

Fruth Mears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JOHN C. BUNDY, BUITOR AND

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EDITORIAL CORRESPONDENCE.

Boston-Anniversary Week-Stafford.

Long before Chicago had a "local habitation and a name," the last week in May was

words, so full of spiritual beauty. In the afternoon we visited the Banner of Light, and found all-from books in the basement to bookstore, circle room and up to editor's rooms on the upper floor-in usual condition and their occupants "holding the fort" as of old. For all the good work they have done and may do, good speed!

brother clergyman to speak those closing

VALUELE NEW BOOKS. We have seen the last work of Epes Sargent, finished in his latest days and published by the Harpers this week. The Cyclopedia of British and American Poetry, a volume of 960 fair pages, beautiful in paper and type, valuable in its contents, and to be sold at the moderate cost of \$4.50, at RELI-GIO-PHILOSOPHICAL JOURNAL bookstore, and elsewhere. The last sentence of a long notice of the work in a New York journal, by R. H. Stoddard, is as follows: "Mr. Sargent has shown the knowledge and the skill that might have been expected from so accomplished and well read a writer, \* \* \* earnestly aiming to represent the great body. of British and American poets at their best only. He has fulfilled his task with a thoroughness honorable to his scholarship, and a modesty honorable to his genius. That it could have been done better I do not see at at all." This is high praise from a fit and able judge, himself a poet and author. The first volume just published by Fow-

ler & Wells of New York, and to be sold by subscription, of "The History of the Woman Suffrage Movement," by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage, is much more than a record of "Anniversary Weck" in Boston, set apart | meetings and resolutions. It is a broadly comprehensive, fearless and able work; a record of the relations of woman to State and Church and in social and domestic life. Its chapter on Woman and the Church is a strong and truthful story of pious oppression and priestly abuse. But more of this in fit time, meanwhile suggesting that subscriptions can be taken for this and the second volume at the JOURNAL office.

poet and lover of true freedom of thought and act, who is now at London as Minister of the United States. and commands respect for his diplomatic ability and good sense as well as for his scholarly attainments. The old house, built by a royal governor of New Hampshire, and once occupied by Elbridge Gerry, is a fine specimen of old-time grandeur, a three story square mansion, back in the deep yard amidst tall oaks and pines and wide spreading elms, its surroundings farm-like and old fashioned, with a fair pros. pect of field and shade, of flowers and tasteful homes all about. Not far beyond we stopped for a breakfast and a brief but delightful visit with some friends.

The great event of Cambridge [for this month has been the play of Œdipus Tyrannus, a Greek tragedy older than Christianity and teaching grand lessons of the fearful results of crime as shown by Pagan thought and genius. This great tragedy, with scenery,dress, the old Greek language and music -all a reproduction of that classic life-had been brought out with care and skill by the University students and teachers; they even taking all the parts of actors, and committing the Greek to memory to use only that language in the acting. Brilliant audiences have witnessed the play and have learned much of Pagan morals, which will not decrease their reverence for what is highest and best now, but will give them a new sense of human fraternity, and so broaden their thought. Walking back to the street cars just before noon, as we passed the long range of lilac bushes in bloom along the old fashioned fences of the Lowell grounds. (Elmwoog) our friend gave us this allitera-

the grand hills, with massive rocks jutting out above the forests far up their sides keep watch over all.

#### STAFFORD.

Monday, May 30th, finds us again at Pal. mer. Saturday afternoon a ride of fifteen miles brought us to the Stafford depot and a half hour's ride in a carriage along a swift river, to the home of the Dwights in East Stafford. It is a pleasant home with a fine outlook of valley and stream and hills. We had much talk of mediumship, of the spiritual movement and of Lynn and Peebles, who are liked here.

Sunday a good company of substantial people met at the neat hall, built by the help of that yeteran philanthropist, Calvin Hall, and at 6 o'clock to-day a brief but enjoyable visit ended with a ride back to the depot.

AT RELIGIO-PHILOSOPHICAL JOURNAL JOF-FICE

P. S.: Monday, June 6th, finds us here again, to relieve our associate, Mr. Francis, who has "held the fort" with signal success and care. Another letter for next week will close this correspondence, and we settle down to work after thousands of miles of railroad travel, with new satisfaction. S.

Confucius-The Chinese Sage-His Life and Sayings.

#### BY HUDSON TUTTLE.

The Chinese Empire extends from '18' N. lat. to the Amour River, lat. 56° 10' and from the Japan and Yellow Seas westward to Kashgar, or the western bend in the Belug Tag, which forms the boundary steppe. The western boundary is ill defined for the civilization of China proper insensibly fades in the nomadic races of the vast steppes and sandy deserts that stretch away to the Caspian Sea. The longest line that can be drawn across this empire, is from Kokand north-easterly to the mouth of the Amour in the Gulf of Tartary and is 3,350 miles in length. Its great est breadth is 2,100 miles. Its area is 5,300. 000 square miles, or nearly twice that of the United States and all its territories. The boundary line between it and Russia is 3,300 miles in length and its coast line is 3.350 miles. It has a population estimated at from 440 to 550 millions. China proper, contains eighteen provinces with an area of about 2.000.000 square miles It lies on the eastern slope of the high table lands of Asia, and for beauty of scenery. diversity and salubrity of climate, fertility of soil, magnificence of rivers and variety of products, it has no superior on the face of the globe. In this vast territory dwelt a people of pure Mongolian race, undoubtedly nomadic like the Tartar hordes, who evolved a peculiar civilization of their own, distinct and unique in its character, and exclusively independent of any other. They were distrustful of foreigners whom they held with contempt as barbarians, and from immemorial time to the present have REMAINED ISOLATED FROM surrounding civilizations. With the exception of the introduction of Buddhism, there is no evidence of any external influence having ever been exerted on their intellectual or moral growth. Their language is peculiar and their method of writing so radically different from all others that it is difficult, if not\_impossible, to introduce foreign terms. They with the western na tions advanced from picture writing and hieroglyphics, to contracted forms, but their method stopped short of the phonetic alphabet, and at their colleges a large portion of the time is required to learn the management of the instrument for expressing thought. It is so difficult to express new ideas with the old forms, that thought is represed and there is endless repetition of the writings which age has made classical. It thus becomes almost impossible for the Chinese scholar to avail himself of the treasures of learning of other peoples. While western civilization irew into itself all the achievements of the illustrious past. making its sages, poets, artists, orators, statesmen, all its own garnering its truths and inventions, thus combining the discoveries and thoughts of countless diverse nationalities situated in varying circumstances, China debarred from such sources, by the structure of its language, supported by the national pride, which styled it the "Central Kingdom," resembled a Brahminical hermit who seeking to evolve wisdom out of his own consciousness. The only stimulus was the invasion of the northern nomadic hordes, to protect themselves from whose inroads they built the great wall, which is one of the wonders of the world, and still forms for over 1,200 miles the northern boundary of the em-Thus isolated, with a ferpire. tile soil and healthy climate population soon reached its maximum. To live became the all absorbing problem. The pa-triarchal rule of the early nomadic state was improved, and developed into a government, which was retained when the wilder Mogula conquered the provinces and established their permanent sway. Thus

situated a certain stage of civilization was reached, and there remained stationary, clogged by the old forms and dead stolidity of the masses.

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The religious wants of this vast population were early met, and in a manner most satisfactory to them, and the advent of one man shaped not only the moral but the intellectual destiny of the four hundred millions of people for at least 2,600 years. He fulfilled his mission but too well. The reverence for his name gave infallible authority to his words, and combined with the causes already mentioned, fettered the mind with chains of adamant, which have never been broken. Thought is stilled at its birth. Reverence for the past destroys achievement in the present and hope for the future. Dead authority usurped the empire of the living present, from whose iron rule there was no escape.

China to day presents a parallel with Europe during the Middle Ages when Ar-istotle was the infallible authority in science, and the Bible in morals. The conflict of races and nationalities broke this horrid nightmare in the West, and intellect awakening strove successfully against the op-pression of ignorance, and its victory was liberty and its fruits.

The name of this sage was Confucius. He was born 551 B. C., and concentrates in his teachings the maxims of experimental wisdom and the instructions of immemorial ages which preceded him. The names of these earlier philosophers are lost; their mantles were thrown on the shoulders of the great master, as the Chinese reverently style Confucius, who like a cynosure of brightness reflects their wisdom to the pres-

He belonged to the ruling or aristocratic class, and his lineage is traced backwards in an unbroken line to 1.121 years B. C. His birth, like that of all the great men of antiquity, is enveloped in mist and surrounded by the fables of tradition. His parents not having a son retired to a mountain and offered up prayers to heaven, which granted their petition. At birth

for annual meetings of religious and benevolent associations of all kinds, and for meeting of reform societies in these later days. In the "good old times," when there was less variety of matters to attract the attention, less of business to absorb, and more power in the church and clergy, the religious meetings were signal events. They are still important, but the old prestige has decreased. Up to 1860, the anti-slavery gatherings were large and enthusiastic, and Emerson said that "eloquence was cheap among the abolitionists," so common was it. Now woman suffrage and kindred topics take their place in the reform meetings, and crazy headed labor league meetings, engineered by such men as Heywood of Cupid's Yoke memory, mar a good cause by their want of common sense.

Monday evening we went to the opening session of the New England Woman Suffrage Association, listened to the opening word of its president, Lucy Stone, persuasive and carnest; heard a speech from Mr Long, Governor of Massachusetts, who frankly avowed himself an advocate of suffrage for woman on the solid ground of justice and equity, and also a beautiful address by Mrs. Julia Ward Howe.

Tuesday morning at 8 o'clock, found us in a large audience at Hollisst chapel to hear Mrs. Mary A. Livermore open a meeting for conference and prayer held by the Unitarian Association, A good sign for these clergymen to ask a woman, not a member of their body, to take such part. She was ill and absent, but the hour was filled by good talk by laity and clergy. A closing brief address by Rev. Mr. Tilden--a silver-haired man of beautiful aspect, whose seventieth birthday was celebrated lately by his many friends and parishioners here-was especially valuable. He said that he grew more confident of the growth of man as he grew older. that the manifest decrease of faith in the infallible letter of the Bible was a good sigh, showing that we are coming to love and reverence the spirit that shines in its best pages, and so getting more freedom, more truth and spiritual life and light. His golden words seemed fitly spoken in that old church where the veteran Spifftualist. John Pierpont, preached for years. There is the high pulpit of dark and rich mahogony in which he stood, the winding stairs up which he walked, the same crimson curtains and black and gilt tablets with Scripture texts on the wall behind the pulpit, the same old pews with their high straight backs painful to sit in, the high galleries around three sides of the house, and the old windows-all a quaint picture of olden times and all calling up the blessed memory of the gifted preacher, the eloquent post and the faithful and inspired Spiritualist. It seemed as though he might have been an invisible presence helping his venerable

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HEREDITY INSTITUTE-THE GREAT ORGAN.

During the day on Wednesday, the 25th. we attended meetings of the Boston Moral Education Society and of the Institute of Heredity, and heard addresses by Mrs. Caroline Winslow, M. D., and Ellen M. Sheldon of Washington; A. E. Newton, Mrs. Mary W. Sewell, of Indianapolis; Mrs. E. C. Stanton and others, on the important questions of hereditary descent, pre-natal culture, and chastity in marriage as well as elsewhere. It is well that such subjects should be treated by such persons, and these societies toisely managed, can be made of great use. Keep out a loose and vulgar element and great good will be done; compromise with that element, under whatever name, and we go down.

In the evening we went to Music Hall, to the Thirtieth Annual Meeting of the Boston Young Men's Christian Union-not an evangelical and narrow affair like many Young Men's Christian Associations. but broad, unsectarian, keeping its fine reading rooms open on Sunday, and doing much useful and rational work. Dr. Bellows, Unitarian, Phillips Brooks, Episcopal, Mr. Bates, Methodist, of the clergy, spoke, and several business men also. The great audience of near four thousand persons filled the vast space of the floor and the two tiers of gallaries-an imposing sight. At the close the great organ-which has few equals in the world in size and power, its main pipes being over fifty feet high and two feet in diameter-played Old Hundred, and a thousand persons in the audience joined in the singing, the grand tones of the instrument and the tide of many voices flooding and filling the great space with wonderful music.

CAMBRIDGE-THE CEDIPUS TYBANNUS. On Thursday morning we took street cars (wife in company), for Cambridge, and were soon out of the crowded city, crossing the 'back bay" on a long causeway, passing the deep yards and great elms and ample homes or the beautiful town, the spacious grounds and buildings of Harvard University-'classic shades," one may well call these avenues of old elms and maples-and reaching a great roadside elm with a stone tablet erected beside its massive trunk, on which is inscribed: "Here George Washington first took command of the American Army." Beyond this memento of the old Revolution we passed Longfellow's home, and left the cars at Elmwood Avenue, to walk past

tive verse by a Cambridge student, wrought out a few days ago as he was walking past the place to the Greek play:

"Lo! the line of lovely liles Lining Lowell's lonely lane: Here the loitering lovers linger,

Listening to the linnet's strain." FREE RELIGION AND WOMAN SUFFRAGE. During the day on Friday we were at Parker Memorial Hall, at the Annual Meeting of the Free Religious Association, heard the address of the President, Felix Adler of New York, and essays and addresses by W. J. Potter, Rev. M. J. Savage, Mrs. Elizabeth Cady Stanton, Mrs. Diggs of Kansas, F. A. Hinckley, Mr. Ellis and Mrs. Anna G. Spencer, and had a word to say on organization and the work of Spiritualism in the West. The audiences were good and of highly intelligent people, who listened with a wonderful patience through the long hours of a warm day. In due time the JOURNAL will make such extracts from these addresses as will give some idea of their scope and aim, and of the position of this Association, with its good motto: "Freedom and Fellowship in Religion." For the present it must suffice to say the fine audiences, the well known ability of the speakers and the earnestness that marked their words, made these meetings well worth taking note of. The evening found us in Tremont Temple where a fine audience met at the concluding session of the Annual Meeting of the National Woman-Suffrage Association. We heard the President, Mrs. E. C. Stanton, and also listened to two excellent addresses by Mrs. Meriwether of Memphis, and Mrs. E. L. Saxon, of New Orleans-well known to our readers. Mrs. Isabella Beecher Hooker, Susan B. Anthony, Mary F. Eastman, and others had spoken, giving varied views of the great question. By invitation the ladies had met the Governor of the State at the his. toric old State House, and the Mayor at his office, and last night they were to be guests at a reception given in their honor at the fine home of Mrs. Tudor on Beacon Street, a lady of eminent personal worth and a member of an old Boston family. The Boston Advertiser, which represents the culture and respectability of the city, and is considerately careful in its statements, pronounced these suffrage meetings and the free religious meetings successful and significant.

AMONG THE HILLS.

This (Saturday) morning we took cars for Palmer and Stafford and write this word at the Palmer depot while waiting for the cars to go south. After the din of the city comes the blessed quiet! We can say, as the witty poet Dr. Holmes said when the hand-organ stopped grinding:

"And slience, like a poultice, comes To heal the wounded ear."

All about are fields and farms and bloom. the home of James Russell Lowell-the ' ing orchards, "dressed in living green;" and 1

that son was guarded by dragons, and resplendent messengers came from the heavens pouring out exquisite odors to perfume the waters for his bath.

Little is known of his youth, except it was passed in poverty. He says in one of the sacred books that at fifteen he gave himself to learning. But he said at a subsequent time when people were astonished at the vari ty and profundity of his knowledge: "When I was young my condition was low, and therefore I acquired my ability in many things; but they were vulgar matters." He was appointed to several minor offices and discharged their functions with integrity and honor, but his soul was fired with an ambition to restore the-wisdom of the past, and become a great teacher. In his twenty-second year he began his labors which he did not remit until his death. He received the poor student with equal regards as the wealthy. All he required was a desire to be taught. "I do not," he said, "open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

His mother died when 'he was twentythree years of age. She was a noble and devoted woman, who had reared her son with great care, amid trials and deprivations, for his father died when he was only three years of age. Confucius out of filial regard, determined to place both his parents side by side in their ancestral home, and to mark the place, raised a mound contrary to custom over their remains. In this he first shows that he had premonitions of his destiny. He said: "In old times they had graves but no tumuli over them; but I am a man, who belongs equally to the north and the south, the east and the west." He might not be confined to the usuages of one place or state.

He revived an old custom which had fallen into disuse, by mourning three years for his mother. Then he devoted himself to music, believing it to be an important branch of culture. His fame increased until it is said his disciples numbered 3.000. When admitted to a share in the government of Loo, his native State, he raised it to such a highth of glory, that the sur-rounding princes becoming envious, by their intrigues compelled him to impose banishment on himself.

China was then in a feudal condition, and the petty States were constantly at war with each other. Confucius wandered from one to the other, received like a travelling prince by one, or rejected by another .-During this period he uttered the savings and held the conversations recorded in the classical writings associated with him, t. e., The Analects, The Great Learning, and The Doctrine of the Mean. The first is somewhat similar to the account of Christ by the Evangelists. According to tradition after the Master's death his disciples gathered together and compared the memoranda of his conversations, which they had preserved, and condensed them into twenty books. The second was written by the Master, and is believed to be "the gate by which first learners enter into virtue." The third contains the laws of the mind as taught by Confucius and handed down to his disciples, until the philosopher Taze aze, fearing it would become corrupted or lost,

Continued on Highth Page,

## SCIENTIFIC SPIRITUALISM.

## Communication from Judge E. S. Holbrook.

To the Editor of the Religio-Philosophical Journal:

I have noticed with pleasure that you have from time to time taken occasion to speak, through your valuable JOURNAL, a good word for the scientific quality of our Spiritual-ism. I would specially refer for example to an editorial of this kind in your issue of Feb. 19th, where you give us the benefit of some of the criticisms of the learned scholar and writer, Epes Sargent, lately ascended, on the assertion of Mrs. Richmond (or her controls), in some discourse in London, that Spiritual ism was not a science, together with criticisms of your own controverting such assertion. say I have noticed your action herein with pleasure, and I shall take further pleasure if I can add anything in the furtherance of the same sentiment by what I am now to attempt. I greatly dislike hobbies (and don't take very strongly to hobbyists), but if I have any it is this—the scientific quality of Spiritualism. It is the leading thought—it is the brag point with me, that Spiritualism, as compared with all other religions, has a scientific basis, or side, or department, or quality, and hence is to be commended as so far superior to them as actual knowledge in anything is superior to mere conjecture.

I would have supposed. Mr. Editor, and did in fact suppose, till lately, that all Spiritual-ists would agree in this and would ever maintain that Spiritualism was a religion with a scientific element, as also a science with a religious element and with a philosophy making harmonious and consistent both these and all that is true in the universe. But it seems now that a few at least (I know not how many, probably but a very few) are asserting that Spiritualism, though a philosophy, is not a science and cannot be. I had become in-formed before I saw your article that Mrs. Richmond (I mean of course the noware that Richmond (I mean of course the powers that control her), some time since had so maintained, but to what extent and how publicly I did not know.

I am now to notice her latest pronuncia. mento on this subject. Upon invitation she gave a discourse on Spiritualism as a Philosophy, before the Chicago Philosophical Society, and here she reiterated, for some reasons given that I cannot understand (and I have not space for a fuller quotation), that "therefore, Spiritualism is not a science." It was before this same society, Mr. Editor, that the humble writer of this article gave an address, three or four years ago, on Spiritualism, the first presentation of it there, the entering wedge, and took occasion specially to recom-mend it as standing upon a basis scientific and philosophical, ready to take its place among other sciences and philosophies, as their equal, and among other religions as their superior; as having a science and as having a philosophy, the one demonstratable, the other reason-

Now, Mr. Editor, I put the question, which is right and which is wrong? Is not this a most manifest departure from the truth, and one most fatal to our strength? And I put the question to all your intelligent readers. It is a perfect wonder to me, after all that has transpired with us that have travelled this new and broad and beautiful highway together, that such a statement should come to be made. It cannot be that those that are ranging themselves on either side (for I have seen some that are enthusiastically turning aside on that devious route), differ materially as

or call it force, it is still unknown, in quality, in method, in everything. Provided then it he true that we cannot get at a knowledge of the power producing the phenomena, its methods and aims, still Spiritualism, in this particular, is on a par with other sciences.

