

Ernth Mears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applanse: She only Asks a Bearing.

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#### CONTENTS.

Finst PAGE.-Anniversary Address, Delivered by A. B French, at Milan, Ohio, Thursday, March 31st, 1881. SECOND PAGE.-Celebration of the 33rd Annivorsary of Modern Spiritualism by the Brooklyn Spiritual Fraternity. Inspiration and Divinity. Andrew Jackson Davis, St. Louis Anniversary.

- THIRD PAGE.-Woman and the Household. Anniversary Exercises at Battle Crock, Mich. The Anniversary Exercises in Saratoga, New York. English Spiritualism, Spiritual Meeting. Magazines for April just Received. Magazine for March not before Mentioned. Miscellaneous Advertisements.
- JUETH PAGE.- Notice to Subscribers. Personal Editorial. G. B. Stebbins. Modern Inspiration. Felix Adler. What of Her Visions? Boncs and Spirit Phenomena, Religious and Non-Religious Minds. Unity, Its Good Will. Bible Revision, Which or Where is the Infallible Word of God. Mrs. Elizabeth K. Churchill, Carlyle, Intultion. Opium Smoking, Chinese Colored Illustrations. The Inwardness of Diploma Selling. Boston Anniversary Meeting. A Liberal Woman Preacher.
- FIFTH PAGE.-Fresh Help, Congratulations. Mrs. M. J. Wilcoxson, A. Good and True Woman Passed on. The Delinquent Young, A Proposed Co-operation. Laborers in the Spiritualiatic Vineyard and Other Items of Interest. Zollner for Truth. Business Notices. Mizcellane ous Advertisements. Agents for the RELIGIO-PHILO-SOPHICAL JOUENAL.
- SIXTH PACE.-The Life Beyond. Voltairo's School Days. Home Experiences. Stones Thrown by Unseen Hands. Ingersoll's Creed-A Discovery that He is Quite Orthocor After All. Congratulatory Surprise to a Veteran Spiritualist of San Francisco, Cal. Russia's late Emperor, His Assassingtion. The Dangerous Classes. The Cause in Minnesota. Physical Mediums. The Origin of the Lord's Prayer. Mr. France, he Medium.

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

EIGHTH PAGE.-Margaret Fox Kane. The Harmonial As-sociation. New York Inderendent on Spiritualism, An-nivermary at Milan, Ohlo. Miscellaneous Advertise-ments.

#### ANNIVERSARY ADDRESS, DELIVERED BY A. B. FRENCH.

Milan, Ohio, Thursday. March 31st, 1881. Thirty and three years have come and

also an hour above all others when we should seek the serene altitude of charity, whence we can look over our relation with men and women of all other schools of thought and opinion. This is a day when you and I ought to be brave enough to face the polished mirror of thirty-three years of eventful history, and look with calm vision at the image we see reflected there. Moreover when we stand in the presence of this image, we ought to decide whether we are willing to commit ourselves to the open arms of impartial history.

The skillful mariner makes a record of the latitude and longitude of his craft. He also keeps a watch of the encircling heavens, the rise and fall of the barometer, and also the direction of the ever changing winds. He makes a faithful record of all these in his log book, together with all the accidents and incidents of the journey. This is necessary to success in traversing the pathless ocean, and those who have the custody of new facts and truths, or whose duty it is to present old ones in a new dress, are maviners on the great sea of human progress. Society and history judge of their worth by the success of their voyage. Let a tempest strike them with the last yard of canvas spread out to aid its carnival of death! Let the white breakers roll over them with the gangways and hatchways all open, and the inference is that the crew were ignorant of the duties of navigation. To take advantage of opportunity on the one hand, and shun danger or prepare for it on the other, is the secret of luck and the path to success. Moreover, those who hold to such facts and truths, would be recreant to them if they saw danger and refused to raise a signal of warning. Still further: Facts and truths, in their growth and acceptance by the public mind, and in their influence upon public life, follow a definite method or law of growth and evolution. In their essential features the growth and acceptance of the several sciences are identical. Each has had its period of gestation and birth. Each has in turn seen its hours of helpless infancy. Grey-haired intolerance has raised over the quivering flesh of each, the scorpion lash of public ostracism. Then this same public condemnation has changed to commendation. This is also true in the growth and acceptance of religions. Old and established religions generally laugh at the feebleness of the child. Should it persist in growing, they begin to catechise it. If it still asserts its independence, they burn the usual sacrifice of martyrs, and its intolerant devotees gather around the funeral pyre and inhale with evident satisfaction the odor of the roasting victims. In due time the child becomes strong enough to force recognition and acceptance. Moreover, in the development of facts and truths, there is a marked conformity to the orderly processes of the physical world. There is repeated transition from one phase or condition to another. There is also alternate storm and calm in the voyage; and certain marked periods, just as the earth has its summer and winter solistices.

ged sea of human history. The coming scientist will through these facts unlock the long hidden door to nature's inner temple. In this "sauctum sauctorum" fairer forms will greet his eye, and sweeter sounds will touch his ear, than are to be seen in this world of gross matter or heard in the "din and jar" of mortal strife. We can affirm all this and much more; if we are to go no further, let this first chapter of facts be the last one. Let it contain the preface and finale of the movement, and still these facts will always remain an important part of human experience as they have a direct bearing on the great problem of destiny. I am impressed, however, that the phenomena are

#### ONLY IN THEIR INFANCY.

Chapters and volumes are to succeed what has already been written. The question of the ultimate of Spiritualism as a fact is already settled; but the relation we as Spiritualists shall sustain to such facts, is now the major question. The vital question before the avowed Spiritualists to-day, is not how spiritual facts, per se, can be preserved, but

WHAT SHALL BECOME OF SPIRIETUALISTS? The future of Spiritualism is secure, but the future of Spiritualists is a question of grave doubt and anxiety. We are like Nebuchad nezzar when he lay on his royal couch touched with anxiety for the fate of his Empire, or like Xerx is of ancient Persia, when his mighty hosts reached the stormy pass at Thermopy!s. Our Rubicon is before us. The gathering clouds portend the stormy equinox. We have individualized until we are in hanger of losing our identity altogether. Look where we will, the mellow fruit and golden grain are smiling in the kisses of autumn sun. You and I by the help of angels have scattered this seed. Shall others now reap where we have sown in the cold winds of public scorn? There are times when the opportunities of a life time are crowded into a single hour. There are moments when a single stroke builds or destroys the fair citadel of fame; times when the mariner must turn hasty glances in all directions, and watch the rapidly changing course of the ever shifting winds. Some of you who hear me to-day, have been impelled by the force of these facts, and a great inspiration which came upon you, to go out into the world's religious wilderness, and preempt new and better soil. Now those who staved back and in many instances pointed the finger of scorn at you while you were clearing the brush, claim your improvements. Moreover, if you refuse to break this soil and seed it for the world's future, they will obtain it and utilize it. The question is not, I repeat, whether spiritual facts are to remain or live, for they are already secure. The great question is, are these facts to be handed down to our children as an essential part of theological legerdemain? Are they to be respected and enjoyed only under the incantations of a priest? Is sacrificial wine and bread to sanctify the future circle! Are they to be stamped with sectarian trademarks? Shall they be offered as Presbyterian Spiritualism or Methodist Spiritualism, and warranted perfectly harmless, provided always they are taken according to directions? I repeat again: The question before us is a simple one. Are we to dictate the course of the ship, or are we to be forced if we ride at all to take deck passage and be silent. Moreover, shall these facts take their place with the imperishable facts of science? Will they be made the key to the greatest of all science, viz., the science of man's spirituality? As the stars link us to astronomy, as the fossils at our feet lead us to geology, shall these facts also lead the world TO A SPIRITUAL SOLENCE

Yet the triumph of these facts has been everywhere universal and complete. In the palace of the king and in the hut of the peasant, they have spoken in the voice of arisen loved ones and triumphed over scorn, pride and intolerance, and waved the banner of .victory on every hand.

