenants in the haunted house, mysteriously disappeared on one occasion and in all probability was decapitated by the wicked family and buried with his money and head in the cellar.

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. Mrs. Smith is still suffering from nervous prostration,-Philadelphia Press.

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. S. D. Wilson has in a kind and gen tlemanly 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, I would like to have him understand my real condition of mind

more perfectly. 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. The Bible as an infallible authority is not accepted (as you, ligent Spiritualists. The Bible authors like Bro W. and myself, were given to theorizing, and their theories are only valued by those that believe them true. If B ble authority is the base of all argument in favor of the personal GoJ idea, I must, of necessity, remain in ignorance on that question.

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. Paul affirms that "the things that are seen are temporal, but the things that are not seen, are eternal," also, "that the things that were made were not made out of things that do appear.' The word created is derived from entirely a different root and word in the original from the word formed, and has an entirely different

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. It the word formed had been used in Genesis instead of the word created, Genesis and Paul would harmonize. As it is stated in Genesis, God not only organized and formed the material universe, but he created the substance, spiritual or whatever it was, from nothing. If not so stated it is the natural inference. Now, Bro. W., let us draw from the imagination the common source of all such "geological dreams." Let us suppose that this personal God took a sack, and went out into influite space, and spent a hundred millions of years gathering nothing to make a universe. Don't ask where he got the sack or question the possibility of making something out of nothing. If you should ask such ques-tions it would be blasphemy, and it would spoil the whole theory. It was once the commonly received theory that the world was flat, and rested on the back of an immense turtle. Would it be unnatural to ask what the turtle stood on? Is not the child's question, when told that God made it," the most perfinent one that could be asked, "Who made God!" Who organized y ur organizer? Is it not just as reasonable to suppose that things have existed eternally in a germinal form and have been developed into tangible being as soon as they reach the fit conditions? Is not all immutable law based upon the natural relations of things. To my mind the Bible God is a monstrosity of the human imagination and its conception was under the reign of heathen mythology. If I should presume to advise Bro. W., I would use the words of Pope: Know thyself, presume not God to scan, the proper study of mankind is man." Leigh Hunt presents my 'beau ideal" of

religion, in his Abou Ben Adhem: "Write me as one that loves his tellowmen."

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. Spiritualism has nothing in common with the creeds and dogmas of Christianity. As I did not make the mistake that John the Revelator did in falling down to worship the angel visitant, it was unnecessary for him to state to me that he was one of my fellowmen. The visitant might have yet entertained the God idea, or he might not. However, if he had told me to worship God, it would not prove anything

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. Reason is the umpire that must decide for every individual the relative value of the ideas thus communicated.

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 untramelled reason and free thought.

Custer City, Dakota.

Pappus and the Nicone Council-(An Addendum).

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: When I gave answer a short time since, to the query, "Who was Pappua?" I was not, at that time aware of the source whence Pappus derived his statement concerning the inspired volumes jumping on the communion table at the Council of Nice. Further research has enabled me to trace its source. In 1601, Pappus published in the original Greek accompanied by a Latin translation of his own, a curious little work, by a Greek author of the olden time, called "Synodihon Periechon," etc., or in Pappus's latinized version, thus: Libellus Synodicus, omnes synodos, tam orthodoxas quam Haereticas; brevi compendio continens quaeab Apostolorum inde tempore usque ad octavum seculum. This book gives an account of all the synods or councils of the church from the time of the apostles up to the eighth century, and it is published entire in the eleventh volume of Fabricius's "Bibliotheca Græca," pages 185-258. This latter work is a collection of extant Greek writings, and was published by John Albert Fabricious, at Hamburg, in fourteen quarto vol-umes, in 1705-1728. A revised edition in twelve volumes was published by Harles, in

1790 -1809. The title page of the "Libellus Synodicus" 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. Among the works published by him was the "Nomocanon," a collection of the acts and decrees of the council of the church up to and including the seventh council, which met in the eighth century. Now the "Libellus Synodicus" seems a companion volume to the "Nomocanon." One treats of the proceedings of the church councils up to the eighth dentury, and the other consists of the decrees of the councils up to the eighth century; and the two might well have been written by the same person. Both stop at the same council, the seventh, or the second council of Nice, held A. D. 767. No other council was held till the eighth, at Constantinople, in 869, which council deposed Photius from the Patriarchate and reinstated rival Ignatius. The proces eighth council are not. therefore, found in either of these two works. These facts, with the identity of name (Photius), lend weight to the supposition that Photius, the patriarch, may have been the author of the "Libellus Synodicus." The work extending to the eighth century is proof that the writer must have lived in the latter part of that century or in a subsequent century.

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's "Synodikon Periechon," and this quotation is given in Greek in Robert Taylor's "Diegesis." page 432, note, preceded by the remark, "Pappus, in his Synodicon' to the Council

of Nice, asserts," etc. The story then has been traced back to a Greek writer (possibly Photius of Constantinople), who lived in the ninth century. As the source whence this writer obtained it, nothing is known. A complete edition of the extant works of Photius of Constantinople is found in Migne's "Patrologia Cursus Completus," in 4 royal octavo vo'umes. The "Synodikon" is not included therein; its real author, therefore, is still

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. He acquired & great reputation on account of his learning, and his memory was so retentive that it was no unusual thing for him to repeat an entire page after giving it one reading. Among the works of which he was the author, not previously named, were these; Index Expurgatorius Librorum qui hec Saeculo prodierunt, 1699, 12 mo ; and Germaniae seteris descriptiones, ex probatis auctoribus

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. 4. To imagine that the smallest room in the house is large enough to sleep in. To eat without appetite. 5. To eat a hearty suppor the last thing at night

A negro one night at a meeting prayed earnestly that he and his brethren might be preserved from what he called their "Upsettin's ins." "Brudder" said one of his friends, "you ain't' got de hang of that ar word. It's besettin' not 'upsettin.' "Brudder," replied he, "if dat's so, it's so. But I was prayin' the Lord to save us from the sin of toxication, and if dat ain't a upsettin' sin , I donno what

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.—Margaret Ful-

The man who has got so low down that he can't be flattered, has got so low down that he

#### Woman and the Household.

BY RESTER M. 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,

Ask for the mystery hidden in the light, For eyes are blind. Seek for the veil that screens all mortal eight And heaven thou'lt find.

'Tis but the olden root the sod conceals, The flowers are new.

A recreative power the apring reveals,
Through heat and dow.

The simplest blossom of the mountain pass, A marvel seems; When neath the magic of the wondrous glass. Its beauty beams.

And yet within this revelation hides A marvel still;
A life, a presence, calmly there abides, That makes us thrill.

Only the eye clairvoyant can behold The spirit flower Gathering its robes of purple, pearl and gold, In dying hour.

And yet, the eye clairvoyant, like the lene, A limit finds: The infinite creation so transcends Our girded minds.

Thronging the air with fragrance, grace and bloom, Are uoseen flowers; We feel their influence through the glow and

g'oom, Of life's strange hours. They put their impress on the flake of snow; The penciling frost Catches their outlines when the whirlwinds blow And clouds are lost.

The sun, that gives to us this fertile ball, Has jealous light,
That shuts out with a golden roof and wall,
The stars of night.

And thus, the life external wraps the soul In fervid beams: Conceals the glories that around it roll,

Beyond its dreams. Death waves his hand, all outward things retreat:

Then angels sing, Blest words wherein life's holy mornings meet; "Wake it is Spring." [ Cecelia Devyr.

Thirty-nine young women graduates of the training school for nurses, minister to the sick at Bellevue Hospital, and the physicians in charge cannot say enough in their praise Recently when one of them was stricken with

a contagious disorder all the others begged to

be allowed to take charge of the patient. Miss Lizzie Sargent, daughter of Senator Sargent, resisted the society attractions of Washington and persisted in studying medicine. She has now been admitted to practice in San Francisco.

Kate Field has been elected President of the Woman's Co-operative Dress Association of New York, which is eminently fit, as she was the originator of the movement. The so ciety is an experiment, but similar organizations are successful in England, and there seems to be no reason why, if well-managed, they may not be so, here.

The New England Woman Suffrage Association held its tenth Annual Meeting in Bos. ton 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. Each meeting was represented by the most prominent advocates of Suffrage, and was well attended. The Woman suffrage Amendment in Massachu-

.

setts has been referred to the next Legislature. 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. Together with an invalid sonin law they are living in the greatest poverty, though struggling bravely for self support. near san Jose, on the summit of a mountain.

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 Countess was ten years his senior, and not beautiful, but she had excellent qualities of heart and head and they were tenderly attached It is related that once as he was leaving the carriage to enter the House of Commons, he crushed one of her fingers when shutting the door, and she bade him a smiling good bye, and then drove away, fainting, to a surgeon. The Earl was to make an important speech that day, and she would not unnerve him by her distress. Appreciating her character, he called her the best wife in England, and dedicated Sybil to "the most severe of critics, but a perfect wife." Victoria gave him every token of confidence and regard, and life-long servants were his truest

Although the picture of George Eliot in the Harper for May seems repulsive beyond measure, we must believe it is more a carica'ure than a representation of the great souled wom-an. The face seemed far from ugly to her enthusiastic friends. "The features." writes Edith Simcox, 'might be too large and rugged for womanly beauty, but when the pale face was tinged with a faint flush of tenderness or animation, when the wonderful eyes were lighted up with eager passion, and the mouth melted into curves of unutterable sweetness. the soul itself seemed to shine through its worn framework with a radiance of almost unearthly power, so that a stranger seeing her for the first time, asked why he had never been told she was so beautiful. Men and women, the old and the young—all classes alike yielded to the attractive force of this rare character in which tenderness and strength were blended together, and as it were, transfused with something that was all her own,—the genius of sweet goodness."

In the current number of Woman's Words. are pictures of Dr. Hannah Lougshore, of Philadelphia, and the poetess, Celia Thaxter, who always sings so lovingly of the woods and scenes of Nature. It also contains an answer to "Weak Women," an address by Prof. Wm. Goodell, M. D., in which are sentiments that it is well should be aired and refuted for they are held by a considerable number of persons. The eloquent reply by Mrs. Margaret B. Harvey we should like to give entire but must be content with a brief extract, which will explain itself. Abuses are to be reformed, Mrs. Harvey says:

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. Teach them art and music, anatomy and bygiene. languages and history, so that they will know how to beautify

their homes, train their children, and be sympathetic companions for their busbands. Not educated, but ignorant women work harm in the land. Ignorant women plack down their houses and alienate the affections of their families. It is a notable fact that ignorant mothers rear thieves and murderers, walle, almost without exception, the greatest men of modern times had mothers of superior education.

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 over 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. It is hard ly to be wondered at that some men have the temerity to desire to vote on the liquor question. In regard to those who have made a study of prohibition, and the same may be said of those who have made special studies in ethics or in regard to things belonging to the human soul. Elizabeth Stuart Phelps impressively writes:

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 ignoble. To respect it is duty. To learn from it is a privilege. There is a certain presumption indefinable as the evidence of consecration, in favor of its conclusions. Against all mere worldliness of motive this presumption

is immense. 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. The heart grows heavy in reading the weary burdens which are laid upon wives and mothers, and in thinking how many such find neither ex pression nor relief in their lives. And yet it is not often cruelty on the part of the husband; it is inconsiderate hard, stupid habit. With all the delicate added functions of womanhood, there is a sensitiveness which keeps the wife susceptible to constant care and work and to that stolidity which forgets that she needs to be an independent being, to gratify her own taste and sense of personality, and not draw her every breath solely as the word of her husband. May some man when reading this simple cry of pathos, resolve to divide his own little store with her who has shared his labors and anxieties, and who will work all the more faithfully and cheerfully when she knows there is a little fund all her own, to do as she likes with. How would he like to be a dependent, niggardly treated like a child? There is no surer way to make a woman feel a constant sense of outraged justice, a nihilist to marriage as it is, than to be treated like the writer of the following authentic letter:

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. I shall be very sorry, for the Journal brings me the only hope I have that women will ever get relief from a condition which is real bondage There is something dreadful in the feeling that you have to work hard, and that you never have a cent of money. When my husband and I were married, we owned nothing and we owed nothing We were both young and strong, and we worked and saved, until now, after more than twenty-five years, my husband owns a farm all paid for of a thousand acres. I have done the work in the house, and often helped to milk the cows or rake hay when the men were hurried, bringing my own work up at night. I have had seven children. Five still live. all boys, and except two weeks when each child was born, I have scarcely had an hour's help. Now while my husband has machinery and every convenience for his farm work, and help whenever he needs it the house is without conveniences, and I am without help, and without a cent to call my own. I am old before my time. I often find myself looking forward to the day when I shall cease to draw this dreary load I anticipate the end The Journal has been my comfort. If I should never send to you again, I am glad have so far freed my mind. Can you not get a law that will entitle a wife to some part of the common earnings while she lives, and not leave her to the doubtful chance of the use of a third when her husband is dead " That is what is needed Some recognition of the value of the part a wife takes in the family. Such a law would save a great deal of mis-

## The "New Version" Lord's Prayer.

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. Or thodox people hailed with delight the pros pect of a Testament freed from the well known and admitted errors in translation and grammatical construction; and liberals and piritualists hoped for a version of the Word that would not only be free from these errors, but also for the eradication of some tenets which they have long since been convinced were not in keeping with the life, character and teachings of Jesus. Especially did they hope that only the true gold would be given devoid of all dross, as regards the words and teachings of Jesas as set forth in the four

But the world has been saily disappointed in the work of this Commission not only those outside the pale of the church, but also those within. Instead of giving to the world a true, simple version, unbiased by any shad ings of creeds or isms it seems to have been the end and aim of that body to make the text conform to the man made tenets of the dominant church of the country, the Episco palem, under whose auspices the Commission was established. The truth of this assertion is proven by the fact that the suggestions of the divines who composed the American supp'emental branch of the body, were often, if not generally, either wrought over till their authors could not recognize them, or they were ignored altogether.

Space forbids even a summarized review of the work of this body, but a consideration of the "revised" Lord's Prayer will afford an excellent example of the creedal spirit manifested by those savants. That a ready comparison may be made and the changes seen at a glance, the following is appended:

REVISED VERSION.

COMMON YERSION.

Matthew vi., 9:13: Our Father which art in heaven. Hallowed be thy nyme. Thy kingdom come. Thy will be done in heaven con earth Give us this day our daily bread. And forgive us our debte, as we also have forgiven our debtors. And lead us not into the temptation of the evil.

Matthew vi., 9:13: Our Father which art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as our daily bread. And forgive us cur debter, also have forgive our debtors, and lead us not into temptation the evil.

It will be seen that the grammatical error of the third word is overlooked, or passed by unheeded. The first change occurs in the lourth sentence. To say the least it is con-

verted into a most uncanny and hungling expression for Americans to use. Halin, in his Greek Testament, which is recognized as volid authority in American universities, gives the text as follows: 'Genethero to thelema sou \* hos en ourano kai epi tes ges." A literal translation of this reads thus: "Thy will be done alike in heaven and upon the earth," which rendering comports exactly with the idea conveyed in the old version.

The next change is in the latter clause of the sixth sentence, and it puts the verb in the perfect instead of the present tense, carrying with it the idea that when we have fully and completely made up our minds to forgive those who have wronged us, we may hope to be forgiven The old version carries with it the much sweeter thought that the Father will render his assistance in helping us to forgive at the time of asking to be forgiven.

The next change that presents itself is the

most radical of them all and the one that is made to conform most of all to the man-made dogmas of the church, and is not at all in accord with the text. Reference is made to the last sentence in the new version. Hahn gives the Greek of this as follows: 'Kai me eisen egkes \*hemas eis peirasmon alia hrusai hemas apo tou ponerou." Any one can see that a comma divides the sentence, and precludes its being run into one continued expression as in the new version. It will also be seen by every one at all familiar with the Greek, that the text does not warrant any such perverted translation as has been given it by the creed-

bound revisers across the Atlantic. The word used here for evil in the Greek is "tou ponerou," which in a secondary signification is sometimes used in the personal sense, and is then translated the evil one or the devil but this is rare. In the genitive case, as it is here, the form of the word and the article is the same in both the musculine and neuter genders, so that there is nothing about the context to designate that it should be rendered in its personal sense. In the fourth chapter of Matthew, where the temptation of Jesus is related, the word 'diabolus" is used for devil, and in the 24th verse of the same chapter the word 'daimonizomenos" is used to apply to those possessed of an evil spirit, or with devils. Matthew is supposed to have written all of this, and it seems reasonable to presume that if he had wished to have conveyed an idea of personality, he would have used such a word.

But this rendering bears its own condemnation upon its own tace, for it will be noticed that the last word "one" is in italies, which signifies that the word is not in the original but supplied by the translators. Taking this fact into consideration, the shameless effrontery of this body of churchmen can be appreciated and the bold attempt made by them to foist a personal devil upon the churches of the world will the more deserve the condemnation of all.