Right here, Mr. Editor, is a decided curiosity. If we cannot understand, as they say, the forces producing the phenomena, nor their means of working, we have more of a science than we have of a philosophy, for we do know the facts, and Mrs. Richmond is found championing the wrong horse entirely, and for a wrong reason, too; but why this divorce in Spiritualism of philosophy from science? and why does not Mrs. Richmond, like other people, unite the two, the science and philosophy of Spiritualism? I have said that I would suggest that there is some defect of definitions that plunge some into errors. How much of the wrangling and vain disputations of the whole world have arisen from want of proper definitions, of clear conceptions of the meaning of terms. (Let Spiritualists look at the hideous past and beware.)

What is science, and what is philosophy? I will not quote from the books, for my article would be too long. According to our most approved and accepted sentiments and definitions, we have first the facts. If we have a few only, we don't dignify them as a science, but yet it is science (that which we know), as far as it goes. If we have many facts and they are still increasing then we classify, genera-lize, specify and bring to order, to help the memory and the understanding, and then we say we have a science.

What next? Then we come to question why things are so? What the power that makes them so? What the first cause, what the final cause, what the quality, what the correlation, what the underlying law of unity, if any? etc., etc., and we call this philcoophy. Now then, Mr. Editor, according to this order, the proposition of Mrs. Richmond that Spiritualism is a philosophy, but not a science, is the most absurd of all things. There may be science without philosophy, but not philosophy without science. Aristo-tle called his first work, Physics (nature, natural science) and his second work, Metaphys-ics, (After Nature,) which was his philosophy. I would like to know how you would get the Metaphysics, the After Nature, to come in first. But Mrs. Richmond can do it. No, I will not say that, but I do say that there is such an unfortunate use of loose terms, that a gross error intervenes and the result is all wrong.

When I assert that philosophy necessarily succeeds science (fact) and we behold at the same time how the world has been crazed by varied philosophies not founded on true facts. I better throw in a word of explanation. All the false philosophies have been built on supposed facts, but yet false facts (a solecism, things supposed to be true, but which were not true). When the schoolmen philosophized on the question, how many angels could stand on the point of a needle, and they considered that an infinite number could, the facts admitted were that angels existed and were immaterial, and hence had not extension and did not occupy space.

There may be a false philosophy on true facts, but there is sure to be a false philosophy on false facts, and for the reason that the facts, or supposed facts, precede the philosophy. The falsities, therefore, of all the ages past come, not because there were philosophies without facts (or science), but because there was either false reasoning on true facts, or an attempted reasoning on false facts. This attempted phi-losophy without a sufficient regard to the facts. has been the hane of the world,-perhaps I might better say, that a disregard of the facts, or a misunderstanding of them, has been the bane of the world, and the wild confusion has arisen from the lack of knowledge, from a lack of science. This is a good lesson for us to see, first, that our facts are right, and then that our philosophy is right. We start off in Spiritualism with a new class of facts, as to which absolute truth is difficult to attain; But by care we are able to say that they are well attested, and we are satisfied of their truth, that is to say, we feel that we know, and that to us is science. We then proceed to philosophy, and then by the aid of the Spirit-world, we think we gain a fair understanding of them which, if not perfect, at least satisfies us that there is a Spirit-world to which we are all going. We are taught, and we come to believe, that that world is now in our midst, and that we have herein, first, a science, sec-ondly, a philosophy, and thirdly, a religion, one and inseparable, and so we have pro-claimed to the world. How unfortunate then that Mrs Richmond, one of the leading rep-resentatives of Spiritualism should, in such a place, before such a learned body that deals first in science and then in the reasons thereof (philosophy), publicly withdraw that quality of knowledge, or science, which we had thought, and which most of us think now, is our mainstay, from our Spiritualism, and hence leaving it on a par with the other religious superstitions of the world. I fancy hear those philosophers saying "tell us of your new things, your new facts that are boasted of so much," and I fancy I hear her reply, "Oh, I am not to tell you of facts. Spiritualism is a philosophy, not a science. I will teach you philosophy simply." Then I fancy I hear those philosophers reply again, with much impatience too, "we want the facts, we know of no philosophy without facts, and if we can't know the facts we have no science and consequently no philosophy." And I fancy I hear the outside world of religionists say, also, O Lucifer, son of the morning, how hast thou fallen and become like one of us." And now, Mr. Editor, It is our turn to philosophize. We have here the fact that Mrs. Richmond has thrown away, in the presence of our most sturdy opposers, that which is the chief beauty and power of our more enlight. ened religion, its scientific quality; and now what is the philosophy of that fact, what the reason of that act? You have given your theory and your criticism in the article referred to. It is rather too hard a question for me: I cannot proceed to a full solution of the problem. The chief reason, as I guess, as I have guessed, is in the failure to start with accurate definitions and so proceeding on accordingly. Indeed, there is such a laxity in expression and such a changeableness in the ienor of her discourse, that I am not sure that she means what these words I have quoted express. In fact some of the context is different and she often adverts to the facts demonstrated to the senses. Perhaps there is something of a truth in what' she says, or almost says, and that she really means, that Spiritualism cannot become so truly a science as the other material sciences, in that it is not all so objective, in that it is more remote and has to deal with spirit and elements and modes that cannot be so well weighed, or measured, or tested by any powers, or means that we have. It may seem that there is a truth in this, and if this simply had been said it would have been well. Then call it an approximate science, and yet worthy to stand among the ciences, and broader than any other in that it

spirit speaker), may he in this that facts are ordinarily tame things and rather clumsy things for a public speaker to handle. They tie one down, and call for logic and application and prevent a fanciful soaring to the unknown-a general pouring forth of big words without argument, consistency, or significance, to the great wonder of the hearers. It would seem useless to resort to this to excite wonder; for the plain facts of our Spiritual science are sufficiently astounding to satisfy the most sublime transcendental wonder. monger of the earth below, or the skies above! give it up, Mr. Editor I cannot for sure give the philosophy of the fact of that denial that Spiritualism is a science, not even an approximate science. There is always two sides to a question, and I will concede this, here and now, that this discourse, such as it is, and professing to do so, tends to prove that Spiritualism is not a science; and, further, it tends also to prove that Spiritualism is not a philosophy that can be projected into the understanding of men; and consequently that it is not a religion with any distinctive characteristics from the other fancy religions of the world.

Nevertheless, Mr. Editor, I cannot surren. der, I shall not surrender, that leading sentiment with me that Spiritualism is at once a science, a philosophy and a religion, and that will make the conquest of the earth and humanity, growing brighter and stronger every day; for the world above descends in our midst that is mightier than we. But L am not all complaint. The discourse has many beautiful things, and we should feel rejoiced that the philosophers of this world have freely heard one from the Spirit realms. I only regret that all its powers are not represented in their fullness, and I write this (when perhaps I otherwise should not), because I have found that a few have caught up the expression "Spiritualism is not a Science," and give it forth as if from some oracle; and, therefore, s fixed truth. But let us look at our definitions and see if it is so. Let us not divide into sects upon supposed distinctions without real differences, as have the Christians, and waste our strength in vain disputations and not employ it in the advancement of truth. I magnify and adore the majesty of facts. They are our Bible, our Word of God. Let these be fixed and truly approved. The philosophy upon them will come then to every reasoning mind. "In hoc signo vinces,"-Spiritualism, at once a science, a philosophy and a religion.

E. S. HOLBROOK. Chicago, 1881.

The Action and Constitution of the Nicene Council

## BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

I have carefully read Mr. Kersey Graves' reply to my queries anent the Nicene Council; and as he says he feels assured I can do something towards setting him right if he has erred in any statement therein, I am moved to make the following remarks thereupon:

Mr. Graves tells us that among the authors stating or assuming that the Nicene Council voted on the books of the Bible are Euseblus, Eutichus [Eutychius?]. Theodorth, Sozomen, Sabinus, Peruginus, Baronius, St. Hilary, Ni-cepharus, Rubinus [Rufinus?], and a dozen others. I think Mr. Graves is in error about some, if not all of these writers. I fail to find in the writings of Eusebius, Sozomen, Theodorth, Rufinus, etc., any allusion to any such action of the Council. It is possible Mr. Graves may have different editions of these authors to those open to my inspection; but as I have heard of no other person who has been able to find such references in their works, I am forced to believe that Mr. Graves is in error: and that those authors do not so refer. I would be glad to have indicated in what part of their writings such accounts can be found, if they are really therein contained. Mr. Graves stated that Mr. Tindal, a Christian writer, had made certain statements concerning the Council. I inquired who this Pindal was, and to what school of Christianity he belonged. Mr. Graves referred me to Matthew Tindal, author of the Rights of the Christian Church. I was well aware of this Mr. Tindal and his writings; but as he was not a Christian writer, I sought to discover who Mr. Graves' Tindal was, Matthew Tin-dal was first a Protestant; when James II. (a Catholic) succeeded to the throne, he turned Roman Catholic; after the Restoration, and Protestantism was again established, he turned Protestant again. After this he wrote two books against the Christian Religion, the Right of the Christian Church, and Chris-tianity as old as the Creation. In these he wrote in the disguise of a Christian, but really as a Deist. Tindal was one of the early Deistic writers of the school of Bolingbroke, Toland, Collins, Shaftesbury, Herbert of Cher-bury, Woolstow, Chubb, Hobbes, Hume, Blount, and Thomas Paine. As a writer he was no more a Christian than Thomas Paine was a Christian, and his time serving changes in religious faith do not indicate a man of much stability of character or firmness of principle. His books contain some unfair attacks on Christianity, indicating their au-thor to be possessed of little critical discrimi nation. In these respects he has many parallels among present-day anti-Christian writers. His statements concerning the Nicene Coun-cil are valueless, except where supported by other and more reliable authorities. That Eutychius (not Eutichus), in his Annals of Alexandria, refers to 2,048 bishops in the Nicene Council I am aware of: but that he therein refers to the Council voting upon the Bible is, I think, an error of Mr. Graves. I would like to have indicated his language on that subject and in what portion of the work it can be found. Mr. Graves says it was not Irenzus, as stated in his Bible of Bibles, but Euseblus, who said that the inspired gospels hopped from under the communion table at the Ni. cene Council, and that in the revised editions of his work Eusebius has been substituted for Irenseus. My quotation was not taken from the first edition of his work, but from the last, revised edition, and it distinctly says "Irenæus," not Eusebius. Mr. Graves says "How Eusebius got changed to Irenzus is ex-plained in my last work." I have carefully examined his last work, "Sixteen Saviors or None," and I can find no reference to it. Moreover, no trace of such a story can be found in Euseblus's writings. Neither Irenaus nor Eusebius says a word concerning any such occurrence at the Nicene Council. It is Pappus who so relates, not Irenands or Euseblus, Mr. Graves also says that Nicephorus, Baro-nius, and Peruginus, "early Christian writers" also tell the story about the inspired books hopping on the communion table. I would like to have the exact words of these writers wherein they so narrate, and the names of the books and number of the chapters or sections where found. When we remember that the becomes, and broader than any other in that it treats of another world as well as this, an in-ner, higher world, a world that is to be. Another reason why there is an effort to di-vert and switch off from science (and I make this suggestion as well, though there may be a

also, passed upon the canon of the New harmony then existing in the church relative Testament. The question naturally arises to the sacred books, urges unity in this respect whether the story of the books jumping on the communion table was not originally told of the Council of Laodices, or of some subsequent council, rather than that of Nicœs.

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Cardinal Casar Baronius, called an "early Christian writer" by Mr. Graves, can scarcely be designated a very "early" author; since his Annales Ecclesiastici, comprising the history of the Church from the birth of Christ to A. D. 1198, in twelve volumes, was first published in 1588-1607. His work was a abored defense of Roman Catholicism, and he distorted and perverted his authorities, and artfully concealed, obscured, and falsified many things,—sometimes, perhaps, from ig-norance of Greek, but more frequently with design. The testimony of such a writer concerning the Nicene Council is to be taken cum grano salis, is worthless unconfirmed by reliable authorities.

Neither can Nicephorus Callistus be called an "early Christian writer." since he lived in the fourteenth century. Moreover, his Ecclesiastical History in twenty-three books, only dates from the year 610, nearly three hundred years after the Nicene Council; hence it gives no extended account of that council. It is of little value, and has no standing as an author-ity, being filled with absurd fables. As for Aurelius Peruginus, he is a very obscure wri-ter, and worthless as an authority.

Mr. Graves says "Eusebius and St. Cyprian represent" the bishops composing the Nicene and other Christian Councils "as abandoned to every species of crime and immorality." I fail to find anything like this in Eusebius, and as for St. Cyprian I am confident he could never have so asserted; for St. Cyprian was beheaded in 258, nearly seventy years before the Nicene Council met, and all know that it was the first ecuminical council ever held.

In response to my query as to this author-ity for asserting that the "Nicene Council was a set of drunken bishops and lawless bacchanalians," Mr. Graves makes several quotations, not one of which says a word about the members of that council being "drunkards" or "bacchanalians." The quotations refer to their contentions, quarrels, ambition, and illiteracy,-all of which are very different things from drunkenness and lawless bacchanalian orgies. There is nothing anywhere in authentic history showing these bishops to have been drunkards or bacchanalians, and in Mr. Graves' next edition of his book he ought to expurge this falsehood. That the church dignitaries that were quarrelsome and bigoted intolerant and passionate, and often unscrupulous, is no doubt true; but that they were thus grossly immoral admits of great doubt. Such reckless statements should not be made concerning the lives and characters of historic characters. In opposing Christianity a strict regard to truth should govern all our utter-

St. Hilary is quoted by Mr. G. as testifying to the action of the Nicene Council on the Biblical books. It is true Hilary wrote a book on Synods, but I fail to find in it any thing at all about such action by the council. 1 guess Brother Graves is mistaken about St. Hilary, as he is about Rubinus (it should be Rufinus) Rufinus, in the first book of his Ecclesiastical History, does give an account of the proceedings of the council of Nice, but not a word relative to its choice of the books of the Bible. St. Hilary, in his reference to the New Testament books follows the list of Origen, drawn up nearly a hundred years before the Nicene Council, and never alludes to the epistles of James, Jude, 2 and 3 John, and 2 Peter. (See Hilary's Works, Migne's edition, vol 1. Neither does Pappus, "the philosopher of the Fourth century," refer to any such procedure of the council; but John Pappus, of the Sixteenth century, does speak of the inspired books hopping on the communion table at this council. So far as I can discover, this Pappus is the first writer to refer to this miraculous circumstance. Mr. Graves names Eusebius and Athanasius as affirming the presence of 2,048 bishops at the council. Mr. Graves is again mistaken: neither of them say any thing of the kind. Voltaire is also named as 'so stating, Mr. Graves asserting that Voltaire is "admitted to be one of the greatest and most reliable historians that ever wielded the pen." 1 am compelled, in justice, to dissent from this statement. Voltaire did a very useful work in exposing the follies and corruptions of Christianity in his day; but in his attacks on Christianity he availed himself of every available weapon, with scant regard for truth or justice. His writings are all quite superficial more brilliant and witty than profound, and are very deficient in critical discrimination. Voltaire is more than worthless, almost, as an authority on moot points in Christian history. Voltaire, truthfully remarks James Freeman Clarke, "did not like to trouble himself with scientific arguments," and 'was much stronger in sarcasm than in erudition." (Ten Great Religions, p 75) The statement that the bishops of the Ni-cene Council were so illiterate as to be unable to write their names is inconsistent with the fact that all the members of the council signed its decree. This fact is stated by Eusebius in his De Vita Constantini, book ili. ch. 14; and an ancient manuscript, now in the British museum, gives a list of the subscribers to the council's decrees, taken from the records of this council. Moreover, so far from Eusebius stating that the council was composed of 2,048 bishops he does state, in his De Vita Constantini. iii:8. that "they exceeded 250 bishops." This is, however, a corruption; for Socrates Scholasticus, quoting this paragraph in his His. toria Ecclesiastici, book i. ch 8, says: "They exceeded 300 bishops." In addition, about the year 332, Constantine commissioned Eusebius to make out a complete collection of the sacred writings for the use of the Catholic Church. Now, if the council of Nice had seven years previously decided upon the canonicity of the sacred writings, and made the collection thereof, as claimed, what need was there for Constantine to devolve the task upon Eusebius? Again, Euseblus, writing about A. D. 340 gives a list of the sacred books (*Eccles. Hist.*, iii:25, 31, 89; vi:18-14), divided into three classes; 1. Those generally received. 2. Those controverted 8 Those heretical. In the second class he included James, Jude, 2 Peter, 2 and 8d John; while the Apocalypse or Revelation of John he called spurious. In thus classify ing the books, he makes no allusion to the Nicene Council, fifteen years previously, hav-ing settled the canon. I am unable to understand, if the canon had been settled by the council, how Eusebius could possibly have spoken as he did of the New Testament books, It seems to me almost if not quite certain that when Eusebius wrote in 840, there was no settled canons of Scripture. It was long supposed that the Council of Laodicea (A. D. 863). in its 60th canon, drew up the first official list of the New Testament books: but Credner, in his Geschichte des Neutest. Kanon, p 217, et sey., has proven that the 60th canon is as purious interpolatation of later date. Cyril, bishop of Jerusalem, who was in attendance upon the Council of Laodi. ces, in Catech. iv:22, gives a list of the "Di. vine Scriptures," and referring to the lack of

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to the sacred books, urges unity in this respect and forbids the reading of books not generally received. He makes no reference to any de. cree either of the Nicene or the Laodicean Council on the subject, which is strong evidence that at that time no such decree were known. Athanasius (A. D. 365) gives, in his Festal Epistles, a list of the New Testament books differing from that of Cyril (see his Works, Benedict's edition 1st and 2d pp 962-3); while Gregory Nazianzen (375) gives alist dif-fering from that of Athanasius (see Works, Migne's edition, vol. 3, pp 473-4). Amphilo. chius, bishop of Iconium (380) in his catalogue of Biblical writings, refers to the doubts then existing concerning the epistle to the He-brews, and the number of the Catholic epistles, whether seven or three, showing that no list was then universally received. *Lambic in Se-leucum*, in Greg. Naz. Works, 2d p 194). St. Augustine labored carnestly to establish.

JUNE 11, 1881.

complete canon, and under his influence the Council of African bishops held at Hippo in 393, and the Council of Carthage, 397, adopted a canon identical with that of our present New Testament. (See Mansi's History of Church Councils, vol. 3, p 891, 924.)

Rufinus (circa 400), naming the books of the Bible, says they "are believed to be in-spired by the Holy Spirit itself, according to the tradition of our ancestors and have been handed down by the churches of Christ," (See Expos. in Symbol. Apostol., Migne's edi-tion, pp 373 4.) Rufinus is one of the authorities named by Mr. Graves as asserting the action of the Nicene Council on the Biblical books; but it is seen as above he only refers to tradition as establishing their inspiration, and in his account of the Nicene Council he says not a word of any such action on its part. Really and truly, the canon of Scriptures never was decided in the Catholic church till the action of the Council of Trent in 1546.

The British Museum contains a fragment of a Syrian manuscript concerning the Nicene Council written in A. D. 501. The Syrian text was published, with translation and notes, by B. Harris Cowper, Analecta Nicona, London, 1857. It contains much valuable data con-cerning this council till then inaccessible. Among other things it gives a list of all the decrees or canons of the council, but among them there is no canon concerning the authen-ticity of the Sacred writings. It also contains the best and most complete list of the subscribers to the council's decrees yet known.