Second. The attitude of the church towards us has exposed to our view her deformity, and these facts have also helped to show us the error and inconsistency of many of the doctrines of the church. This has fired our zeal and quickened our warfare with the sects and creeds whose advocates have met our facts with scorn. Hence the old story of church denunciation on the one hand, and fresh blood returning the blows on the other, has been repeated. We have passed the same initiation at the hands of the church that all advocates of new views have in all ages. History clearly affirms that an established church or government never reforms itself. I need not carry you over the long line of the past to prove this assertion. They never accept a new idea willingly. They do not welcome the hand that would destroy their idols. This universal tenacity of life reaches into the domain of institutions while it holds undisputed empire in all animate existence. Every great religion has planted its corner stone on ground wet with the blood that an old and intolerant religion has drawn from its veins. Every temple of human liberty has been cemented by the tears hoary despots have wrung

#### EYES OF WEEPING FUGITIVES.

from the swollen

Every science has unfurled its banners unwho have blocked the highway of human progress. There has been nothing without precedent in our history in this respect. The opposition and ridicule we have received has no doubt made us often uncharitable in denunciation of the church. A sober second thought will modify many of our criticisms. The tendency now is towards a philosophical examination of the claims of the church rather than reckless denunciation, and I regard this as a hopeful sign among Spiritualists. It is better to study the defects of a system rather than indulge in fruitless attemps to sneer it away. The church has done mankind a service with all its defects. No man living is further from Roman Catholicism than myself. I have read the history of her intolerance, when the blood in my veins would almost congeal into drops, and each drop clamor to pour a withering, blighting curse on this great foe to spiritual liberty. But a calmer view would reveal the better side. Then I could see her great charities. I could see her watchful care for learning and for art, and her asylums for orphans. Then I could see that with untold wealth she has made her home among the poor, and dropped upon the hard hand of honest toil a blessing. I could see her nuns on the bloodiest battle fields of our great rebellion with their arms of love around the dying soldier, closing his heavy eyelids for a wakeless sleep, and catching from his freezing lips a last message for distant loved ones. Then I said to myself, "This great church with all her Jesuits and Jesuit spirits, has her virtues, and I will be just." I am equally as far from Protestantism. Her intolerance has been a great deadly upas in the world's highway, but she also has her virtues. Her colleges, universities and charities more than balance her deformities. She has done and is to day doing mankind a service. I think this broader and calmer view of the church is already being felt by a large class of Spiritualists. Third. Our work, therefore, has been the work of the pioneer. We have pushed out into the world's spiritual wilderness and blazed here and there a tree for others to follow. It has been for the most part a work of negation. We have been tearing down old and useless creeds and opinions. We have helped the spirit of the age lay in the grave of forgetfulness many worthless fables. This field of labor has been for the most part an unwelcome one. It has been a vast charnel house wherein unwholesome vapors filled the air. We can look over the field to-day and see the unmarked graves of many once popular dogmas. We have helped free thinkers put out the fires of hell. Mothers are not now much concerned about the

ceeded in slaying and burying the orthodox devil. This was a herculean task. How the clergy rushed to his defence. What bitter groans would come from all the orthodox pulpits with every wound we made in his almost impregnable sides. The Devil had been chief of police in every well regulated community from time immemorial. Since Mr. Beecher has led the way the country clergymen can preach without alluding to him. There are other dead issues. I will not tax your patience by alluding to them. It does not become a valiant knight to voice his heroism over the corpse of his victims. When I hear a lecturer wasting his valuable time on issues already past, it seems to me he has much of the spirit of the plous Methodist who beat his Universalist neighbor's dead dog just to show him there was punishment after death. We have also forced the

connection with the aforesaid allies suc-

NO.7

RECOGNITION OF SCIENTISTS. Our facts, once scorned by them, are now being studied and investigated. We can look over the ocean to-day and thank such men as Zollner and others, who through these facts are seeking a still deeper and grander science. They can do for them a work we cannot perform, and will place them upon broader and firmer foundations in the years to come.

Looking over this field the thoughtful must see that our work has been a negative one, and it has also been a useful work. As the man who clears: away the glants of the forest, takes an important step in the process of civilization, so also the negationist who der the anathemas of impudent priests, clears the field of heary errors does mankind a service. This is not the highest service. It is really the kitchen work, and a work that requires the least skill. An imbecile can tear down an old and tottering building, but it takes a mechanic to make a new one. There is an old adage that it requires an agriculturist to grow a hill of corn, but "any hog can root it up." It is much easier to criticise a Bible than it is to write one. A very ordinary observer may discover that our neighbor is ill, but it does take knowledge and skill to prescribe the successful antidote. This age will not be satisfied with the man or woman-no matter what name they may bearwho can do no other public service, than to perform the feats of an acrobat in an antiquated grave yard. A hungry man has little reverence for the man who shows him the ants in the last crust in his haversack, and yet cannot offer him a crumb. The condition of the religious world is easily seen. Man by nature is a spiritual being. Man, devoutly and intensely religious, stands to day, amid the wreck and ruin of old faiths and creeds, asking for the sunlight of a spiritual religion. Shall this soul prayer go unanswered? No, it cannot. Out of the soul depths of the Infinite Love the fadeless beams of this prayed-for light will come. Demand and supply are coequal in the order of nature. I have said this is A CRITICAL HOUR for the Spiritualist. It is a critical hour because of the great demand now everywhere felt. It is also a critical hour because opposition to our facts has ceased. Wild as my statement may seem, I aver that opposition in certain stages is the steam in the boiler of success. If you want any cause to grow in public favor, persecute it, the greater the persecution, the more rapid its growth. It was persecution which helped to make Christianity one of the great historical religions. The crucifixion of the man of Nazareth did more to establish his messiahship than all the alleged miracles he performed. When the lash of intolerance drove Mohammed in his-first hegira from Mecca to Medina, the faith of Islam was made secure. As the roots of the tree strike deeper in the soil when the merciless winds. play with its branches, so do religions grow stronger under the lash of persecution. The surest way to defeat the recognition of a new fact is to treat it with silence. Our danger to day is not that we are opposed, but rather in the fact that opposition has ceased. It does not arise because we are the advocates of an unpopular cause, but from the fact that our facts are already accepted. What fact have we to-day that our neighbors do not almost universally concede and in many instances prize sacredly as we do? Do you believe in clairvoyance? The educated in the church also believe it. Do

gone since the advent of modern Spiritualism. This event did not occur in an age of ignorance and superstition. It was born in the blazing noon-tide of the nineteenth century. Over its cradle star-eyed science kept her vigils, and the ear of positive and skeptical philosophy heard its first sound. No sooner was its birth proclaimed than theological Herods issued their decree of death, and brandished over its baby couch the already blunted sword of religious intolerance. The years have crept on, and each one has added to its force, until today we commemorate an event that has thrilled every avenue of society; it has touched philosophy, and wiped the icicles from its frozen face; it has played games of chance with materialistic scientists, and left them defeated and dismayed; it has broken the swords of theological gladiators and laid them in ruins at their feet. Art has caught its radiant beams of light, and Poetry has felt its breath, and poured forth a song of praise. Modern Spiritualism has walked through society with winged feet. In the wretched hut of poverty, in the palace of wealth, in the library of the scientist, in the cushioned pews of the church, in the granite halls of state, it has everywhere claimed an audience.

Candid men and women cannot fail to see that it has already started on the shoreless sea of history a reactionary wave in the world's skeptical thought, while its bitterest opponent must confess it has taken many a starving prodigal, who was perishing on the rotten husks of materialism and led him,

WITH AN ANGEL'S HAND, back to the rich banquet of spiritual realities: therefore, it is well we pause in life's heated march to-day and indulge in such reflections as shall seem belitting this event. I am a believer in the observance of certain days and seasons. The custom has its origin deep in the foundation of our natures and will always remain a part of man's experience. There are moments we can never forget; hours and days which remain with us an imperishable inheritance. Time is a record of the motions of the universe; it is the ledger kind nature keeps, wherein an almighty, hand writes upon its eternal pages all the accidents and incidents of universal life. To the Spiritualist, this is an hour for solemn and serious reflection. an hour when we should indulge in calm retrospect and prospect. It is not a time for foolish praise and vain eulogy; nor is it a day for the indulgence of passing pleasures, or a fit time to amuse the public with exhibitions of our selfish egotism. We should ask ourselves what we have been doing through these eventful years? What have we done to honor the remarkable event we seek to commemorate? What signs are visible in the sky of our future? It is an hour to correct past mistakes, and

It is my earnest conviction, that modern Spiritualism has

#### COMPLETED ITS FIRST CYCLE.

The first epoch in its career is now closing; and the opening chapter in its history is already written. Future historians will revise and correct it; they will smooth many of its rough places; they will point out the weakness of some of its actors, and give greater emphasis to the ability and integrity of others. Yet all the essential facts are recorded, and they are as irrevocable as the flat of omnipotence.

It is, perhaps, vain in us to anticipate the influence of this history. It is only becoming modesty on our part to shut out these foregleams of the future. So deeply impressed am I with their power and significance, L can but affirm for them a most important place in the record of man's gravest spiritual experiences. The future student of history, when this chapter shall have been stripped of all the shadows which now strangely darken its pages-as it surely will be by an indulgent posteritywill prize this record. He will read with hushed breath its startling pages. The coming philosopher will see in them one of those great tidal waves of spiritual power which roll like the

PULSE-BEATS OF THE ALMIGHTY, at certain intervals, over the torn and ra more lasting and beautiful than either? Let us look over the fields we have gleaned. Let us see what we have been doing through these years.