And what a beautiful (?) idea we get of the Fatherhood of God in this new version! Prayer is supplication, and the supplication that an evil may be averted implies more than the possibility of encountering that evil-it is good evidence that the calamity is considered quite imminent hence the revised prayer exclaim, "Lead us not into the temptation of the evil one." It it is not the will of God that any should perish in their sins, and it is so recorded in the Bible, why does it become necessary to make this supplication? The truth is that the world is getting wiser, and people are partaking of the tree of knowledge and becoming as Gods, discerning good from evil, and the old creedists would like to ban ish all who do partake of the fruit of the tree, by them forbidden, to the outer fields where the severity of their doom can be fully ap preciated by the poor unfortunates who dared to ask for light, and they would again place the flaming sword at the entrance of their make believe paradise, that those who dare to question them 'might not enter their quasi

sacred precincts. The world is out-growing the heathenish idea of a personal devil, which was engrafted into the Jewish religion from the mythological fable of Job, which was written and generally circulated among all Oriental nations long before the days of Moses, the framer of the Jewish codex, both ecclesiastical and political. I'he church leaders have come to recognize the fact of the recedence of a faith in the devil, and they know that much of their prestige and power will vanish with the sway of old cloven foot. Realizing this they have the temerity to thrust their dogma of a devil into the pure language and leving words of Jesus himself, "in whom there was no guile," and into whose heart there never en tered a thought other than the fatherhood of God -"our Father." - and the brotherhood of man-"I will draw all men unto me." "Even so, come quickly," let us say, as to the universal spread of the cardinal love principles exemplified in the teachings and life and death of Jesus, the Christ.

LYMAN L. PALMER, A. M. Napa City, California.

The rough aspirate is represented by the letter h.

Magazines for June just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Over on the T'other Mounting; The Indoor Pauper; A Spring Opening; Bergen Days; Felicissima; 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; Silly's Hood-Tree. Mother Goose; Buy Divers in the Red Sea; Off the Trace in a Sleeper." Why They Were Ali Marked Tardy: Rocky Fork: The Little Boggermuggers; Two Little Trunks; Out of Tune; To Day; 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 Cologue; 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; Sic Semper 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 Beaconfield; 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. Brac.

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

Babyland. (D Lothrop & Co., Boston, Mass ) An Illustrated Magazine for very little people.

One Little Ones. (The Russell Publishing Co., Boston, Mass) A beautifully illustrated Magazine for the youngest readers.

Magazines for May not before Mentioned.

Andrew's Buzar. (W. R. Andrews, New York and (lineinnati) Devoted to Fashion, Literature, Art and Society Matters.

The Magazine of Art. (Cassell, 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 Orphous," Art

Revue Spirito Journal D'Etude: Psychologiques. (M. Leymarie, Paris, France) A Monthly Journal devoted to the Spiritual Philosophy.

The Phrenological Magazine. (L. N. Fowler, London, Eng.) Contents: James Russell Lowell; On Visions; The face as Indicative of Character; Lectures on Phrenology; Analysis of Perception; Postry; Marion's Turn; Notes on Dr. Gall's Skull; Jack and Gill; The "Jumpers" of Maine: Facts and Gossip.

The Western Mayazine. (The Western Magazine Co., Chicago ) Contents for April. From Chicago to Texas: Alone; A Song; Summer Sports; New Faiths; 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 Eclectic Magazine. (E. R. Pelton, New York.) This is a 'Uarlyle Number," containing four of the most important papers called forth by his death and the appearance of his 'Reminiscences' 'The remaining contents are the following articles: On Fruits and -ceds; The Thorn; Freaks of the Telegraph; On the Moral Character of Wan; Haroun Alrashid; An April Pastoral; The Queen of the Blue-stockings; Russian Nihilism, Kith and Kin; What is a Cold? The Penny Press; The Boers at Home; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

#### Books Received.

History of Woman Suffrage, edited by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gige; cloth, 2 vols. New York: Fowler and Wells.

The Danites in the Sierras by Josquin Miller: cloth, price \$1.00. Chicago: Jansen, McClurg & Co.

The Earl of Mayfield, An Historical Novel, by Thomas P. May. Eighth edition, revised by the author, peper cover, price 75 cents. Philadelphia: T. B. Peterson & Bro

lior ford's Acid Pin plate. CONSUMPTION.

I have prescribed Horsford's Acid Phosphate in several cuses of Phthisis (consump tion) with good results; among others that of seeming to aid the action of other remedies.
Taunton, Mass. E. W. JONES, M.D.

#### A Physician of Great Prominence

in Thirty-sixth Street, New York City, was unable to even *usid* Mr. Wm. McKee, of Pater. son, N J., suffering the agonies always attendant upon diseased kidneys. As an honest man and practitioner he prescribed and cured him by using one bottle of Warner's Safe Kidney and Liver Cure.

AGENTS WANTED to sell Dr. CHASE'S 2000 RB. CIPE BOOK. Acids at Sight. You double your money. Address Dr. 23 26 30 25

TPAYS to solt our Rubber Hand Printing Stamps. Circularafree. C. A. HARPER & BRJ., Geveland, 1.

20 10 16 cow

\$5 to\$20 per day at home. Samples worth to free. Address STENSON & Co. Portland, Maine. 29 5 81 2 DYET OBATO WHISKERS.

DYET I DRAID ELIXIE on the season of the season of

29 4 80 14cow

THE MODERN BETHESDA.

Life and Labors OF J. R. NEWTON, HEALER. Edited by A. E. Newton. This important work is for sale by the Newton Pub. Co., 291, Broadway New York. Also by Dr. J. R. Newton. Station G., New York. Sept postpatd on receipt of price, 2.30. 29 18 39 18 cow

## Would You Know Yourself

COUNCIT WITH A. B. SEVERANCE, THE WELL-EROWS Psychometrist and Clairvoyant.

Come in person, or sent by letter a lock of your hair, and hand-writing, or a photograph; he will give you a correct de ineation of character giving instructions for self-improvement, by, telling what from the conditions for self-improvement, by, telling what from the condition of the condition

DELINEATIONS. HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWIS)

Thems:—Brief Dollros-ton, \$1.90. Full and Complete De lineation, \$2.01. Diagnose of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Full and Complete Delineation with Di agnosis and Prescription, \$5.00. Address A. B. SEVERA DOS 217 Grand Avo., Milwaukee, Wit.

WILSON MEMORIAL PICTURES. No. 1.—Grand Stand, with memorial decorations and pro-ture of Emma Bardinge-Britten, Mrs. R. Sheward, E. S. Wheeler and other promines t Spiritualists, taken at Lake Pleasant (amp Meeting, August 23rd, 1889, No. 2.—The Stand and decorations, without the neopile. No 3.—Wilson's Last Group, taken with his large tent, a fire pleame of Broth-er Wilson and many of his personal friends, taken at Lake Pleasant Camp Meeting, August 1872, Any of the above mailed for 25 cents each, proceeds to be applied for the benefit of the iamily. Address.

S. B. NICHOLS, Secy., Wilson Memorial Association, 467 Waverly Aye., Brooklyn, N.Y.

FREE CIFT! Acopy of my MedSense Book will be sent to any person affected with Consumption, bronchitis, Asthma, Sore Throat, or Masal
Catarrh. It is elegantly printed and illustrated; 14 pages
12mo. 1878. It has been the means of saving many valuable
lives. Send name and post-office address, with six conts postage for mailing. The book is invaluable to persons suffering
with any direase of the Nose. Throat or Lungs. Address,
Ifr. N. B. WOLFE, Cincinnati, Ohio.

EF State the paper in which you saw this advertisement.
27-4tf.



Mothers, Wives, Daug ters, Sons Fathers, Ministers, Trachers, Business Men, Farmers, Mechanics, All, should be warned against using and introducing tologist. HOMES Nostrams and Alcoholic Reneilles Have no un projutice against, or ear of, Warrsov's Sofe Tonic Briters." They are whathey sheet and took one has a see and, and contain only medicinal virtues. Extract of Choics Vegetables only. They do not belong to that class known as "Curretis," on, only ordered to the configuration of the decides or ginates in declicated frames and impure blood. A perfect Spring and Summer Medicine.

A Phorough Bio d Purifier. A Tonic Appetizer. Pleasure to the taste, invigorating to the body. The most cultural physicians recommend them for their curative Proporties: Oace used though preferred.

ETRYTHEM. For the filthess, Liver and Urinary Organs, user the ir in "Will sears Safet Keldner, and Safet Keldner, and Safet Keldner, Thomas and his her hard and hip ness to it. From \$1.25 per bottle [27] We offer "Warner's Enfe Tonic Butter" with a place of the offer "Warner's Enfe Tonic Butter" with a place of the offer "Warner's Enfe Tonic Butter".

H. H. WARNER, & CO., Rosliester, N. Y. DJ '4 SZ .S

MRS. CLARA A. ROBINSON. MAGNETIC PHYSICIAN, 2100 WABASH AVENUE. CHICAGO.

Criticato.

Treats all chronic discusses by direct application to the nerve coairs curing of one years acheine falls. In easy claimy stockessum in imparting new vicinity to those office of with nervous complaints. Will treat OVLY Lutice and Children and they as their own treateness. Will use disgnosed is easy for carties at a distance viere tout of hair and leading symptoms are given. However, \$100 and \$ cont straip. Send champ for Circu ar.

#### Clairvoyant Healer.

DF. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician.

Lolectic, Magnetic and Electric Physician, in where practice during the last twenty-seven years curse of difficult cases have been made in nearly all parts of the United Sintes, has his office at Room 52, on the same floor with the Rollin-Philosophical Journal office, and those destring clairys want examinations and advice for the recovery of halth, that can be relied upon, should not fail to consult him at once.

Letters should be written, if peadible, by the patient, giving the name, age and sor; with a small look of heir handled only by them, and enclosed in a clean place of paper.

FERS:—For Examination and Written Instructions, \$3.96. If medichers are farmished an additional for will be charged. Besides treating successfully all other forms of disease his makes a specialty of Cancer, Strarth, Files and Blacker of Females.

Ellastic Transaca, for the core of Usuala, and the day far-

Females. Mikastic Presses, for the core of Usrain, applied or the Care of Usrain, applied or

\$66 a week in your own town. Term and \$5 outfit free. Address ii. HALLIFF & Co., Porfland, Maine. 38 81 2

## RHEUMATISM is it is for all diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acrid poison that causes the dreadful suffering which only the victims of Rheumatism can realise. THOUSANDS OF CASES

of the worst forms of this terrible disease have been quickly relieved, in a short time PERFECTLY CURED.

has had wonderful success, and an immense sale in avery part of the Country. In hun-dreds of cases it has cured where all elso had failed. It is mild, but efficient, CERTAIN IN ITS ACTION, but harmless in all cases. tFIt cleaners, Strengthens and gives New Life to all the importantorgans of the body. The natural action of the Kidneys is restored. The Liver is cleaned of all disease, and the Bowels move freely and healthfully. In this

#### way the worst diseases are eradicated from the system. As it has been proved by thousands that KIDNEY-WORT is the most effectual remedy for cleansing the system of all morbid secretions. It should be used in every household as a

SPRING MEDICINE. Always cures Billiousniess, Constipa-tion, piles and all Females Diseases. Is put up in Dry Vegetable Form, intin cans, one package of which makes equarts medicine. Also in Lleuid Form, very Consentrated for the convenience of those who cannot readily pre-pars it. Busts with equal efficiency in either form. GET IT OF YOUR DRUGGIST. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's, (Will send the dry post-paid.) BURLINGTON, VI.

## KIDNEY-WORT

FIRE PART DEALERS PORT.

It is a directed as paint, with directed oil, sinc, pure lead, or iron for a base; without adulteration. The above combined without missing readers to a dasolutely proof against the beginnings of two as started by sparks, cinders, burnings shay. It is necessarily a started by sparks, cinders, burning shay. It is necessarily a data of a house or a block of increases painted in all their parts with this paint was tableta a ground free within the serves. Mant'd sale y by he Childago First Proof Paint Co., 116 & 11s Franklin St., Chicago, Ills.

imployment for Ladies. The Queen City miployment for Ladies. Suspender Company of Cincinnati are now manufacturing and introducing their new Stockling Supporters for Ladies and Children, and their megnaled. Skirt Suspenders for Ladies, and wantreliable sady seents to sell them in every household. Our seents overywhere meet with realy success and make handsomensaries. Write at once for terms and secure exclusive territory. Address.

Gueen City Suspender Company, Cincinnati, Ohie.

13 Leading Physicians recommend these supporters. 30 10 26eow



ING. Send 3 cent stamp for new appage palaphilet, entitled HOW TO PRINT, illustrating and describing the world-renowned MODEL PRESS W=TO DO PRINT Hand and foot power. Business men are everywhere using it, thereby saving all their printing bills. Any boy can manage it. Prices from \$3 to \$175. Every Press absolutely guaranteed. HOW TO PRINT gives all the particulars. Address the Monufacturers, J. W. DAUGHADAY & CO., 721 Chestnut St., Philadelphia.

30 8 22eow

## Keligio-Philosophical Journal

JOAN C. BUNDY, J R. FRANCIS. Associate Editors GILES B. STEBBINS,

Terms of Subscription in advance. ins copy one year,.....\$2.50 Clubs of five, yearly subscrib-

ers, sent in at one time,.....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,.....\$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send cheeks on local banks. All letters and communications should be

addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill. ss second class matter.

LOCATION: 12 and 94 Lesalle St., Northwest corner of Lesalle and Washington Sts.

CHICAGO, ILL., June 4, 1881.

## NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that It is purely as a favor to our patrons as our terms are PAYMENT IN AD VANCE.

#### 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 Socialism 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 supporter's 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 Bos ton. Unitarian churches are rich, respect able, 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 de pravity and fall of man preached with the old and terrible power, can hardly realize what a belp 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 faults 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 gospéls. Many of their clergymen, especially in the west, do

ble, 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, quot-

ing 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," 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,

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 looketh 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 sure-

In the Election Sermon, delivered in 1673. President Oakes (of Harvard University as it was in those "days"). says, "The outery of some is for liberty of conscience. This is the great Diana of the libertines of this age." Again, he observes: "I look upon tol-eration 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 heing a most remarkable medium. During the hour that the scance was held, immortality was fully brought to light and es. tablished. 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 not profess to believe in the Bible as infalli- | brought into requisition at every scance.

#### 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 Pelagueva, 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, ac-

companied 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 fill ed her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef 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 cro:kery, than the whole of the earthenware, cups, tureens 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 bellowing, 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 the widow Beetch felt 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 Superintend-

ent 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. Petersburgone 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 devout 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 Spiritistic Star." as they call her. At a scance 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 in a struct 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; moods and tenses have been shifted about to

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 serial 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 p-cuniarily 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 cannotbe 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. Tuke, 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. Moncure Conway, Dr. Andrew Clark, and a number of other gentiemen of more or less eminence in literature and science.

Moncure 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. Lvon Playfair, and was of a more complicated character. The Chairman of Committees, 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 hid-

ing-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 deprayed. 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

satisfy some pedantic scheme of syntactical symmetry: a sentence treasured up in the popular mind and enriched beyond descrip-tion by the pathetic as-ociations of hundreds of years have 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 ap-

pear to have acted, in our judgment, is altogether erroneous and deplorable." 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 lisp 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 Vacchæ. St. Paul's praise of charity, unequalled in its own kind for ringing and rhythmical eloquence in the old version, is mangled and made irrecognizable 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 per-formed 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 rerevise 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. Fishbough.

May 21st this veteran Spiritualist passed to spirit-I fo, at his home in Brooklyn, N. Y. The circumstances connected with his decease, were very peculiar. His body was found in areaway 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 elequent 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 of-

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

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 Santord 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 care lessly 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 prop-gation of truth, to the elimination of delusion, credulity and fraud. dissent from the announcement that "Spiritualism is above science." Knowledge is better than assumption. Such announcement lacks modesty, as well as

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 \$100, 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. Mitchel 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 stoke the evening of the 31st in Baldwir sylle, 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.

Forepaugh's Circus and Menagerie, 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 no one who has a belief in a future life, could be other than convinced after witnessing such phenomena as bad 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 handwritings 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 bandwriting 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 diversed 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 daubs. 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 Spiritual ism is proven," but the materialistic skep-tic waits, watches and supplicates for that The average Spiritualist receives with the greed of an ostrich every thing from every body, and yet hungers. The Materialist makes the simplest of mani-

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 conclasions as to the result of his investigations, caused a healthful friction in our audience.

festations run the gauntlet of doubt and a

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 affect ed 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 these grand truths. This largely depends upon you. A musician can not give us the soul-inspiring strains of a Mozart from an instrument w th 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 sublimity of God may be seen in the most foolish ac-tions. We should have grand and noble thoughts, and the influx to 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 solidify ing and crystallizing. It will yet have a creed; then will disintergrate for something to come that will be better. So you mus largest in the world, will exhibit on the all judge Spiritualism by what it is doing for you. Are you a better man or woman, more imbued with the spirit of selfsacrifice; if so, then you have caught its true spirit."