The following are our only authentic sources of information concerning the Nicene Council: Eusebius De Vita Constantini, iii: 6 22; Socrates Hist. Eccles. i:8 11; Sozomen, Hist. Eccles. i:17.25; Theodoret, Hist. Eccles. 1, 7, 9, 10 and 12; Rufinus, Hist. Eccles. book 1; 1, 7, 9, 10 and 12; Rufinus, Hist. Eccles. DOOK 1; Acta Concilii Nicani, in Canbefis' Auctarium Biblioth Patr., vol. 2, p 573; Gelasius byzice-nus, Commentar de Synodo Nicano, book 3, in Harduin's Concilia, vol. 1, p 345 et seq.; Renaudot, Historia Patriarchar Alexandri-ner, p 69 fl.; various treatises in the first vol-ume of Athanasius' works, especially his Epistola de Nicanis Decretis; several pass-aces in Eninhanius Contra Harses. book 3. ages in Epiphanius Contra Hæreses, book 3. and Analecta Nicana. London, 1857. All subsequent narratives of this council are based upon the foregoing, and contain nothing au-thentic not found in them. Not one of these authorities alludes to the council having primarily 2,048 bishops, or to its having voted on the books of the Bible. I am therefore, constrained to believe that neither of these statements can be ranked as authentic history.

I can perceive, however, a natural origin tor these two statements, as follows: In addition to the 318 bishops attending the Nicene Council, there were nearly 2,000 minor clerics in

to what Spiritualism is, its methods and its ultimates.

How then comes this seeming divergence? I suggest that it commences in a want of proper definitions of terms. No one will pretend that Spiritualism is without its facts proved by sensible demonstrations, as are the facts of other sciences. It takes its start in these, it is built up by these, it is supported and propagated by these. (Apropos to this, also, I have heard some maintain that Spiritualism was not a religion, but a science; a result of slack definitions again, as I suppose.)

Now to say, Mr. Editor, that really Spirit-ualism is a philosophy, but not a-science, in the sense that it does not depend for existence upon demonstrable facts, is to throw away our advantages and again commit ourselves to all the religious vagaries and vain philosophies that fervid imaginations and groundless speculations have set afloat in the wide world, to curse mankind. We are again, in religion, like a ship at sea without keel, or rudder, or ballast, to be blown hither and thither in entire uncertainty by every wind.

& But those who say that Spiritualism is a philosophy, and not a science, do not mean all this. I have said I could not understand the reasons given by Mrs. Richmond in her philosophical discourse. 'I come now within speaking distance of some who have caught up the assertion and are passing it around as a good thing, as an oracular thing and worthy of all acceptation.

What do they mean? I do not know for sure, but I have inquired and something like this comes for one answer: "Spiritualism is not a science because you may present all your earthly conditions and yet the spiritual phenomena may not occur. You cannot compel the spirits, either by your command or your desire, and the laws of matter will not compel them; whereas in matters of material science you present the same conditions and you always have the same results." Very well, I think this would all be conceded; but does this destroy the scientific character of what we have, when the spirits do join in to pre sent the demonstrations? Now two parties are needed, 'tis true, but the second party working with us voluntarily, the task is accomplished the facts made known to us, and are placed in the department of science. I suppose it would be called a scientific fact that we can send by a battery, electricity through a long chain of men. Still we could not compel those men to make the chain, but being made, they have scientific knowledge of the shock. We would call it a scientific fact that we send a telegram from continent to continent; but if there were not a man at the other end of the wire we should know nothing of it. We cannot compel him, but by his voluntary act we have the scientific knowledge. So if the second party, being spirits whom we cannot compel, volun tarily act, the fact that follows is just as valuable in science as if we were dealing with inert matter that has no volition.

Another reason given why Spiritualism is not a science (as I am made to understand) is this, that, though the spirit power knows the methods of the projection of these phenomena, yet they cannot project into our minds, by explanation nor in any way to our under-standing, any sufficient knowledge of them. But what if this be so? Does this militate against the scientific character of the facts? Not in the least, for then we would have no science whatever. When they have discovered the facts, that which is, the external of matter, its forms and changes, and come to question the cause, they arrive immediately to the unknown-the hitherto unknown and apparently the unknowable and they call it so. Or if they go one step further and call it God

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attendance. In after years these minor clerics became transformed into bishops, and 2,048 bishops were said to have composed the council; but as the records of the council showed only 318 taking part in its deliberations, to get rid of the other 1730 the story arose that they were disfranchised by Constantine; which was the more credible from the fact that fierce contentions and disputations were known to have taken place in the council. In the matter of the action of the council on the Biblical books, as the Nicene Council was the first general council of the church ever held, it might be very naturally supposed in after years that that council must have passed upon the canonicity of the Bible; and as the second Nicene Council, which met in 787 did take some action on the Sacred Scriptures it was very easy for this action of the second council to become attached, with exaggerations, to the first.

For further information respecting the for-mation of the canon of Scripture, the reader is referred to an article thereon in Dr. Samuel Davidson's Introduction to the New Testament, vol 2; to a larger paper thereupon by Dr. Davidson, in the new edition of the Encyclopedia Britannica; and to a still larger work on the same subject, published by Dr. Davidson a few years ago. For a portion of the information contained above, I am under obligation to this eminent scholar and theolo-gian. A graphic account of the proceedings of the Council of Nice is found in Dean Stantey's History of the Eastern Church. A con-cise account of its proceeding is also published in a work by Dean Dudley, of Boston, Mass. Presidio of San Francisco, Cal.

THE FOUNDER of comparative mythology died at Berlin on the sixth of May. Adalbert Kuhn was born in 1812, and has passed nearly his entire life at the Prussian capital, from 1837 until shortly before his death, as one of the teachers connected with the Kollnische gymnasium or Latin school. After the ap-pearance of Rosen's Rig-Veda, in 1838, it was Kuhn who made the first attempt at defining the character of Vedic speech, and as early as 1845 he described old Indic civilization, which has since interested almost all educated people. Hardly less remarkable is his discovery that the myths of the Teutons, the Greeks and the Rig-Veda have very much in common, for this led to the so-called science of comparative mythology. In all these de-partments Kuhn was a pioneer of great influ-ence upon those who have studied Aryan civilization, philologically or otherwise. His Zeitschrift hegun in 1951 is a new second of Zeitschrift, begun in 1851, is a very arsenal of sound learning and sound methods, and his monograph on the Descent of Fire is a model performance. Kuhn always avoided popularity, such as Max Muller seeks in his Chips: but he has taught the popular teachers with a faithfulness and a thoroughness that mark his death as a very great loss to the highest walks of European scholarship,-Boston Adverti-Ser.

Sours wicked Yankee says that he has in-vented a new telegraph. He proposes to place a line of women fifty steps apart, and commit the news to the first one as a very profound secret.

WASHINGTON TERBITORY is divided into twenty-five counties, no one of which is smaller than the State of Massachusetts, while there are several each of which is larger than the State of New York.

More People Die

from diseased Kidneys than of consumption, but not one fatal case in a thousand would occur if Warner's Safe Kidney and Liver Cure was taken in time. By all means try it.

#### RELIGIO-PHILOSOPHICAL JOURNAL. JUNE 11, 1881. Woman and the Konschold. Since that time I have contented myself, so them to keep as examples of what will soon become one of the lost arts. Her twelve-treddle loom filled about one-third of the livany unintentional wrong by what I have said, either here, or elsewhere, I am perfectly willfar as any public efforts in behalf of the cause have been concerned, in doing what I could to build up the New York Spiritual Confering to be forgivent Really, that paper should not have allowed itself to become so excited ing room." BY HESTER M. FOOLE. ence. At the meetings of that Association I have been in the habit for many years of ex-pressing myself very freely from Sunday to [Metuchen, New Jersey.] over the harmless 'declamation that is so The hanging of Sophie Pierovsky was the first execution of a woman in Russia for nearmuch below the reach of a sneer as to excite only pity." In its last leading editorial it ly 300 years. The pardon of Hessy Helfman There is a calm for those who weep, Sunday, on such subjects as came up for conscems to be giving vent to a good deal of A rest for weary pilgrims found, And while their moldering bodies sleep her companion, which is undecided at pressideration. On Sunday, the 13th of February spleen-striking out rather wildly at first ent writing, has been demanded from many quarters. Better death for her than exile to last, 1 went to the Conference with no knowlagainst unnamed enemies in the plural num-Low in the ground, edge of what subject would be brought up ber, then it concentrates all its energies upon Siberia. Imagination cannot conceive any and, of course, without the least idea of what I should say. Mrs. Brigham opened the meet-The Soul, of origin divine, God's glorious image freed from clay, In heaven's eternal space shall shine my poor self, then again toward the close it thing more appalling than the lives of exiles. takes up the plural and says, "They would Many go insane, others become imbruted and ing and, in the course of her remarks, had A star of day. They have barely the coarsest food idiotic. occasion to say that modern Spiritualism was and clothing and sometimes not enough, so

The sun is but a spark of fire, A transient meteor in the eky, The soul, immortal as its size Shall never die.

"Lift up thine eyes!" Day's potent waves are streaming Upon God's thousand hills. Arise! Cast off thy mantle of sad dreaming Over life's ills.

Myriads of songsters swell great Nature's chorus; They cease not for the cloud; Earth's mysteries are ever spread before us,-

Festal and shroud. "Tis thine to slft the golden from the earthy. The precious from the dross; To glean the fraitful ears from the unworthy, The gain from loss.

To feel, above all hopeless lamentation, "Beloved, it is well!" To hear, triumphant, turned to glad pulsation, The funeral bell.

To learn that when Fato's blackest, heaviest cur. tain Shuts out some dear delight,

An unseen angel comes, with footsteps certain, Bearing new sight.

To bless thy fainting eyelids. Touch of healing, Like that which sweetly fell On the blind pilgrim, 'neath the palm-trees kneel.

ing, By Saida's well.

Then, when thy heart is purified by aching, Its deepest fountains stirred, Go forth to those whom Levites are forsaking, Teach them Hope's word.

Help them to whom life seems "a crown of sor-

Remembering happier days; Bid them look forward to a radiant morrow, With hearts of praise.

Lift from the weary arms their grievous burden, Tell of Time's sure release. And point, heyond their dark and rolling Jordan. To palms of peace.

So shall thy days be one sweet flower expansion, Turned ever toward the sun; Making all beautiful thine carthly mansion, Till rest be won.

So shall thy lips be like one rich diapason, Whose pulses ne er shall die,— And stars of poor men's love around thee blazon, To light thy latest sky. [Mrs. H. T. Clarke,

Rev. Heber Newton, of New York, has just published a book of 315 pp. on "Woman-hood, Lectures on Woman's Work in the World," in which he says universally acceptcd truths in a pleasant way. He enhances the dignity of Woman's work and "aims to awaken and to guide her aspirations for a larger and worthier field of work by ennobling the ideals of the vocations which lie open to her distinctive powers-and seeks to imbue the common round and trivial task of her ordin. ary relations in society with the spirit of the life which walks with uplifted head and radi ant eyes as if seeing God in everything."

d curious to note how

that the delicate perish in the long dreary

winters; they have absolutely no relief and no hope. The solace of friendship is impossible; spies surround them, ready to strip away every comfort. And this exile may come only from a bare suspicion of plotting against an autocratic government. The evil is hydra-headed; the death of one Nihilist makes a thousand more.

Sophie Pierovsky is described as a beautiful, joyous, innocent girl of sixteen, when her father, the son of a former Minister of the Czar, desired her to make a loveless marriage with a nobleman. She resisted, and under pressure to consent to the enormity, disapneared from home. Occasional letters came, telling of her existence merely. After the Czar's death and her arrest, it was found that for six years, she had endured the most meniat services and greatest hardships, in order to propagandize. She had traversed the region of the Volga unsuspected, and finally had been transferred to the Capital, where she gave the signal for the explosion of the fatal bomb. All this was useless, since removing the head of a tyrannous government, does not alter its torm, or weaken its power. Nevertheless revolutions, like earthquakes, are the result of repression.

In this connection we are reminded of the Exordium of the Russian Delegation, given to the world over a quarter of a century ago, in "The Spiritual Congress." "We listen, Russia! we listen for one note of Harmony from thy palaces, but we hear the loud roaring of the practiced warrior. The rugged earth echoes back these sounds of death. Thy imperial strength is contrasted with imperial weakness. The first has wealth and artillery; the latter poverty and love of Liberty. To the former we can add nothing, but we can diminish; to the latter we can diminish nothing, but we may add a torrent of power.

"Thy soldiers shall fail thee in battle; their hearts shall heat for the down trodden. Thy officers shall fail in death before thine eyes; and thy cunning shall depart. Russians! noblemen of the earth! spurn thy glittering swords and commence the education of thy youth. Ignorance lowers heavily o'er thy habitations. Crime hath sealed thy despotisms; hath consigned them to decay."

The following is an extract from the Report of the Bureau of Statistics of Massachusetts, by C. D. Wright, Chief of the Bureau. Its pathetic statements make obvious the necessity that labor must have representation, in order that it may have justice: "In our cotton mills especially, the women and children largely exceed the men, being often from two-thirds to five sixths of the whole, and the proportion of them is steadily increasing. And what are these women and children but the weakest and most dependent of all the people? They have no disposition to agitate. They have no power to change any existing condition of society if they would, and their mind does not work in that range if they could. All that is possible to them is to toil, sacrifice and hear. Now, for men, me suo the sovereigns of the land, the hours of labor are but ten all over the country in about every employment in which they preponde-But where the women and children prerate. ponderate, the hours of labor as a rule, are eleven and more. And why is it, in this land which aims to equality and justice, that the weakest, the most helpless and dependent, are loaded with the burden of more hours, while the strong, the able to bear and the controlling only have the less hours to work, why indeed!" But this not all, Mr. Wright. Those who labor in agriculture, in all productive avocations, men or women work the hardest the hours, have the worst pay, practice the most most rigid economy, live in the roughest manner for a bare subsistence. For them is lit-tle recreation and chance for intellectual or spiritual culture. This is true of this country and all countries. It is true especially of farming, that avocation which connects man with the soil, and the forces of nature. It ought to be the most dignified and manly of all pursuits, and the farmer should be amply repaid for foresight, thrift and industry. Instead it is the trader, the professional man and above all the speculator who gains the easiest by those qualities. And woman comes in the last of the line. She can neither help to remove the evils under which she is the greatest sufferer, or secure impartial justice, when she takes her place among the toilers of the earth. Now what of the argument that women are not fitted for labor and fatigue like men? If representation should be made to depend on the performance of the necessary duties of life, who but women should have voice in law making?

very unpopular. That furnished me with a text and I gave what I considered some of the more obvious reasons why it was so. Among other reasons given one was the trashy char. acter of much of its literature. Under this head I could not possibly have done my whole duty conscientiously without including the "Message Department" of the Banner of Light. On that occasion there happened to be a stenographer present. How he came to be there I do not know, but it was not by my procurement. It was from notes furnished by him that my address was written out and sent to the JOURNAL for publication. It was only one of several hundred that I have delivered before the same Association, and it was owing entirely to the fortuitous circumstance mentioned that it ever got into print.

Now I have gone through with all these personal statements and run the risk of being thought egotistical, not by any means to boast of what I have done, but to show the utter absurdity of the charge of the Banner, first, that I am assailing its Message Department trom an "ambitious level" and, second, that I am acting under orders and in the interest of others.

That paper says that I was "speaking evi-dently for others," and further, "he doubtless took his orders from his commanders!"

In the light of the facts narrated above, such statements, especially to those who have known my whole course from the first, will appear ludicrous in the extreme. If there be a Spiritualist anywhere who has taken a more independent course in regard to the whole subject than I have, and acted more from his own individuality, I should like to know who, or where he is. If I have my "commanders," they are as invisible as the parties by whom the Banner was "originally commissioned" and I have been obeying them all unconsciously to myself.

Had I been actuated by any "ambitious" desires, as the Banner alleges, to become a leader "with power to organize, dictate and command," I should hardly have voluntarily given up my position as manager of a pros-perous organization, nor should I have declined the office of Chairman of the Board of Councilors, when recently elected to that po-sition by the new Spiritual Alliance of this city. But it is well known to the Spiritualists here that I have never favored any attempt at general organization, because I have believed it both impracticable and undesirable in the present status of the cause.

But the Banner so totally misapprehends my attitude towards Spiritualism and its mediums that, I presume, it would be impossible to give it a just comprehension of it. It may be that it has so long been accustomed to act from interested, selfish motives itself, that it cannot conceive of the possibility of any one acting from a sincere desire to advance the truth and that only. Perhaps its own very elegant (!) expression would be applicable to itself, that it wants recruiting in the faculty of conception."

The Banner further says: "But in the present instance the questioner is self sufficient and wants it to be so understood." A very grave charge and one that, if true, would in. dicate a very bad state of mind. But nothing could be farther from the truth, and yet the Banner asserts it and that too in the face of the statement in the closing paragraph of the very communication it is criticising, that I felt that I was as liable to be in error as bthers and did not wish to obtrude my opinions upon any one! The Banner says again, "the chief reason he adduces" for believing that the publication of the messages has done more harm than good, "is that only about thirty identifications of them have been printed." Wrong, all wrong. I did not give that as the "chief," or any reason, but explicitly stated that I thought it of very little consequence whether many, or few of them were supposed to have been identified. Again: "He assumes all the messages to he truthful in order to charge them with wide-spread harm for their falsity!" That is ex-tremely brilliant, but not true. I neither assumed that all the messages were truthful, nor did I charge them with doing any harm by their falsity. Neither did I presume to "ad-vise" the Banner "to distribute its messages from the spirits privately." I did say that if that were done one of the most objectionable features of that department would be obviated. As it is now the Banner has established a sort of spiritual post office, but instead of sending private messages to those for whom they are intended, it publishes them to the world. What would be thought of a country Postmaster who, instead of delivering the letters he received to their proper owners, should publish their contents in a weekly journal, and when he had not room for all should advertise a "List of" letters to be published?" Such a course might help sell his paper, but it would not long be tolerated in an intelligent community. But I am admonished that "the standing in-junction is to try the spirits." That is what I always endeavor to do, but I have no other way trying those that communicate through the Banner, except by what they say. Tried by that standard I have already pronounced a majority of them, in my estimation, silly and not worthy of a public hearing. Of course I may be mistaken. There is one more charge to which I wish to refer before closing. While the Banner is working with "the invisible spirits" to "bring down the kingdom of heaven upon earth," and 'Amos Tuck, formerly of New Hampshire, firmly believes that it is coming, that faint hearted journal says: "We think that that time will not come as long as there exist upon the earth such irate specimens of humanity as Bro. Farnsworth." There it is again! How easy it is to be mistaken in one's self! I had always supposed that I was rather a mild-tempered sort of an individual, but the Banner says I am an "irate specimen." Only think that I have been all that so long and have only just now dis-covered it! Well, I hardly think I have so much to ruffle my temper as "the dear old Banner" has. I have no pecuniary interests involved in this question, and am not running a journal with so many conflicting interests to harmonize that I cannot act independently and am kept in a chronic state of irritation. If I were advocating the cause of frauds, humbugs and convicted felons, and at the same time claiming to act under a commission from, the spirits to teach pure Spiritualism, I should expect to be thoroughly "irate" at least half the time. As it is I am perfectly serene, and in fact, rather jolly than otherwise. In evidence of the amiability of my temper I will here say that if I have done the Banner

drive a gaudy chariot, and drag all others at the wheels!" Shades of Achilles and Hector, forbid it! When I get a turnout of that sort I will ask "Bro." Colby to jump in and take a seat with the driver, for it would shock my tender sensibilities fearfully to see him, or any other poor mortal dangling, Hector like, at the wheels! Now if I might presume to advise the Banner, my advice would be not to try to be classical in the future, but adhere to plain, modern English in order to be better understood by the illiterate.