First. It has been yours and mine to bear unequivocal testimony to the facts we have seen and heard. We have done this regardless of those who have doubted our sincerity, and in many instances our sanity. In this regard our voices have given no uncertain sound. Through the days and the years we have not hesitated to tell the unaffected story of our experience before either the savans of science or theology. Our candor in many instances has been rewarded by scorn, our sincerity by ostracism

BURNING OF THEIR INFANT dead; this horrid nightmare, which has brooded like the black wings of the pestience over mankind is broken. We have in

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#### **RELIGIO-PHILOSOPHICAL** JOURNAL.

#### Celebration of the 33rd Anniversary of Modern Spiritualism by the Brooklyn Spiritual Fraternity.

Thursday evening, March 31st, a very large andience assembled at our hall, to unite with us in our anniversary exercises. Many people were compelled to stand, and when it is considered that our hall has more than double the capacity of any hall used for spiritual meetings, the success of our anniversary exercises shows a deep interest in our cause.

Mrs. R. Shepard-Lillie gave an invocation to the All-Father and his loving angels, which was filled with holy thoughts and lofty aspirations. Mr. and Mrs. Lillie sung with fine effect an anniversary hymn composed for the occasion, which was received with great applause.

Dr. Eugene Crowell was the first speaker of the evening, and as he took the platform he was welcomed with loud acclaim for his well remembered services in our faith. I can hardly do justice to this masterly effort of Dr. Crowell by a synopsis, and was it not for the crowded state of your paper, would send a full report. He spoke in substance as follows:

"Modern Spiritualism born in 1848, its obituary notice will never in any coming age be written! It has come to remain with humanity so long as the race shall exist. It is the true savior of man. It is the second coming of Jesus, accompanied by a host of angels, and he and they have again taken up their abode with men. This is truly the millen-nium predicted by the seers and prophets of old; it is the golden age of spiritual knowledge, and we cannot too highly prize the good fortune that decreed that it should exist at this most eventful period of the world's history. Of all the ages, this is the age to be born in, to live in, and die in, and especially is it the latter, for we now know where we shall go when we cast off the garments of flesh, and what our condition in the next life will be. And yet Spiritualism is not new; it has been in the world since the world began, but most of the time it has been an outcast. It has during all the ages, been seeking admission at the firesides of both the proud and the humble, and while it has been generally repulsed with scorn from the homes and halls of the rich and noble, it has most commonly failed to be understood and appreciated by those who would have profited by its kindly offices. It was reserved for our age and our country, to first rightly comprehend the character and mission of this world-wide wanderer, and to welcome it to our hearts and homes, and widely has it recompensed us for the hospitable reception accorded it.

"Since Spiritualism became our permanent guest, its friends have been compelled to defend it against the attacks of both open and secret foes; but persecution has proved to be a nourishing element, and its vigorous growth has astonished both friends and enemies.

"When we review the work it has already accomplished, we are not only surprised at its magnitude and importance, but our hearts are made glad and we feel justified in predicting for it still greater and more glorious results in the future. From small obscure beginnings, like the tiny murmuring stream that issues unnoticed from some shaded mountain spring, it has flowed quietly along, gathering force and volume as it approached the open plains of life, with here and there an eddy-perhaps a whirlpool, until now we find it swollen to a great and majestic river, its pure waters re-flecting the azure hues and radiance of a sky flecked with golden clouds, fertilizing the country on every hand, and like the apple caten by fabulous Eve, opening the eyes and expanding the souls of all who are baptized in its waters. "Comparatively few Spiritualists realize the rapid progress of their faith. Could all clearly perceive this, many a heart now sad and drooping, would be elated with hope and joy. Ten years ago the editor of the New York Times said of Spiritualism: 'The matter cannot be hooted down.' He was a true prophet. Some have been foolish enough to laugh at it, but we now see more serious and inquiring, than laughing faces, when the subject is broached. Spiritualism has lived down the senseless laugh, and it is now living down the attacks of malice and bigotry. Derided, maligned and condemned, Spiritualism thirtythree years old to day, can probably count in the world five million of adherents, while according to Sharon Turner, an accepted authority, Christianity at the close of the third century could boast of only an equal number; in other words, modern Spiritualism in thirty-three years, has made as many converts as Christianity ; made in its first three hundred years. In view of this unexampled progress of Spiritualism it is not surprising that a dis-tinguished clergyman of New York is reported to have given his opinion that if the Spiritualists in all the churches were excommunicated, it would disintegrate every religious organization in that city." The speaker traced how this mighty work had been accomplished by our publications and newspapers, and by the unfolding and development of mediums, showing clearly and conclusively a unity of purpose in a Supreme Being, and a future state of existence for all mankind, where every man will be rewarded according to the deeds done here in the body. The speaker showed how the most intelligent minds in science; literature, art and religion, were studying its phenomena and accepting its philosophy, notably excepting such psuedoscientists as Dr. Hammond, Dr. Beard and a few others. "Though Spiritualism has not met with the same inhospitable reception that has been accorded to any other reformatory movement, none of its advocates have met a martyr's death, although many have suffered persecution, loss of property and social position, on account of their devotion to the faith. The crosses we have borne are comparatively light, and the time is now near at, hand when they will be garlanded with flowers and borne as trophies of victory. "But modern Spiritualism cannot boast of its martyrs who have sealed their testimony with their blood, neither has its progress been characterized and stained by violence, and only occasionally by fanaticism. The few who have been guilty of the latter vice, are the exceptions to the rule, and as Spiritualism has never counteracted them or their folly, it is not responsible for their actions. "The prophets and poets of old were true mediums; so are the majority of the poets and novelists, and many of the most eminent statesmen, philosophers and orators of to day, secure their inspiration from, and in a great degree are guided by, disembodied human spirits, and all the important political, social and reformatory movements of the world, are indebted, at least in part, to the active agency of these unseen intelligences. "Spiritualism is represented by no individual or body of individuals. It has no general or national organization, and no one has the right to speak authoritatively in its name. Every Spiritualist speaks for himself or for herself only, and all are absolutely free to hold and express opinions they may entertain

ligion and philosophy. We already have sects enough in which mental freedom is either restrained or absolutely suppressed, and Spirit ualism is not destined to travel in the beaten time-worn track of sectarianism. It did not come to mould and crystallize the minds of men into a homogeneous mass, but to teach personal independence and self-reliance.

"When it is considered that Spiritualism has the testimony of many wise men in all ages in its favor; that it has firmly established itself in this most enlightened age and country, notwithstanding the ceaseless and powerful efforts of the most influential in all ranks of society to impede its progress, and that it has accomplished this without the aid of church, chapel, organization or ministry, and that it has steadily advanced in numbers and pretentions based upon cumulative and conclusive evidence, and finally, that it is the only faith which has ever appealed directly to the reason of mankind, resting its claims entirely on facts which it desires all to verify before accepting, it surely demands the careful attention of all intelligent persons, if it only be to understand the character of the elements which give it its impelling force.

"Several millions of people who formerly were either believers in the orthodox faith, or confirmed unbelievers in any religious faith, have seen and heard enough to convince them of the truths of Spiritualism. Has this vast multitude of people, possessing equal (capacity and intelligence with those who remain in the orthodox belief (and it may now be said, orthodox unbelief), been brought to renounce their cherished opinions through less convincing evidence than orthodoxy presents on the one hand and infidelity on the other, and which failed to retain their adherance although fettered by the binding forces of edu cation and association ? Spiritualism was sent To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.'

"It is said that there is a very comprehensive expression in the Chinese language, which means 'you may tell it, but you can never tell it all.' It is thus with Spiritualism. The little we know and can tell, in comparison with what we do not know and cannot tell, is little indeed. Even in comparison with what hereafter will be known, our present knowledge is insignificant, and yet the whole story will never be told, for Spiritualism is the science of sciences, the philosophy of philosophies, the religion of religions, and I may add that it is equally the mystery of mysteries."