S. B. NICHOLS.

## Business Antices.

Dr. Prior's Cream Baking Powder is the only baking powder in the market that has stood the test for purity and excellence.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Ridecut & 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 threshermen look out for the 'Starved 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 R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-28if

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 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.— Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testi-monials and system of practice sent free on ap-plication. 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 men-tal 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., 456 West Adams Street, Chicago, Ills. New remedies that cure every case of piles. Also 500 Agents wanted, active men and women, to canvas for a new Do-mestic Medical book just out. Send for descrip-tive circular or call at the above address.

CLAIRVOYANT EXAMINATIONS FROM LOCK 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. CURBS EVERY CASE OF PILES. 27-18

Northern Wisconsin Spiritual Conference.

We have the pleasure of announcing that we have secured as speaker for our next Quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. 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.

WM. M. LOCKWOOD, Pres. Dr. J. C. PHILLIPS, Sec'y. Omro, April 90th, 1881."

Spiritual Meeting at Sturgis, Mich.

The Annual Meeting of the Harmonial Society will be held on the 17th, 18th and 19th days of June, at the Free Church, in the village of Sturgis, Mich.

Spiritualist Meeting in Manchester, N. H.

The New Hampshire State Spiritualists Association will hold its First Annual meeting at Ferren's Hall, 804 Elm street, Manchesier, N. H., Saturday and Sunday, June 11th and 1 th, 1851.

Arrangements have been made with the Northern, Concord and Claremont, and Peterborough and Hillsborough railroads, for tickets at reduced rates to Manchester and return.

All persons throughout the State interested are invited to be present, and sid in making this meeting a success.

Per order Board of Managers.

Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cassadaca Lake, Chatauqua Co, N. Y., will commence Friday, June 3d, and close Sunday, June 26, 1841. The Speakers engaged: Dr. J. M. Peeties, Mrs. Lydia A. Pearsall, Judge McCormic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Henry B. Allen is engaged to give test and materializing Seances. Mrs. Maud Lord is anticipated.

Music by James G. Clark.

All good mediums are cordially invited and will be kindly and honorably treated.

Parties coming by the Lake Shore and the New York Lake Erie and Western Railroads, will change at Dunkirk to the Dunkirk and Allegany Valley Railroad, which runs past the grounds, and trains stop within 40 rods of the meeting. Those coming on the Atlantic and Great Western Railroad, change at the Junction 4 miles East from Jamestown, N. Y

miles East from Jamestown, N. Y Admission to the grounds 10 cents. Board 90 cents-per day. Plenty of room for tents, and ledging can be had on reasonable terms for such as need. This is a beautiful location and frequent excursions on the Lake give opportunity for pleasure rides amid charming scenery on a lovely lake. All are invited. LYMAN C. HOWE,

#### Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting: Sanday July 21st, Mrs. J. T. Lillic; Wednesdey Aug. 3rd Alfred Deuton Crioge; Thursday, the Jet. J. T. Lillic; Friday, the 5th. Goo. A. Fuller; Saturday, the 7th. J. T. Lillic; Friday, the 5th. Goo. A. Fuller; Saturday, the 7th. Br. J. T. Lillic; Friday, the 5th. Goo. A. Fuller; Saturday, the 7th. Br. Buchanan, New York, and Mrs. F. O. Hyzer Baittmore.

Tucsday, Aug 9th. Cephas B. Lynn; Wenesday, the 10th. Dr. J. R. Buchanan; Thursday, the 1th. Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fletcher; Saturday, the 13th, Cephos B. Lynn; Sunday, the 14th. Mrs. Cora L. V. Richmond Checago, and Henry Kiddle, of New York; Tuesday, the 16th, Giles B. Steibhins; Baturday, the 2th, Henry Kiddle, a. M.; Thursday, the 18th. Dr. S. B. Britar, Ed tor-atlarge; Friday the 19th. Giles B. Steibhins; Baturday, the 2th. Dr. S. B. Britar; Sunday, the 18th. Mrs. Cora L. V. Richmond, and Kd. S. Wheeler, Philadelphia; Tuesday the 23rd, Dr. G. H. Geer; Of Michigan; Wednesday the 23th. Prof. R. G. Eccles, Brooklyn; Saturday, the 25th and 28th. Prof. R. G. Eccles, Brooklyn; Saturday, the 25th and 28th. Prof. R. G. Eccles, Brooklyn; Saturday, the 25th and 28th. Prof. R. G. Eccles, Brooklyn; Saturday, the 25th and 28th. Prof. R. G. Eccles, Brooklyn; Saturday, the 25th, Fannie Davis Sim th, Wednesday, the 3st, Jennie B. Haga.

Thursday, Sep ember 1st, W. J. Colville, Friday, the 2nd. Mrs. Sarah A. Byrnes; Saturday the Srd. Dr. H. B. Surer, Sunday, the 4th. W. J. Colville, and J. Frank Baxter.

Storer, Sunday, the 4th, W. J. Colvine, and Baxter.
With this array of speakers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to be satisfied every day in the week. Judging fr. in past experience our sathering this year will far exceed in numbers any of its predecessors.

Mrs. A. D. French, of Boston, a loay of experience and ability has lessed the Hotel at Lake Picasant, and will probably open about the first of June for city boarders

Many Cottages are already under contract to b built this season.

J. H. SMITA: Clerk.

#### Spiritual Meeting in Norwalk, U.

There is to be a meeting of the Spiritualists and Liberalists at Norwalk on the 11th and 12th of June.

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 radical poem dical poem
By request of the Committee.
J. V. VREDENBURGH.

Spiritual Meeting in New Hampshire.

The New Hampshire State Spiritualist Association will hold its first meeting in Ferron's Hall, Merchester, Saturday and Sunney, June 11th and 12th. There will be three serrons are the saturday.

each res.

Per order Board of Managers.

ANNA M. DDLEBROOK-TWISS, M. D., Secretary. Spiritual Meetings in Brooklyn and New

BROOK: YN (N. Y.) Spiritual Fraternty Co areacc Meetings every Friday evening, Brooklyn I stitut orner Washington and Concord street, but a few blocks from Fulton Ferry, S. B. NICHOLS, Pies,

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmenial Association. Free Public Services every Bunday morning, at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 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 Rooms on Sixth Avenne, opposite Reservoir Square, every Sunday from 2:30 to 5 p. x. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hair, No55 West 12rd St. (near Broadway) every Suoday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyceum neets at 3 P. M.

## Red Advertisements.

AGENTS WANTED 15 a Day made with our new useful and fast Selling Domestic Seale HOUSEHOLD ARTICLES. 80 14 82 13

SOLD FREE, S. BIRCH & 60.38 Dey St., N.Y.

PHEAPEST DOOKS in the WORLD Magauléy's His-tory of England, Eng. Literature Pres 6 Pres 19mo, vols. I improvol, handsomely catelogue doth; only \$2,000 bound, for only \$0 etc. MARHATTAN BOOK CO., 16 W. 14th St., N. Y. P.O. BOX 4586 80 14 32 13



## **HEART DISEASES**

Permanently cured by special prescriptions, with new-ly discovered harmless vegetable medicines possessing wonderful curative powers. Particulars addressed with stamp,

> H. I. BEARUP, Elkhart, Indiana.

# NEW RICH BLOOD! Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entiresystem in three months. Any person who will take I mill good night from I to 19 works

who will take I nill each night from I to 12 weeks may be restored to sound health, if such a thing be possible. Sent by mail or 8 letter stamps.

J. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

80 14 82 13

AFACTIVE AGENTS, Teacherd, Students, Mer And WOMEN THE STATE OF WANTED TO STATE OF THE CONTROL OF THE CONTROL OF THE CONTROL OF Evidences, Adis, Witnesses and Records, from History, Natural Science, Modern Research and Every Benarinent of Human Knowledge, Recommended by the Present Leading (Cong) of all Benominations. A Magnificent volume Suited to its Times, Clear Type. Fine Hustrations, Paper and Binding. Sella Rapidly and Agents Easily Clear Sella 65 to \$190 per month, Send for Description and Terms to 960 to \$100 per month. Send for Description and Terms to J. C. McCURDY & CO., Chicago, 111. 80 14 32 13

Revised New Testament FREE. A copy of the authorized OXFORD EDITION of the Revis-ca New Testament FREE to every one who will send one yearly subscription to the Cincinnati Weekly Times, at \$1.0, per year. Send order AT ONCE.

\*\*SO 15 14\*\*

\*\*WEEKLY TIMES. Cincinnati O.\*\*

Just Issued.

## THE REVISED

THE AUTHORIZED OXFORD EDITION

Containing not only the Revised Text, but much His torical Matter of Great interest. Rev. D. Schaff "The American Committee give their Sanction to the university editions as containing the text pure and simple."

Supplied at following rates:

Styles, Prices, &c., of The Oxford Editions. NONPAREIL, 9'mo. (Size, 5% x 4 x % inches.) Paper Covers ..... 9 0 15 Cloth, limp.... French Morocco, gilt edges,.... 2 50 " gilt edges, divinity circuit, End lived. 4 (1) Levant BREVIER 16mo. (Size 6 % x 415 x % inches.) Cloth, Hmp, red edges.....\$0 50 French Mororco, gilt edges..... 1 10 Turkey Morocco. " 2 25 Levant Morocco. " divinity circuit, aid lined, 5 25 LONG PRIMER Svo. (Size 7% x 5% x 11-16 inches.) Cloth, boards, red edges...... \$: 00 Turkey " gilt edges, divintry circuit, kid lines. 750 Levant PICA, Demy 810. Size, 8% x 6% x 1% inches.) Cloth, bevelled boards, red edg-0......\$2 50 Turkey Morocco, gitt edges. 709 Levant divinity circuit, kid lined, 1000

W. S.OSGCOD. M. F. Platies 0SGOOD & RIGGLE LAWYERS,

PICA, Roya! Svo. (Size, 10.3-16 n 71-16 n 2% inches.)

12 and 13 Times Building, 179 Washington St. Elevator on 5th Avenue. CHICAGO. AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 53 per cent.

29 26 St 25 National Publishing Co., Phila., Pa. BEATTY'S ORGANS 18 use of stops, 5 sets, reeds only Catalog. FRE. Address BEATTY, Washington, N. J.

FREE 8 Samples and Catalogue of the best selling articles on earth. WORLD MFG CO., 122 Nassau St., N. Y.

AGENTS WANTED EVERYWHERE to sell time Machine ever invented. Will kintapair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancywork for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.

New Catalogue,
Sent Free.

REED'S Temple of Music,

Revised The Large stand Finest Royal Oct 10 Large Type Edition, with a complete Ristory of its Resistant and Finest Royal Oct 10 Large Type Edition, with a complete Ristory of its Resistant of All Former Verylons. Complete Ontife, post-paid 75 etc. Address JONES BROS. & CO., Cincinnation Chicago.

estament. 30 13 16

If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming Utah, Neyada, California, Oregon, Wisconsin, Minnesota or Dakota, you should be sure to purchase your tickets vis. the Chicago & North Western Railway.

It is by all odds the best route between Chicago and all the ominent points in the States shove named. Tickets over this route are sold by all Coupon Ticket

Be sure that they read over the above named route, and ake no other.

DR. WARNER'S

#### CORALINE CORSET. Roned with a New Material,



called Coraline, which is vastily superior to horn or whale-bone. A Reward of \$10

will be paid for every Corset in which the Coraline breaks with six months ordinary wear. It is clastic, playle, and very comfortable and is not affected by cold, heat or mobture. mobitore.
For sale by leading Merchants. Price by mail \$1.25. WARVER BRO'S, 141 and 143 Wabsah Ave., Chicago, Ill.

# Turkish, Russian, Electric, Sulphur,

Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND' PACIFIC HOTEL, entrance on Jackson-st. near La Salle, Chicago,

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can tearify to their great curative properties. Try them at once and judge for yourself. ELECTRICITY A SPECIALTY. The Electro Thermal Bath, as liven by us, is par excellence in Neryons Diseases and General Debility. Open for Ladies and Gentlemen from ? A. M. to # P. M. Sundaya, 7 A. M. to 12.

80 1 31 26

#### NORARAY, THE CHILD-MEDIUM.

A Captivating Book.

This is a story of remarkable Spiritualistic power and beau-sy, depicting in glowing language the wonderful events in the life of the child Nors, and the phases of mediumship which she manifested.

Paper, 170 pages. Price 50 cents, postage free. ". For sale, wholesale and retail, by the RELIGIO-PRILESOPHICAL PUBLISHING HOUSE Chicago. Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS

IN ENGLAND. J. J. MORSE, is sgent for, an i will receive subscriptions for the paper at 15 shillings per year. Those desiring to subscribe can address Mr. Morse at his residence, 58 Sigdon float, Dalston E. London, England. Mr. Morse has or sale all the Spiritual and Reference by Works published by the Berkele Potlosophical vibricians House. Also James Burns. 15 Southampton, Row High Holburn, London. W. C. W. H. Harrison, 38 Great Ressell St., London. Ame These Elyton, 53, Sigdon Road, Hackney Downs, London E.

HERMAN SNOW'S PACIFIC AGENCY All Spuritualists and heformers on the Pacific Slopecan be promotive supposed with the publications of the Randolf-Lacobard Purposens flowers well as Miscs account works as lowert prices by sending to Herman Show, san Francisco, Cal. Misc. Snow has a table at the Spiritualist meetings, being neither two Hall, 157 Mission Street, where pastics will find the paper and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE. And agency for the paper will be found at Albert Morton's, 850 Market St. He will take subscriptions for Journal and orders for booms

ST. LOUIS, MO., AGENCY. The Liberal News Co. 520 N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOURE

PHILADELPHIA BOOK DEPOT AND AGENCY. DE. J. H RHODES, 40 N Sth St. Reeps constantly on hand copies of the paper and Works on the Spiritual Philo-line 5.086 introna received in dorders for books. Also by 5.086 introduced to the Contral News Stand Cost Chestant St.

AGENCY AT DETROIT, MICH. AUGUSTUS DAY, 78 Begg St., receives subscriptions for this paper. Also keeps a large assortment of works on spiritualism for sale or circulation.

CLEVELAND, OHIO, AGENCY. THOS. LEES, 165 Cross St., receives orders for subscriptions to the paper and car, minuse the Spiritual and Liberal Works published by the Religio-Philosophical Publishing House.

GALVESTON AGENCY. Parties desiring to purchase single-copies or to subscribe for the paper or obtain Works on the Spiritual Philosophy, may, if they wish, address or call upon J. D. Sawyer and Co., Galveston, Texas.

CINCINNATI, OHIO, NEWS CO., Have copies of the paper weekly and will accept subscriptions and book orders.

AMERICAN NEWS CO., NEW YORK. Can supply copies of the paper either at wholesele or to

\* SACRAMENTO AGENCY. A. and C. S. HOUGHTON, 75 J. St., supply copies of the r and are prepared to take subscriptions.

WASHINGTON, D. C. AGENCY. J. I. ASHBY, 1705 Pennsylvans, Ave. Has copies of the sper weekly and will accept subscriptions and book orders.

VICTORIA, B. C., AGENCY. M. W. WATT & CO., have copies of the paper weekly and will accept subscriptions and book orders. SALT LAKE CITY AGENCY.

Parties wanting to subscribe for the paper will call on Wm. Thomas Harris, Salt Lake City, Utah., as he has copies for sele. Can also fill orders for Spiritual and Miscellaneous Works. NEW YORK CITY AGENCIES.

S. M. HOWARD, 51 East 12th 41, and W. S. BARNARD, 55 W. Sird St., are supplied with the paper, also take subscriptions and fill orders for Spiritual and Liberal Works. PEORIA, ILL., AGENCY.

ADAIR and BROWN keep the paper constantly for ale and receive subscriptions. LEAVENWORTH, HAN., AGENCY. Persons desiring to see copies of and subscribing for the naper can do so by calling on David Putney. 122 N. 5th St., Leavenworth, Kan.

MINNEAPOLIS, MINN., AGENCY.
Miss SUSHE M. Johnson, 415 Nicobett Avenue, osn furnish copies of the paper and take subscriptions, size can fill orders for Spiritual and Reformatory Works.

DAKOTA BOOK DEPOT AND AGENCY. Parties in the extreme north and west will find copies of the paper at B. L. Winston and Co.'s, Mandan, Dakofa, also subscriptions taken and orders filled for Works on Spiritualism and Reform.

ROLLING PRAIRIE, WISCONSIN, AGENCY. Copies of the paper on file and subscriptions taken by L. L. Fairchild.