How what I have said in regard to the message department in question, can be construed into a "sweeping and all emtracing assault on mediumship" I am at a loss to conjecture. Does that paper suppose that the medium who sits in the "Banner Free Circles" is the principal avenue of communication between the Spirit world and this? Were that the case I am afraid modern Spiritualism would make but little progress in the world. Finally, if the Banner has become such a sacred institution that no one may venture to express an opinion with which it is not in accord without an imperial arraignment, then I say it is just as well to bow before a "Thus saith the Lord," as a Thus saith the Banner of Light

P. E. FABNSWORTH-New York.

Magazines for June not before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York). Contents: Physical Education, by Felix L. Oswald, M. D.; On Fruits and Seeds, by Sir John Lubbock: Sun. stroke and some of its Sequelæ, by Dr. J. Fay-rer, F. R. S; The Value of our Forests, by N. H Egleston; Production of Sound by Radiant Energy, by Alexander Graham Bell; The Development of Political Institutions, by Herbert Spencer; Degeneration, by Dr. Andrew Wilson; The Primeval American Continent, by L. P. Gratacap; Natural Production of Alcohol, by Gaston Tissandier; The Modern Development of Faraday's Conception of Electricity, by Professor H. Helmholtz; Glucose and Grape-Sugar, by Professor Harvey W. Wiley: The Mental Effect of Earthquakes; Sketch of Julius Adolph Stöckhardt, by Professor W. O. Atwater, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece; The A. Steeles; What the Birds Say; The Lost Stopper; How Shock-ing! The Mastiff and his Master; Enchantment; Ostrich farming; "Candy is not good for children!" Phaeton Rogers; The Fountain in the Park; Butterflies; "The Children's Artist"; Pease Porridge Cold;  $\underline{\Lambda}$  Quiet Time for all Concerned; The Frog's Tea-party; In Nature's Wonderland; Was Kitty Cured; "Strawberries! Ripe Strawberries!" The Month of Roses: The Treasure-box of English Literature; Saltillo Boys; An Italian Fisher-boy Mending his Nets; The Giant Picture book; For very Little Folk; Jack-in-the Pulpit; The Letter-Box; The Riddle Box.

The Phrenological Journal. (Fowler & Contents: William Wil



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instructed by all classes of persons on all sorts of topics. It is as though an obscure individual had been found worthy of general attention. Some look at her with perplexity, as though confronted by a problem new and difficult; others with an air of patronage, as if lecturing a hoydon approaching maturity. And such changes as are rung upon her "duties" and her "sphere," as though the other half of humanity had neither duty nor sphere. The girl must be very good and keep her pinafore clean, and not run about and examine things. She must walk the beaten track demurely, as her foremothers have done. Meanwhile we are greatly edified and very grateful.

From a volume on the "Private Life of M. Guizot," by his daughter, Mme. de Witt, we have a new insight into the character of that austere and conventional statesman and historian. His external life was cold, but his heart was as warm and tender as a childs'; his family letters overflowed with affection. Even at state councils and public dinners, he found a few moments in which to write the most delightful descriptive notes to the circle which was the centre of his world. When a young man he heard the story of the misfortunes of a young woman who was trying to support an impoverished family by her pen, and had fallen ill from overwork and anxiety. Guizot was working hard himself, but he found time to write articles in her name for the paper to which they were both contributors. And so he helped her through a difficult season. In time they made acquaintance and the lady became his wife. The marriage was one of entire sympathy and accord. It was to her that he wrote: "Do you know what has decided my life? The wish that I may be all that I may become, so that nothing may be wanting to your happiness. My activity and ambition are all for you. If we had not been united, I should have gone on living in my natural idleness. Dearest, it is you who give me strength, vigor and perseverance. You are sufficient for my happiness; when I am with you I want nothing, for I regret nothing; all that is in me belongs to you, and I dare not let anything run to waste. It is your property that I wish to make the most of, and it is to you that I offer the fruits."

The following from a visitor to the high-lands of Tennessee, shows that primitive life is not entirely superseded by modern civiliza-tion, and this in a region of great and divers-ified fertility: "In the first two dwellings, built of logs, to which the writer was guided from the new town of Rugby, not only the house, but everything in and about it except iron and crockery ware, had been made by the members by their own hands. In the garden grew the little patch of cotton to be ginned on a small roller gin, whittled out with a jack knife; on the hillside ranged the sheep. Both the wool and cotton were carded with hand cards, and spun on the spinningwheel by the house-mother or her children, then woven on the hand-loom, the frame of which had been fashioned with a broad-axe from the oak of their own pasture. The boys were clad in butter-nut garments, the father in blue jeans, from the same loom. The sheets, bed quilts and blankets were truly hand factured in the same way, while the beds were stuffed with feathers plucked from their own geese. In the next house I mana. ged to purchase a blue and white quilt of very artistic pattern, and a striped cotton and wool blanket, both woven by the old lady, who seemed to think it infra dig. to sell the product of her own hands, and only consented when I explained to her that I wished

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### The Banner of Light and its Message Department.

#### To the Editor of the Religio-Philosophical Journal:

About thirty years ago, after a full and careful investigation of its phenomens, I became fully convinced of the truth of modern Spiritualism. From that time to the present I have labored, so far as my business engagements and other duties would permit, to place its truths before the public in the least objectionable manner and as free as possible from the fanaticisms and false doctrines that many, perhaps well meaning, but injudicious en-thusiasts, have endeavored to foist upon it. That I have accomplished so little is due to my very limited ability rather than to any lack of desire on my part to promote the best interests of the cause.

For about ten years I had the management of the Society of Progressive Spiritualists of this city (now the "First Society of Spiritualists,") conducted the music, and was for several years Conductor of the Children's Progressive Lyceum. In addition to these cases I had the management of our Social Enter-tainments, which were held fortnightly er cept during the summer, and were a source of rational amusement and some revenue to the Society. During the time I had the man-agement of these interests I expended for them not less than two thousand dollars of my own money and never received, or desired to do so, a single dollar in the way of remuneration. I think it is entirely within the truth to say that, with the very efficient aid of others, I succeeded in building up the largest and most prosperous spiritual association New York City has yet seen, but feeling that I had done my full share of work in that direction, I resigned the management of the Association to other hands in the full tide of its prosperity.

dom; Responsibilities of Genius; Studies in Comparative Phrenology: Does Death End All? Sir Josiah Mason; Plant Organization; Some Thoughts on the Problem of Poverty; A Puritan Child; The Young Folks of Cherry Avenue; What is a cold ? Hygeine of Railway Travel; Bread-mold in the Microscope; Notes in Science and Agriculture; Editorial Items! Answers to Correspondents; Personal; Wisdom and Mirth; Library; Publisher's Denartment.

The Illustrated Scientific News. (Munn & Co., New York.) We are glad to welcome the June number which is unusually full of handsome engravings and interesting and valuable reading matter. The Illustrated Scientific News has risen to the front rank of illustrated journals published in this country, and being issued at a very low price, it is within the reach of all who are interested in novelties, sci.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; Fish as Food; Kinesitherapeutics and Massage; Smoking in the Pres. ence of Ladies; Our Dessert Table; Editorial Department; Studies in Hygeine for Women; Current Literature.

The Ladies' Floral Cabinet. (Adams & Bishop, New York.) An Illustrated Journal devoted to Horticulture and Home Literature.

Andrews' American Queen. (W. R. Andrews, New York.) An Illustrated Weekly devoted to Art, Music, Literature and Society.

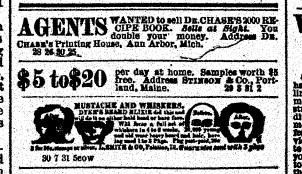
Psychische Studien. (Oswald Mutze, Leip-zig. Germany.) A Magazine devoted to the Spiritual Philosophy, with able contributors.

Golden Days. (James Elverson, Philadel-phia, Pa.) An Illustrated Weekly for boys and girls.

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### 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.

## The Sanitary Evils of Poverty.

We believe in health of body mind and spirit, in long useful and happy lives on this earth. The riper and richer our career here, the more fitted are we for the great hereafter. So we believe in industry, thrift, skill and sagacity, fairly and justly exercised to better our lot and give us all means for health of body and length of useful days. The old notion that poor people are more hardy and healthy than the rich, or the comfortably housed and fed middle class, is an error. Doubtless the pampered habits of the luxurious and selfish devotees of appetite enervate and enfeeble, but the want and chill of poverty is worse and strikes down more. All this is not meant to discredit honest poverty, which come to the best by the vicissitudes of fortune. but to show how well it is to be "diligent in business," as well as "fervent in spirit," and so earn enough to have means for healthy living. The Christian Advocate says: "All doctors know how unsatisfactory it is to treat poor patients. They cannot afford to pay for the medicines, the nursing, the alimentation, the airy rooms, the change of air, the quiet, and the attendance they imperatively require to put all the chances in their favor. More than this, they fall sick oftener than the well-to-do. As children, they live in stinking alleys; they sleep in close, noisy, crowded, unventilated rooms they are fed on coarse food, watered and sour milk, and are subject to suffering from the ignorance and folly of uneducated parents; their clothing is insufficient, and they have not the opportunities of cleanliness. As they grow in years, their exposure is not lessened; they have to follow unhealthy trades, to work when they ought to be rest-ing, and often to eat what is not palatable nor healthful." Some striking statistics were collected by Dr. C. R. Drysdale, of London, and they give food for reflection. He showed forci bly how great is the advantage of wealth, or at least competence, and how hard a thing is poverty. He stated that in London there are large quarters of wealthy persons living in high-rented houses, where the death rate does not much exceed 11 per 1,000; whereas, in London even, there are said to be localities where, from year to year, the mortality is as high as 50 per 1,000. The death rate for the families of the rich in London was compared with that of the poor, in 1843, by a Sanitary Commission charged with that inquiry, and it was estimated by that report that, while the mean life-time of the richer classes in London was 44 years, that of the poorer classes was about 22. The same thing has been found in Paris, where the death rate among men over forty and under forty-five is found to be 8.3 per 1,000 when in easy circumstances, and 18.7 per 1,000 when in the poorer classes. Between 1817 and 1836 one inhabitant in 15 died in the twelfth arrondissement of Paris. peopled by the poor, as against 1 in 65 in the second arrondissement, or rich quarters. Still more recent statistics of a London assurance office show that while the death rate in the first years of life among the gentry. nobility and professionalists, is S0 per 1,000; this rises to 150, 188, and even to 380 and 500 per 1,000 in Liverpool, in the slums of Manchester and Glaggow, and of Berlin. It has been calculated that 142,000 persons in England and Wales alone die yearly, who would have survived had their circumstances been easy.

them to bear to show the evils of poverty, its cutting off the span of life, its opening ghastly paths for disease and consequent incompetence for usefulness, and for painful and premature death. We want comfort and care for the body, and ability to obey physical laws, as helps to length of days, to spiritual culture, to power for usefulness; and so we want to shun poverty and help its decrease by our own care foresight and industry.

Competence in material things opens the way for these ends, if rightly used. Earn that competence, and then use it wisely and the world will be the better for it.

### "An Upreliable Sheet."-Important Dis covery-Read!

The Banner of Light of May 28th, reveals an important discovery it has made, and which we give our readers at this earliest opportunity, as follows:

"We pronounce the RELIGIO-PHILOSOPHI-CAL JOURNAL an unreliable sheet. It has traduced us for months; it has slandered some of our ablest correspondents; it has through one of its agents in Boston, endeavored-but signally failed-to prove us frauds; it has brought to its aid anonymous writers, especially "one of the most eloquent and popular Eastern lecturers," to belie us it has other hornets in its interest; its leading editor (sub rosa) writes from five to seven columns each week, he says, without remuneration, solely "for the good of the cause," when in reality it is to gratify his inordinate vanity and vicious self-esteem. That paper has accused us several times of being in collusion with a Philadelphia publisher, in order to induce its readers to

believe we were mercenary. We brand the calumny as an infamous falsehood. We have always counselled peace in our ranks. and none have striven with more assiduity than ourselves to promote it. Still the JOURNAL deliberately misrepresents us; and again we asseverate that we have not either by voice or pen, counselled with Mr. Roberts in his attacks upon that paper and its management. We make this statement only because our veracity has been called in question. If the publisher of the Wes-tern sheet had fulfilled his duty, he would have set his readers right upon this point long ago. But policy is his governing fea-ture, and sensationalism for gain his im-pelling motive. This is self-evident.

Did we allow these attacks to pass any longer uncontradicted, some might infer that we were culpable. Hence we enter upon the disagreeable duty of holding up these Chicago conspirators, these spiritualis tic leeches, that honest men and honest women all over the world may no longer be deceived by them.

On the same page of the Banner from which this article is taken, we learn that the RELIGIO-PHILOSOPHICAL JOURNAL "when treating of mediums," reverses "the maxim of common law, to declare every one of 'said mediums guilty (or fraudulent) until proved innocent (or genuine)." This, too, will be news to many good and true mediums, whom we have long stood by and upheld.

"A paper published in Chicago and claiming to be a spiritual journal" is also spoken of, in a way to indicate doubts as to the claim being well founded. This fearful doubt as to our JOURNAL really being "a spiritual paper," we also hasten to give for the benefit of our readers. Considerable more of the same sort might be given from our peaceful and self-poised contemporary, but our space can be used to better purpose. We give the Banner full benefit of our columns for these assertions and denials, and must tell a story to point the moral of the matter. A bright boy said to his father, "If you call the calf's tail a leg, how many legs will the calf have?" "Five, my son," was the answer. "No it wouldn't," said the boy. "Calling the tail a leg don't make it one." The bewildered and venerable man could make no reply! We leave all to the verdict of our many and increasing readers. The sun still shines: the air is sweet with spring-time promise; all connected with the RELIGIO. PHILOSOPHICAL JOURNAL office sleep the sleep of the just at night, rise each morning to their daily honest tasks, and are. as ever, hopeful and fearless.

orator of the day. His address was a bio-graphical sketch of Paine's life and work. The next speaker was the Hon. G. B. Men-dum, publisher of the Boston *Investi gator*. Miss H. Allen, of New York, read a paper appropriate to the day, and was in turn fol-lowed by James Wright and one or two others.

## G. J. Holyoake-An English View of a "Liberal Convention" in America.

George Jacob Holyoake is an able man who commands respect in England, and is widely known as a leader in the "Secular' movement in that country. He is a frank free thinker, a radical and a materialist, whose pen and voice give no wavering or uncertain utterances against superstition and the bigotry of dogmatists in theology. Of course he has no prejudice against liberalism. We give, from the Free Religious Index, extracts from one of his letters while on a visit to this country last season. He spoke to good audiences in Boston and elsewhere and was treated with respect during his stay, not only by free thinkers but by others who held in high regard his labors for the education and higher freedom of the English working people. His word on Paine is interesting, and it will be seen that he was not impressed in favor of the liberal convention, where the ideas and methods prevailed from which Col. Ingersoll, Mr. Green and many others have since dissented by leaving that part of the Liberal League movement. To those who would-

"See ourselves as others see us,"

the keen comments of this witness from abroad are especially commended:

One day I paid a visit with two friends to New Rochelle, to explore the lands voted by Congress, in the last century, to a famous Englishman, Thomas Paine, whose political writings had so signally promoted the Independence of the United States. No other Englishman ever achieved like distinction. In his own country Paine ranked with Junius and Burke as a foremost political writer dealing with principles of government. In America his pen accomplished almost as much as the sword of Washington. In Par-is he was the wisest counsellor of the Revolution. In England his liberty was in jeop ardy; in America his life was imperilled; in France he was condemned to death. ] found his beautiful estate entire and unchanged. I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he last looked. No Englishman ever rendered services so splendid to three nations, or was so ill requited in all.

Chautauqua Lake is a famous place for the congregation of prophets. It is a general campaigning quarter for propagandists of the other world and of this. The shore is covered with tents of speculation and of practice. The ardent take their wives and families there, and spend their annual vacation time between the pleasures of the lake and the progress of principles. The bright lake is eighteen miles long, and requires a steamer to cross it, so that there is ample space for airing the most advanced ideas. It lies in a corner of New York State, some five hundred miles or more from the city. Those who go to convention there have in view to put forth their ideas of things in general, and generally do it. For myself, 1 could listen to all subjects, but did not want to listen to them all at once. There was, however, a good many persons there who seemed able to do it. I was surprised to find the Liberal Convention I attended a great "pow-wow," with no definite plan of procedure such as would be observed in England. As I arrived early at the lake, I drew up the following resolutions, as the reporters had nothing to report: We the undersigned, having arrived at Chautauqua Lake a day before every body else, do resolve ourselves into a Primary Convention, setting forth the following objecte.

# The Banner of Light at Last Speaks.

Because the RELIGIO PHILOSOPHICAL JOURNAL was outspoken against whatever it regarded as fraud and sham, and sought in its capacity as a public journal to furnish reliable information, and encourage an honest, critical investigation, it has been heralded as a persecutor of mediums, an enemy of Spiritualism, and a paper has been started for the express purpose of traducing, calumniating and libeling the editor and those connected with him as correspondents. No one in the ranks of Spiritualism desired "peace" and "harmony" more than the editor of the RELIGIO-PHILOSOPH-ICAL JOURNAL, but he wanted integrity, honesty and truthfulness much more. He never shrank from the task he assumed when he first accepted control of the JOURNAL, From the first, his line of advance has been different from that of the Banner of Light. In some respects it has been antagonistic. What has been said of the Banner of Light in the JOURNAL, is known to its readers and need not be repeated. It is known to them also that the Banner of Light has nev. made a reply or dared defend itself. Now however, there is a change. The editor-inchief, by over work, has brought himself to that point that he must rest, and with that end in view, he has departed to a distant island in the ocean. It will be many weeks before he can see a number of the Banner. many more before he could publish a reply. He is out of the way, and taking advantage thereof the Banner of Light at once ronses itself from its inactivity! Its "peace and harmony spirit" departs, and the Modocspirit takes control. Among its dainty epithets applied to the editor and contributors of the JOURNAL, are "Chicago's conspirators," "spiritual leeches" and yet the staff of contributors to the JOURNAL is made up of such persons as Hudson Tuttle, Prof. Alexander Wilder, A. J. Davis, W. E. Coleman, Mrs. Maria King, Mrs. F. O. Hyzer, Mrs. Poole, S.B. Nichols, Mrs. Emma Hardinge-Britten, and many more equally devoted to the welfare and success of Spiritualism. Mr. Epes Sargent, during his life time contributed largely to the JOURNAL. Was he a spiritnal leech?

We are glad the Banner of Light has now shown its hand. It has cast off the lamb-skin of its innocent harmony, and beneath shown the gleaming fangs of the wolf. Yet as it has only made assertions, denials, strengthened alone by coarse epithets, the readers will accept these at their proper worth. There is necessarily no antagonism between the Banner and Jour-NAL. A paper is needed in the East, and one is also needed in the West. The management of the JOURNAL had asked only for courteous and fair dealing and common honesty in the treatment of the great issues of the day. How the Banner has respondlast issue:

## JUNE 11, 1881

## Laborers in the Spiritualistic Vineyard and Other Items of Interest.

James Methyen, of Pana, Ill., is about taking a trip to Scotland.

L. Lewis writes: "Mrs. Palmer, a fluent speaker and good test medium, has been speaking to the Spiritualists of Samaria, Michigan, very acceptably.

B. F. Underwood lectured at Cedar Rapids, Iowa, June 7th, 8th, and 9th. He will lecture at Bunker Hill, Ind., June 12th and 13th, and at Peru, June 14th.

Rev. Dr. Hall says every blade of grass contains a sermon. True, and what a fine thing it would be if every sermon contained a single thought as green as a blade of grass!

Prof. Swing's proposition to revise the Bible by cutting out about half the Old Testament has caused a sort of prickly heat to break forth in the eastern religious newspapers.