After a song by Mr. and Mrs. Lillie of great beauty and pathos, "Little Nell," Professor Henry Kiddle took the platform, and he was greeted with an ovation that was hearty and prolonged for no one of the stalwart defenders of our faith has more appreciative hearers than Prof. K. He said:

"Spiritualism had passed beyond the do-main of doubt and uncertainty, and the very large audience assembled to night showed a very deep interest in it, which was an increased impetus to the cause. Its facts and philosophy appealed to man's reason, intuition and highest spiritual unfoldment, and its accessions during the past year of the ablest schol-lars and professed thinkers, showed that its progress would be more rapid in the year to come." He said one of the most marked events was the publication of Prof. Zollner's book, Transcendent Physics, and that among the more recent converts to our faith was Prof. Hiram Corson, of Cornell University. He spoke of the general unfairness of the secular press, and that "reporters will review a book that had cost two years hard work, in ten TUP jects that they were profoundly ignorant of, and the mass of unthinking minds took it as truth. "I have been before the public for two years as an exponent of Spiritualism, and had when my book was published but a limited experience, confined mostly to members of my own family. My book was criticized without an attempt to answer the argument, and since that time I have had all the conclusions published in my book confirmed, and am a stronger believer to day, and congratulate myself that I am here with you to night, and not looking through the bars of a lunatic as-sylum as some of my friends said I should Prof. J. R. Buchanan was the next speaker who in substance said that this problem of Spiritualism could not be grasped at once, nor its many marvels comprehended, but later on with more light and more knowledge, it could be better understood. Prof. B. related his experience with A. H. Phillips, the slate-writer, and exhibited a picture painted on a plain white board that he had procured from Schan's picture rooms in New York. This was put between two slates, and placed upon a chair. After a short time the raps signaled to examine the slates. Phillips hoped that writing would be found on the board, but instead they found an oil painting on the same; the oil was still wet, and it had the usual odor. In one corner was written J. Baptist. It was a man's face, with dark hair, beard and moustache," and Dr. B. said he believed he knew who it was, and that he thought it was pro duced without human contact. Dr. J. V. Mansfield, who is still quite fee ble from his recent severe sickness, said that he was there against the positive prohibition of his physician, and that he did not feel as if he could do much to-night. He said that in the last four years he had given over 2,000 spirit communications, and would try and give to-night what he saw: "I see," said he a group of names as follows: Henry L, Ray, John McDougal, Hiram Pemsal, Joseph Baldwin, Charles J. Braman, George B. Tingley, John B. Wiley, Andrew Randall, John Simple. Henry J. Payne, William King, Frederick William McConnery, Francis B. Folger, Oscar L. Shafter, James M. Shafter, George H. Ossipos, William W. Easterbrook Joseph K. Folsom, Herman Ball Day, Kate O Connor, Seth Crowell, David C. Broderick," and some others that your reporter did not get.

the aid of human organisms. She prophesied a bright future for Mrs. Kane, and said that her medial powers were to be greatly enlarged in the near future. The spirits responded by the raps to much of what was said through

Mrs. Gridley. Mrs. Hope Whipple made a brief address, and one of the best of the evening. She said that it had been stated to night that Spiritualism had answered the question, "If a man die shall he live again." She said that if we live well and truly here, it was the best preparation for the future life, and she urged upon all to live their best and do their best in the life that now is. Mrs. R. Shepard Lillie made a brief closing address, and improvised a beautiful poem, "The Morning Light is Breaking." The spirits responded heattily both to her address and poem. Mrs. Lillie pronounced the benediction, and our exercises were closed. Our audience had many noble men and women of Brooklyn, and we hope its results will be a more earnest effort by all Spiritualists to work more unselfishly for the cause, and that we may be aided and sustained by the Spiritworld, and that the facts, philosophy and religion of Spiritualism, may be accepted by the world, and then will the brotherhood of the world, and men will will man be demonstrable reality. S. B. NICHOLS.

# Inspiration and Divinity.

#### BY M. B. CRAVEN.

To the Editor of the Religio-Philosophical Journal: Devotional inspiration in a former period of the world is no infallible guide for the present. Harmony with the laws of nature and emotions of love is essential to divinity in every age. Christian theology as founded on the traditional "fall of man," is historically traced to the Hebrew legend that an angel appeared to Moses on Horeb, announcing himself the God of Abraham, giving direc. tions for the deliverance of Israel and conquest of Canaan. For this purpose he was deelared "a man of war" (Ex. 15:3), and with no cause for hostility, led those people to sanguin ary, fields of human slaughter for the sake earthly possessions, displaying carnality and barbarism so revolting to the principles of humanity, that his inspiration morally forfeits all claim to divinity, and leaves Mosaic biblical teaching open to judicious criticism consistent with the progress of philanthropy.

In a later and more spiritually developed age, the Apostle John says "God is love," showing that no being of humane qualities would instigate one race of people to destroy weaker tribes under the guise of religion. If Moses had acted on John's admonition to "try the spirits, whether they be of God," he might readily have realized this psychic apparition to be only an aggressive spirit of Hebrew homogeneity in disguise, with no more au-thority to declare ; himself the God of Abraham than his chosen vicegerent had to slay an Egyptian. Abraham had no faith in his counterfeit godship for protection, or he would not have resorted to such shameful duplicity for safety in Egypt, where Josephus says he went to learn what the pricests said concerning the gods, "designing to follow them if they had better notions than he." That patriarch acted on honorable principles in Canaan, by paying cash for all the land he got; but this hostile augel, with Joshua and more "harnessed men" -according to their statistics-than all Palestine could muster, fought their way through scenes of blood and carnage, attended with indiscriminate slaughter of such unoffending

man is devotionally constituted for the worship of a superior being of infinite capacity, the testimony on agnostic principles of logic is that the esoteric intelligence adored as God. will ever remain beyond finite conception and inexplicable in the field of metaphysical speculation.

However important faith may be in its moral significance, the evidence that belief is not a spontaneous product of the intellect subser-vient to vague absurdities, leaves credulous dependence on any special dogma of as little intrinsic value concerning the future, as it is in elevating our present state, where professors of different creeds are equally vanglorious in asserting the superior merits of their respective forms and egotistical opinions. It is a privilege of the present generation to attain a more exalted idea of Deity than the rude lucubrations of a superstitious age, when ignorance was considered the mother of devotion and torturing dissenters an ecclesiastical institution. The ruthless barbarities characteristic of early biblical jurisprudence necessarily yields to the benign influence of philanthropy superinduced by the irresistible march of advancing civilization, developed by a judicious critical spirit consistent with reason and the intuition of a riper age, when transcendental progress sways the cultured mind.

Intellectual minds have no faith in the'di vinity or humanity of the Mosaic god of Jewish tradition, who put a man to sleep to extract a rib for utilizing into a female "help meet" for him, with foreknowledge that she would help him to some choice fruit reserved for divine use, thus prevoking him to drive them out of the Garden, then repent of making man and curse the race by consigning them mostly to eternal misery. Humanity and intelligence teach that such a utopian God would have acted more judiciously by surrendering himself to Morpheus after starting Adam in business, and let him run the concern with the aid of some trained monkeys for helpmeets; or else bruised the head of the scrpent before making an innocent woman for its victim, with orders for her seed to do it with a bruised heel Such deifical irrelevancy in connection with pristine history renders it transparent to every enlightened mind that our whole system of theology as founded on the Hebrew Bible and New Testament appendix is a human composition with its car-dinal principles obtained from Gentile ethi cal discipline not extant.

Our Hebrew version of the "Temptation and Fall" was rendered different from the older Persian legend, by representing a serpent as actor in the tragedy instead of Ahriman the liar, for the apparent purpose of furnishing a theological snake story. In the first chap ter of Genesis and three verses of the second we have a complete Gentile cosmogony which for accuracy in detail, was prefixed by the Jewish compiler as a prologue to his record. He commences by giving the generations of the heavens, with the dual divine title of Jehovah Elohim, or Lord God as creator. An unqualified division of the chap ters by cardinal Hugo de St. Chur in the 12th century, has led superficial readers to coalesce the two accounts as one diversified history in recapitulation; while an exegetical reconciliation of them has ever been a perplexing theme for theologians. According to the first narrative, the time of creation occupied six successive days, on the sixth of which God made male and female coeval, as his final work, and woman given equal dominion over the earth; but in the Mosaic account which follows, the period of creation is specified as a day, in which man was the first being made, and after the beasts,

cept that she was the pastor's wife, for she did not read with elocutionary effect. Singing came next, but not of a hymn. A girl sang the ballad, "Down by the River Side I Stray-ed." She had a strong, melodious voice, and knew how to use it expressively. The con-gregation applauded her demonstratively. Mrs. Davis came forward again and read Thomas K. Hervey's "I Know Thou Art Gone"-a poem which, it will be remembered, represents a lover practically in communication with the spirit of his dead sweetheart. Two women sang an operatic duet with con-siderable ability. That completed the prelimi-nary services, which had lasted half an hour, and Mrs. Davis left the platform to her hus-band who stood up and broadened his chest for

#### THE DISCOURSE.

It was just an hour long, and was made up of twenty minutes of psychical speculation, fifteen of physiological facts, and twenty-five of infidel attacks on Christianity, in the order of mention.<sup>4</sup> The first part was like the lec-turing of the Rev. Joseph Cook, the proudest produce of Boston orthodox culture. In oth-er words, it was a succession of propositions in as unfamiliar English as could be found in the dictionaries and stated with the utmost verbosity, but which, on analysis, proved to be either the merest and most nonsensical speculation, or simple truths which nobody would dream of disputing. However, it was fairly interesting as showing how a man may pull himself off his feet in reaching after unknowable things. For instance, he not only declared that the soul and the spirit were separated parts of a man's existence, but went on to tell us their exact relations to each other. Well, I credit him with knowing fully as much as I did about souls and spirits, and permitted myself to be entertained. The spell of physiology was still more curious. He described the stomach as the pivotal point of the body, and described most of the physical faculties as making revolution around it. He picked flaws in the theories of our schools. such as the idea that the brain is the point from which the nerves are sent out over the body. He reminded us that the brain is developed in a baby later than the rest of the nervous system, and said it was like an apple growing on the top of the spinal tree. He told us stran ge things of our livers, hearts and other vitals with the manner of a man who knew all about them, and was the only human being who did. Only a few members of his congregation comprehended him (some of the large majority striving in vain to do so, while others did not take the trouble) until he came to the attack on Christianity. Then all cars were opened, for he was witty, trenchant and quite like Ingersoll, except that he had none of Ingersoll's coarseness. The blasphemy was polite and witty, contained no bitterness, and would have made many an orthodox clergyman laugh, if not applaud, as this congregation did. He closed with an elo quent bit of injunction, to do right for right's sake, and not for selfish fear of punishment. This was the popular portion of the discourse, and, if it had been movingly delivered, would have indicated a great future for Andrew Jackson Davis; but it wasn't. He is

#### NOT AN OBATOB.

His manner of speech was that of the College Professor lecturing to a class-"I know and you don't." His voice was full, round and pleasant, but there was never a quiver of emotion in it, and his utterance was laboriously slow. He stood inactively behind the desk, rarely made a gesture, and his air at times be-

APRIL 16, 1881.