JACKSON, MICH., AGENCY. Z.S. MOORE, has the paper for sale and will take subscrip-

HOUSTON, TEXAS, AGENCY. The paper is for sale at G. W. Baldwin's, and subscriptons received.

BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT. I. ROSENSTOCK, Fulton St., opposite car stables, has fo sale and will receive subscription for the paper. Will also furnish Spiritual and Liberal Works published by the Rankfor Philosophical Publishing House.

WHITE PIGEON, MICH., AGENCY. T. E. CLAPP, P. M., will receive subscriptions for the paper.

## RUPTURES

Cured in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. York. 5. 11 14

REVISED NEW TESTAMENT Free to You. Free to All.

Containing not only the Revised Text, but much Historical matter of great interest, not contained in any other edition. Large volume of about 50 page. Address giving name fown, county and State, with two 3-cent stamps. The Revised New Testament Pub. House, 79 wilk St.

Boston, Mass American Communities.

BRIEF SKETCHES Economy, Zoar, Bethel, Aurora, Amana Icaria, The Shakers, Oneida, Wallingford, and the Brotherhood of

· the New Life. BY WILLIAM ALFRED HINDS. Paper cover, 176 pp. Price, 60 cents; postage, 5 cents. \*.\*For sale, wholesale and retail, by the RELIGIO-PRILO SOPRIGAL PUBLISHING HOUSE, Chicago.

THE CLERGY. A SOURCE OF DANGER

AMERICAN REPUBLIC. By W. F. JAMIESON.

This work is written in the vigorous, iconociastic vein, which is so characteristic of its author, quoting largely from the atterances and writings of clergymen to sustain his position. It embraces a mass of facts in regard to the attempts of the Caristian movement to control the government to be found no-Price \$1.50. Postage 8 Cents.
For sale, wholesale and retail, by the Religio-Philosophical

Vital Magnetic Cure.

AN EXPOSITION OF VITAL MAGNETISM - AND 178 -Application to the Treatment of Mental and

PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN. In this volume of 215 pages the author furnishes the key to much which has here to force been locked up in mystery. It is a work which should be read by all who desire to understand the laws of life and their relations to others.

Price Reduced from \$1.50 to \$1.25; postage 8 cents. \*Alor sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

#### Poices from the People. AND INFORMATION ON VARIOUS DUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### Baby's Sermon.

DY EMMA TUTTLE.

The full meon shines in the East to-night, Round and bright as a plate of gold, And a memory haunts me, pure and white, ... Which I long to tell,—yet I wish were told.

It is not long since a baby girl Made our household divinely glad;
A heavenly light in a shrine of pearl
Which God recalled, and our soule are sad.

One night when the last full moon came up Out of darkness—a welcome boon— I called, "If the baby has done her sup Bring her out here to see the moon!"

Jumping and laughing out she came In her mamma's arms, for she could not walk, And save she could utter her mother's name, And say, "Tee da!" she could neither talk.

From the edge of the perch she saw the moon We who loved her stood watching by, She stretched her arms with a joyous croon To take it down from the evening sky!

But failing, turned, and her eyes grew round, Round and bright as the wonder seen.
"Tee da!" she cried—in the sweetest sound— And pointed up to the silver queen.

"Oo! Oo! Tee da!" Then we hugged her cless,

Kissed, and kiesed her over again, With what effection our Father knows Who measures loss and its nameless pain. "Oo! Oo! Tee da!" as we pass along, Faint with pain and the wounds we bear, The baby's words are a cilver song

Which come to us as an angel's prayer. "On! Oo! Tee da!" To the whitest deeds Which a faulty human heart can do. This wrice calle stronger than laws or creeds, Heavenward ever, "Tec-dai Oo! Oo!"

#### 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 a fair hearing. The six of the Church in showing her partiality among the brethren, has been one of the prolific evils which

have torn her to pieces and shorn her of her spiritual power, and brought leanness and decay upon her. Impartial justice in every enterprise is the true basis of prosperity. I am a believer in the freest expression of opinion; antagonism is as essential to the elucidation of truth as sunshine and showers is to the growth of plants.

It is an error in our opinion, to prohibit the expression of an horest conviction from any source,

when offered in the interest of truth, for God sustains the right, and we need not fear the result.

I again present a few thoughts for the consideration of the readers of the Jouenal with no other view than the defense of truth: In reading the lecture of Wm. Denton, recently republished in the Jounnar, occupying ten columns of the paper, I was forcibly impressed with the value and importance of truth and the emptiness of error. Mr. Denton's lecture is based upon a dream," of which he declares as a "general thing to be an incongruous unmeaning stuff," yet he has labored hard from this material to build up a theory or the vagaries of his imagination, with the view of easting reproach upon the Christian religion and falsifying its plain deetrines and teachings. Now, Mr. Editor, I am quite sure that no intelligent man (Mr. Denton himself included, for I regard him as such) if called upon to state his honest convictions in regard to the truth or reliability of his lecture, would with one consent say with him, that the whole fecture was truly "incorgruous unmeaning stuff!" Then I ask in all sincerity, is it wise to stoop to such efforts. Our lives are too short to be wasted in quarreling with the Church; with all her faults she has done a good work which no honest man will deny. Are all the institutions of learning, the innumerable asylums for the unfortunate, the Sunday schools in which the children are gathered, clothed and instructed, the Dorcas societies and benevolent contributions in aid of the poor, which abound in every Christian laud—are all these of no import-What has the spirit of anti-Christ ever done to bless humanity? Can it point to one institution on the whole earth for which it has labored and sacrificed its energy and money to maintain? If not, then it comes with bad grace for that spirit to quarrel with the Church. S. D. WILSON.

## Mrs. Mand E. Lord.

At the regular Medium's Meeting held at the West End Opera House, on Sunday, May the 22nd, 1881, the following resolutions were submitted and unanimously adopted:

Resolved. That we the Spiritualists of Chicago. having enjoyed the ministration of angels through the mediumship of Mrs. Maud E. Lord, during the whole of the past winter, most respectfully ex press to her, her gui 'es and to the Spirit-world,

our profound gratitude.

Resolved, That the untiring zeal with which she has labored in and out of season, attending those meetings in sickness, and braving snow and other storms, the generous frankness which has always characterized her conduct in giving tests, together with the truthfulness of the tests themselves, have secured our highest esteem, our fraternal affection, and a true admiration for her both as woman and medium.

Resolved, That, as her purpose in leaving Chicago is to carry the glad tidings and palpable evidence of continuous life beyond the grave, to the far West, we wish her a hearty God speed! May her visit to the Pacific slope achieve glorious re-sults for the cause of Spiritualism, flood her own soul with divine illumination, and when her work is completed there, bring her safely back to those for whom she has held the gates sjar, the grateful remembrance of which may be to her our eternal passport and welcome back again to our hearts and homes.

## 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 200 prisoners there already, and no provision had been made to provide them with reading matter, of which they appeared to be nearly destitute, so I concluded, after accertain ing from several of the prisoners, as well as the Warden, that they would be very glad to have the spiritual papers sent to them for a cer at least, as well as other reading matter, that I can spare from my own store. Now if any body has any old or new reading matter (books, magazines, pamohlets or papers) that they can spare for their benefit, I will merely hint that they will be very acceptable to them. The Warden informed me that he would willingly pay all postage or express charges for any packages of the kind sent for the benealt of the prisoners, but he did not feel able to supply them himself.

EBEN OWEN. EBER OWEN. Sacramento, Cal.

Mrs. H. K. Brown writes: You may set me down as a life subscriber for the Journal. It often comes when I feel tired and weary. I take it, sit down and have a grand feast of spiritual things. I then feel rested, in fact I am more than paid for my two dollars and fifty cents.

Wallace Downs writes: The JOURNAL is a paper I can't well do without. Long may it live to teach true and unadulterated Spiritualism. That is the prayer of your sincere friend,

#### The Progress of Infidelity.

It is idle for the people of a religious habit, and especially for those who are charged with nursing and promoting piety, to ignore the progress which infidelity has been making during the past few years The contrast between the crowded auditorium in which Col. Ingersoil delivered his lecture Friday evening with the sparse attendance which awaited similar appearances a few years ago furnishes a striking evidence of this progress. When lagersoil first came to Chicago to preach irreligion, the propriety of opening a hall to him was questioned; and it was regarded variously as was questioned; and it was regarded variously as an act of courage or a sign of depravity to listen to his lecture. The Tribune was severely criticised in many quarters because it printed, in its capacity as a newspaper, a full report of what Ingersoli had to say. But the edge of protest against the spostle of infidelity seems to have been dulled, and the spirit of the Church has ceased to exercise the restraint it formerly everted. When Incise the restraint it formerly exerted. When Ingersoll is announced now there is a rush for places to hear him, and thousands are kept away from the largest halls from lack of accommodation. The public desire to hear him is a surprise to Incersoll himself, for he says he never expected to live to

see the day when infidelity would pay.

A large part of Ingersoll's personal success is undoubtedly due to his great gift of oratory. It may be that, had he taken up any other theme of popular concern, he might have invested it with so much interest and brilliancy as to attract large waters. Nevertheless there is food for reflection in the fact that startling propositions to which he gives the bluntest expression do not overwhelm and stun his auditors, but are received, on the and stun his auditors, but are received, on the contrary, with boisterous applause and unmistakable signs of response and approval. There is a large drift of public sentiment with him. It is no longer the investigators, the scientists, and the protestants against obstinate and unreasonable dogma who slone apprehend and sympathize with the religion of doubt which Ingersoll preaches that also the common wayfaring mentle who es, but also the common wayfaring people who formerly either were content with implicit faith or went along quietly in the usual forms without much thought as to the spirit which these forms symbolize. Ingersoll no longer terrifies or shocks them, but attracts and delights them.

The infidel must provide his own morality and impose his own restraints. No man or sect is his guardian, and his code of othics is of his own making. The modern spirit of progress is creating sad havor with the traditions and precedents which might continue their influence even when the inspiration of the Scriptures is doubted. The revision of the Bible is to some extent an auxiliary to Ingersollism. The great mass of people do not pause to remember, even when they know, that the Old Testamant came to us through the He-brew and the New Testament through the Greek. Their familiarity with the Scriptures, be it great or little, is associated with the texts they learned in their own language at the Sunday-school or in the home circle. If a committee of wise men can remodel these sacred verses, and not merely adopt new words, but in some cases change the sentiment, as, for instance, when love is substituted for charity, there is a natural tendency to doubt the inspiration, if not the authenticity, of what has been regarded as a sacred word. The process been regarded as a sacred word. The process interferes with the implicit, unquestioning faith with which the Scriptures have been received. It brings contemporaneous and human judgment to bear upon a work that has been associated with Divine origin. The religious scholar can argue away this seeming interference, but the logic of the average man stops short at the fact that something which seems to him like irreverence has been sanctioned by the high authorities of the

Church Itself. There is naturally great diversity of opinion as to the effect of the paluable growth of infidelity that marks our age. The aggressive infidel like Ingersoll believes it to be an essential and valuable part of the world's progress. To him it denotes the downfall of superstition and the spread of reason and enlightenment. The conservative doubter is inclined to deprecate the contacion of infidelity. He believes himself and most of those who have exchanged their doubts with him to be capable of shaping their morals in the right direction, but fears that the removal of restraints will lead the masses to excess and riot of free thought and irresponsible actions. The churchman condemns without any qualification the new departure as sacrilegious and wicked, leading to all the penalties in this life and the future which the strictest construction of the Church tenets imposes upon the infidel and the scoffer. These various sentiments can find no common ground upon which to meet, and infidelity must take its course, except as it may be restrained by moral and social influences for the day of the rack and the thumb-screw, the terror of the cross and the stake are gone forever.

One reflection seems to be obvious and in order as to the barriers which may be erected against the admitted progress of infidelity. So long as in-fidelity claims to proceed hand in hand with reason, it will not suffice to summon up the spectre of superstition to stay its march. Bob Ingersoll writes in autograph-books nowadays as his creed: "The school-house is my cathredral." No church or sect can afford to be less liberal. The disposition to free thought cannot be fettered without promoting a spirit of resentment and an added longing for liberty. Mere dogma, literal construction, old traditions, the threats of the old time Church, and the antiquated methods generally will not prevail against the spirit of infidelity. The clergy must meet liberality with liberality, and investigation with investigation. The true worth of morality, the charms of future life, the sentiments of hope and charlty, much more than that of faith, must be invoked to take the piace of the iron-clad theories with which the churches in the past enforced their authority. There has been much progress among the churches in these reand there must be more if they would combat infidelity. Those inclined to unbelief take a practical view of things, and they can be reached and influenced much more by caudor and the advantages of the present life, clouded by un-certainty as to the future, than by suppression or the pensities of some future existence. - Chicago

## Letter from a Magnetic Healer.

To the Editor of the Religio-Philosophical Journal:

You need not expect much from a humble magnetic healer, yet I may stumble onto something which will be interesting to you on account of its addity, if not from its intrinsic value. "Strange is the mystery of Godliness." we are sometimes told by our good orthodox brethren when they have no other loophole by which to escape; and the same resort might be a good escape for some of the "regulars" when, notwithstanding their much wisdom, they are brought to a stand by the powers that be. For instance, not long since while in Ohio, I received a letter from a citizen of Washington, lows, who was then a perfect stranger to me, requesting me to call at his home, on my way to this city, as he had a little girl who had been under the care of several physicians for four or five months. Some called her disease one thing and some another, until finally, the last one employed, after having exhausted his skill, concluded that she only needed to have her will broken, and so, without consulting either her fath-er or mother. he flew at the child and abused her most chamefully, succeeding in nearly fracturing her spine.

Now, what do you imagine the trouble was? Why, sir, the little angel girl, for such she is in every respect, was only passing through a development which has finally prought her out a first class trance medium. She is now fourteen years of age and has a very fine organization. Her parents being unacquainted with our philosophy, her strange manifestations they did not understand, hence sent for the aid of the regulars. Now they are delighted, as their disembodied relatives and friends unmistakeably come and converse, as it were, face to face with them and their neighbors. This development has caused quite an excitement in Washington, and several, to my knowledge, have already been brought to the light through the modium-bit of Wiss File Kiver and in the section. the mediumship of Miss Ella Kives, who is as sweet and innocent as a new-born rose.

I predict a giorious future for this hithertomis understood and much abused angel of light. The brother of Mrs. Kives, is Ella's chief control, and he promised me that she could go to Chicago in a few weeks, where all true mediums are duly respected. I am meeting with my usual success, hope to take rooms in the city ere many weeks.

S. J. Dickerson.

Oskaloosa, Iowa.

## ety of Saint Louis.

To the Editor of the Religio Philosophical Journal: Perhaps yourself and the spiritualistic public through the columns of your ex-ellent and widely circulated Journal, would like to know something of the doings and success of our recently organized society and its future prospects. Permit me to state that from its first inauguration to the present time, there has been a steady increase of mem-bership, and uninterrupted harmony has prevailed throughout. Having several members who are mediums of different phases, the desizens of the Spirit-world have taken a lively interest in our meetings. Already spirit faces have appeared in the aperture of our cabinet in the corner of our room when no one was in it, some of which have been recognized by their friends, and we have the promise of startling manifestations in the near luture

This organization supplies a want long felt by This organization supplies a want long left by all devotional Spiritualists: a home with all the social advantages that are effered by the best church organizations. The spirit of our late brother S. S. Jones visited our last meeting and said that auxiliary organizations ought to be established all over the land. If any one wishes a copy of our constitution and by-laws with a view of starting an organization, we would gladly fur-

copy of our constitution and by-laws with a view of starting an organization, we would gladly furnish them, if they enclose a 3 cent stamp.

Bishop A. Beals lectured for the (so-called) First Society of Spiritualists during the winter, to the edification of all truly intellectual and devotional Spiritualists, and drew increasing audiences to the closing of his engagement, which was about the first of April. During the time he was called upon to perform the ceremony of christening three infants, which was very beautiful and impressive, but to the disgust of some radical Spirititualists. He was one of the charter members of our society and a regular attendant, and through his spirit controls, not only rendered us valuable assistance, but contributed largely towards making our meetings harmonious, instructive and intensely interesting, and we can sincerely recommend him to any society who are seeking the good and pure in this present or future life, as he is controlled by very high intelligences, whose advice, if followed, will certainly clevate humanity. We expect Bro. Beals will return to St. Louis about the first of September, and become a settled speaker under the auspices of the Harmonial Mutual Benefit Society, during at least the coming fall and winter. At present we are holding two weekly meetings: on Thursday evening our regu-lar meeting at which none but members are admitted, and on Sunday evening, a public con'erence.

DANIEL WHITE, M. D., President, 507 Chestnut street.