We regret to learn that the Herald of Progress, Eng., is not well sustained, and that its managers have been compelled in consequence to dispense with the efficient services of W. H. Lambelle.

The First Association of Spiritualists of Philadelphia, Pa., will hold their Third Annual Camp Meeting at Neshaminy Falls. Bucks County, Pa., commencing July 15th and closing Aug. 15th.

Capt. F. J. Keffer, 613 Spring Garden St., Philadelphia, has been appointed Superintendent of camp ground, to whom all communications can be sent by those wishing to engage tents or other accommodations.

Mr. Giles B. Stebbins has returned from his Eastern trip, receiving a cordial welcome from all' in the RELIGIO-PHILOSOPHICAL JOURNAL office. He appears refreshed and strengthened after his successful lecturing tour in the East.

The Supreme Court of New York has granted the order to change the name of the corporation of "Scribner & Co." to "The Century Co.," the order to take effect on the 21st of June. The July issues of Scribner's Monthly and St. Nicholas will have the new corporate imprint.

The great religions of the world are but larger sects; they come together like the lesser sects, for works of benevolence; they share the same aspirations, and every step in the progress of each brings it nearer to all the rest. The reign of heaven on earth will not be called the Kingdom of Christ nor Buddha; it will be called the Church of God, or the Commonwealth of Man. I do not wish to belong to a religion only, but to the religion. It must not include less than the piety of the world.-T. W. Higginson.

The National Reformer well says, in speaking of the recent visit of Joseph Cook: "America often sends over men who are a credit to herself and a benefit to us, but she ed may be seen by the following item in its, might as well keep for home consumption her Cooks, Talmadges, Moodys and Sankeys. We have plenty of religious vulgarity here, and no need of the imported article." As he refused to debate with Mr. Bradlaugh. he is justly accused of a parrot knowledge confined to his lectures, and an inability to eet an antagonist . Mrs. M. E. Dole, of 461 West Madison Street, will take a long needed vacation and visit friends in Atchison, Kansas, during the month of June. Mrs. Dole, one of our excellent mediums, is kept constantly occupied and is in consequence quite tired out. Due notice will be given of her return. The notable success of Colonel Robert G. Ingersoll in filling on two successive Sunand an exponent of mediumship, and at the day evenings two of the most spacious same time the implacable foe of shams and | audience rooms in New York city has turned the attention of some gentlemen of "liberal" views to the subject of acquiring or building an edifice in which discourses of an analogous character may be regularly delivered, both on Sundays and week davs. A. B. French has just retired from business in which he has been engaged for the past ten years, and has made appointments to lecture as follows: June 11th and 12th, at Norwalk, O.; June 18th and 19th, at Sturgis, Mich., yearly meeting; June 26th, at Ottokee, Fulton Co., O.; July 2nd and 3rd, with O. P. Kellogg and C. B. Lynn, at Chippewa Lake, Medina Co., O.; August 6th to 18th, to State Association of Michigan; August 20th to 21st, Paulding Co., O.; 23rd to 30th, at Cassadaga Lake, New York, camp-meeting. Those who desire his services for lectures or upon funeral occasions, will address him at Clyde, O. Dr. S. Kinns, T. R. A. S., read a paper before the Victoria Institute, Australia, in which he harmonized science with Genesis, making days stand for "enormous periods of time." Science in Australia must be at least twenty-five years behind its advance in America. It is just about that length of time since our "learned men" occupied their time in showing the beautiful unity between holy writ and the teachings of geology. They have given up the task now. All were not so unfortunate as Hugh Miller, who devoted his life to this very problem, and killed himself because he saw how utterly he had failed. Dr. Talmadge, the most vigorous pulpit acrobat, gymnast and prince of egotists, said in a recent sermon: "If when I get to heaven I find less than a hundred thousand have been saved by my instrumentality, Chinese philosopher, occurs the following I'll ask to be excused and allowed to come back to atone for the dead failure." We are glad after all his rant in regard to the communion of spirits, that Dr. Talmadge admits the whole, question, and believes it possible for him to return after death and the time of the writer, who died 478 years | complete the work he has left unfinished. In regard to his conversion of a hundred

These facts open fields of thought into which we cannot now enter. No one theory or cause, not even intemperance, can ex-

#### THOMAS PAINE.

### Rededication of his Monument at New Rochelle, N.Y.

The old Thomas Paine monument at New Rochelle, Westchester county, which was originally dedicated on Nov. 12th. 1839. but which since that year has gradually become the prey of relic-hunters, having been recut and somewhat remodeled, was rededicated May 30th, in the presence of a large assemblage of spectators. The monument, which is of white marble, stands in an inclosure about twelve feet square by the roadside on the farm which was presented to Paine by the Legislature, and on which he spent a number of the last years of his life. The farm is on what is known as the White Plains road, leading from New Rochelle to that village.

#### THE MONUMENT

itself is about twelve feet in hight, compos-ed of four blocks of marble. On its four sides are cut inscriptions, and the whole is surmounted by an ornamented piece of marble, which on this occasion was ornamen ted with a floral star and two small United States flags. The monument stands about twenty feet from the spot where Paine is buried in the adjoining field. On the front or side facing the west, the following in-scription is cut: "The world is my country: to do good my religion." Paine's motto: "Thomas Paine, author of 'Common Sense,' "The Palaces of Kings are built upon the ruins of the bowers of Paradise--Common Sense.

"ERECTED BY PUBLIC CONTRIBUTIONS Nov. 12, 1889. Repaired and rededicated May 30, 1881." On the north and south sides are quotations from Paine's "Age of Reason," Crisis No. 1," and Crisis No. 15." plain them all, and we wish only to bring | Mr. T. B. Wakeman of New York, was the same.

1. That the President of the Convention be requested to define its objects, and state them as briefly as possible.

2. That as many of the speakers be requested to speak, if possible to those points. 3. That each speaker be allowed reasonable time for denouncing every body and every thing, and afterwards it is hoped that every one will proceed to business.

4. That, if more imputation be desired by any speakers, the proprietor of the hotel shall be requested to set apart a Howling Room, to which all such persons shall retire. attended by as many reporters as can be induced to accompany them. 5. That it is not intended here to dispar-

age imputations or irrelevancies, which are always entertaining if well done, but to prevent the time of the convention being consumed upon persons instead of principles

6. That clear notice be given to speakers that this is not a convention for the discussion of every subject under the sun, but of those only proposed from the chair.

These resolutions were signed by G. J Holyoake, L. Masquerier, H. J. Thomas, H. L. Green. Of course, they were directed against those whom Col. Ingersoll happily calls "the Fool Friends of Progress," who hang about clerical as well as lay associations, who create enemies by wanton imputation, and render good principles ridicul ous by eccentricity of advocacy. The resol utions were printed in the Bradford Era the chief paper in those parts, and were considered to have been useful to the con vention, which, unlike American conventions in general, had nothing in common save the unity of miscellaneousness, with the right of imputation to be used with or without discretion. The president could not state a definite plan of procedure or ques-tions of debate, for he had never thought of them, and he could not invent any; for he had the inaugural address in his pocket, no only written, but printed and bound up in book form. And, to do justice to the versatility of his knowledge, the address relat-ed to most things which have ever been mooted in this world. The reader must not suppose that there were not wise men and wise women at the Chautauqua convention because mention has been made here mainly of the other sort. At the town of Bolton, in England, I saw lately an announcement at a good looking chapel that a sermon would be preached by the "Shag-gy Prophet." I saw no "Shaggy Prophet" at the Chautauqua convention.

Thirty years ago New York City had. twenty-five Presbyterian churches. Its population has more than doubled, but the number of Presbyterian churches remains the

"Mr. G. B. Stebbins, the new cultor of the RELIGIO-PHILOSOPHICAL JOURNAL, was in town the present week."

It appears a graclous notice to make, ye the sentence conveys a false idea, and was cunningly and maliciously designed, not only to convey it, but to damage Mr. Bundy. Mr. Stebbins is associate editor. The paragraph represents him as being the editor, and implies that the management has changed! Now it is well understood that the management of the JOURNAL or its line of policy has not changed. It will remain the steadfast supporter of all that is good and true in Spiritualism, and of all reforms; the friend of all genuine mediums, follies. The editor has always hoped the Banner would take its stand on this same line of advance, but it has never done so. and perhaps never will. Of the wisdom of the course pursued by the two, time must decide.

Yorkville, Ontario, has a sensation. At the Baptist church in that village one Sunday lately the congregation was taken by surprise when the pastor, the Rev. Mr. Brookman, announced from the pulpit that it was his intention to resign the pastorate of the church, on the ground that his views in relation to eternal punishment and close communion were not in harmony with those of the congregation. Mr. Brookman said he was firmly of the opinion that the word of God did not teach the doctrine of eternal punishment. Methodist circles are also stirred by the secession of the Rev. R. H. Smith, Superintendent of the Missions, and head of the Church in the Province of British Columbia. Some weeks ago Smith delivered a course of sermons, in which he declared his disbelief in the doctrine of eternal punishment. At the annual district meeting of the body Smith took the chair. After devotional exercises, objection was raised as to the doctrinal views which Smith had announced during the year from his pulpit. Smith stated that he was no longer to be bound by the close standard of the church, and tendered his resignation as a member of the body, which was accepted. and he withdrew from the meeting. It is said that he will be followed by a number of his congregation, and that an independent church will be established.

In the writings of Confacius, the great passage: "As we use a glass to examine the forms of things, so must we study antiquity in order to anderstand the present." This sentence points most unmistakably to the use of magnifying glasses long before B. C.

## JUNE 11, 1881.

thousand souls, he will probably find that he has never converted a single one by his pulpit contortions and excruciating appeals to the feelings. He is elected to return, and a hard task will be his-to undo as far as possible the work he is now doing; to overcome the erroneous ideas he is now teaching.

In Belgium the contest for the possession of the schools between the Liberals and the Clericals is now raging quite as violently as ever. The latter are determined to alone control the schools, and they bitterly oppose the new school law, which creates State schools, secures to the State their sole supervision and management, and confines the clergy to the teaching of religion only. Parents who send their children to the State schools are persecuted by the clericals with all the petty religious tyranny known to their Church. They use all possible means to belittle the State school system and to bring it into disre-Dute.

Rev. James Brand, in his opening address before the Congregational Conference at Oberlin, Ohio, made some very remarkable statemenus in reference to the status of the Congregational church. He said that there had been a falling off from that church to the amount of about 4,000 members. The additions to that church in 1877 by conversions were 24,138: in 1878, 20,000; in 1879, 16,630. In giving money there had been a still stronger decline. In Ohio, the average contributions had been in 1874, per member, thirty-four cents; in 1875, thirty cents; in 1876, twenty-five cents; in 1877, seventeen cents; in 1878, fifteen cents. In five years the contributions have fallen off one-half, and at the same rate of decrease, in 1885 they will amount to nothing, and the preachers will receive less than the beggarly pittance now grudgingly given them.

The Palace Dining Cars now placed upon the through lines of the Northwestern Railway, have just been completed at the shops of the company and are in every way up to the times in their appointments, forming a novel feature of this age of rapid improvements. The "Bill of Fare" will include all the available delicacies of the season, and is to be furnished at the low price of seventyfive cents per meal. Lunches will also be furnished to those who desire them at reasonable rates. By this added enterprise of the Northwestern company, who are determined to make their road one of the very best in the country, the hurry and bustle of taking meals at wayside eating houses will be avoided, and while leisurely enjoying a meal "fit for a king," passengers can at the same time be rapidly rolling on toward the place of their destination.

Everybody will want the revised edition of the New Testament; they will want it "out of curiosity," if for nothing else; they will desire to know how plastic the old edition was in the hands of the revisers,

hearty endorsement. My acquaintance with Dr. F. dates back to when I was a child, for my father was an old friend of his, and when he would come to visit us I had a feeling of great reverence for him, nau a reening of great reverence for him, which has always continued. I loved him for his purity of life, for his denunciation of free lust, and for his efforts for pure and holy mediumship, and for his deep re-ligious conviction. A good and noble man has laid down his earth-work and has entered that broader fraternity, where he will see eye to eye and face to face those with whom he worked and labored with in with whom he worked and labored with in this life. May we hold the memories of his blameless life sacred, and let us strive to emulate his virtues and follow his example."

Dr. A. B. Smith, of Putney, Vt., the magnetic healer, who was for many years a resident of Brooklyn and an active Spiritualist, said he was glad to visit once more the Brooklyn friends, and said that for 28 years he had been used as a medium to heal the sick by laying on of hands, and regret-ted that age and failing health had compelled him to leave the field, for the harvest was great and the laborers were few.

Wm. C. Bowen said: "I am glad to see our old friends, Mr. and Mrs. Smith, here with us to night, and would say that her contrast of our faith with past religions is very great, for ours gives in the spirit life a united and unbroken family circle. Dr. Fishbough and I differed widely on some points, for he was a Christian Spiritualist, which you all well know that I am not. His reputation as a good and pure man is world-wide, and he has left us a priceless legacy in the transcendent beauties of character, and the record of a pure and blame-less life. He saw the necessity of carrying the pure flag of Spiritualism high in the air where no mire or mud could reach it, and I can say, true heart, brave thinker, rest, we will not bid you farewell for we feel your presence with us even now." D. M. Cole said: "What shall the harvest

be? Just what we strive to make it by our lives; if we are imbued with a spirit of work for this high purpose, the results will be great; but I cannot see the germination of the seeds as soon as the able lecturer of the evening has portrayed. Dr. Fishbough I honored and loved, for he dug for truth as for pure gold, and when my soul reached out for the higher aspects of Spiritualism I loved to go to him for instruction, and I found him always by his deep and philo sophical turn of mind able to answer clearly and satisfactorily these questions of my soul. I can bear witness to his purity of life and to his simplicity of character. What has become of all his learning, the love of truth for the truth's sake? He will come to us in spirit and give to others and to us the results of his long and useful life, for that is what true Spiritualism means, the giving out to others."

Many strangers present to-night, and we had one of our best meetings ever held. S.B.: NICHOLS.

# Michigan Mediums' Association.

To the Editor of the Religio-Philosophical Journal: The Board of Censors of the above asso-ciation met at Liberal Hall, Lansing, May 20th, for the purpose of perfecting their organization and the examination of appli-cants, the president, Rev. Chas. A. Andrus, in the chair. Considerable business per-taining to the Board and its future was transacted, by which it is placed on a bet-ter footing; among other things the filling

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## 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.

Quarterly Meeting at Rockford, Mich.

The Religio Philosophical Society of Rockford will hold its next Quarterly Meeting on Saturday and Sun-day, Jane 11th and 12th, 1851. J. H. Burnham of Sagi-naw City will be with us and other speakers are ex-pected. A cordial invitation is extended to all. Those from a distance prov ded for. JAMES TABER, Pres.

EMOR KEECH, Sec.

## Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cas-sadaga Lake. Chatauqua Co, N. Y., will commence Friday, June 3d, and close Sunday, June 26, 1681. The Speakers engaged: Dr. J. M. Peeblee, Mrs. Lydia A. Pearsall, Judge McConnic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Pearsal, Judge McCormic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe. Henry B. Allen is engaged to give test and material-izing 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 Dun-kirk 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. Admission to the grounds 10 cents. Board 90 cents per day. Plenty of room for tents, and lodging can be had on reasonable torms for such as need. This is a beautiful location and frequent excursions on the Lake give opportunity for pleasme 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 Campuseting: Sunday July 31st, Mirs. J. T. Lillie; Wednesday, Aug. 3rd
Full list of speakers engaged at Lake Pleasant Campuseting: Sunday July 31st, Mirs. J. T. Lillie; Wednesday, Aug. 3rd
Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mirs.
Neullie J. T. Brigham; Sunday, the 5th, Br. J. R. Buchanan, New York, and Mirs. F. O. Hyzer, Baitimore.
Tucaday, Aug. 3th, Cephas H. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan, Thursday, the 11th, Mirs. F. O. Hyzer; Friday, the 12th; J. W. Fletcher; Saturday, the 13th, Cephas
B. Lynn; Sunday, the 14th, Mirs. Cora L. Y. Richmond Chicago, and Henry Kiddle, of New York; Tnesday, the 16th, Cephas
Mc J. B. Brittan; Sunday, the 18th, Dr. S. B. Brittan; Editorat-Large; Friday, the 19th, Sunday, the 18th, Dr. S. B. Sturday, the 20th, Dr. G. B. Brittan; Editorat-Large; Friday, the 20th, Dr. S. B. Brittan; Editorat-Large; Friday, the 20th, Dr. S. B. Brittan; Editoration of the 23rd, Dr. G. H. Geer; Of Michigan; Wednesday the 23th, Br. St. Brock, the 23rd, Dr. G. H. Geer; Juurday and Friday, the 25th and 24th, Prof. E. G. Eccles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Eccles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Eccles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Scoles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Scoles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Scoles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Scoles, Brooklyn; Baturday, the 25th and 24th, Prof. R. G. Starday, September 1st, W. J. Colville; Friday, the 2nd, and J. Frank Baxter; Tuesday, the 30th, G. Dr. H. B. Storer, Sunday, the 4th, W. J. Colville; Friday, the 2nd, Mirs. Sarah A. Byrnes; Saturday in Stith, Jerank J. Frank Baxter; With this array of speakers and the engagement of the

Baster, Baster, and the start of speakers and the engagement of the Fitchburg Band for the whole season. Lovers of good preaching and good music cught to be satisfied every day in the week. Judging from past experience our gathering this year will far exceed in numbers any of its predecessors. Mrs. A. D. French, of Boston, a sary of experience and ability has leased the Hotel at Lake Pleasant, and will probability has leased the flotel at Lake Pleasant, and will probability basters are already under contract to b built this season. J. H. SMITH Clerk.



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Spiritual Meetings in Brooklyn and New

and to what extent hell has been improved or heaven changed. They will, above all, want to know their precise chance of salvation from the new standpoint, also as to whether there is any danger of the eternal damnation of their souls. See advertisement for styles and prices in another column.

Dr. E. W. Stevens lectured in Council Bluffs, Iowa, June 5th.

The Brooklyn conference meetings close this week for the summer.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Mrs. R. Shepard-Lillie would speak at our conference meeting this evening, brought out, notwithstanding the intense heat, a large audience. and our hall was well filled. The subject announced for the lecture was: "What will the harvest be?" A brief synopsis can not do justice to this able and eloquent lecture. The speaker said: The subject as announced can have a general as well as local nature, and proceeded at much length to show the growth and progress of relig-ious ideas in the human soul, in past ages, races, and varied conditions of human life, using for a text the old saying, "As a man soweth, 'so shall he reap." In tracing the development of man's religious nature, it was shown that the higher the conception of spiritual truths in the soul of the individual, resulted in a broader, nobler religious life, and hence a higher civilization. Each soul reaped a harvest as it had sown. "All true progress towards the divine spirit must be through the unfoldment and development of personal religious culture. As this divine seed is sown broadcast, each soul is quickened into growth as the soil is prepared by active and earnest life work, and as this divine seed was so largely man-ifested in the life of Christ, we can accept his example as one of the marked stones in the path of religious progress. So with Servetus, when his life was sacrificed that free thought and free speech could be made possible. As we look over the past we find that men who have dared to express their highest inspiration have been persecuted and sacrificed by dominant churches and creed-bound followers.

creed bound followers. "In the local application of this question, the fraternal spirit and love that has been characteristic of your associative work, is the best answer that can be given as to your harvest, and I predict, notwithstanding the seeming adversity that has caused you to migrate as it were from pillar to post, has only resulted in binding you firmer to-gether in bonds stronger and more endur-ing than steel, and I predict for you a strong and influential organization, and a future work grand and glorious, and you will find the seed that you have already sown by your labors, will bring forth an hundred fold in a broader fraternity." The chairman briefly related the sudden transition of one of our charter members.

transition of one of our charter members. Dr. Wm. Fishbough, to the immortal life, paying a fitting tribute to the memory of our risen brother.