Mrs. Shepard-Lillie and Henry J. Newton both recognized two of the names. Mrs. L said one was that of her mother, and Henry J. Newton that one was that of a brother-in-law and both said that Dr. M. had no knowledge of the existence of such persons.

Mrs. Margaret Fox-Kane, in whose presence with her little sister Kate, the raps were heard and gave intelligent responses, March Slat, 1848, took a seat at a table on the platform. Mrs. V. J. Dillon and Mrs. Mary A. Gridley sat at the table, and Mrs. Gridley asked ques tions which were responded to by loud raps and some of her questions were mental ones. Mrs. Kane is a very prepossessing woman, and we feel very grateful for her readiness to appear on our platform, as this was the first time in all her 88 years of mediumship, that she had ever given an exhibition of her powers. She is about to resume her profession and give seances to those who desire, and we hope that she may decide to remain in Brooklyn permanently.

Mrs. Mary A. Gridley was controlled and spoke words of encouragement for our Fraternity, prophesied that when we celebrate the 84th anniversary, disembodied spirits regarding Spiritualism, its phenomena, re- I would be able to appear and speak without

men, women and children as had treated Abraham with hospitality.

There is more inspiration and affirmed spir itual intercourse with the supernal world now than at any former time, yet it all fails to furnish anything more definite concerning the unknown God of Athens than what Paul elucidated on Mars-hill, by quoting from a Gentile poet. He expressed amplified ideas on divinity when discoursing to the learned Greeks, but on his native soil was so trammeled by Jewish prejudices on the subject, that he dogmatically adhered to a puerile idea of Deity entailed from the boyhood of the world, that had no original design of creating a woman, and merely made one contingently when use for her was fortuitously discovered, some indefinite length of time after the cosmos of creation was supposed to be in complete running order.

Nature teaches that man and woman were made-or come some other how--for each other; but Pauline inspiration says that woman was made for man, and subject to him by right of priority in creation. To prevent her social equality with him, he exonorates man from Edenic transgression, and on allegorical authority charges her with ruining the race through apparent desire for intellectual advancement by eating of the "tree of knowledge." Then led by the ancient idea of utility in keeping the populace ignorant (Mark 4:11,12), he resorted to what he calls the "fool ishness of preaching" to counteract Greek wisdom, which he declared inimical to saving faith; and commanded her to stay at home, with the privilege of learning from her husband, under the ban of not speaking in church. Thus theologically ostracized, with special injunctions not to teach, there was no moral or intellectual progress in Christendom during the intervening centuries, until the skepticism devel oped by modern science crippled ecclesiasticism and began to elevate her through the liberty of education, whereby she became a free moral agent and owner of herself. When this reformation culminates in her civil and religious equality with man in the pulpit and legislative halls, it remains for the future to regard her as a great savior of the world, by abolishing the iniquitous liquor traffic and semi-civilized male custom of adjusting national and international difficulties by the demoralizing system of warfare. Then a "God of battles" will forever be abandoned in worship, and set on the shelf as a fossilized relic of barbarism, and Deity be glorified by each one working for the welfare of humanity in happy anticipation of the long prayed for peace-ful millennium.

Biblical theology being founded more on faith and religious enthusiasm than education. rendered its votaries practically unprogressive. Hence when Christianity, as an outgrowth of Judaism, was incorporated with the Roman state by an imperial edict of Constantine in the fourth century-after he received absolution from a Christian priest for crimes that the Pagan pontiff declared his inability to do on account of their enormity-an ecclesiastical suppression of Greek and Oriental classic literature was followed by the dark ages, in which ignorance and fanaticism, blended with superstition, reigned supreme until relief came through the light of modern education, which has now placed Christendom intellectually in advance of all Oriental nations. Education, with the toleration of religious sentiment, has done more at enlightening the world during the last three centuries, than blind faith in the anthropomorphic Delty of Moscs-who commanded Joshua (11:6) to hamstring horsesaccomplished in all previous time. His tute. lar deity Jehovah, was only to the Jew what Brahma was to the Hindoo, or Jupiter to the Roman. Every nation had its supreme Deity in connection with the demigods. Though

fowls, etc., were formed out of the ground woman comes in as an afterclap, supplementary to creation for servile purposes, without any privilege but bearing children, and subsequently declared polluted by that (Levit 12).

### ANDREW JACKSON DAVIS.

[A New York correspondent of the Read. ing (Pa.) Eagle gives the following graphically humorous sketch of our well known friend Davis .-- Ho.]

The Rev. Andrew Jackson Davis is the only Spiritualist preacher in the world who is settled over a regular congregation. The Harmonial Association, of which he is the pastor, occupies what used to be Chickering Hall, in Fourteenth street, before the new Chickering Hall was built in Fifth avenue. In my round of observation among the fa-mous divines of the metropolis I reached this establishment last Sunday morning. The assembly which I found there was not wild. eved or long haired in any general degree, though here and there was a typical Spiritual. though here and there was a typical opinitualist in appearance, but was composed in the main of well dressed, calm, clean men and women. They numbered about four hundred, and were enough to comfortably fill the snug, pretty hall. But Davis himself was as uncommon as any reasonable mortal could have expected. He fully satisfied my anticipations. He was a great deal more than cleri-cal in his aspect, his broadcloth being black. er, his coat higher in the neck and more single breasted, his hair longer for its length, and his spectacles glassier than those of any minister I had ever seen. He was of a trifle more than medium height, thin and straight, with a squeezed up build, as though he had been laid on his back under something flattening while he was young and soft. Still, he was far from comic to look at. On the contrary, his extremely high head, pronounced Roman nose and full beard gave the impression of in. tellect and aggressiveness, mingled with gentle good feeling. An intimate acquaintance has since said to me:

"Davis is one of the best fellows I ever knew. He is genial, frank, and wonderfully free from bigotry, considering that he is a fanatic himself. He is an accomplished scholar, a hard student and an honest believer in Spiritualism. There isn't a hair of humbug in his head. He doesn't let himself down to the level of the fortunetellers and cabinettricksters, and is disgusted with the falsity that he finds among them; yet he believes firmly in spiritual communication. He declares that he

#### HAS VISITED THE SUMMER-LAND

or region beyond what we call death, and his descriptions of what he saw there extended to the minutest particulars. O, he believes itevery word."

"Is he a fool ?" · I asked.

"Not a bit of it. He is about thel wisest man I know."

"How do you account for his credulity ?" "He is a lunatic, so far as his hobby is concerned."