#### Message Department of the Bauner of Light.

To the Editor of the Religio-Philosophical Journal: I have just read with much satisfaction the letter of Mr. P E Farnsworth, in your issue of May 21st, about the Message Department in the Banner of Light. I think, however, that the majority of the regular readers of the Banner regard the Message Department as one of its leading attractions.
To me its continued existence and upholding seems an essential part of the policy of sham that dominates in the control of that paper. The Mes-sage Department is not, I think, 2 shem; but the manner it is conducted is. The editor exalts its importance, magnifies its influence, and grossly exaggerates its usefulness. The messages are in great part more twaddle, but my experience con-vinces me that there are twaddling spirits out of the body as well as in it, and among adults as well as chi dren. Of course when such spirits as Theo. Parker, Pierpont, Edmonds and others are credited with some of this nonsense, intelligent Spiritualists feel as if the cause was made doubly ridien. Whether the spirits that come are A. J. Davis's dialks, or whether they be what they pro-fess, it is most obvious that nine tenths of them are purely personal and of no public interest. 1 wrote to the Banner some two or three years ago in mild and respectful protest against the Mesasge Department as conducted. I suggested that if it were genuine, it could be made to perform a great missionary work in behalf of Spiritualism, and be also made self-sustaining. Let returning spirits give the addresses of all friends they desired to reach. Let a circular letter be prepared and sent in advance of the communication received, saying they had it, desired first to see if the address was right, and that the euclosure of three stamps, if the message was desired, would secure its being forwarded, and if it afforded any comfort or satisfaction, a small gratuity sent to the Circle would be most welcome. Such was the general scope of my plan. It never saw the light in the Banner, nor was any notice taken of it. I pre-

sume many a critic of the Banner's methods has had a similar experience. SPIRITHALIAT. Brooklyn, N. Y., May 22, 1881.

## Common Sense on Revivals.

This is the sense dealt out by the Vinsland Independent, and so we quote it:

"Business men, and those who look at things religious through common sense, and not senti-mental glasses, fancy they discover something in the prevalent revival methods which does not smack altogether of esivation or the judgment to come. They think they discover, in the revival as ordinarily conducted, a purely mechanical effort to magnify a sectarian Zion, and add to the roll of church members. If the modern revival could be baptized with a little more of the spirit which implies moral regeneration, as well as a dogmatic assent to the creed and the confessional, the work would prosper more, and be accompanied by an observable blessing. Accordinging the present method is needed a greater concern for human life and the essentials of conduct, and the fearful responsibility resting upon men to lead a moral life, as well as believe the catechism. If this ex-leted, the morbid curiosity which now attracts the thoughtless multitude to the revival, and leads them to make fun of the peculiarities manifested by the occupants of the anxious seat, would not exist to so large an extent as now. The need of a revival which shall touch the hearts of men and arouse them from a consuming present worldliness and selfishness was never more needed than it is to-day."

## A Swedish Legend.

Zulamith and Salami had lived and loved on earth. Death severed them and they were doom-ed to dwell, he on one star, and she on another. Between them was an unsounded abyes of suns Impelled by love, Zulamith began one night to build a bridge of light that would span the abyss to Salami, and Salami, the same night, began a bridge that would such the abyes to Zulamith. A thousand years they toiled and when their toil was done, from wedded strands of light they leaped, each into the other's arms. The cherubim, pointing to the milky way, cried out, "O, Lord, see thou what Salami and Zulamith have done! And God smiled, and a glory flushed the heaven, and God said, "What in my world true love has wrought, that will I not undo." Do I believe it? Yes, profoundly, as the vestment of a spiritual truth....The Swedish heart spoke for the heart universal. It voiced the great hope of man, that souls which fall apart through night, or storm, or rue, or death, may meet and bloom again, and bloom forever. It voiced the heart's deep threnody that immortal love, to find its own, will braid the abysecs, and bridge the stars with strands of light and love.—W. D. Gunning.

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 caudid contrast between the teachings of Christianity and Spirit ualism. 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, there are duties for us to perform for humanity, as well as to expect Chris-tians to perform theirs. Let us give our truths to the world in all their purity and simplicity, and leave it to an intelligent and discriminating public to judge between the two systems. Above all, let us live our principles in our daily lives, thereby compelling the world to acknowledge the saving vitality of the religion we profess. Heaven bless the Journal in its noble efforts to lead hu-manity to sublimer heights of life.

#### The Harmonial Mutual Benefit Soci- | Letter from the President of the First Spiritualist Society of Denver.

To the Editor of the Religio-Philosophical Journal: The Fietcher case is bringing to the front as her defenders, all that is corrupt in Spiritualism. Every medium that stands on a level with the vilest prostitute or the lowest corner loafer, is ready to defend Mrs. Fletcher. Spiritualism has had enough to carry from this kind of trash, and the quicker we let mediums and their controlling influences know that respectable society will have nothing to do with them the better; the medium who is controlled by spirits that have no morality or even common decency about them, ought to be made to keep quiet, or be put into an asylum where her spirit friends can be taught decency and respectability. I am a thorough Spiritualist, but am also thoroughly disgusted with the sham and the shams which are now palmed off on Spiritualism and Spiritualists.

Denver, like every other city in the Union, has its so called mediums, but I say it boldly and as President of the First Spiritualist Society of this city, that we have not one medium here that is capable under test-proof conditions, to give to a sincere levestigator any proof of immortality. We have good mediums here who are capable of giving satisfaction to those who are thoroughly conversant with the phenomena and philosophy, but not to investigators, unless they take every shadow for a ghost. Go on in your good work! Stand up for the truth of spirit manifestations, but wipe out the hypocrites and Pharlaces! HUGO PREYER.

Denver, Col.

#### The "True Light" and "The Light of Asia."-Clerical Logic.

Rev. W. N. Oliver, in the Religious Herald, Hartford, Ct., says of Edwin Arnold's poem, "The Light of Asia:"

"So superior does the least comparison set forth 'the true Light, which lighteth every man that cometh into the world, that had not the New Testament record existed, it is doubtful whether Edwin Arnold's published work would have as sumed the particular form which it did; certainly the critics review would have been different.' The ight of Asia,' at least in its literary form, was a reflection from a greater Light. The Go-pels were the model—unconsciously, perhaps, imitated in the one instance, and servilely copied in the other. It was the higher copy which the artist followed in his intellectual teachings.

"Thus, a proper estimate of each reveals the One as the incomparable—the Christ of God; while the latter is only a mystic reformer, at the best taking rank with the philanthropic theorists of the world."

As the "Light of Asia" is a poetle rendering of the ideas and life of Buddha, who lived some 600 years before Christ, it is not easy to see how the Gospel of the last could have been "copied" or imitated." An o.thodox preacher, all the way from Connecticut, is needed to see and to say that. It is Connecticut clerical logic, not common sense. Let us be just both to Buddha and to Christ and so let the truth gain.

#### College Savageism.

The practice of "hazing," still somewhat in vogue in American colleges, combines all the elements of brutsliv, mesmess and cowardice. A chesp seminary at Syracuse, N. Y., known as a "University" has recently tried to make itself worthy of that pretentious name by an act which would be disgraceful to savages. A newcomer was selzed in the night by three cowardly "sophs," gagged and pinioned and thrown into a carriage, and, thus tortured, was carried several miles, where, after being lied to a tree and having his head shaved, he was left alone still gagged and bound. If the "University" does not expel the infamous young rufflans and the State send them to jell, justice will be very far from being done. "Hazing" in schools ought to be put on a level with the exploits of a sneak-thief, as one of the most unmanly of crimes.-Ez.

## Communion Wine.

Reasons for not using unformented 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. 2. Every species of ferment was rigorously ex-

cluded from the Passover feast, at which the supper was instituted.
3. The Bible makes sharp discrimination be-

tween different kinds of wice. 4. It leads men into temptation.
5. It familiarizes our children with the spell

It is insulting to our Lord. 7. Its use here sanctions it everywhere.

Mrs. Sarah Graves, the well known medium of Grand Rapids, Mich., writes: \* \* \*

\* Perhaps you would like to know how the Spiritualist and Liberalist Society is getting along in Grand Rapids. We hired Good Templar's Hall last January, and have had meetings every Sunday since; also keep up socials and seances every week. As warm weather comes, and business increases, the attendance is not as large. We had a fair attendance last Sunday. I occupied the rostrum morning and evening. We concluded to run the meetings in the conference style, because we cannot raise the funds to pay speakers. I think it is a good way to grow in cultivating our thoughts and in clothing our ideas in words that the world may have the benefit of the same. I think Spiritualism is on the increase I like the tone of the JOURNAL, let us have good moral mediums: if dishonest, let them be known to the world as such. Long may the Journal

Thos. D. Walker writes: The RELIGIO-PHILOSOPHICAL JOURNAL is a source of great pleasure to my wife and myself. Its columns are carefully read by us both, and light, strength and joy are the happy results in our daily path.

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

Marrying a man to save him is "played out" mong 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 erves to preserve it - Confucius.

You cannot dream yourself into a character; you must hammer and forge yourself one.—

Socrates called beauty a short-lived tyranny Piato, privilege if natural; Theophrastus, a slient

cheat; Theocritus, a delightful prejudice; Car-neadus, a solitary kingdom; Domitian said that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a giorious gift of nature; and Ovid calls it a favor bestowed by angels,

To make shoe-pegs enough for American use consumes annually 100 000 cords of timber; and, to make our lucifer matches, 300 000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500 000 cords of birch, beech and maple, and the handles of tools 500 000 more. The baking of our bricks consumes 2,000 000 cords of wood, or what would cover with forests about 50,000 acres of land. Telegraph poles already up rep esent 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 scree, and to fence all our railroads would co-t \$45,000 000, with a yearly expenditure of \$15,000,000 for repairs. These are some of the ways in which American forests are going. There are others: our packing boxes, for lustance, cost in 1878, \$12 000 000, while the timber used each year in making wagons and agricultural implements is valued at more than \$100,000,000.—Figh-

#### Notes and Extracts.

Every drop of water is a world full of varied conditions and obenomena

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. Spiritualists can go back as far as history

extends, and find those who were of their faith in act and belief. It is evidently not the intention of the wise in-

teligences directing the spiritual movement that it should foss lize into a creed.

The fear of God can never make a man better. It may make him more hypocritical. It may make him more deceitful.

The magnetizer by using will force, can so act on the brain and mind of the sensitive as to alter molecular action, and thus heal disease.

Graduatly, and by small beginnings, have the foundations of all things originated; no hur-rying to perfection, but a gradual unfolding. Those who exercise their reason and intuiion can accumulate a larger amount of truth than those who are enclosed within sectarian

barriers. Henry Ward Beecher and Ingersoll, "the American Demosthenes," have been fraternizing in a manner calculated to shock many religious souls and to astound others.

One of the most positive causes of the present uneasy feeling among the masses of mankind, arises from the inequality with which the gifts of

God and nature are shared by men. So long as the world will permit itself to be led along, so long will there he a sacredness sur-rounding all old-time institutions, and a feeling of distrust when present developments are offered in

Spiritualism is a higher and broader platform than Christianity, and those who bind them-selves to the latter, limit their capacity for ex-pansion and unnecessarily weight themselves on the journey up the bill of progress.

Dogustic theology is doomed to take its place among the antiquated relics of the past, and creeds that have so long fettered the minds of the people, will sleep in their graves 'neath the flourishing branches of this new philosophy.

Contrition alone cannot destroy the seeds of evil sown in the soul during its earthly existence; there must, also, be the attempt to arise out of that condition by aspiring to better things, both in regard to yourselves, and to others.

The wholesome, pure and benevalent man or woman, by simply placing the hands on the pa-tient, and calmly desiring the blessing of God, seems to become sometimes as a medium for the transmission of spiritual benevolence.

No more we sigh and mourn O'er loved and loving gone; They throng around the path we go; They oless us in our home, Are with us when we roam, Our conflicts and our triumphs know.

Every mind finds in Spiritualism what it searches for. To each special type spirits of a like nature gravitate, and consequently we have the pre-conceived notions and hobbies of the world sanctioned and confirmed by spiritual mes-

Spiritualism is not wholly dependent upon the opinions men may form regarding it. It is true, adverse opinions may cripple and retard its growth for a time, but it will be only a temporary hindrance. Justice and truth must prevail, in spite of all that men may say or do.

Spiritualism may be truly called the world's

greatest benefactor. All other religious have made it their study how they could most effectually divorce the creature from the Infinite, while the mission of Soiritualism is to bring them in closer comminion than before. Spirits manifested interest in material affairs

in primitive times, and they are watching over this nation to-day; and the main object of their watchful care is to prevent the histories of Rome and other republics, which have gone out of ex-istence being repeated.

It spirits speak, they must possess real organs: if they write as they often do, upon slates, they must have something to hold the pen or pencil; and if they are so like unto mortals, they must necessarily have a place to live, for no one is willing to believe that their friends are like wandering Jews, without homes or country.

Very many Spiritualists have come into their present state of liberty from an intellectual bondage which they associated with organized churches and dogmatic creeds. They have grouned under the terrorism of those organizations; and they are slow to separate what is good from what is mischievous.

If a soul be morally blind whilst in the fiesh, its vision must be clouded and imperfect for some time in the hereafter; for it is in accordance with spiritual laws that the state of the soul in the earth life should mold its pain and pleasures, and accordingly, the State which it must occupy in the Spirit-world.

If life be a battle, how mad must he be who fails to arm himself for the contest! If life be a storm, how infatuated is he who sleeps while his bark is driven amid unknown water! If life be a pilgrimage, how unwise is he who strays from the right road, nor seeks to return till the twilight shadows gather around his pathway!

When you think of those who have passed from your earth; when you think of the time that will come—and come soon to some it must when you, too, shaking off the bonds of the flesh, shall pass on to the realms of spiritual life, doth not Spiritualism, for your encouragement echo the words of the apostle of Rome,—"Oh death! where is thy sting? Oh grave! where is thy vic-

Physiology declares, that during sleep all voluntary activity ceases, while all involuntary metions of the system are perpetuated. It further states and indeed accurately demonstrates that a constructive work is earried on most effectively during periods of unbroken rest or dreamless slumber. When one is sound asleep the mind is not using up the vital energies, the spirit com-paratively speaking lets the body alone and turns its attention in another direction.

Lamartine says: "Such was the life of Joan of Arc, the prophetess, the heroine, and the saint of French patriotism, the glory, the deliverance, and equally the shame of her country. The people, in order to enshrine her among the most sublime and touching figures of history, need not receive the enthusiastic ideas of the multitude, or the colder explanations of a later age. The oppressed country breathed its spirit over the soul of the peasant girl; her passion for its freedom endowed her with the gift of miracles."

A spirit says: "If you were to place magnetized water under the microscope, you would discover a difference in the color. Pine wood will keep the magnetic property from disseminating; blotthe magnetic property from this containing the magnetism, if placed round the bottle containing the water which has been operated on. Blue is good as a color. The influence of color is important. A great power lies in colored light, when under-The violet and the blue are very effectual, stood. tranquilizing and generating powers. The red ray is stimulating. Green is also a tranquilizer. Yellow is more for the purpose of producing an equilibrium in the system, this color however, must be combined, as a rule; so, indeed, of all the colors, but in this the judgment must be exercised to produce results according to circumstances."

Sleep life is the life of the spirit when not aclively acting through the physical structure; death is the severance of the bond which unites soul and body, and the consequent remaining of the spirit in unseen territories. From what we have said this morning, we do not wish any one to gather the impression that we consider all dreams reliable, or prophetic. We do not, by any means; we simply consider that all have a foundation somewhere in the realm of fact, even as we have said, that all ideas concerning spiritual matters generally, have a foundation in reality. A thing must exist before it can be reflected; it must be be ore any description of it can be given. - W. J.

Just Published.

Ingersoll's New Lecture,

#### What Shall We Do To Be Saved?

Price % cents Post Paid.

For ealerwhere see and rebell by the Redicto Philosophic ?
Published Chemica.

## ADISCUSSION

E. V. WILSON, Spiritualist ELD. T. M. HARRIS. Christian.

SUBJECT DISCUSSED: Resolved, That the Bible, King James' version, suctain the Teachings, the Phases and the Phonomena of Modern Spiriz

Price 10 Conts. For sale wholesale and retail by the Religie-Pullusophical Publishing:forseChicago

#### EXETER MALL.

A Theological Romance. The most Startling and Interesting Work of the Day.

Every Christian, every Spiritualist, every skeptic and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every team in the land, should have a copy of this extraordinary hole. Astounding incidents and revelations for all.

Price: Paper, 60 cents, paringe, 5 cents. Cloth, 50 cents, postage, 10 cents.

\*e\*For sale, wholesale and retail, by the Religio-PhiloOPHICAL PUBLISHING HOUSE, Chicago,

## Leaves From My Life: A Narrative of Personal Experiences in the Career of a \*\*Berrant of the Spirits: with some account of American \*\*Spiritualism, as seen during a tw. lyemonth's Visit to the United States.