Mrs. A. E. Cooley, M. D., of New York city, said: "Having been detained by the bedside of a sick patient I was unable to hear but a small part of Mrs. Lillie's address, but what I have heard meets with a

ANTER STREET OF COM

William Strategy and Strategy

of the various professional chairs as follows:

Professor of anatomy, obstetrics and surgery, Dr. R. M. Lewis, of Chesaning. Professor of theory and practice, Dr. Waldon De Clarenze, of East Saginaw.

Professor of physiology and chemistry, Dr. Geo. Bliss, of Fowler.

Professor of pathology and materia med-ica, Mrs. Dr. E. E. Hatch, of Elkhart, Ind. Professor of clairvoyance and magnetism, Dr. M. B. Sheets, of Lansing.

These constitute the examining board before whom all applicants must come, or give some evidence of their proficiency and ability to practice, when to those qualified diplomas in regular form will be granted, and to those unable to bear the test, certificates will be issued. Eight applications were made and diplomas granted, one be-ing Dr. Chas E. Taylor, of St. Thomas, Danish West Indies, a prominent and ear-nest worker in the field of Spiritualism.

Amendments to the objectionable medical bills now before the legislature were adopted and presented for attachment.

The Professors were instructed to prepare themselves to deliver a course of lecfures at the coming annual meeting to be held at Lansing, July 30, when applicants from any state or country will have an op-

portunity to qualify. A. E. NUGENT, Secretary. Lansing, Mich.

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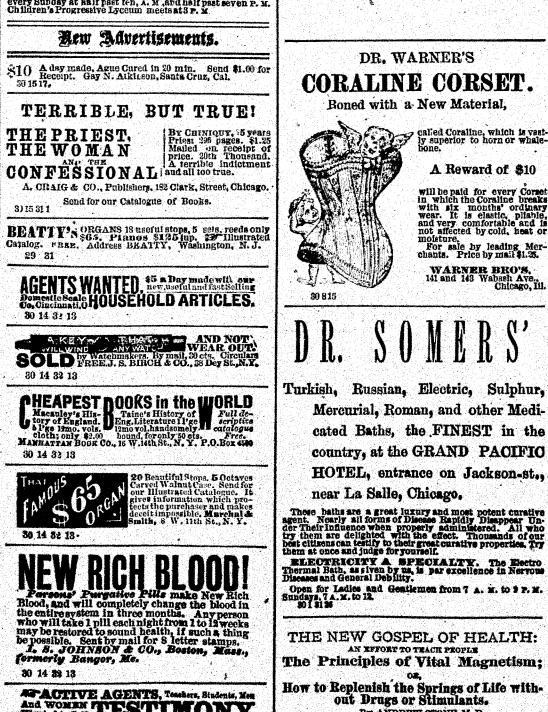
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## JUNE 11, 1881.

### In Memoriam-Dr. Wm. Fishbough.

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EV BELLE BUSH. We are taught that death is fearful And the grave a gloomy goal; But there lives a sting more fearful In a fettered human soul,

Paths there are in life more dreary Than the portals of the tomb, Where our tottering footsteps weary, And the heart forgets its bloom.

Shrouds there are that wrap the spirit, Colder than the winding sheet, Chilling frosts that gather o'er it While the human pulses beat.

There's a night of doubt and sadness Where the bridge of dark despair. Stretching o'er the abyss of madness, Breaks, and leaves its victims there.

Living chosts there are about us, Stalking to their daily toil, More revolting than the spectres Banished from the "mortal coll."

Minds with moral feelings blighted By the world's unkindly breath, Sordid souls on carth benighted, Bound with stronger cords than death.

Weary hearts whose vernal beauties Pined to reach a Summer's bloom, But, amid life's solemn duties Perished in a rayless gloom.

How can death to me be fearful? Do we love our house of clay? Are its prison walls more chcerful Than the courts of endless day?

Death, what is it but the bringing. Of the weary spirit home? Where the founts of joy are springing And the angels whisper, come.

The dead! whom call we such? the immortals? Those who breathe a purer air, . Far beyond earth's shadowy portais And the changing land of care?

Those who, free as winds, are swcoping On their fair celestial wings. Holy vigils kindly keeping O'er our earthly wanderings?

They are not dead; yon lone stars burning In the sunset's purple glow, Answers to my voiceless yearning And in whispers tells me, No.

They are not dead; the burled treasures In our spirit cells that lie, Earth-born hopes and idle pleasures Are the only things that die.

Let us then, since life is waning, And we see the shadowy goal, Strive with every good remaining. To adorn the human soul.

Let us leave our thoughts of sadness. And forget life's cares and woes, In the dreams whose light of gladness From the Father-country flows Belvidere Seminary, Belvidere, N. J.

Spiritualism in Youhers.

To the Editor of the Religio-Philosophical Journal: "To.day I saw the dragon fly

Come from the wells where he did lie." "An inner impulse rent the yell Of his old husk; from head to tail,

To the Editor of the Religio-Philosophical Journal: Another veteran Spiritualist, Dr. Wm. Fish-

bough, has passed on to the immortal home, sud-denly and under peculiar circumstances. Friday evening, May 26th, he went away from home, and his wife on retiring for the night left a light burning in the front basement. On waking in the early morning she found that he had not re-turned, and on going to the front basement door, she found his lifeless form. Coming home late in the evening, he had made a misstep and fell, striking his head against the window sill and crushed his skull, a sad and mournful ending of a long and useful life. On Friday morning when. he came down to the breakfast table, he related a curious dream that he had had in the night. He said that he dreamed that the point of his gold bough, has passed on to the immortal home, sudesid that he dreamed that he point of his gold pen that he used for writing, was worn out so that he could not use it any more, and I am informed that he never did write another stroke with it. Was this a premonition of his sudden transit to the Spirit-world? The writer for the last few years, has known the Doctor quite inti-mately, and in a certain sense our work has not been divergent, and I had learned to reverence neen divergent, and 1 nad learned to reverence him for his loyalty to what his own soul consid-ered the truth. Personal friendships, old ties and associations were as nothing when weighed in this balance. I also knew him to be a deeply religious man, in the highest and best use of the torm and I also know that at times the revelaterm, and I also know that at times the revela-tions to his soul of the spiritual, were grand and beautiful. Our friend was an untiring worker, a man pure in thought and deed, and his denunciations of free love and immorality were always severe, and his example was one for us all to imitate. Other and abler pens than mine will write his epitaph, for there are many of his old co-laborers who can and will do justice to his memory

A very large assemblage, filling every part of it, gathered Monday evening, May 23rd, at the home of Dr. Fishbough, to pay their tribute of respect to his memory. The floral decorations were profuse and a peaceful smile rested upon the face of our risen brother. The Rev. Almon the face of our risen brother. The Kev. Almon Gunnison, Pastor of All Saints church (Universal-ist), had charge of the exercises and invited Prof. Henry Kiddle to give the opening address, which was an appropriate tribute to the virtues of Bro. F. He spoke of Dr. Fishbough's faith in Spirit-ualism, and in the presence and communion of spirits, and also of his deep and earnest religious faith, and said that when he visited him only the Encoder evening revealed where he met. Dr. J. Tuesday evening previous where he met Dr. J. M. Peebles, Dr. Eugene Crowell and others, that he little thought that his next visit would be to pay a tribute to his character and virtues. Mr. Bernard Peters, Editor of the Brooklyn Daily Times, said: "My acquaintance with Dr. F. dates 2 ince, said: "My acquaintance with Dr. F. dates back some twenty-live years, and I found him on all the living questions of the day always on the right side. He was a frequent contributor to our paper, and his articles were always welcome. I did not fully agree with him as to his faith in Subribulism, but it was a pleasure for me to visit Spiritualism, but it was a pleasure for me to visit him and to listen to his explanations of his pe-culiar views, and I always found him deeply philosophical, and can but hope that he now realizes in his new home the highest aspirations of his soul."

Dr. Wm. H. Atkinson, of New York City, said: Dr. Wm. H. Atkinson, of New York City, said: "Dr. Fishbough and myself have been friends, near and dear, for nearly a life time; our belief in Spiritualism in its higher and religious aspects, brought us together in close sympathy, and I knew him in every respect to be an honest man, a pure man in all the relations of life; also a deeply religious man from the unfoldment of his interior life. We shall miss his face, but in spirit we shall feel that he is ever with us."

we shall feel that he is ever with us." Rev. Mr. Gunnison said: "When I first decided Rev. Mr. Gunnison said: "When I first decided to make Brooklyn my future home, a friend who was a candidate for governor of one of the New England States, said to me: 'If you ever find a book called the "Macrocosm and Microcosm," by William Fishbough, buy it and read it, as it is the most profoundly philosophical book ever given to the world.' I made the acquaintance of Dr. Fishbough and we became from the first warm friends, and I loved to come to his home and sit at his feet and listen to his words of wisdom, and he said to me many years ago: 'When every thing seemed dark and I was like a mariner at sea with-

To the Editor of the Religio Philosophical Journal: In the JOURNAL Of March 19th, I notice an arti-cle written by Mr. Bigelow, of Kalamazoo, in re-lation to which I wish to say a few words. I ad-mire his frankness. He has told the story in a way which leaves no place for a wrong judgment, and yet I am fully of the opinion that with all of the facts at his disposal relating to the State Association of Spiritualists and Liberalists, he would have told a very different story. Had he been in the State during the stormy years of the past, through the contention, conflict, antagonism, mischances, enmities and persecution of the As. sociation, under its former name of Spiritualism, and more recently under its present form, he would have seen that upon the whole we have many reasons for thankfulness and encourage-ment. For years, when Liberalism was not in name connected with Spirifualism, there was much more contention than we have had since the union took place. Though it is true that we have on the rostrum to day representative men and women who do not think alike, and some-times antagonistic utterances come from them while speaking from the same rostrum, he it known that this has ever been true as to this As-sociation, in former years as much so as at present. This really is one of the, hopeful signs of the times. Pestilential vapors are not born in living waters, nor is thought or reform; but a unity which admits of modificantic or enteroniam in which admits of no diversity or antagonism in opinion and utterance, is doomed to rot. So we do not consider the utterances on the rostrum of the Association ant agonistic, though they are in some things an emblem of death. It is a proclamation that there is a full sense of right con-ceded by each to the other. But is it not true that these two antagonistic factors composing the Association, are to-day doing the most effec-tive work in the State? Where are the societies in their isolation that are doing effective work? in their isolation that are doing effective work? I have travelled over the State quite extensively and I find, and only find, workers within this union. All of the Conventions East which I have attended, have been largely composed of the same two elements, and their effectiveness is largely due to this fact. None should be so nar-row as not to see that the objects are about the same. The reforms and needs which one de-mands and feels are the same as those of the mands and feels, are the same as those of the other. Experiences differ, and ever will, and this is the glory of the reformers of to day. They can grant the truthfulness of the experiences of oth-ers, though unlike their own. I think that Bro. Bigelow will concede that we need all of the facts Bigelow will concede that we need all of the facts in any case before we can render an intelligent verdict. I have attended all the meetings of the Association since the union took place, and I can see that each meeting h s been an improvement upon the preceding one. The lecturers show less disposition to asy any thing simply for the sake of saying it. The speakers as well as the people, have grown wiser and more thoughtful. I wish to say to Broe Bicelow, that it is a mis-I wish to say to Bro. Bigelow, that it is a mis-take that the Liberalists have an organization which is their own. The Liberal League belongs to no one class of free thinkers. There are as many Spiritualists in the League as of others. Bro. Bigelow thinks that a "bill of divorcement, on the ground of incompatibility, will be in order." I hardly think the signs of to day indicate any thing of the kind. It may be done in name, but never in fact. Incompatibility among the Spirit-nalists exists. I think, quite as much as between the Liberalists and Spiritualists. If we can only be tolerated in these differences we will fear no ill. Our Association was never in as good condition as now. Of course we are largely indebted to former laborers in this State. Dr. A. B. Spin-ney and others have done noble work, and much of the good outlook is due to their labor. I do not see, as Mr. Bigelow does; I do not predict as he does. I predict that there is a glorious future for our cause in Michigan. Some will pull against the success of a united effort to make this As-

ion that it will encoord. I think that Bro. Bigelow reached his conclusions without knowing all of the facts. Could he have seen our Annual Meeting of two years ago, and our last one, he would have said: "The angel-world bless you in your good work." J. H. BURNHAM.

sociation a mighty power, yet I am of the opin-

Saginaw City, Mich.

reminiscence, which no one need be without, as it

keeps for years, scaled or unscaled. Second Course.—Hospitality. The precise form of this also depends on individual preferences..... In some houses hospitality is brought on surrounded with relatives. In others it is dished up with dignitaries of all sorts; men and women of position and estate. \* \* In a third class, best of all, it is served in simple shapes, but with a great variety of unfortunate persons, such as lonely people from lodging houses, etc.

For Dessert. Mirth, in glasses. Gratitude and faith beaten together and piled up in snowy shapes. These will look light, if run over night in snapes. These will look light, if run over hight in the moulds of solid trust and patience. A dish of the bonbons good cheer and kindliness with every day motices; knots and reasons in the shape of puzzles and answers; the whole ornamented with apples of gold in pictures of silver, of the kind mentioned in the Book of Proverbs.

## Trouble in the Church.

What is there in an organ, the instrument of all others most capable of evolving superb har-mony, that so often makes it the medium of discord in the Church? From the time that organs were lavented down to the present there has al-ways been some congregation in a quarrel over an organ, and there is no quarrel of which a con-gregation is capable that is waged with such bitgregation is capable that is waged with such bit-terness or leaves such rankling atings behind. The fold may quarrel over pew rents, psalm tunes, clerical salaries, singers, stained windows, and other elements of discord, but these disagree-ments are easily patched up. An organ quarrel, however, has all the elements of permanency, and is even handed down from one generation to another. The terrible imprecation which the old Scotchwoman hurled ageinst it when she stiems. Scotchwoman hurled against it when the stigma-tized it as "an unholy box o' whistles" seems to stick to it yet in many quarters, despite the in-consistency of the appellation when applied to an instrument the least of whose whistles nowadays is trumpet-tongued and the largest of them heavy as neals of doom.

Unquestionably one of the causes of the bittertions of age. The young always oppose them; and as, according to the adage, the young think the old are fools and the old know the young are fools, it becomes a wrangle between opinion and fact, and these are always the bitterest of wrangles. Still, with all the superior knowledge that be longs to the old, it is not easy to understand their position or the reasons for their opposition to this noble instrument. They associate it with frivolity when it is the most dignified of instruments, and with fashion when it is the least fash-ionable. If fashion could have its way it would introduce lutes and mandolins, which are now the instruments of our modern culture and are deemed the only instruments sufficiently utter to express the devotion of the religious esthete. It is a curious anomaly that they will cling to the irreverent fiddle and unctuous, though hypo-critical, bass viol, when all the traditions show that these instruments have been mainly used in the service of the world, the flesh, and the davil, for which they are admirably fitted. Whoever heard of an organ in a beer saloon, a variety hall, at a dance, in a theatre, or in any locality devot-ed to the alluring pleasures or sinful pursuits of the world? Yet the violin is always to be found in them. It is not long since that to be called a fiddler was considered a term of reproach. Paganini, the greatest of his profession, was com-monly reputed to be possessed of the devil. In the early days of the English theatres it was not uncommon for the gallery to empty all sorts of decayed vegetable growths upon the devoted heads of the fiddlers, and suggestions at times to kill a fiddler or throw him out of a window were kin a findier or throw firm out of a window were always halled with acclamations by the audience. As to the bass viol it is simply an overgrown fid-dle with all its vices emphasized, and the more dangerous because they are thinly disguised be-neath a veneer of propriety, while every one knows that the bald-headed old men who play them lead very incorrect lives from their associa-tion with this Pecksniff of instruments. We have been lad to these remarks because one

We have been led to these remarks because one of these quarrels has lately broken out in a prom-inent church in Toronto. At a recent meeting of the church a motion was made by the younger members to have an organ as an auxiliary to the service. The old members at once opposed it, and a controversy began. The young people, however, being determined to have their organ, nowever, being determined to have their organ, went to work, raised the money, and bought it, without saying anything to the old people. It was erected during the week, and on Sunday morning was in its place, with an organist on the bench. The young people were on the alert to enjoy the new music. The old people sat strangely quiet. The hymn was given out. The young people rose with alacrity and pricked up their ears. The old people rose solemnly, but with a peculiar expression of countenance. The choir stood up, ready to lift their voices to the familiar metre. They waited for the notes from the organ. The organist had pulled out his stops, was fingen ing the keys, and treading the pedals, and the blower was pumping for dear life, but there was not a sound from the organ. It was as silent as the grave. Then the old brethren and sisters pitched the tunes themselves, and equeaked away in a triumphant manner on their favorite "pennyroyal," while the young people stood with feelings which, to call them mad, does feeble justice to the subject. A subsequent search for the cause showed that some of the old people had ascended to the loft on the previous night and ameared the entire inner works of the organ with glue, so that it was incapable of emitting a sound. To the present time there has been no reconciliation. The young people want the old ones to get the glue out of the organ, and the old people want the young ones to get both glue and organ out of the church altogether. At present they are so far divided that even glue will not stick them together. The church is disturbed to its organic foundations .- Chicago Tribune.

been established. My own immediate duties pre-vent my active intervention: and I remain in what vent my active intervention: and i remain in what may be called contented reserve, without any fear either that imposture will rule, or that truth can be mischlevous. I remain sir, yours faithfully, W. E. GLADSTONE

"Mr. J. T. Markley."

### Notes and Extracts.

Luck is the dream of a simpleton. Virtue is the politeness of the soul.-Balaac.

Report is a quick traveler; but not is safe

Falsehood may have its hour but it has no future.

The more virtuous a man is the more virtue does he see in others. Orphan children have not so much need of

guardians as stupid men.

Hard workers are generally honest. Industry lifts them above temptation.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

To select well among old things is almost equal to inventing new ones.

Every person has his own home to build and his own heaven to sanctify.

It is often the case that men, for the sake of getting a living, forget to live.

The power to do great things generally arises from the willingness to do small things.

There is no place where the angels love so vell to come as the homes they have left.

Recollect that trifles make perfection, and that perfection is no trifle.- Michael Angelo.

It has become customary with all nations to ook for radical changes in all the departments of life.

A man with a very small head is like a pin without any, very apt to get into things beyond his depth.

By example, we become teachers. 'Tis not what we wear on our backs, but what 'we wear in our brains.

Through we we are taught to reflect, and we gather the honey of earthly wisdom, not from flowers, but from thorns.

As Jesus was born in a manger, so modern Spir-itualism was ushered into existence in an obscure, humble dwelling, and a child was its godfather.

Instead of frightening men with an angry God, and a place of everlasting punishment for wrong-doers, teach them that there is a Divinity within.

The time has not come when ignorance, though draped in purple and fine finen, can cope with intelligence, though clothed in home-spun garments.

Let any intelligent person scan over the New Testament and it will be readily apparent to them that, with the exception of the historical portion, the language is essentially figurative.

- "Upward, forever upward,
- I see their march sublime. And hear the glorious music
- Of the conquerors of time."
- """"I's beautiful to die, when life;
- With all its duties done,
- Drifts on as drifts a summer cloud To greet the setting sun."

How full is man's little life on earth of incl-dents which may make or mar his happiness; and how true it is in connection with his associations he finds the elements of discord or of harmony.

A skeptic may contend that a spirit form or a spirit voice may be an illusion of the senses, but the handwriting of a departed friend, whom we know as well as we know our own, is no illusion.

Mind controls matter, and a lofty mind con-trols a weaker one and as we become morally and intellectually exsited, we shall become rulers of states below us, even of the states we now occupy.