In his platform demeanor there was nothing to support that opinion. He took a seat behind a fine black walnut desk at precisely eleven o'clock, and simultaneously the play-or at a large cabinet-organ pressed the keys quite in the orthodox fashion. His wife, a woman with a kindly face, went up and sat by his side. The pair chatted pleasantly while the organ voluntary lasted. Then Mrs. Davis read James Russell Lowell's poem, "Longings." This filled the place of a prayer in the service; but there could have been no reason why she should perform the duty, ex-

came condescending. When he informed us that the first cry of the new-born babe is a mixture of pain on inflating the lungs and of exultation in drawing the breath of life, he looked so dogmatic and wise that nobody asked him how he had found out. I afterward learned, however, that he had superhuman knowledge on the subjects which he discussed. During the discourse I was puzzled by his complex system of manuscripts. He had a broad sermon book spread out on his desk, and part of the time he read from it. This was his own work, in every sense of the word. It contained some long passages complete as delivered, and merely notes for other passages. Beside it was a small book with a red morocco binding, such as are carried in the pocket. He also read from this manuscript interpolating a sentence or a five-minute period, as the case might be. This was in his own handwriting, but the sentiments, I was assured, were those of disembodied spirits, and he had jotted them down as they were impressed upon his mind. He has visions at odd times and places, and therefore he carries that red book, in which to jot down the wisdom communicated to him from ordinary invisible sources. The point about the baby's first cry was read out of the spirit book. Sometimes he discarded both manuscripts, and spoke extemporaneously, but even then there was a lack of the feeling which usually accompanies spontaneity. Once I thought he was

#### ABOUT TO SHOOT A BALD MAN.

who sat close in front. The bare poll was made a shining mark, as I had been thinking. Davis stopped short in his speech, fixed his eyes on that head, flung back his coat-tail, and thrust his hand into his pistol pocket with a vengeful sort of movement. I shuddered with apprehension, for my seat was not out of range; but he drew out a handkerchief, and the explosion was of his nose. It was the most animated thing he did. Nevertheless, he has excellence of speech, such as a com-mand of correct English, faultlessly pronounc-ed a freedom from the state of the second ed, a freedom from the artifices of elocution, and a scholarly demeanor. He sat down at the end of the discourse and resigned the management of the brief closing ceremonies to his wife, who returned to the platform. She directed a collection, announced some meet-ings, and, after a duet had been sung, dismissed the people with a substitute for a benedic tion. This was an odd feature of the meet-Everybody stood up. Davis bowed his ing. head and closed his eyes, as did a few others; but the rest looked at the woman, who stepped at the edge of the platform, and said solemn-

"It is divinity itself that indicates a here-after and points to a heaven for the spirits of men,'

With that Andrew Jackson Davis's Harmonial Association dispersed.-Man-in-a-Pew.

#### St. Louis Anniversary.

The anniversary of modern Spiritualism was celebrated with great eclat, Thursday 31st inst. The entertainment was varied, which reflects great credit upon the managers. The little prodigy Mary Gray-only five years of age playing the violin, with the artis-tic effect of maturer years, was a fitting illustration of the occasion, as the tiny raps of Hydesville 38 years ago came first through a child's organism, showing the simplicity of childhood may confound wiser and older heads. The dancing was prolonged into the small hours, and a general verdict of the large assemblage was with—satisfaction—that ad-ded another year of Jubilee for modern Spir; itualism.—Western Light.

# APRIL 16, 1881.

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# RELIGIO-PHILOSOPHICAL JOURNAL

# Woman and the Bousehold.

BY HESTER M. POOLS. [Metuchen, New Jersey.]

FAITHFUL.

A long bare ward in the hospital; A dying girl in the narrow bed; A nurse, whose footsteps lightly fall, Soothing softly that restless head.

Slain by the man she learned to love. Beaten, murdered and flung away; None beheld it but God above, And she who bore it. And there she lav.

"A little drink of water, dear?" Slowly the white lips gasp and sip, "Let me turn you over, so you can hear, While I let the ice on your temple drip."

A look of terror disturbs her face; Firm and silent those pale lips close; A stranger stands in the nurse's place: "Tell us who hurt you, for no one knows."

A glitter of joy is in her eye, Faintly she whispers: "Nobody did," And one tear christens the loving lie From the heart in that wounded bosom hid.

"Nobody did it!" she says again, "Nobody hurt me!" Her eyes grow dim; But, in that spasm of mortal pain, She says to herself: "I've saved you, Jim!"

Day by day as the end draws near, To gentle question or stern demand, Only that one response they hear, Phough she lift to heaven her wasted hand.

"Nobody hurt me!" They see her die, The same word still on her latest breath; With a tranquil smile she tells her lie, And glad goes down to the gates of death.

Beaten, murdered, but faithful still, Loving above all wrong and woe, If she has gone to a world of ill, Where, oh! saint, shall we others go?

Even, I think, that evil man Has hope of a better life in him, When she so loyed him her last words ran: "Nobody hurt me! I've saved you Jim!" [Rose Terry Cooke.

Just as faithful and loving and nearly as sorely tried are the wives of countless other drunkards, for "Jim" could not have been such a brute to the tenderly loving heart he so outraged, unless he had been maddened with poison. Their horror, shame and degradation go daily up to the sweet skies like the smoke of torment, a constant moan from the depths of humanity. Nine-tenths of all kinds of crimes are caused by the use of liquor, rendering necessary an extravagant machinery of law and judiciary for the protection of society. But worse than this is the degradation of its victims and the curses which are entailed on their descendants.

A philanthropic woman of New York, Mrs. Elizabeth Thompson, has had tracts prepared and circulated giving statistics showing the cost of rum. A few extracts will serve to give the extent of this frightful sore eating into the body politic: "We pay about oneeighth as much for education as for rum; twice as much for Intemperance is for the Government....We waste over Seven Hundred Millions of Dollars a year for the de-basement of the intellect and the destruction of the body, and pay with reluctance less than one hundred millions for education .... The liquor traffic imposes a tax of 33 per cent. on the people. The saloons outnumber all other kinds of business houses of any one class in the country.

Cost of Liquore in States and Ter-

and thousands who halt at the parting of the ways will be led into the wrong path by the false reasonings of such advocates of 'moderation.' In the stirring words of Neal Dow, There comes in its train upon the world a horrible procession of poverty, pauperism, wretchedness and crime. Sufferings without number, that can be measured by no scale of woe. Mumbling idiocy, wild insanity, secret plundering, bloody robbery, midnight incen-diarism and fearful murder. Women in want, wretchedness and rags; helpless children, knowing nothing but gaunt hunger, dreadful abuse, sin and shame.'... "One needs but to walk through the streets

of the business portion of Orange, or through half a dozen blocks of a like section of Newark or New York to see how active is the rum selling interest....In the cities above named, the conspicuous signals of the vendors of alcoholic drinks appear in the highways and byways with appalling frequency. And these cities and our own form a type of the towns and cities throughout not only this land but the civilized world. The New York Evening Post says:

""It is affirmed by the collectors of statistics in regard to intemperance that in the year 1879 there was paid out for intoxicating drinks by the people of Germany, the sum of \$650,-000,000, and by those of France \$580,000,000, of Great Britain \$750,000,000, and of the United States, \$720.000,000-making a grand total of \$2,700,000,000.

"'Can we afford it ?' is the pertinent question asked by Mrs. Leavitt in Our Union. We are told by statesmen of the immense revenue the liquor traffic pays into the national treas. ury. This revenue is derived from two sour--licenses to manufacture and sell, and duties paid on imported liquors. In 1870 the total receipts from these two sources were \$11,703,901. On the other hand Mrs. Leavitt shows by careful computation that during the same year the total cost of the liquor traffic to the United States was \$1,226,750,000. This means that 'we pay out one hundred dollars for every dollar the traffic brings in.' To this startling summary the writer adds other items of waste and loss which indicate measureless ruin. She says:

"'Beside all this money lost, think of the wretched homes, the worse than widowed wives, the worse than orphaned children. Think of the paupers, the imbeciles, the insane, the criminals that crowd our poorhouses, our asylums, our prisons. Think of the sixty thousand drunkards falling into dishonored graves every year, and passing on to the drunkard's awful doom, and ask again, can we afford it ?

"In face of these terrible facts there are persons working with commendable zeal in the temperance cause who still say, that moderate drinking of 'light wines and ales' should not drinking of 'light whes and ales' should not be discouraged. That practically means that all the preliminary steps to the drunkard's doom may be taken with impunity. It means that fermented liquors may be kept in all our homes, and the children that we have won from the gates of death, may be taught the first steps in the path of the debauched and besotted who already throng our thorough. besotted, who already throng our thorough-fares, by the very ones who gave them being and should be the faithful guardians of their carcer. It means that on every street corner may exist unmolested, the dens of a hideous monster that waits in ambush to tear from our loving home shelter the beautiful and noble young men whom, with unfathomed tenderness and ceaseless toil, we have brought from helpless infancy to manhood's estate, that they might become worthy citizens of our great commonwealth. It means that young men some section a long seductive list of daintiest named alcoholic beverages. To say nothing of the young, are older men and women always proof against these allurements? And what may be the result? A nation of drunkards? Alas! how pernicious is the influence of gifted 'temperance' men who favor these casy first steps in the downward road which so many tread to the bitter end. "Dr. Crosby assumes that alcoholic beverages are a legitimate article of regular diet. But the great preponderance of the highest scientific testimony of the present day, points to the conclusion that alcohol in all its forms is to be treated in its relation to the human system, only as a medical drug..... 'The business is a perfectly legitimate one,' says a correspondent, 'and those who traffic in it may be as honorable as if they sold bread and butter.' That depends on their degree of enlight. enment and moral perception. 'Bread and utter' are needed to build up the body, which the temple of the immortal spirit. Alcohol taken as a beverage tears down the body, and degrades man, with his God-like mental and spiritual powers, below the level of the brute. How can one 'who loves his fellow-men' engage in a business that compels him to deal out broadcast a liquid that in its ultimate of fect blots out all that is beautiful and true and holy in human lives!"