Ministrated with two Photographs. This work, received from London, furnishes in a sec-cinct manner evidence of the interest of our friends in-spirit-life in our welfare, illustrates the idea of Sprit Con-trol, and its value when rightly understond and employed is developing the individual powers of mind. 135 pp. Price Tota. Morsale, wholeste and retail, by the Religio-Philosophical Publishing House, Chicago.

By J. J. MORSE.

#### HOW TO MAGNETIZE

Magnetism and Clairvoyance A PEACTICAL TREATISE ON

TRU CHOICE, WANAGEWENT, AND CAPABILITIES OF SUBJECTS WITH INSTRUCTIONS ON THE METHOD OF PROCEEDURE,

BY JAMES VICTOR WILSON. This is a work of more than ordinary merit. It contains more valuable matter on the subject of Magnetians or Meaneriam and the psychic laws relating thereto presented in a concuse and practical manner than any work we know of. Every one investigating the psychic phenomena should get ard read this little book. 101 pp., 18me. Price 3: cants. For sale, wholesale and retail, by the Religio-Philosophical Pablishing Rouse, Chicago.

#### INTIMATIONS OF IMMORTALITY.

A LECTURE

BY GEO A FULLER.

SHADOWS FROM OVER THE SEA. POEMS

BY ELLA W. STAPLES. Pamph'et Price 15 cents. For sale wholesale and retail by the Religio-Philosophical Publishing Jones, Obergo, Ill.

## Practical Instruction ANIMAL MAGNETISM.

Means of avoiding inconveniences and dangers, show-ing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambullem and the use to be made of it.

BY J. P. F. DELEUZE.

Translated from the French BY THOMAS C. HARTSHORN.

BY THOMAS C. HARTSHORN.

For along time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,—in fact, the only exhaustive work, contaming instructions. This edition is from new plates with large type, hand-omely printed and bound.

The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston Medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reterence to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to shun the criticism of those who have endeavored from the very hegining. subjected, he shows no disposition to shun the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are toiling in this field of Philosophy."

529 pp., extra cloth, price \$2.00, postpaid. \*\*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago,

THE

Embellished with a fine Steel Portrait of the Author,

Being a Review of "CLOCK STRUCK ONE." and a Reply to it-and Part Second, Showing the Harmony between Christianity, Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

-COC-In the long list of distinguished divines connected with the Methodist Episcopsi Church, few have enjoyed so high a repusation, and none have been more beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilent of humbugs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ONE. which has already passed through several editions, creating a decided sensation in the church and causing the author to be

ated for trial. The CLOCK STRUCK THERE contains a very able review of the first book by a master-mind and a reply to the same by Dr. Warson. Then follows eleven intensely interesting chapters, detailing the author's rich and varied experience and giving the results showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets It. Science and Spiritualism.

Extract from the Introduction.

Extract from the Introduction.

\* \* \* May it not be that the semi-indict uterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nine-tenth century, both in Europe and America. \* \* Selence, proud of her past scalevements. has well nigh surrendered to hee stubborn facts of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will he seen they when the reader reaches that part of the book devoted to this subject.

\* \* I also give communications received through a medium in whom I have all the condence I can have in a youe, in either world, to show that all of my teachings have been in harmony with Christianity as I understand? Believing, as I do, that the time is not far distant when the Telliaving, as I do, that the time is not far distant when the their confirmed by selence, and all swee y harmonizing in hastening the millennial glory which 's dawning upon the world, when the New Jermaner shall descend to earth.

12mo., cloth, 852 pages, tinted paper. Price \$1.50. Postage Free.

"For sale, wholesale and retail, by the RELIGIO-PRILE-CAL PUBLISHING HOUSE, Chicago.

#### Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hang up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Hardony, How to Promote Health; How to Destrey Health; How to Cano Discusse; How to Dress; How to Est; What to Est; How to Sleep; How to Bathe, etc., teaching peoplet ob a their own doctors on the powerful and yet simple plans of Nature. Price 50 cents, postage 10 cents.

\*, \*Por sale, wholesale and retail, by the Ruligio-Paulo-sophical Publishing Horse, Chargo.

## Modern Spiritualism,

REPLY BY

REV. A. A. WHEELOCK, UTICA, N. Y., To a termon on Modern Spiritualism, preached Sunday even-ing, October 20th, 1878, by Rev. C. H. Gardner, Rector of Trinity (Episcopal) Church, Utica, N. Y.

In this pamphlet of 23 pp., the objections against Spiritual-fam and the denunciations burled ogainst its he levers are met and answered. The Rector is defeated, routed and all historyng points captured and his batterne are turned upon himself. It should be generally circulated as a wrecionary tract. Single copies, 10 cents; 20 copies, \$1.55. Pr. cale, whole-sale and retait, by the Religio-Philosophica Publishing House. Chicago.

THE HISTORY OF THE CONFLICT

RELIGION and SCIENCE, BY I'ML VE PHAPER, M. D.

1 Vol., 19mo, Cloth. Price, 81.75. The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the late of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and described in an impressive manner and with dramatic effect, sile way religious authority has employed the secular power to obstitute the progress of knowledge and crush out the spirit of investigation.

#### THE HISTORY OF THE ORIGIN OF ALL THINGS,

, % For sale, wholesale and retail, by the Rollso-Philo-cornical Publishing House, Chicago.

Elistory of Man, from His Creation to His Finality, Ent Not to His End.

WRITTEN BY GOD'S HOLY SPIRITS, THEOUGH AN HARTHLY MEDIUM, L. M. ARNOLD.

Dr. Annie Getchell says: "I would not have taken twenty Ave dollars for my copy when I found I could not get enother copp."
Prof M Allen soys: "My verdict is that it is just what it purports to be, a revelation from Josus of Mazareth, through the medianiship of L. M Arnold." CLOTH, PP. 469 PRICE \$2.00 POSTPAID. \* For sale, wholesole and retail, by the Religio-Philosophical Publishing House, Chicago.

## Incidents in My Life.

SECOND SERIES.

We have in stock several hundred copies of this work, By D. D. HOME, the Medium.

They are a JOB LOT procured outside of the regular trade, and we intend to give our readers the benefit of our bargain, DANIEL DOUGLAS HOME.

is a name known throughout the world, and everything per-taining to his life and experiences as a medium possesses as interest of an unusual character. The book is a 12mo, bound in cloth, and containing SN perces, printed on heavy paper. The standard price at which it is listed and sold, is \$1.30. We will close out the lot new in stock, to readers of this pa-per, for seventy-five Cents Per Copy, Postage Free.

Address Religio-Philosophical Publishing House, Chicago. JUDGE WAITE'S HISTORY

## CHRISTIAN RELIGION

TO A. D. 200.

This sone of the west important pools of the present contory. It is a complete expess of the Christian reports of the first two 6 maries, bringing to view many things which have heretofore been exhibitely covered up for theological purposes. Accounts are given of all the gurn in number, many of which are destroyed. The Gaspel o Mercion has been re produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritua let, and the appearance of Christ to blin and others to have been spiritual manifestations. The leading newspapers of the country concur in de claring that it is the most thorough exhibit of the records and dectrines of the Christians of the first two conturies, and calculated to give theologians more fromble than any work ever published.

This is a subscription book. Buy it of your local agent, If there be no agent in your county, send for it to the publisher Price \$2.50 bound in cloth. Full sheep binding, library

style \$8.50. Postoge 15 cents. For sale wholesale and rotall by the Religio-Philosophics ublishing Bouse, Chicago, III.

SOMETHING NEW!

## SPIRITUALISM

PICTORIALLY ILLUSTRATED BY JOHN SHOBE, ARTIST.

"There are stories told in pictures as well as in books," "A thing of beauty is a joy forever."

Ascries of original pictures, lilustrating the truths and beauties of Spiritualism in its higher form, will be issued one after another as time and opportunity will permit, and of which the following two are now published for the first time:-

> TRANSITION: (OE, THE SPIRIT'S BIRTH)

Celestial Visitants. (From Longfellow's Footsteps of Angels.)

These pictures are produced as lithograph engravings by the artist himself, who has followed that profession for many years. They are not mere copies from original pictures, such as chromos and engravings generally are, but entirely origin al in every sense of the word. Every lover of art, and every Spiritualist family should possess one or more of these plo fures, being an ornament to any room and making home still more attractive. Everyhody admires them. They are printed on fine plate paper 1972 inches, and sold at the low price of 75 cents each. Sent on rollers, postage free, to any adlices on receipt of the money.

Address: Religio-Philosophical Publishing House-inleago.

## SYNOPSIS

## COMPLETE WORKS

ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Neatly Bound in Cloth.

Postage 7-per cent, extra—If sent by Express, the Charges Payable on Delivery. Nature's Divine Revelations.....

The Physician. Vol. I. Great Harmonia	. 1
The Physician. Vol. I. Great Harmonia	3
The Teacher. " II. " "	1 7
The Seer. " III. " "	
The Reformer. " IV. "	4
The Thinker. " V. "	4
Maria Conff. An Antiphinoponiby of A. J. 10VS.	
Horning Lectures. Being 21 discourses	
Auglietelle ein Thistitia fatteret	
Approaching Crisis, or Truth vs. Theology	. 1
Approximate Crisis, or trum in the company	1
Answers to Ever-recurring Questions	
Children's Progressive Lyceum Manual	
Heath and that A Ward ife	
Signings of Light	
Harmonial alan, or Trongnia for the agg	•
Events in the Life of a Seer. (Memoranda.)	٠ <b>ـ</b>
Philosophy of Special Providences	
Arga Throughts for accoming Palition	
Penetralla, Containing Harmonial Answers	. 1
Bullion of the Michigan Total and Andrews	1
Philosophy of Spiritual Intercourse	ះ
The Inner Life, or Spirit Mysteries Explained	1
'the lame, and through artic them and approxi-	
The Kountain with lete of West Mosnings	
12(C OF A P DVSCISH, OF Secus and Fruits of Crimic	• •
Dlakka, and their Earthly Victims	
Genesis and Ethics of Conjugal Love	
	-

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

"For sele, wholesale and retail, by the RELISIO-PALLO-MOPHICAL PUBLISHING HOUSE, Chicago.

#### RAIL ROADS.—TIME TABLE.

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office. % Clark street, Sherman House.

Leave.		Arrive.
10:00 a mt	He wanport and Peorla Express	6:00 p m
12:30 p m 1	Cannell Bluffe Fast Express	and an
	Kansas City, Leavenworth and Atchison	F # #34
12:30 p m+	Fast Express	2:50 pm
5:00 p m+	Peru Accommodation	History and
10:00pm:+	Council Bluffs Night Express	6: 23 a.m
	Kansas City, Leavenworth and Atchison	1.14.48.50
:00 nmit	Night Express	6:20 n m
	SLUE ISLAND ACCOMMODATION,	
5105 B 133	Accommodation	4:40 A ED
8:40 a m	Accommedation	7:45 g m
12: 5 D m	ACCOINMONATION	9:10 A 50
diffy D M	Accommodation	l:SO p m
- D 100 10 10 10 10 10 10 10 10 10 10 10 10	1ACCOTT MOURISD	2 - 614 12 022
Beat p m	Accommodationt	3:10 p m
U:50 d an	Accommodation	:00 n m
1:15 p 111	il∆escininudation	l:Biam
	THE PARTY OF THE P	
office re	+Daily Except Sundays, ++Daily Except	eretall to
dave. Site	ally Campt Mondays, a Tauredevanud &	Transaction
only last	independent wantender	or errest River
Aces 24 . 88 /34	THEODIAC SUSING	Control Control

#### Chicago & Altou.

Union Depot, West Side, corner Had son and Caroleir., between Madison and Aramsat Bridges, and twenty-third stress. Theket offices, at Depots, 55 South Clark St., Grand Pacific Fotel, and Palmer House.

iesto.		Arriva.
*12:00 pm	Kuneus City, Denvor, Pueblo Lead- ville & Calhord's Fast V zpecs, liantas City San a Fo. New Mexico.	m a 63:5"
and and	rizona & Canfors a Past Express.  St. Louis, Springhe d & Texas	87:25 R TO
* 9:00 a m	Hobile and New Orleans Express	7.45 D to
* 9:00 a m	Peorls, Kookuk and Burl- ) vis.	7:45 p m
* 12:50 O M	Forth and Poris ax via Joliet Sweator. Leson. Weshington fix	*7 45 p m
and anse.	Jolist and Dwight Accommensus.	°9 :10 a m

J. C. McMullum General Manager.
James Charleton, General Personger Agent. Explanations of Reverences.—Daily except Sundays History Structure and Sundays. Theory Sundays and Mondays. Structure Sundays and Mondays. Churchysonly. Thursdays and Saturdays only.

#### THE GREAT SPIRITUAL REMEDIES MRS. SPENCE'S

**Positive and Negative** POWDERS. "Our family think there is nothing like the Positive and

Negative Powders"—so says J. H. Wiggins, of Beaver Dam.

Wis., and so says everybody.

Wis. and so says everybody.

Buy the Positives for Severs, Coughs, Co'de, Bronchitis, Asthma, Dyspeps'a, Dyschery, Diarrhea, Liver Co-plaint, Heart Disease, Kidney Complaints, Neura gra, Headache Vennile Diseases, Rucumatism, Nervousneer, Steeplesso se, and all active and sinte diseases.

Buy the Negatives for Paralysis, Desfaces, Amaur elg. Typhoid and Typhus Fevers. Buy a bex of Positive a ad Negative chalf and half) for Califs and Fever.

Mailed, putpaid, for \$1.00 a box, or \$x boxes for \$3.0, Send money at our risk and expense by Regis ever Letter or by Money Order. Agents wanted. Sold by Dragglets.

\*For sale wholesale and retail by the Rengio-Philoso ideal Publishing House, Chicago.

THE

#### Truths of Spiritualism. Immortality Proved Beyond a Doubt, by Living Witnesses.

BY E. V. WILSON, THE SEER Compiled from twenty-five years' experience of what he saw and heard.

This is a volume of facts-tests from the spiritilite, given in every part of our country and approved by those to whom they were given. The dialogues and discussions essured, just as they are related. The facts are use usthey occurred, and you can prove their correctness by writing to any of the places referred to. One thing the reaser can rely of and that is, the duets speak for themselves.

Price, with catinet-placegraph of author, \$1.50. Foreste by the Religio-Philosophical Publishing House, Chicago Also for side by Mrs. L. V. Vilson, at Londbard, III. who will be gird to fill orders by mall or etherotse.

## THE SCIENTIFIC BASIS

BY EPES SARGENI.

Author of Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 12mo of 372 pages, in long primer type with an appendix of twenty-three pages in previer.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Price \$1.50, postage This is a large 12mo of 372 pages, in long primer type

Cloth, 12mo., pp. 372. Price \$1.50, postage 10 Cents.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

## Poems of the Life Beyond and Within. Voices from many lands and centuries saying, "Man, thou shalt never die."

Edited and Compiled by GILES B. STEBBINS. "It begins with old Hindoo poens, and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—Syracuse Standard.

"Clear type and tinted paper make fit setting for its rich contents."—Rockester Union. \*\*The world will thank Mr. Stebbins for his work long after he is gone." James G. Clark, Sugar and Poet,

"The selections show culture and scholarship. From all the pages floats a sweet perfume of purity, and there is no spet or Lemish. No one can read without feeling elevated and en nobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library." Hudson Tuttle.

Price, \$1.50, mailed free of postage. Gilt \$2.

#### For sale, wholesale and retail, at the office of this paper. NOCUREI Dr. KEAN, NO PAY!

173 South Clark St, Chicago, may be consulted, personally or by mail, free of charge, on a'l chron's or nervous discusses. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extaut; 536 pages, heautifully bound; perscriptions for all diseases. Price \$1, postpaid.

Newspapers and Magazines For Sale at the Office of this Paper. Boston. 8 CRNTS. Banner of Light,

Utica, N. Y. Olive Branch, The Spiritualistand Journal of Payehological Science, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Rag. The Theosophist, Bombay, India. St. Louis, Mo. Western Light.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advances

MST Advertisements must be handed in as early as Menday neen, for insertion in next laws, earlier when possible.



Is The Creat Conficcing Livis between the East and the West!

Is min into must from Chicago to Council
Bluffs, passing through Joliet, Citava, La Saile,
Genese, B. M. S. Chand Sovenport, West
Genese, D. M. S. Chand Sovenport, West
Genese, Lovality of Chand Sovenport, West
Genese, With branches some Busine
Genese, Lovality of Chand Sovenport, West
Genese, With branches some Busine
Genese, With branches, Some Busine
Genese, With branches, Some Busine
Genese, Control of Chand Sovenport, West
Washington to Stoomers, Calletin Cameron, Leavenworth, Archison, and Kausas City;
Washington to Stoomers, Calletin Cameron, Leavenworth, Archison, and Kausas City;
Washington to Stoomers, Casleona and Kausas City;
Washington to Stoomers, Casleona and Kausas
Geristrold and Andabou; and Avocat of Harian
and Carson. This is positively the only Ealroad, which Govas, and operates a through line
from Chicago into the State of Kausas.