All the prominent reformers of the world have had to stand the storms of opposition, but we honor them to day because they were true to their honest convictions. We of to day are walking up hill, but if we persevere, we shall assuredly reach the summit. The brightest thunderbolt lesparom the dark-est sky; so out of this confusion of ideas will fissh the light of truth, and when the thunderbolt of scitation will have cleared the spiritual atmos-phere, we shall see Spiritualism in the horizoniust plain Spiritualism. • We cannot rest in idleness, as idleness induces ennul and discontent, causing us to become fret-ful and irascible, while our jaded limbs, our ach-ing bones and our perturbed minds get none of the much needed repose they so fruitlessly seek in motionless inactivity. Spiritualists of all people in the world should be the most ready to devote their time, wealth, and energy to the enlightenment of themelves and others in these all-important matters, as nothing is more persistently insisted upon by the spirit guides of numberless mediums than the absolute necessity of providing suitable condi-tions for spirit communion. The social elements need cultivation. There is no reason why Spiritualists should deprive them-selves of the good things of this world. It is no part of our philosophy to look upon the things of this world as unclean. We should enjoy as much of the sunlight as our neighbors; living our life as though we were paupers, in hope of a better world by and by, is unwise and unphilosophic. As Jesus surrounded himself with earnest. faithful men, whose mission it was to receive from his lips the truth and impart it to others, so modern Spiritualism has attracted to its standard many noble and good men who have received its traths from the lips of angels, and, through per-secution and and obloquy, have proclaimed them to the world. "In the elder days of art Bullders wrought with greatest care Each minute and unseen part; For the Gods see everywhere.

OF BRDD

"He dried his wings, like gauze they grew, Through crops and pastures wet with dew, A living flash of light he flew."

The above from one of the most beautiful, though least quoted of Tennyson's poems, seems to me a vivid illustration of the tendency of the human mind in this age, and especially in this country, to crawl out of the dormant chrysalis state of focall opinions-eat through the cocoon of scholastic theology, spread itself abroad in the light of modern intellectual science, and extract from every psychological fact, the honey of eter-

"Truth crushed to earth shall rise again, The eternal years of God are hers: While Error, wounded, writhes in pain And dies among her worshipers.'

The soul of man should seek not more nor less than the fulfillment of the requirements of its own immortal environment. My text might presage a homily or dissertation on the special duty of every thinking mind, to cultivate and foster those conditions which facilitate the efforts of our departed friends in promoting our growth in true spiritual knowledge; but to every really as-piring soul the proposition is a truism, only to be stated to be cordially accepted by the heart, and yet how many slaves of fashion, pride and selfishness remain indifferent to the repeated monitions of their own consistions acceptions monitions of their own conscientions convictions. The world needs no homily in this day and ageit is hungry for facts-not of opinions; facts in history, in philosophy, in theology, and, most of all, in psychology. Many multitudes of mere opinions on history and philosophy have fallen into the gulf of oblivion where all dead books lie, while the churches have become lean and starved on the dry husks of dogma, except in occasional, spasmodic instances where the exception, by contrast, only magnifies the rule. My purpose, therefore, is merely to state a fact or two, if worthy a

place in your very instructive journal. In the city of Yonkers (adjoining New Yorkpopulation about 20,000.) the cause of Spiritual-ism has been sustained for perhaps twenty years. Is the sole of the service of the sole of mediums. For a long time Mrs. Nellie J. Brig-ham has, rather as a missionary, visited Yonkers-once in four weeks and delivered inspirational addresses, always with great acceptance on the part of the small but select audience.

Recently the cause seems to be reviving and while Mrs. Brigham's audiences are increasing in numbers our Association holds regular weekly meetings, and a special seance also once a week Spiritualist newspapers, tracts and books, are not only kindly received by those who once rejected them, but in many instances are eagerly sought for by the orthodox of different sects. I am mak-ing a specialty of Denton's work, "Is Spiritual-ism True?" Zollner's "Transcendental Physics," and Epes Sargent's "Scientific Basis of Spiritualthe last the best work in the English lan-18m:" guage for the general reader, the common mind

I am delighted with your position in the Fletcher case; any other course would injure the cause of Spiritualism permanently, though I am aware that some of our friends in Yonkers are disposed to look at the case from a different point of view.

As a lawyer who has read the substance of the evidence and the Judge's charge (which seems very fair), i, too, with your "prominent Spiritual-ist of Massachusetts," think "the sentence was decidedly too light." In a recent orthodox union meeting in Yonkers, in presence of six clergymen of different denominations I publicly stated that the trouble about the future of their revival efforts was, "that the churches were hiding places for licentiousness and fraud." Some found fault, others heartily endorsed me; even some of the clergy found "no fault." Let Spiritualists then avoid the rocks on which many churches are now splitting

JAMBS B. SILKMAN, Cor. Sec. of the Yonkers Spiritualist Association.

J. H. Watson writes: I am well satisfied with the JOURNAL; it is just what it should be.

out chart or compass, I turned to Christ's Sermon on the Mount, as a rock upon which I could stand,' and I know that our brother felt the inspiration and blessing of the Master's presence, as but few experience in this life, and in his hours of illumination his interior life was blessed by clear glimpses of the beyond. I also knew Dr. F. as a moral man, as a man always on the side of tem-perance, morality and justice. I loved to visit him and listen to the earnest utterances of his spirit. Such men never die, the influences of their lives live in after ages as beacon lights to guide those who come after them. When he felt compelled to go out of the denomination of which he was a member, he had the respect and good will of all, and we honored and respected. him for his fidelity to what to him was the truth, although we may have widely differed with him." All of the addresses were listened to with deep and carnest attention, and it was a late hour be-fore the friends separated.

Dr. Fishbough was a charter member of our Fraternity and commanded the respect of all who knew him, for his was a loving, fraternal and Christian spirit, and his kindly face and wise counsels will be greatly missed by us. S. B. NICHOLS.

Brooklyn, N.Y.

## Devonshire Tales.

A curious story of supernatural agency is relat ed by one of the oldest parishioners, who heard it from his mother, to whom it was told by his grandmother, who knew the hero, thus establish-ing its claim to an antiquity of at least 200 years. A Combe laborer was one day plowing slone in a field, when he heard a doleful sound behind him complaining: "I've broken my peel! I've broken my peel!" an instrument not unlike a shovel, used for putting cakes into the oven. The man looked about in all directions, but could see no one, though the voice continued to lament. At last, being a good natured fellow, he answered, "Give it to me, and I'll mend it." Whereupon the "peel," with a hammer and nails, was Isid by invisible hands in the furrow before him and taken away as soon as he had repaired it. On the following day he found in the same furrow a freshly-baked cake,-the pixle's acknowledgment of his kindness.

Half-way up one of the valleys, about a mile from the village, stands a handsome stone house, which, with its two wings and the farm buildings at the back, forms a complete quadrangle. Though now only a farm, it was in former days a goodly mansion, the residence of an old family whose arms are still displayed on a stone shield over the doorway, and whose many monuments form a

conspicuous feature in the parish church. The house is rather solitary, standing on the slope of a hill, of which the upper part is thickly wooded, and is the resort of white owls, whose dismal hooting forms a fitting accompaniment to dismain nooting forms a ntang accompaniment to the moaning wind which sighs round the angles of the farm buildings on tempestuous nights. Here a headless lady is said to have appeared, many years ago, dressed in the fashion of a by-gone age, and walking with echolog steps through a long dark passage, while she paused occasional-information doors which she paused occasionally to rap at the doors which open out of it with the long handled broom she carried in her hand. the long-namued broom and carried in hor name. This continued night after night, until some one was found brave enough to follow the apparition, which rewarded his courage by discovering to him some hidden treasure, and then vanished. Some years alterward the same ghost respected, revealed more treasure, and has never since been heard of. Who she was, and when and how she lost her head, remains a mystery; but the story obtains full belief in the neighborhood.-Aryory.

M. R. Olamcy writes: I take pleasure in renewing mysubscription to the JOURNAL. A year's careful perusal of its columns convinces me that its spirit and purpose are more philanthropic and universally philosophic than any publication I have met. That it is destined to neutralize the spirit of sectarianism and inaugurate the right of intelligent recognition of good in all forms of man's activity, both material and spiritual, I firmly believe. Let the good work go on.

## Record of Hygienic Progress.

This record would be incomplete without mention of a society that has already been referred to in a general article in the *Herald of Health*. This is the "Institute of Heredity," which has its head-quarters in Boston, with local directors in various parts of the country, and which promises to be an important agency in the evolution of that higher type of humanity, which it is the chief purpose of this journal to advocate and promote. The President of the Society is the Hon. Daviel Needham, a man of much influence in Massachusetts, and among its Vice-Presidents and Directors are James Parton, Elizar Wright, Dr. James C. Jack-son, Parker Pillsbury, Matilda J. Gage and Eliza-beth Cady Stanton, with some sixty other names of more or less note. The plan and purpose of this organization are clearly set forth in the fol-lowing preamble to its constitution:

"Believing that many of the moral and physi cal diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent; therefore, for the purpose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice and crime with which civilized society is burdened, the undersigned hereby form ourselves into an association, to be known as the Institute of Heredity."

In treating of the causes of the vast amount of vice and crime that prevail in all human society, the circular of the Institute contains the following:

"Century after century have Church and State, with all their vast, complicated and cumbrous machinery, enforced their empirical methods with terrible penalties and at tremendous cost, for the purpose of putting an end to these evils; and with the most wretched results. And above all this, what vast amounts are expended in volan this, what vast amounts are expended in vol-untary contributions of money and labor in the various forms of charitable relief, with the same hopeless and unsatisfactory results. And for the reason that we have battled against effects, while leaving causes in unchecked operation. "The causes are congenital. People who are how with their and summar in the blood will start

born with their and murder in the blood, will steal and kill. The jailer and hangman neither cure them nor check their tendencies, nor thin their ranks; for we preach temperance, and honesty, and keep on breeding drunkards and thieves; we and keep on orceaning dramkards and theves; we hang murderers, and continue to propagate them, and so with the whole circle of physical, mental and moral disorders; hence, as fast as we im-prison and hang criminals, others are born to take their places. So that all our conflicts with evilvesult in a long-drawn battle.

"Shall we forever continue the old treadmill process? The wheel forever sinking down as we climb, and we forever no nearer the top? Why should we continue to weary and exhaust our-selves in this endless circuit, with all the means of deliverance in our own hands and under our own control?"

This Society is quite new, and its practical work is but just being organized. It calls for in-terested workers everywhere, and judging by the intelligent zeal displayed by its Secretary, and the wide publicity that has already been given to it through the press, we are led to hope that it may become an institution of national importance. Communications regarding it should be address-ed to its Secretary, No. 35 Pemberton Square, Boston, Mass.—Herald of Health.

#### Bits of Talk.

"H. H.," in her little book of this name, gives a "simple bill of fare for a Christmas dinner." We copy it for the benfit of all who hunger and thirst: First Course.-Gladness. This must be served hot. No two housekeepers make it allke; no nos. No two housekeepsrs make it alke; no fixed rule can be given for it. It depends, like so many of the best things, chiefly in memory; but strangely enough, it depends quite as much on proper forgetting as on proper remembering. Worries must be forgotten. \* \* \* *Entrees.*—Love, garnished with smiles. Gentle-neas with exact what any of hardeftar. Gardien

ness, with sweet wine sauce of laughter. Gracious speech, cooked with any fine savory herbs, such as drollery, which is always in season, or pleasant

#### Gladstone on Spiritualism.

The London Spiritualist says: An impression which we believe to be a mistaken one, is abroad, that the scientific investigation of Spiritualism may be attempted to be interfered with by legal methods. If may not be amiss, therefore, to re-call attention to the circumstance that the Prime Minister is in favor of free inquiry into the phe-nomena. In a letter to a journal called 27% Liverpool, Mr. Gladstone said:-

"Holmbury, Dorking, April 6th, 1877. "Sim-I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its OWD WAY SO great.

"I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it

agency in the system caned "Spiritualism." Due is seems to me his duty... "I. To refrain from 'dabbling' in a question of this kind: that is to say-making a shallow and insufficient examination of it. "2. To beware of the rash assumption, that, if

the signs are real, the system has therefore of necessity any claim to more than an acknowledge. ment of this reality. "8. To remember that, on the principles of the

Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility

4. "To avoid, in so solemn a matter, the spirit mere curiosity, and to be assured of having in view an useful object.

"Universal knowledge, however, is not possible and we are bound to choose the best and health seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed. "If the reviews and facts of the day have in any

way shaken the standing-ground of a Christian, if

way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations? "I speak as one who is deeply convinced that they will bear it, and that God has yet made a fair plant to rear in this portion of his garden. With all good wishes, I remain sir, your faithful servant, W. E. GLADSTONE."

Again, in October, 1878, Mr. Gladstone wrote to Mr. Markley, of Horsham, who had sent him a copy of *The Spiritualist* newspaper:---

"Dear Sir :-- I thank you for the paper, which ] shall be glad to examine. I do not share, or approve, the temper of simple contempt with which so many view the phenomens. It is a question, in the first place, of evidence; it then follows to ex-plain, as far as we can, such facts as may have

MARCH AND

- Let us do our work as well,
- Both the unseen and the seen; Make the house where Gods may dwell, Beautiful, entire, and clean."

Ex-Superintendent Kiddle, of New

York, sent recently the following toast to a social gathering: Our Public Schools-may their influence spread

Until statesmen use grammar and dunces are dead: And no one dare say in this land of the free.

He's 'done' for he 'did'; or it's 'her' for it's

'she.'" **To-day.** to-morrow, every day, to thousands the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times from the great cathe-dral above us, we hear the organ and the chanting choir, we see the light streaming through the own does when some follow the form us: open door, when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eteraal life?-Longfellow.

"We touch heaven when we lay our hands on a human body!" This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated it will turn out to be a scientific fact; meditated it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. We are the mira-cle of miracles, the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so.—Caryle.

Sloop .-- In perfectly dreamless sloop; or un-broken slumber, the spirit is temporarily unfettered; it roams at will on earth and in the spirit spheres; it elects its associates; it visits places it often desires to behold through the medium of the body, and when returning to the form lying pas-sive on the couch. It imprints upon the physical brain—it transmits to the outer memory—some record of its nocturnal wanderings. Dreams are often simply caused by a process of occult pho-tography. The spirit has been to many places, and seen many things while liberated, during the night, and as it returns to reinhabit its mortal enement, it writes some account of these experiences on the tablets of earthly memory; it palats a picture upon the external brain, and thus it happens that not unfrequently you recognize places and persons in your waking hours whom you have never encountered in ordinary ways of physical acquaintanceship.-W. J. Colville.



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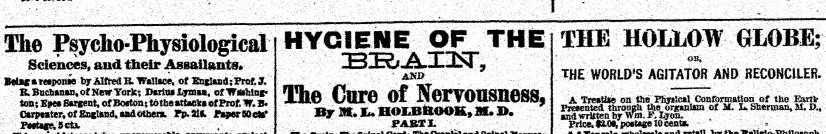
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by such oral transmission committed it to writing.

These books have a traditional history similar to that of those of other people's. Their text became corrupted, and under the Ts'in dynasty (B. C. 220-205) they were collected and burned, and it becames crime to possess them. But under the Han dynasty (B. C.-139-86) this was repaired and perty (B. C.—139-86) this was repaired and per-fect editions published by devoted scholars, since which time they have remained un-changed, so that it is certain that they have descended since the first century before our era substantially the same. The burn-ing of the ancient books by Chinese writers, and the severity with which the scholars were treated, 460 being buried alive, and a great many others degraded and banished, is always bewailed. is always bewailed.

Is always bewalled. Of those years of wandering there re-mains only fragmentary narrative. From the Sacred Books may be gathered glimpses as it were, of the life the great Master and his devoted disciples led, at times over-whelmed by the attentions of rulers or the our out to the multitude at others suffer curiosity of the multitude, at others suffer. ing the last agonies of want, or in danger of losing their lives by the envy or treach-ery of opposing factions. These brief glimpses show us the inherent greatness of the man, and the affection of his disciples, who hung on the accents of his lips. They disputed among themselves but an appeal to the "Master" was final.

As specimens of beautiful simplicity and childish faith in an overbearing intellect these conversations, as reported in the Sacred Books, are unexcelled and are equally notable for the profundity of their wislom.

"Szema asked about perfect virtue. "The Master said: "The man of perfect virtue is cautious and slow in his speech." "Cautions and slow in his speech!" said New; -"is this what is meant by perfect virtue?

"The Master said: 'When the man feels the difficulty of doing, can he be other than cautious and slow in his speaking?

"Sze-ma asked of the superior man:

The Master said: 'The superior man has neither anxiety or fear.' And is that the character of the superior man?

'The Master said: 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?" fear?

Fan-ch'c rambling under the trees about the rain altar, with the Master, said: "I venture to ask how to exalt viture, to correct cherished evil and to discover delusions?'

"The Master replied: "I'ruly a good ques-tion! If doing what is to be done be made the first business, and success a secondary consideration, is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others, is not this the way to correct cherished evil?"

What is benevolence? asked Fan-ch'c. The Master replied: "It is to love all men." What is knowledge?

"It is to know all men."

"Some one said: "What do you say concerning the principle that injury should be recompensed with kindness."

"The Master said: 'With what then will you recompense kindness?'

"Recompense injury with justice, and recompense kindness with kindness."

This principle may not be as transcendental as to "love those who hate you," but is the concrete expression of the common sense of mankind, on which all our laws are founded We meet love with love, and injury with justice. And as long as there are individuals in society requiring government, and restraining laws, necessary they are expressions of this principle.

is Catholic and no partizan. The mean man is partizan and not Catholic." "He cherishes his old knowledge and is continually acquiring new. He exerts an honest, generous carnestness, in the esteem and practice of all propriety."

The scholar Ch'ing thus explains the saying of the Master: "The perfecting of knowl-edge depends on the investigation of things." If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as *all* principles are not in-vestigated, man's knowledge is incomplete."

The Master never wearied in his praise of learning and its advantages. He said: "It is not easy to find a man who has learned for three years without coming to be good."

"By extensively studying all learning and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right."

The following sayings are culled from the sacred writings of which they form the fragance:

"Let the will be set on the path of duty." "Let every attainment in what is good be firmly grasped."

The Master said: "When I walk along with two others they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them." "When you know a thing to hold that

you know it; and when you do not know a thing, to allow that you do not know it; this is knowledge."

"To see what is right and not to do It, is want of courage." "He who offends against heaven has none

to whom he can pray." "If the will be set on virtue, there will

be no practice of wickedness." "If a man in the morning hear the right

way, he may die in the evening without regre

The Master said: "My doctrine is that of an all-pervading unity." This is enlarged: "All things are nourished together without their injuring one another. The courses of the seasons and of the sun and moon are pursued without any collision among them. The smaller energies are like river cur-rents; the greater energies are seen in mighty transformations." "He who requires much from himself

and little for others, will keep bimself from being the object of resentment."

Ke Loo asked about seeing the spirits of the dead. The Master said: "While you are not able to serve men, how can you serve their spirits?" Ke Loo added, "I venture to ask about death." He was an-swered, "While you do not know life, how do you know about death?"

He believed in the existence of spiritual beings, but that they were superior to human comprehension. He was engaged in the practical duties of this life, and left all speculations aside. Yet he exclaims:

"How abundantly do spiritual beings display the powers that belong to them! We look for them, but we do not see them; we listen to, but do not hear them; yet they enter into all things and there is nothing without them. They cause all the people in the empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be on 1 their worshipers." "Their approach you cannot surmise; and can you treat them with indifference?" How searching the following which shows that under a good government all may become wealthy, while they who are wealthy under a poor government, should be ashamed of the fraud and corruption by which it is gained. The Master said: "When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honor are things to be asham-

are in regard to the aged, to give them rest; in regard to friends to show them sincerity; in regard to the young, to treat them tenderly." He would have the laws enforced so thor-

oughly, that combined with education, there would be no appeal to them. "What is nec-essary," said he, "is to cause the people to have no litigation."