#### promising moral power. How many hundreds | The Anniversary Exercises in Saratoga. New York.

To the Editor of the Beligio-Philosophical Journal:

For the first time we have made a slight attempt to celebrate an anniversary of modern Spiritualism. Like new beginners in all things, it may not have been perfect, but we thought very good, because much enjoyed. We were not so situated as to have a public exhibition, so were content to meet in a private house, where from forty to fifty invited guests as-sembled, and it being Mrs. Brigham's regular week among us we were favored with her presence and inspired utterances. Her engage ment at Ballston, however, took her away at 6 o'clock in the evening, and after she had gone those of us who desired, made short speeches or read communications we had received during our several experiences, and were favored also with several written on the occasion through a medium present, very much to our encouragement and instruction. We had a supper about 5 o'clock provided by each bring-ing something suitable, and all were able to say, that for body and soul, our coming together afforded a rich repast.

Mrs. Brigham has done a glorious work in Saratoga. Our enemies are watching us with the keenest relish for some foul morsel, but fail to find it in the pure and sweet spirit and teachings of this gifted woman. It no external manifestations had ever been proven as a fact, the logic and philosophy sustained by the every-day order and expressions of nature as presented in her lectures, it would be hard for any un-biased and well ordered intelligence to resist conviction. Those who have been favored with evidence complete of the spirit's return, can drink, perhaps, more deeply from the chalice. and can be in proportion more strengthened and satisfied. Those also who can govern their lives in such harmony as not to allow a whisper of reproach, who can make their individality a positive power, known and felt for the good of all, are blest in the blessings they bestow.

We hoped for an increase of strength by the presence among us of Mrs. Andrews, but her power for good is well nigh destroyed by her unwillingness to allow the least approach to test conditions. Her friends are placed in suspicion, and her enemies jubilant by this one cause. In all dark séances every medium who sits for pay should ask for this. All true mediums owe it to themselves as well as their friends. We believe Mrs. A. a true medium and good woman, but we cannot ward off this, the heaviest blow our opponents can deal us. Saratoga is a central point, at least three months in the year. Here is the fashion and the pride of life. When we look upon the out-side, we may say it is the bright side of human existence. We have many things of heauty. each of which it is said is a joy forever, but it is not always so. The eye may be pleased, but the soul made sick, as we learn the interior of many things, and yet all external heauty is transitory. Our earth life is the external existence. All objects show only their external forms. How are we to penetrate so as to know their interiors? What is beauty and how do we distinguish it? Why do some things afford us pleasure and others pain? Why are we sometimes happy and at others miserable, though without any physical pain? It is said heaven and hell are both conditions of the soul. Is the soul dependent entirely upon ex-ternal causes for its heaven or hell? Will the same external causes exist after the soul has thrown off the body? Can we measure or control happiness by external surroundings. Do we know that wisdom furnishes the elements of happiness, or ignorance those of misery. commonwealth. It means that young men and women cannot enter a flourishing restaur-ant in any of our cities, without having placed in their hands a bill of fare that contains in happy. When I knew my darling son was suf-fering in a rebel prison, it made me unhappy and the knowledge of that five month's starvation often arouses unhappy and even angry feelings. Is it possible to rise above all such feelings? No doubt if we could know the cause of all human conduct we would have more sympathy. We may judge from a wrong stand point. Old theology says God will take vengeance upon us for our misconduct. Will it be for our conduct towards him or towards each other. Our conduct can affect only ourselves and each other; it cannot affect God. but we cannot believe any wrong will go unpunished. The laws of retribution and com-pensation are fixed and eternal. There is no use expecting the effects of a sin to be wiped out for the asking.

righteousness of heart and lite, without exclusive creed, or old mythologic faith concern-ing Jehovah, or the first, but not the only child of Mary; in fact we ought to be good, and do good, for the sake of elevating our common humanity, without regard to the self. ish hope of heaven, or the ignorant fear of hell. In the science of biology, the principle of life is identical, for example, in all its manifestations of plant, animal and man, things living, in his opinion, being evolved by the inherent force of eternal nature from things not living, alike in body, soul and spirit. He concluded with an earnest and heart-felt pane-gyric on the splendid life and labors of George Thompson, the noblest amongst the noble advocates of freedom of virtuous thought, and liberty of righteous action-still the eloquent advocate of the rights of universal man-in the beautiful lines of John Greenleaf Whittier, reciting them as follows:

"Not in vain, Apostle boldt Unto us the tale is told Of thy day of trial. Every age, on him who strays From its broad and beaten ways, Pours its seven-fold vial.

But happy he whose inward car Angel comfortings can hear

Q'er the rabble's langhter: And while hatred's faggots burn, " Glimpses through their smoke discern Of a bright hereafter."

Mr. Wright then proceeded with his ad-dress, to do adequate justice to which would necessitate its transference, bodily, to these widely esteemed columns. He spoke for an hour and a half, fluently and almost faultlessly, on the subject previously announced, en-dorsing the statement of the chairman largely in regard to the existence of Christianity before Christ, the high order of Egyptian records, as thousands of years ago venerating the great primal virtues of wisdom, goodness, respect for life and property, chastity, peace, sobriety, content, honesty, truth, justice, the triumph of right over wrong, eventually, to-gether with their denunciation of war, strife, pride, sloth, intemperance, dishonesty, self-aggrandizement, and other vices; in short, whilst Jesus of Nazareth-if report be truewas a grand exemplar of the higher Spiritualism practically, mere popular theology, or ec-clesiastical Christianity, had lost its power over reason, science and philosophy, as prov-ed by brilliant illustrations. In a word, "common sense had knocked the very soul out of the body of Christianity, or creedism, and though it may die hard, it must die surely —and quickly." Questions were then submitted, and angry speeches made, in superflu-ous abundance, amid a storm of clerical and furious passion—led on by the Rev. Mr. Egan and his satellites-all of which were speedily and conclusively met, to the entire satisfaction of a highly respectable and most intel-ligent audience. Dr. Hitchman fairly brought down the house, as did Mr. Wright, the former declaring that he would debate the question with any living man. The usual votes of thanks closed the proceedings.-Herald of Progress.

### Magazines for April just Received.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments: Need we grow Old? The Diet Cure; Our Dessert Table; Editorial De-partment: Woman's Work in the World; Dangers of Canned Fruits: Lord Palmerston's Views on Contagion: Pork as Food; Vegetarianism: Current Literature.

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

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**To Be Saved?** 

What Shall We Do

Wis., and so says everybody.

ritories in	1879	****** \$	720,000,000
Cost of Edu	acation		95,000,000
		e state se state se state se	

Rum over Education..... \$625,000,000 (Mrs. Thompson has computed by the statistics of 1878, 1 have taken a year later.)

2

Liquor Drinkers in the United States, 18,000. 000.

Number per Annum Killed by Rum, 65,000. Education. Annual Contribution per Capita, \$2.02.

Rum, Annual Contribution per Capita, \$17.00. Total invested in the Manufacture and Sale

of Alcoholic Liquors in the United States, \$2,000,000,000.

Total Crop of Wheat, Rye, Corn, Oats, Barley, Buckwheat and Potatoes in United States in 1877, \$1,111,820,575.

Rum interest in excess of all, \$888,179,425. Amount of money spent for Rum in New York City in one year, \$60,000,000.

It may be surmised after contemplating this startling array of facts, that women have an overpowering interest in the temperance ques-The brave, bold step of Mrs. Hayes in tion. banishing liquor from the table of the White House, and the arduous work of women's organizations over the country, led by the in-tense and earnest eloquence of Miss Willard, are bearing fruit.

If the writer may venture to make a suggestion, it would be that the Temperance question should be put on a basis of physiology and hygiene, as well as morals. It seems proven that a life of excitability, hurry and overwork, produces an exhaustion of vital force which can only be overcome by a rich and stimulating diet. This begets a thirst for stimulating drink, which in turn raises the system to an unnatural pitch. Reaction causes a still greater craving and the habit becomes fixed. The rush and whirl and unrest of modern life are in themselves a species of soul in. toxication and disease, and no legislation can be a remedial agent for that.

Must not our whole manner of living be recast and pitched on a simpler, lower key, before we can be really sane? Can the sweet, still voice of intuition be heard in all this jar and fret, this constant reaching out for material luxury and power?.