Through Express Passenger Trains, with Pullman Palace Cars attached are run each way daily
between Chicago and Peoria, Kannas City,
Coonectl Bilbys, Leavenworth and Archison,
Son. Through carsare also run between Milwankee and Kausas City, via the "Milwankee and
Rock Island Short Line,"

The "Great Rock Island" is magnificently
equipped, its road bed is simply perfect and its
track is laid will steel rails.

What will please you most will be the pleasure
of enjoying your meals, while passing over the
beautiful prairies of Illinois and Illowa, in one of
our magnificent Duning Cars that secompany all
Through Express Trains. You get an entire
meal, as good as is served in any first-class hotel,
for seveny-five cents.

Appreciating the fact that a majority of the
poople price is eparate spartinents for diffe Is The Great Connecting Link between the East and the West!

PULLMAN PALACE CARS are run through to PEORIA. DES MOINES, COUNCIL BLIFFS. KANSAS CITY, ATCHISON, and LEAVENWORTH. Tickets via this Line, known as the 'Great Rock Island Route,' are sold by all Ticket Agente in the United States and Canada.

For information not obtainable at your home office, address,

#### HAFER PRINCE OF PERSIA: 1 · HIS EXPERIENCE IN

R. R. CABLE, Vice President and General Manager.

Karth-Life and Spirit-Life

Boing spirit Communications received through Mr. DAVID DUGUID, the Glargow Tranco Paining Mothern With an Appendix, excitainly thornwal at an North Sec. 18. appearance of the Sec. 2018 DAL and 11 EN.

Hinstrated by Put-imiles of Party five Drawings and Writings the Direct Work of the Spirite. One of the most curious and interesting books in the literature of Spiritumistic. Svo., cloth, 593 pp. Price, \$2.50; post

\*For sale, wholesale and retail, by the Religio-Pailo-tophical Publishing House, Chicago.

#### JUST PUBLISHED. WHAT WAS HE?

JESUS IN THE LIGHT Of the Nineteenth Century.

BY WILLIAM DENTON. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus; and gives a faint out line of what psychometry reveals regarding his parentage, life, and resurrection; leaving the complete portrait for a fature life. Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts

For sale, wholesale and retail, at the office of this paper. THE

Philosophy of Existence.
The Reality and Romance of Histories. In Four Books.
I. History of Delties, or Theism and Mythism. II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demoniem. IV. History of Hades, or the Infernal Regions. Including a History of Angels and Purgatory. By R. O. KELLEY, M.D. 1 vol., 8vo., 85. and Pergatory. By R. O. Relier, and Projector, and The work, as a whole, is particularly adapted to the general reader, not only because of the special interest that the subject has, but from the variety of its characters and ir cidents, its visions and revelations, its marratives and its marvels. The sentimental charm of the most admired poets, the highly-wrought romance of the novelet, find at least their counterpart here. The objects embraced have inspired the greatest of ancient poets—Homer and Virgit; and Milton and Dante have not been less devoted to the them: a of the histories.

#### \*.\*For sale, wholesale and retail, by the RELIGIO-CHILOSOPHICAL PURLISHING HOUSE, Chicago. OLD THEOLOGY TURNED

RIGHTSIDE UPSIDE UP. DOWN: BY A METHODIST MINISTER

The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment, showing from the Stand-point of Common Sense, Reason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

By T. B. TAYLOR, A. M., M. D.

Price, paper, \$1.00; postage free. Cloth, \$1.25, postage, OSc.

.\* For sale wholesale and retail, by the Publishers, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. HIGHER ASPECTS

## SPIRITUALISM.

M. A. (OXON). Author of "Psychography" and "Spirit Identity."

"Indoon Tuttle, aspa;
"M. A. stands on the high grounds of pure, philosophical
Bpiritualism, and inspired by the divine breath of the
spheres, presents is facts and teachings in their higher apects. His work is ably done and not only will the Spiritusing be delighted at the calm and beautiful manner in
which his better is presented, the scoffer will pause insilence
and the akeptic will be sain to ask if after all a tree hearing
and, exquisite fruit may not strike its roots deeper than he
has decined.

A. ((xon)

such exquisite fruit may not atrike in roots deeper than as has deemed.

"As is well known to the intelligent reader, M. A. ((xon)) in the room sie please of Seannton Moses. Professor in the Lendon University, and one of the ablest supporters of Spiritualism in England; he with many others of literary and philosophiral habits of thought have regarded Spiritualism as a subject which might be studied after the manner of othersmissatific pursuits, and thus make popular. We are glad that he has not only seen but so forcibly expressed his idea of the situation.

"Mr. Stambon Moses always writes well and readably and his works are all valuable acquisitions to the spiritual library but we regard the present work in many respects he superior to any he has yet produced."

Gloth 12 mo. pp. 124. Price 51.92; postage free.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago

#### THE GOSPEL OF NATURE BY SHIRMAN & LYON,

Authory of " The Hollow Globe," This book contains many starting ideas that are calculated a disposite apparent and arrays terming ideas that are calculated a disposite in apparent and an arrays the numerous difficulties by which thinking mindshave been cover feet concerning to great problem of human evisience. The contest same divided into ten different subjects, as follows: The Soulist Binars, Intelligence; Int livet, December the area of the first the confer in the Soulist Binars, first the Soil are of the first Biography.

Spring the wholesde and rathi, by the Religio-Waller first the publishing House, through.

#### PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Develop-

ment of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-world. BY THOMAS PAINE. THROUGH THE HAND OF HORACE G, WOOD, MEDIUM. This is a very valuable little work, which has had a large cir-ulation, and is deserving of many times as large.

Price, in cloth, 60 cents, postage 6 cents; paper, 25 cents, postage, 4 sents.

Per sale, wirelessle and retail, by the Running-Pantoaction, Publishing Horse, Chicago. DO YOU WISH TO UNDERSTAND THE

Science of Spiritualism, PRINCIPLESP

READ THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy

BY HUDSON TUTTLE. We have received a supply of the English Edition, containing a fine photograph of Mr. Tuttle. Of this remarkable volume A. J. Davis cays, "It is a bright, wholesome, heantiful book, and bears in every line the reyal badge of integrity, industry, and inspiration. "The self-evident integrity of motive which breathes out wholesome facts and aptillustrations on every page, pours a secred authority over the entire production."

Judge Edmunds wrote of it on first appearance:-"This work is professedly that of spirit communion. "It is—all of it—well worth the perusal." Eugene Crowell, M. D., writes:-""The Arcans of Nature' is one of the very best philological expositions of Spiritualism that has yet appeared."

"The Arcans of Nature' is a perfect encyclopedia, not only of a spiritual fact, but of the whole nature of man."

—London Human Nature. PRICE, \$1.50. POSTAGE, 10 CENTS.

\*\*For sale, wholesale and retail, by the RELIGIO-PHELS ROPHICAL PUBLISHING HOUSE, Chicago. WORKS OF E. D. BABBITT, D. M.

The Principles of Light and Color. Contains 516 Royal Octavo pages and over 200 beautiful engravings, and colored plates, apperbly bound, and stamped in black and gold. Price postpaid, \$4. "Contains more remarkable discoveries than any other work of modern times ... A new world hitherto unknows to medical men is here opened up."—Normal Teacher, Ind.
"The grandest book that wasever written by one man."—G. Wadmorth in the Religio-Philosophical Journal.

The Wonders of Light and Color. A beautiful pamphlet with heavy illuminated cover illustrating Harmony of Color, a compand of thromopathy or Color-Healing, a full account of Instruments for color treatment, and answersas an introduction to the large work, besides giving some of the later practical applications. Price poetpsid, 25 cents. "Better than gold for each of six departments, is alone worth the 25 cents charged,"—C. L. Parker, M. D.

The Health Manual. Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guidz revised and improved, also a Chapter on the Fine Forces, a Brief Outlineo Chr. mopathy together with Vital Magnetism the Life Fountain, being an answer to Dr. Brown-Sequard, etc. Hiustrated with heautiful plates, 216 pages, 12 mo. Cluth, \$1. or paper covers 50 cents postpaid.

"I like it immensely."—J. M. Peebles. M. D.
"Dr. Barner: Drar Sir:—I have examined with some eare your 'Health Guide.' [enc.]; and camout refrain from expressing to you my conviction of the inestimable value of these works. They must form the text books of the new sethol of Theraputics which physical science is sure to evolve and should be studied in every family."—A. R. New-text.

The Chart of Mealth. A beautiful chart with colors, rollers and binding, over a yard long. Price50 cents, "It ought to be suspended in every dwelling and school-room 11 the line, and made the tiple of daily lessens until its rules are familiar as household words."—A. E. Nowies:

Vital Magnetlem the Life-Fountain. Being an answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price 25 cents. N. B. Those buying the Health Manual will not need this little Volume, as it is incorporated in its former.

For sale wholesale and retail, by the Religio-Philosophical Publishing House, Chicago, Ill. Continued from First Page

time I felt the old familiar band careesing me. I saked if he would shake hands with 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.

As the manifestations were very strong, I began to experiment upon my own account. I inquired if our chief whistler, count. I inquired if our chief whistler, Clint McCormick, was present, and received an affirmative response as before mentioned. Upon inquiring for Tommy we heard his drum sticks, rattling on the carpeted flor. I then asked if Bob had brought his whistle with him. His reply was a bright light and a long loud whistle within a foot of my face, seen and heard within a foot of my face, seen and heard with astonishment by all.

After I had succeeded in organizing my unearthly orchestra, I requested the ladies to sing, which they had no sooner commenced when we heard the accompaniment of two distinct and musical whistles in alto and tenor; the bright lights of Mr. Bliss keeping time, the triangle floating in the air and Tommy drumming as loud as he could on the carpet, but as he could not make himself distinctly heard he changed his position like a flash of lightning, and we all heard him drumming loudly on the wooden partition. It was a surprising performance, and as we ceased singing, we were favored with a drum solo well execut-In addition to the usual materializations before mentioned, we saw in the light circle, the full form of a very tall and large man dressed in the surplice of an Episcopal clergyman. He stepped half way out of the cabinet and waved his large but well formed hand to us, and then retired.

After other manifestations had occurred, Mr. Sargent appeared, and in a distinct whisper directed us to get the slate and he would write through the medium. I at once showed both sides of a new pair of slates to every one present, placed a small piece of pencil between, fastened them together and randed them to Mr. Sour, who had then appeared outside the cabinet in presence of everyone and in bright light; he placed them on the ends of the fingers and thumb of his right hand, and in a few seconds we heard sounds of writing. Upon its conclusion he handed the slates to me and upon opening them all read the following well written letter:

FRIENDS OF PROGRESS: If you keep on with your circles you will reap the fruit of your troubles. One of the reasons that this city is not more to the front is because your developments have not been uniform and regular. Much depends upon you. For the sake of the truth and all concerned, I hope you will organize and or right on.

Yours for the truth, Eres Sameent.

I still have the slate in my possession and will be pleased to show it to any honest in-

On Sunday, the 24th of April I attended another scance at Mr. Fleming's country residence, and in addition to the usual numbers that had before assembled we were favored with the presence of Mr. Rouse, the Chief of Police, of Titusville, and brother of the H. H. Rouse mentioned in Mr. Sargent's last work. At half past seven we assembled in the usual room, and in addition to the music box I had brought my guitar and harmonicon. Mr. Fleming had placed two bells, one very large and the other a tea bell, upon the table, and with a pitcher and glass of water, all were closely crowded on the small table.

Mr. Fleming as usual, sat on the right end of the circle. Mr. Rouse about ten feet distant, and I was placed about midway between them both. After the medium had taken a chair outside the cabinet, the light was extinguished and the music box started to play. A bright light was shortly observed near the cabinet, and without dis-turbing a thing on the table or making the slightest noise the large bell was heard ringing near the high ceiling over the cabinet. This was succeeded by the mystic triangle floating in front of our faces. Lights could be seen moving in all directions, and we all felt the intelligent power was unusually strong. For the first time I heard the large and heavy music box moving through the air, its cover falling and rising and with the guitar floated over our heads and in front of our faces. Tommy used his drum sticks on the lower side of the guitar as some one else played the strings on the other side. The bells were ringing loudly and Bob and Clint were whistling merrily. The control requested us to sing anything

without regard to time or music. We all entered into the spirit of the thing and started "John Brown's Body lies Mouldering in the Grave." The music box was playing, "Johnny comes marching home." The bells rang as if swung by arms of giants. Mr. Bliss endeavored to keep time with his lights, but he murt have been greatly affected as his lights performed circles and danced in the air. The harmonicon was blown in our faces and all the instruments were in the air at the same time and in different parts of the room, but the wild concert could not last. It was so ridiculous and absurd as to evoke an outburst of hearty laughter and I have no doubt the spirits joined as they still continued their strange antics for a while after we had ceased singing; but after a while we could hear every article returning to the table without disturbing the water or slates or disarranging a single article from its proper position.

A voice purporting to be E. V. Wilson then spoke through the medium, and after a light was struck the controlling power gave a specimen of his powers as he has often done in life in reading characters and incidents in one's life. As he was personally known to Mr. and Mrs. Fleming, he spoke in a very thankful manner for past kindness; but as he could not express himself well through the "Dutch throat of the medium," he said he would write through

Mr. Sour then seated himself and holding a pair of slates, which we had all examined. as before described, both sides were soon filled with a very long and well written letter, one of its requests being for help to rescue Mrs. Fletcher from the English prison. We then held a light circle, and after the usual salutation of Mr. Sargent. one of the first to appear was the brother of the Chief of Police, Mr. Rouse. The face was fully materialized, possessed a happy jolly look, and smiled pleasantly to all. As was interested in observing others speaking to and recognizing relatives and friends, I did not pay particular attention to a strange face that soon appeared. As it was not very distinct I did not observe it very closely, but as it was moving from view, it looked directly towards me. As it resembled the features of my old friend Bob, who I had last seen about 12 years previous, I asked if it could be him. In an instant the curtain was drawn saide and the old familiar smiling face of Robert A. Warnock appeared as natural as I had so often seen him in life. He bowed and seemed delight

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 en-dure 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 seance I find is impossible. The bells, harmonicon, guitar, music box, loud whistling, the triangle, drumming and our attempt at singing, formed a conglomeration of sounds I am unable to describe. The lights were flashing in every direction, when suddenly the discordant elements subsided and the silence of the tomb succeeded as if

by a prearranged signal.

We soon became conscious of the presence of a number of unearthly guests. Every one in the circle were being touched and caressed at the same time, amongst whom Mr. Rouse was heard talking in a familiar manner to his dead brother. I will here state that at one time a more uncompromising skeptle than Mr. Rouse never existed. He is a man of iron nerve, plain common sense and by the nature of his vocation familiar with the arts of scoundrels and frauds; but having calmly investigated the phenomena he is one of its most staunch advocates and fearless defenders. He wears his hair cut very close as all the gentlemen do who have attended our circles, but for all that, he is willing to stand in the pillory of public opinion as a long haired Spiritualist. When the time comes, as it soon will, that men of moral and physical courage pronounce to the world their belief in the great truth of modern spiritualism, it will be a sad sight for the gentle shepherd hiding himself behind the petticoats of his deluded flock who have so long worshiped the Lord by proxy, and it will require all their efforts to sustain their exposed and fainting darlings. Our position in the circle remained the same as before described. After being convinced of his presence, Mr. Rouse said, "Henry, pat Mr. Grattan on the head hard as you can."

As quick as thought I felt the hand on my head with the ends of the fingers pointing towards the centre of the circle, making it necessary for the arm and body to be behind me. As no one could move behind my chair without breaking the circle or entering the room door, the proof was convincing, but if I had wanted more I soon

received it. Mr. Rouse spoke while his brother was rubbing my head and said, "Come here Henry and take this bunch of keys to Mr. Fleming." In a second we all heard the keys jurgling in the air in front of our faces and Mr. Fleming said they were

placed in his hand. It will be as well to remember that this was the first occasion that Mr. Fleming's and my name had been mentioned, and thus while we were sitting in complete darkness to demonstrate the superior power and intelligence predominating in these celestial visitors.

Bob as usual made his presence known by slapping my hand loudly and tapping my face and knees.

As a grand finale the concert was renewed and for about twenty minutes the noise was almost deafening.

On the Sunday evening following we obtained a very handsomely written letter signed Julieth T. —, which was recognized as the handwriting of Julieth T. Burton, who was well known in life by both Mr. and Mrs. Fleming. It consisted of intes nungred and utt was written on both interior sides of a pair of slates in less than ten minutes. All the capital letters were beautifully shaded. I have attended a large number of scances with Mr. Sour, but will describe only one more phenomenon in this article.