Often the sayings of the Master became beautiful parables, or flashed with the light of timely comparisons. Once observing that a fowler had only young birds, he said: "I do not see any old birds here!"

"The old birds," replied the fowler, "are too wary to be caught; they are on the lookout, and if they see a net or a cage far from falling into the snare they escape and never return. Those young ones who are with them likewise escape; but only such as separate into a flock by themselves, and rashly approach are the birds we take. If perchance I catch an old bird, it is because he follows the young ones."

he follows the young ones." "You have heard," said Confucius, "the words of this fowler offered in matter for instruction. The young birds escape the snare when they keep with the old ones; the old ones are taken when they follow the young: so is it with mankind."

Once when gazing on a stream, he compared the ceaseless current to the transmission of good doctrines from generation to generation, and with it pointed a moral for a recluse: "Do not imitate those isolated men, who are wise only for themselves; to communicate the knowledge and virtue we possess to others will never impoverish ourselves." This is as we now say in our more generous moods, "Our light burns not less brightly by lighting our neighbors."

The Golden Rule, which lies at the foun-dation of Christianity, and claimed to have been revealed by Christ, was expressed by the great Master of the Central Kingdom, over 500 years before his time. When Chunk-kung asked him about perfect virtue, he replied "Not to do to others as you would not wish done to yourself."

It has been objected that this is expressed in the negative form, and is not comparable with the positive precept:"All things whatsoever ye would that men should do unto you, do ye even so to them." But it must be remembered that the negative form is common to Chinese speech, and is equivalent to the positive form in our own lan-The two commandments are idenguage. tical, and impress themselves with the same force on their recipients. What he intend-ed by the commandment is illustrated by his reply to Tsze-kung, who asked, "Is there not one word which may serve as a rule of practice for all one's life?" "Is not reci-procity such a word? What you do not want done to yourself, do not do to others." Above and beyond all, Confucius saw the inapprocebale "See the Heaven the Groot inapproachable Tien, the Heaven, the Great One who dwells on high and regulates all below. To him all created creatures and spirits bow in reverence. They are all his servitors. He reposed implicit trust in this overshadowing providence. In times of danger, of trial and suffering, he turned toward this great central source of power. If it so willed his truths would flourish; if not, then effort on his part would be futile.

Although he rarely mentioned God, or divine providence, he tacitly avows his constant rule, and omits prayers and in-tercessions to him because of a knowledge of their futility. To compose the affairs of this world, is all he attempts, all he con-siders possible, and he set himself to the task in an intensely practical manner.

He rests his system of government on the amily. Obedience and respect of children is thoroughly inculcated, and from their duty, honor and obligations to parents, he proceeds to that of wives for their husbands, subjects to their ministers and princes to the King or Emperor. Political morality he founds on individual rectitude, and cultivation, which is its true basis, for the morality of the state is the sum of the morality of its component individualities. His race delighted in ceremonials and forms. They were better pleased with the external show than the internal essence, and it was a stroke of wisdom on his part to fix his ideas and doctrines in the cere-monies which had come down from immemorial time, and to revive those that had fallen into desuetude, and to invent new ones consonant with them. In the observ-ance of all these forms and ceremonies in their utmost minutize he rigidly set himself and page himself and the set of and ever since his people have undeviat-ingly followed his example. The habits of his daily life, of retiring and rising, of sitting and walking, of eating and rising, of sit-ting and walking, of eating and drinking, when he had no thought of setting an ex-ample, have become the model for the con-duct of life to his followers. Such were the teachings of the Master, wandering with his disciples, leading a life which he compares to that of a stray dog, homeless and shelterless. He was sixty-nine years of age, and the world had rejected his doctrines. He had attempted to solidify the wisdom of the past and make it practical in the government of his peo-ple and had failed. Five years only of life remained for him and despendently here remained for him, and despondently he re-tired to his native province of Loo, and with his beloved disciples passed the time in writing and conversation. Presciently he felt that ultimately his doctrines would become supreme, but for him there was only darkness. Could his vision have seen reflected the glory of the future, when swarming millions should how reverently to his sluting when his future, when swarming minions should bow reverently to his shrine, when his writings and sayings should be engraved on tablets of stone, and become the tests of scholarship for his nation, when whatever innovation was introduced, his word should remain, his soul would have felt its years of labor not unrequited. Could the picture of the future have been revealed he would have seen how the world never recognizes its saviors until their death.

cause of truth perish, then I, a future mortal, should not have such a relation to that CAUSE."

One morning he slowly walked in front of his door, murmuring to himself:

"The great mountain must crumble; the strong beam must break; and the wise man wither away like a plant."

Then he retired, and one of his disciples, Ts'ze, having overheard the ominous words, exclaimed:

"If the great mountain crumble, to what shall I look up? If the strong beam break, on whom shall I lean? The Master I fear is going to be ill."

Then he hastened into the house, and Confucius feebly said:

DEATH.

"Ts'ze what makes you so late?....No intelligent monarch arises; there is not one in the empire that will make me his master. My time has come to die."

A magnificent tomb marks the spot where his mortal remains repose, overshadowed by forest oaks well calculated to nourish the reverence and homage paid by his votaries.

The princes who had constantly neglect-ed him were swift to cry: "Woe is me! alas! alas! Heaven has not left us the aged man!" And his worship beginning in his native province extended over the whole annire Temples were exected in whole empire. Temples were erected in his honor, most gorgeous when connected with colleges of learning. Offerings of fruit are made at these shrines on the first, and of incense on the fifteenth of every month, and at spring and autumn peculiarly solemn rites are performed. The Em-peror attends the Imperial College and kneeling twice and bowing six times in-vokes the name of the great sage.

The ancient worship of the heaven, of the spirits of the sun, storm, lightning, mountains, rivers, and of ancestors, which he allowed, but rarely mentioned, culminated in placing him superior to all, and so colossal has been his influence, that it has resulted, as the acceptance of infallible authority ever must in stagnation of thought, and however great as scholars the Chinese may become, they are commentators and not original.

As the stars disappear in the light of the sun so do all sages in the light of the great Master.

He always spoke of himself with humble words: "The sage and the man of perfect virtue," he said, "how dare 1 rank myself with them? It simply may be said of me, that I strive to become such without satiety, and to teach others without meanness." Posterity regards him as recorded in the

Sacred Books, where it is said:

"He may be compared to heaven and earth, in their supporting and sustaining, their overshadowing and containing all things. He may be compared to the four seasons, and to the sun and moon in their seccessive shining....It is only he, possess-ed of all sagely qualities, that can exist un-der heaven....All embracing is he and vast, deep and active as a fountain, send-ing forth in their due seasons his virtues. All embracing and vast is he like heaven. Deep and active as a fountain, he is like the abyss. He is seen and the people reverence him; he speaks and the people he-lieve him; he acts and the people are all pleased with him. Therefore, his fame overspreads the Middle Kingdom, and extends to all barbarous tribes.... Hence it is said, 'He is the equal of heaven....Call him

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Which is the Most<sup>\*</sup> Remarkable on Rec-

ord, as the only Possible Relief.

Was Recommended by a Messenger from the Uther World.

### (Kansas City Times.)

Learning that something of a very unusual character had occurred in connection with one of our Kansas City merchants, Mr. Justin Robinson, of 1416 Grand Avenue. a representative of this paper visited the house last Sunday evening. It happened that he arrived just in time to hear a very interesting and eloquent lecture upon the "Synopsis of the History of a Medium's Life," which Mr. Robinson had been requested to deliver to a large number of friends who had assembled for the purpose,

Addressing Mr. Robinson afterward on the subject of the visit, we were informed that it was true he had received a message from the materialized presence of his deceased mother, in which she recommended a remedy for what the doctors pronounced an incurable disease.

Reporter: "It is so soldom those outside of your circle hear of such practical communications being received from the other world, I wish you would tell me all about it."

Mr. Robinson: "Very well; where shall I commence? At the suffering and inconvenience I experienced from the malady-Bright's Disease of the Kidneys?"

"No: I think not. Most of our readers know about the disease, and that it is considered incurable. Tell me how your mother came to give you this message. Has she ever appeared at any other times?"

"Yes, I have seen her several times; sometimes, when all alone, and at other times in the presence of many witnesses, when she became materialized under the influence of a medium. On this occasion I was alone, at night, and in my bed, where I had been confined for a long time by the disease. My mother ellently approached; (it is a strange fact that while we can feel their touch we can never hear their tread,) and sitting by the bedside took my hand and began to talk. There were several subjects discussed which I do not care to mention; after which she proceeded to tell me that there was yet a work for me to do, which must be per. formed before I could consider my mission here on earth as accomplished."

"Could you have accomplished it in the enfeebled condition in which you then were?"

"Oh, no; and I so replied to my mother asking what there was I could take that would restore me to health. She told me that there was one remedy that would cure Bright's disease of the kidneys, as had been revealed to her in spirit life, and that was Warner's Safe Kidney and Liver Cure; and that I must use it, for my future usefulness depended upon that alone."

"Did you hesitate about following this instruction?" "Not at all. I had suffered so for ten years that it had become part of my life to try anything I could hear of which might possibly be of benefit, and if a stranger, instead of my mother's spirit, had first told me of this wonderful remedy I should have used it just the same. Why, I believe I had given a trial to every other remedy known, hesides visiting nearly every medical spring in the country, and employing the services of numerous physicians. At this time I had severe pains in the region of the kidneys, from which they darted up my back, into my head, and even attacking my eyesthe pains in the spine being specially violent, I had not man in his ideal, how earnest is he! Call been out of bed for a week, and yet three days after, I him an abyss, how deep is he! Call him was so improved as to be up and about, and my imwas so improved as to be up and about, and my improvement continued steadily until I had used fifteen bottles of Warner's Safe Kidney and Laver Cure, when I considered its further use uncalled for. It had done me more good than all the other medicines together that I had taken in ten years." "Do they use medicine in the Spirit-world."

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."-Matt. y., 42.

The Master was depressed by his weary and ceaseless wanderings. He felt that he was unappreciated and unknown by those to the elevation of whom he had devoted his life. "No one knows me," he repeated as he wandered with his homeless disciples. Another afterwards said:

"The foxes have holes, the birds of the air have nests, but the son of man has nowhere to lay his head."-Matt. viii., 20.

"Then Tsze-kung said: 'What do you mean by thus saying-that no one knows you?"

"The Master replied: 'I do not murmur against heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is heaven (Tien the Great One);--that knows me!""

He reposed with confidence in the decree of fate It has consoled many a struggling soul since his time. However abortive seem the effort put forth by the individual, the consciousness that that effort is in the cause of truth, allies to the Grand Oversoul and makes it a part of his divine plan. Little of himself the laborer may be, but as a part of this infinite Destiny, he is armed with infinitude; his faith becomes a knowledge of ultimate success.

Thus the Master said: "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered."

Hunger pressed heavily on the devoted band of his followers, and Tsze-loo, who was a counterpart of Peter, greatly dissatisfled said:

"Has the superior man likewise to endure in this way?"

The Master replied: "The superior man may indeed have to endure want, but the MEAN man, when he is in want, gives why to unbridled license."

The Master said: "The superior man in everything considers righteousness to be essential....He brings it forth in humility. He completes it with sincerity.".... "he does what is proper to the station in which he is." "In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors."...."He does not murmur against heaven or grumble against men." He "is quiet and calm, waiting for the appoint-ments of heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

The Master taught that man was above fate inasmuch as he shaped his own desti-ny, and if overwhelmed by failure, he must refer it to himself and not to his condition. "In archery," he said, "we have somethings like the way of the superior man. When the archer misses the center of the target, he tarns round and seeks for the cause of his failure in himself."...."While there is anything he has not studied or while in anything he has not studied, or while in what he has studied there is anything he cannot understand, he will not intermit his labor.... If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts he will use a boursed by ten efforts he will use a thousand. Let a man proceed in this way, and though dull, he will surely be-come intelligent; though weak, he will surely become strong." "The superior man

When Tsze-kung asked about government, the Master said: "The requisites of government are that there be sufficiency of food, sufficiency of military equipment and the confidence of the people in their ruler." Respect for parents was a cardinal virtue:

The Master said: "A youth, when at home, should be filial, and, abroad, respect-ful to his elders. He should be earnest and truthful. He should overflow in love to all and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

The following passage discloses a depth of penetration and wealth of wisdom scarcely paralleled. It expresses the idea that the character of the individual is formed on the culture of the interior soul, and that all reform, all progress must there begin and work its way outward through the family into the State:

"Things being investigated knowledge became complete. Their knowledge being complete their thoughts were sincere. Their thoughts being sincere, their hearts were rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regu-lated. Their families being regulated, their State was rightly governed. Their State being rightly governed, the whole empire was made tranquil and happy."

"He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing and careful in his speech; he frequents the company of men

of principle that he may be rectified." "I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

"He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

"Sincerity is that whereby self-comple-tion is effected,"...."it is the beginning and the end of things."

"Learning without thought is labor lost; thought without learning is perllous."

Thus the Master discouraged parrot learning, which does not cultivate the reason, and indicated that the mind unless guided by knowledge is not reliable.

The Master said to his disciples: "Come, let each of you tell his wishes."

Taze-loo said: "I should like having chariots and horses, and light fur dresses, to share with my friends, and though they should spoil them, I would not be displeased

Yen Ynen said: "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

Taze loo then said: "I should like, sir, to hear your wishes. The Master said: 'They

#### SAORIFICE.

He felt that the termination of his mortal career was approaching, and collecting his disciples around him he led them to the summit of a lofty hill, where for many years they had offered sacrifices. Here he erected an altar, on which he placed his book, he bowed reverently, thanking heav-en for granting him strength for this last arduous task, and implored that his countrymen might be benefited by his labors. For this divine service he had prepared himself by fasting and prayer.

It was his last public appearance. He rapidly sank, and in a few days his dis-ciples were summoned to bid the last adieu to one they regarded as more than mortal. The decree of heaven had been fulfilled. His work was done and death claimed its own. To mortal eye his life had been a failure. Scorned and neglected by the rulers, relying only on a little band of followers, his sun seemed to sink in clouds, and oblivious night brood over him with her sable wings. Not so to his supreme faith which had taught him to be "quiet and calm, waiting for the appointments of heaven," and in hours of danger had whis-pered, "If heaven had wished to let this

heaven, how vast is hel" The Uses of Great Men.

The names of Lessing, Carlyle, George Eliot, Victor Hugo and Longfellow have been upon our lips very often of late, as the accounts of centennial celebration, death, or happy birthdays have met our eyes. The high uses of these great souls to us smaller ones, is a timely theme. Great souls are the keystones in the arches that unite the races. Fraternity would be forever an unpro-nounceable word were it not for the high minds that were able to look over and be-yond the boundaries of tribe, sect or nation, and signal the tokens of good will, the one to the other. German provincialism died when Lessing, Schiller and Goethe were born, for they arched all chasms, and Germany ever afterwards is related to the best and brayest everywhere. The insignificant island lost its insular character when Shakespeare wrote. He, more than Wellington, gave to England a place in the protherhood of nations. The emaciated thirteen colonies became great when Washington, Franklin, Paine and Jefferson spoke for them. "Ah Sin" ceases to be "the heathen Chinee," when we remember that the blood of Confucius and Mencius!flows through his veins. The hero of the shovel ceases to be "Paddy on the railroad," when Emmett and O'Con-nor are in mind. No one cares to spell negro with two g's with Frederick Douglass in the room, or a memoir; of Toussaint L'Ouverture at hand. Great souls mark the possibilities of human nature. No one can be-lieve in the total depravity of that race to which Socrates, Buddha and Jesus belong. Once more, they teach us modesty, they cure us of our conceit. "The true artist," savs Emerson, "has a planet for his pedestal, an adventurer has nothing broader than his own shoes." Verily Carlyle stated a truth he exemplified when he said, "Great

men are the inspired texts of that divine book of revelation whereof a chapter is completed from epoch to epoch and by some named history." The nations have wisely associated their festivals and their merry makings with the names of their great men. America needs more, not less, true appreciation of heroes. We fully sympathize with a correspondent who wrote us on Washington's birthday of the sad absence of enthus iasm, saying: "I do not believe in such in-difference. All the cities should be decked with flags and all the people make festivals of music on this day. America never will be grandly great till love, reverence and festival be added to her industry."—Unity.

Scientists expect the activity of the sun's surface-shown by the number and size of the dark spots—to reach a maximum in 1882 or 1883. The tremendous energy of the solar convulsions is far beyond our concep-tion. If caught in the track of a sun tem-pest a body like our earth would be swal-lowed up bodily and almost instantly.

## The Doctors Disagree

as to the best methods and remedies, for the cure of constipation and disordered liver and kidneys. But those that have used Kidney-Wort, agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercurials that poison the system, but by using Kidney-Wort restore the natural action of all the organs. -- New Covenant.

LA AND LOS

"Oh, no! There is no sickness there. But the inhabitants of that land see and know everything which occurs here, and they have that higher vision which enables them to distinguish the good from the bad and see what would be best for our use here below,"

"Could you feel the presence of your mother's hand in yours, like the touch of a human hand?"

"Yes, with this exception: It does not seem like a human touch of flesh and blood. Not that it is cold and clammy, but there is an absence of warmth and vitality, almost of that sense of communication such as occurs when two members of our world come in contact," "Has your mother ever recommended this medicine to others?"

"Not that I am aware of. But I have done so fre. quently, and every one who has tried it has been benefitted thereby."

Hearing a car approaching we hastily said good bye. celing as we departed that we had listened to a remarkable experience, and that Mr. Robinson certainly had the appearance of being a perfectly healthy man. Happening to meet Mr. J. A. White, the draggist, who has just opened a new store at 7:0 East Twelfth street, we mentioned the above incident, and asked if he believed there was a cure for Bright's and other chronic kidney troubles. He answered:

"Yes, sir. I do. I know there is."

"How do you know?"

"From my own experience and from the testimony of others. I had been a victim of kidney disease for a long time, and as it was constantly growing more troub\_ lesome as I was changing from one remedy to another. I guess I tried every proprietary medicine in my establishment, as well as every prescription I could think of, I consulted three different physicians, the most prominent in the place and learned from them that it was a severe kidney trouble, which I already knew, besides receiving prescriptions, which I had already prepared and tried. I had many of the most annoying as well as painful symptoms and suffered more than I like to remember even at this distant date. One day, when having such pains in my back that it seemed as if I could not endure the agony many hours, I had occasion to bend over for something under the counter, when the pain became so intensified that I was temporarily paralized and unable, to rise. After being helped to a couch I chanced to remember of some remarkable cures credited to Warner's Safe Kidney and Liver Cure, and sent out for a bottle, as I has never kept any up to that time in my store."

"Then you do keep it now?"

"Well, I should say that I did; and I never expect to keep anything better. Why, in two days I had receiv-ed more benefit than I had from all the medicines previously taken; and before exhausting the first bottle I was completely cured. I looked upon it as almost miraculous, in my case, for generally not less than three bottles are necessary, as it is a medicine which slowly builds up the worn out and exhausted kidneys, instead of one which stimulates those organs "

"My wife has since used it, and derived the greatest benefit therefrom. It is a medicine that I recommend exclusively in such diseases because it has the rare merit of being perfectly harmless of itself, yet beneficial in all derangements of the liver and kidneys, from biliousness, to Bright's disease."

Two inevitable conclusions come to every reader of advanced ideas from the above facts. First: the inhabitants of this earth are watched and cared for by the dwellers in higher spheres; and Secondly: a remedy which is recommended from the other world and so thoroughly endorsed in this, must possess most wonderful merits and such as recommend it to all who have the elements of disease, or are suffering and long for happiness.