On the evening of the 8th of May, at Mr. Flemings the medium sat at the entrance to the cabinet with his body inside and his hands in plain view of all in the circle resting on his knees. In this position we saw a child's hand appear at the cabinet window and in a few seconds another one was observed, both fully materialized and belonging to a very small child. We were completely satisfied with this wonderful manifestation while the medium's hands were in plain sight, but I have one more nut for scientific investigators to crack and that is this additional phenomenon: While looking at the child's and Mr. Sour's hands, another pair of hands appeared at the aperture, one on either side of the small pair, and remained in view for about a minute, while those of the medium were

moving on his knees. . This, of course, is all reading to intelli gent Spiritualists, but to the student in spiritual science, all I have to advise is Seek and ye shall find; knock and it shall be opened unto you."

Christian Hymns.

HUDSON TUTTLE-

When we have heard ministers of the gospel and laity speak of their hymns in unmeasured terms of praise, we thought possibly they were capable judges, and really great merit was possessed by the lines sung so frequently, the singing of which, even, was an act of devotion second only to prayer. A cursory reading of any hymn book will dispel this illusion. The yast majority of hymns are the productions of machine rhymsters, grotesque in their associa tion of ideas, and false in their statements; often calculated to teach erroneous views of God and man, and of life here and here after. When sung, especially that class employed at "revivals," their influence is exciting and destructive to self-control and hence to morality; more especially is this criticism true of the hymns of the "Moody and Sanky" collection, and of those sung, on revival occasions. Through many of these, in fact the greater portion, runs a tone of sickly sentimentality, of the wailing of a love-lorn maiden,her joy on the finding of her love. At times this feeling is carried to the extreme of decency, and even beyond, and one ceases to wonder that when such hymns are sung and mould the tone of thought, the actions at times conform to their spirit. When not represented as a bleeding lamb, Christ is the bridegroom, and the hymn which should express devotion and purity, degenerates in to a plaint of love, and that too often of no high order. It is easy to imagine/a "maid of forty," jilted by all her lovers, turning to Christ and singing:

Let me love Thee more and more Till this fleeting, fleeting life is o'er: Till my soul is lost in love. In a brighter, brighter world above.

And how rejoiced must be her heart of withered earthly hopes at the palpitating reply:

Go work in my vineyard! I claim thee as mine; With blood d d I buy thee a d all that is thine— Thy time and thy talents, thy loftlest powers, Thy warmest affections, thy sunniest hours.

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.

We suppose this is consoling, or Christians would not sing it, yet how the "good shepherd" can cover green pastures with "down," where he gets so much down or keeps it there in windy weather, and why these down-covered pastures are so tempting, is beyond the comprehension of the infidel mind. Nor can we see the comfort of being led by "quiet waters." Swinburn, in a craze of infatuation, might sing of such things, and when understood have his songs confiscated in the cause of public decency, an I we could understand the matter, but how respectable church members can sing such stuff and not blush is quite incomprehensible. Of the same quality are the following:

I heard the voice of Jesus say, 'C' me u to me and rest; Lay down, thou weary ore, lay down Thy head upon my breast?' In his arms he'll take a d shield thee, Thou wilt find a solace there.

Now hear me while I pray; Take all my guilt away; O let me from this day, Be wholly thine.

For nothing good have I

\* From this mawkish sentimentality turn to the darker imagery of blood and slaugh-

Even now by faith I claim Him mine, The risen Son of God; Redemption by His death I find, And cleansing through the blood.

Whereby thy grace to claim—
I'll wash my garment white
In the blood of Calvary's Lamb. There is a fountain filled with blood, Drawe from Immanuel's veins, And sinners plu g d beneath that flood,

Lose all their guilty stains. These quotations might be indefinitely extended, recking with bloody metaphors, veritable slaughter-house rhyme, most sickening to read and unpleasant to think of. Strange bliss, indeed, that derived from the ablution in blood, and human blood at that. Yet the Christian of the Moody school sings:

Oh bliss of the purified, bliss of the free, I plunge in the crimson tide opened for me; O'er sin and u: cleanness exulting I stard, A: d polat to the print of the nails in his hands.

Emotional Christians may point with rapture to the nails driven into the hands of their God; the common place infidel will involuntarily shudder at the terrible picture. Further, why should the "purified" "plunge into the crimson tide?" We supposed the unpurified did that in order to come out "clean." The rhythm would not allow "have plunged," and so plunge was used in defiance of sense, a matter of small moment as hymns were written apparently regardless of sense or reason. A still more universal spirit pervades all Christian hymns, that of dependence on Jesus, and negative of every manly quality in one's self; supine, helpless dependence on the atoning power of Jesus. They repeat the never

ending refrain: Come to Jesus, come to Jesus, Come to Jesus jest now, Just i ow. c. me to Jesus, Come to Jesus, just now.

This reaches abject degradation in the following:

Oh, to be nothing, nothing O ly to lie at his feet, A broken as d emp ied vessel, For the master's use made meet.

A "broken vessel" is not the best use to make of a man, for when he is broken and so broken he is "emptied," he would be of little use to the "master" or any one else. But if this "broken yessel" is washed in blood it becomes serviceable:

Jesus paid it all, All to him I owe, Sin had left a crimson stain; He washed it white as snow.

The picture of Jesus as a washer, using his own blood as a washing material, may be refreshing to those who expect "salva tion" through such revolting methods, but not to a healthy mental perception. How do these hymns represent God? Let

Ring the bells of heaven. There is joy to-day, For a soul returning from the wild;

See! the father meets him out up in the way, Welcoming his weary, wandering child. An omnipotent God ought to make his child so perfect that he would not nor could not wander, and if he did not, it certainly is good of Him to run out and meet that child; when satisted with the world and frightened by the Devil, the poor boy starts home ward. In the following stanza, God is pre sented as a pleading exhorter, or with the common place goody talk of a tract distrib-

Sinners, turn, why will ye die? God your maker asks you why? God who did your leing give, Made ou with himself o ive. He the fatal couse demands; Asks the work of his own bands-Why, ye thankless creatures, why, Will ye cross his love, and dief

God ought to know quite as much about this question as man, and if man is bound to "cross his love and die," because of sin when God might have made him perfect and like an angel, I think we have cause to be "thankless," and there is little use of God begging us to "rise and explain" why we are so determined not to be the "goody

nobodies" he wants us to be. The trusting faith of the following lines approaches sublimity: Near the cross I'll watch and wait,

Hoping, trusting ever, Til. I reach the golden strand, Just beyond the river. The writer seems to expect that the best way to go over the river is to *wait*, a mode of traveling which is quite unprecedented Waiting and watching may be good of themselves, but no one ever travels in that way The rollicking measure of the following ends

in a laughablé blunder in the chorus: With harps and with viols, there stands a great In the presence of Jesus, and sing this new song:

Chorus-Unto him who hath loved us and washed us from Unto him be the glory forever. - Amon.

Only an Ir shman can make the rhyme

by prolonging Amin. Among the dreary multitude of Christian hymns there are a few noble examples. they are few and easily counted. Aside from these the rhymster holds undisputed sway, and the poet enters not his domain. There was a time when the Christian poet might have moved the world with his songs.

The age is passed never to return. Medi-ocrity, bare, bald, senseless, presides over Christian hymnology, and the worst feature is the contentment with which Christians repeat the words and tunes, parrot-like that are set for them. The new order of song must come from the higher and nobler this office.

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.

Fishbough and Davis-Wm. Emmette Cole man.

To the Editor of the Religio-Philosophical Journal:

Last Sunday, as is my custom, I attended the weekly lecture of Mr. A. J. Davis at Steck Hall, in Fourteenth street. The Spiritualist world had just been startled by the announcement, in the morning papers, of the sudden death of Mr. Fishbough, and when "Jackson and Mary" entered through the open door, a solemn sadness sat upon their faces. Before entering upon the subject of his lecture our beloved teacher paid a tender and touching tribute to his friend, the well known "Scribe" of "Nature's Di-vine Revelations," and said that though in consequence of Mr. Fishbough's peculiar mental constitution, they had appeared to drift apart, he-Mr. Davis-had always felt a greet affection for his old amanuensis, and it would be his constant prayer that it might be his privilege to hear from his arisen friend, and commune with him in spirit and in truth. I felt it to be a very solemn moment, and tears sprang to my eyestears of sympathy with my bereaved friend and teacher and also with the happy spirit which had been so suddenly released from the burden of mortality and translated into the pure atmosphere of perfect harmony and love.

The lectures of Bro. Davis are well attended by an intellectual class of persons, who cannot but be benefited by the inspired words of wisdom it is their privilege to hear. He is very original and suggestive, and gives the present writer abundant food for thought during the busy working days from Sunday to Sunday. The Harmonial Philosophy is so little understood by Spir-itualists in general, and so little practiced both by them, and by the world at large, that we need "line upon line, precept upon precept, here a little, and there a little," to keep its sublime truths ever before our minds, that thus they may be impressed upon our hearts. "Little children love one another."

A SHORT OPEN LETTER TO MR. WM. .EM-METTE COLEMAN.

I thank you, Mr. Coleman, in the name of all lovers of fair dealing, of truth and honesty, for your article in the Religio-Phi-LOSOPHICAL JOURNAL of May 21st, headed "Is Andrew Jackson Davis a Materialist?" am a regular attendant of the meetings held every Sunday morning at Steck Hall in this city, and if Mr. Davis had any leaning toward materialism, I should have found him out, I am sure, for so strongly theistic am I, so much do I love the Divine Spirit residing in all nature, that Spirit in whom we live, and move and have our being, that any approach to materialistic teaching would have alarmed and driven me away from that harmonious atmosphere in which I love to bathe my troubled spirit after the week's turmo I and care. And all the members of the "Harmonial Association," which is now, happily, an incorporated institution, and therefore, let us hope, a permanent one, will gladly corroborate my assertion when I say that any one, be he whom he may, who calls Mr. Davis a materialist, is mistaken, that is all!

The ministrations of our loving and beloved teacher, Andrew Jackson Davis, and the recitations and occasional exhortations of his other self, the deeply spiritual Mary Davis, are becoming more and more appreciated by a large and intelligent class of inquiring minds, both of those who call themselves Spiritualists, and of others who are attracted by the inspired thoughts of the harmonial philosopher, who does not turn aside from his humanitarian duties to attack his brethren, or to impute to them ideas and sentiments which they do not de-

As to the motive of Dr. Peebles in calling Mr. Davis a materialist, I have nothing to say. You, in your sledge-hammer style, have spoken out plainly enough; but let us hope that Dr. Peebles will give the printed works of the Poughkeepsie Seer a more candid reading than he appears to have done, and will avoid hereafter making assertions which will not bear investigation, and which cause a pang of regret to so many of his spiritual brothers and sisters. Once more, brother Coleman, I thank you: and though not always agreeing perfectly with you, I give you the right hand of fellowship.

MARY DANA SHINDLER. 30 Clinton Place, N. Y. city.

Wm. Fishbough.

To the Editor of the Religio-Philosophical Journal: The reputation of our risen brother, the veteran and venerable Christian Spiritualist, Dr. William Fishbough, is a priceless legacy to the cause of Spiritualism and particularly to that cause in Brooklyn. His purity of motive, plameless life, intellectual force, and heart-felt solicitude for the interests and welfare of the spiritual movement, were alike unquestioned and unquestionable. None realized more clearly than he, the vital importance of carrying the clear, white banner of modern Spirit ualism, full high above all fraud and folly. The trials he innocently incurred by the espousal of an unpopular but grand cause. and the result of the theological displeasure of his former brethren and associates of the Universalist denomination in which. when a young man, he was ordained a minister, serve only to endear to us all a memory made precious by his guileless spirit and useful life. Howsoever widely one might have differed from him in some of his cherished opinions respecting Spiritual. ism and Christianity, no one could mistake the character and spirit of the man, or fail to perceive his unfaltering fidelity to his own highest conceptions of right and truth. True heart, brave thinker, rest! Thy mem. ory we shall cherish, thine example is indeed worthy of emulation. The word farewell is not upon our lips, nor in our hearts. We feel thy spirit with us still. W. C. BOWEN.

Brooklyn, N. Y.

Principles of Nature, by Maria M. King, vols., \$1.75 each, or \$5.00 for 3 vols., being a concise exposition of the Law of Universal Development, of Origin of Systems, Suns. Planets, etc.; also an Exposition of the Spiritual Universe. For sale at this office.

What Shall We do to be Saved? Ingersoll's latest lecture, price 25 cents. Just what you want, send for it. For sale at

## 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.

"The public speaker of the present day labors under difficulties of which the speakers of the last century never dreamed, for while the aud'ences of the past 18ce ved what was said witho t question, those of the present day are usually the mental equals or superiors of the ones who address them. Rev. Dr Tyng of New York when a themogical student, supplied a church in a neighbori g town and on his way to preach one morning met an sged colored man. 'Well Finde, do you ever, o to hear the your g preacher?' saked the unfiedged doctor. 'No, Massa,' replied the negro, 'dischile d a't let none o' dem students practis on him ' The darkey had begun to think. The free and indepentit ought of this age accepts statements only where they are proven to be true, while the development of mental power seems equally great in every other department of life. The v-luable inventions of the day are counted by thousands. The in rease of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause

COMMENT ON EVERY SIDE.

while people seem investigating and advancin g in every direction which can help them morally, mentally or phy ically. This is specially true of the human body and everything which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposably scientific people were only a few years ago, as compared with the present day, may be better understood from a few illus rative facts. A prominent wriver prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that went to England. People once believed that the heart was the seat of life and health. It's now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once upposed that if a person felt a pain in the back, the liver was deranged if a pain came in the lower chest the lungs were affected and consumption was near; it is now known that a pain in the back indicates diseased kidneys while troubles in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head wa once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches and that only by removing the cause can the pain be cured. It is a matter of

that Gen. Washington was bled to death. His last illness was elight, and caused principally by weariness. A physician was called who bled him copionsly.' Strange to say, the patient became no better. Another doctor was called, who again took a way a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died-murdered by malpractice -bled to death. That was the age of medical bleeding!"

The speaker then graphically described another period which came upon the people, in which t ey assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kidneys and liver were the causes of disease, and that many people are soficing from kidney and liver troubles to day who do not know it, but who should know it and attend to them at once, continued:

"Let us look at this matter a little more closely. The tuman body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorders. The slightest causes sometimes seem to throw its delicate machinery out of order while the most simple and common-sense care restores and keeps them in perfect condition. When it is remembered that the amount of happiness or misery we are to have in this world is dependent upon a perfect body, is it not strange that a mple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid t for the present, but there is certain to come a time in every one's experience when it must be faced.

"And here pardon m for reating a little personal experience. In the year 1870 I found myself losing both in strength and hea'th I could assign no cause for the decline, but it continued until finally I called to my aid two prominent phy icisus. After treating me for some time they declared I was suffering fr. m Br ght's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow and I "Let us look at this matter a little more closely. The

FAINTED REPEATEDLY.

My heart beat so rapidly it we with difficuty I could sleep. My imags were also badly involved; I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a reliet. It was at this critical juncture that a physical longing which I felt (and which I most firmly believe was an inspiration). caused me to send for the leaves of a pla t I had once known in medical practice. After great difficulty I at last secured them and began their use in the soun of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about, and in two months I became I was able to be about, and in two months I became perfectly well and have so continued to this day. It was only natoral that such a result should have caused me to investigate most thoroughly. I carefully examined fields in medicine never before explored. I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire sys-

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used was a food and restorer to my well-nigh exhausted kidneys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence had purified, strengthened and restored them and saved me from death Realizing the great benefit which a knowledge of this truth would give to the world I began in a modest way, to treat those afflicted and in every case I found the same

HAPPY RESULTS

which I had experienced. Not only this but many, who were not conscious of any physical trouble but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal where used, was this true, that I determined the entire wor d should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H. Warner, of Rochester, N. X., a gentleman whom I had cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular public enterprises, has become known and popular entire country. This gentlement at once began other public enterprises, has become known and popular to the entire country. This gentlemes at once began the manufacture of the remedy on a most extensive scale, and to-day, Warner's cafe Kidney and Liver Cure, the pure remedy that saved my ine, is known and used in all parts of the continent.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is 100 offen well founded, but the value of a pure remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that the prejudice exists toward quack doctors, but is it right that the prejudice should extend towards all the doctors who are taxnes ly and intelligently trying to do their duty? Because Warner's wafe Kidney and Liver Care saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure o hers and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childlish."

The doctor then paid some high complimen's to American science, and closed his lecture as follows:

American science, and closed his lecture as follows:

"How to restore the health when broken and how to keep the body perfect and free from disease must ever be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health to be in the kidneys and ilyer, all scientists now admit, and I can but feel that the discovery which I have been premitted to make, and which I have described to you, is destined to grove the greatest, best said most reliable friend to those who suffer and long for rappiness, as well as to those who desire to keep the joys they now possess."