Mrs. Mary F. Davis in the midst of many and varied duties, has been writing a series of vigorous articles for the excellent Orange Chronicle, (which always take the right side of all live questions) presenting the views of the two wings of the Temperance movement into which its friends are divided. It is one of the unaccountable things that those who have observed the gradual downfall of young men through a course which always begins in "moderate drinking," can advocate its dan-gerous fascination, but the left wing does so advocate. Mrs. Davis says:

"On the 'legal' side this (method of procedure) has ultimated in various forms of legislation in the different States, such as excise laws, civil damage laws, local option laws and prohibition. On the 'moral' side we find the opposing advocates of total abstinence and moderate drinking. Perhaps the most dis-tinguished person in the latter class is Dr. Howard Crosby, of New York. He has recently given the temperance workers of New England a severe shock by a 'Monday lecture' in Boston, during which he set forth in a vigorous manner his views that in themselves are neither original nor revolutionary....It is to be regretted that a man of Chancellor Crosby's influence should throw the whole weight of it in the scale against the redemption of that vast multitude who need the tonic of uncom" Oh brother man! fold to thy heart thy brother; Where pity dwelle, the peace of God is there; To worship rightly is to love each other.

Each smile a hymn, each kindly deed a prayer." Anniversary Exercises at Battle Creek, Mich.

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

At Stuart's Hall the Spiritualists celebrated the thirty third anniversary of modern Spiritualism. Through the efforts of Dr. J. V. Spencer and A. A. Whitney, Dr. J. M. Peebles and Mrs. M. C. Gale were engaged as speak-ers for the occasion. The meeting convened Thursday morning at nine o'clock. The forenoon was spent in general conference. A fine poem was nicely rendered by Miss Bertie Snow, title, "Flowers by the Wayside." A few of the many spirit friends present, were de-scribed by Mrs. M. C. Gale, and recognized. Music and singing by Miss Bertie Snow, as-sisted by A. A. Whitney, Miss Hattie Snow and Miss Baldwin. The music added much to the harmony of the meeting.

#### AFTERNOON SESSION.

Mr. Peebles gave the anniversary address. The subject bore him and his hearers across the waters into the Oriental nations. Mrs. Gale followed with an address on the subject given by the audience, "Salvation." Her deas were woven into an interesting discourse. Dr. Spencer closed the afternoon meeting with remarks on the Atonement.

#### EVENING SESSION.

Mrs. Gale gave the address of the evening subject given by the audience: "Death, After Life and Return." The discourse was very interesting. Dr. Peebles, not feeling well made only a few brief remarks in summing up the pleasantries of the day, urging on all to higher and grander unfoldment spiritually Dr. J. V. Spencer arose to say that we would adjourn to meet one year from to-day at Battle Creek, to celebrate the thirty-fourth anniversary: all cordially invited to attend. Then singing and music, and with the benediction of angels, we closed feeling that our meeting had been a success.

M. C. G.

An all on the black of the state of the state

- P. THOMPSON.

## English Spiritualists-Spiritual Meeting.

The veteran Spiritualists of "proud Pres-ton." writes a local correspondent, led on by their doughty champion, Edward Foster, Esq. had an exceptionally grand battle, or red-letter day, on the evening of Friday last, Febru-ary 17th, in the Temperance Hall of that handsome town. Dr. William Hitchman, of Liverpool, was the chosen president on this interesting occasion, and Mr. J. C. Wright, the rising orator, amongst our trance speakers, was the gifted lecturer on "Popular Christianity tested by Reason, Science and Philosophy, in 1881." And, verily, it was a successful meet-ing for Spiritualists in every sense. It ap-pears that a Rev. Dr. Lee, aided by a Rev. Mr. Egan, has been publicly denouncing Spiritualism and Spiritualists, in unmeasured terms of abuse, as the doctrine and delusion of devils --in the flesh and out of it-in true form of that ecclesiastical Christianity which seems made up of expediency against right throughout the world, or, as our French brethren might say truthfully—Par le droit du plus fort (for the right of the strongest), in kingcraft and priestcraft.

The Chairman, on rising to introduce the lecturer, was cordially received by the majority of the meeting, and in the course of his remarks he dwelt on the discourse of the Bishop of Manchester, addressed to the undergraduates of the University of Oxford, a special sermon from the pulpit of St. Mary's on the influence of intellectual progress, or scientific atheism, on popular Christianity and religious creeds. The Doctor controverted the Bishop, point by point, historically-showing, amongst other evidences, that centuries, before Christ, the Greek race had more illustrious men in ethics, science, philosophy, history, oratory, architecture, sculpture, painting, statesman-ship, heroism, and the highest inspiration of skill and ability in various departments of human knowledge, than in the best days of any Christian population, past or present. That Darwin, whom the Bishop quoted with so much approbation, was descended from a line of scientific materialists, and that his questionable form of pantheism lent no countenance whatever to Christian Mythology; adding that his own experience as a surgeon in large gaols and asylums for the insane led him to the conclusion that the popular theology was not deterrent of crime, in any appreciable degree, whilst religious maniacs abounded everywhere at home and abroad.

He protested that in B. C. 264 Zeno was a grander man than Jesus, and we might have idvilic sweetness of spirituality, as fragrant as the breath of a summer rose, and gladsome

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Thomas Car-lyle; Studies in Comparative Phrenology; "Skulls, Brains and Souls;" Organization and Crime; Louisa May Alcott; The Puritan Child; George Eliot: "Fearfully and Wonderfully Made:" The Young Folks of Cherry Avenue; Cold Water! Nothing Else; Curious Industries: Doctoring Children for Colds; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal; Wisdom and Mirth; Library; Publisher's Department.

Psychische Studien. (Oswald Metze, Leip-zig. Germany.) A Monthly Magazine devoted to the Spiritual Philosophy with a corps of able writers and contributors.

The Illustrated Scientific News. (Munn & Co., New York.) Contains a Record of the Sciences and their Applications in the Arts and Industries.

Golden Days. (James Elverson, Philadel-phia.) An Illustrated Weekly for Boys and Girls.

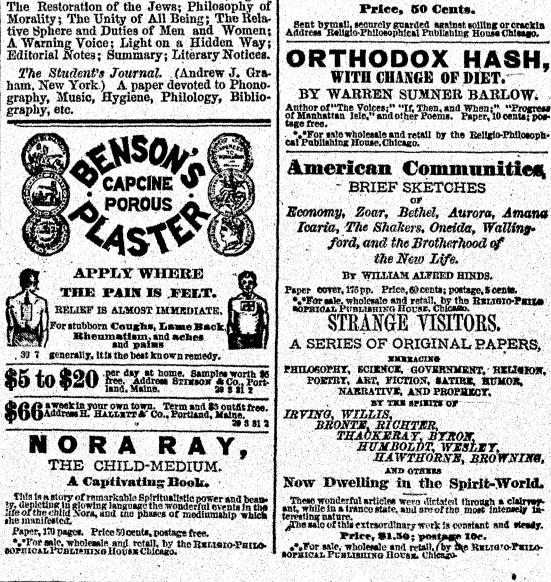
Magazines for March not before Mentioned.

The Young Scientist. (Industrial Publish-ing Co., New York.) A Practical Journal of Home Arts.

New Church Independent and Monthly Review. (Weller & Son, Chicago.) Contents: The Church of Ephesus; Looking Heavenward: The Revelation of the Rainbow; Signs; The Restoration of the Jews; Philosophy of Morality; The Unity of All Being; The Relative Sphere and Duties of Men and Women; A Warning Voice; Light on a Hidden Way Editorial Notes; Summary; Literary Notices.

The Student's Journal. (Andrew J. Graham, New York.) A paper devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

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Personal Editorial-G. B. Stebbins.

The appearance of .my name as an Associate Editor of the RELIGIO-PHILOSOPH-ICAL JOURNAL calls for a word from me. A few weeks ago such a position was not in my mind, but the editor and proprietor needs rest from his task of doing two days' work each day-a task under which even a sound constitution and good habits fail to save one from trouble of weary brain and body. 1 am here to take such part and give such help, as may lighten his labor and afford the rest and change he must have, and with which his usual health and vigor will doubtless be restored in a few months. To many valued friends, far and near over our broad land, I wish to say that it will lighten my work on the Jour-NAL to feel and know that I am reaching them through its pages, and so keeping the golden chain bright. The work is great, the field is wide, I shall do what I can. GILES B. STEBBINS.

#### law. We live in the very midst of the dispensation of the Spirit world, and it is indeed "the privilege of all believers" in Spiritualism to know that we have the pres-The New

ence and inspiring help of those who have reached that higher life. Such knowledge should lead to self-reverence and a wise use of our own wondrous interior powers. Communion with the angels should enlarge and strengthen and uplift us, not make us blind tools weakly negative to all influences, bad or good. These heavenly messengers come to us to give help toward a wiser and truer life on earth. If such is not their work we should say: "Get thee behind me, thou adversary!"

We must leave behind these crude conceptions of a miraculous inspiration in the dim past which has gone from the world forever, and know and feel that light and truth in the soul of man are to-day, as of old, kindled to new life and power by the help of spirit messengers, and that the Divine Soul ever acts in and through all, not by special and local miracles but by universal law. We are glad, however, that the Advocate recognizes "inspiration now, real and divine." We welcome its good word that "the inspiration of to-day is for the duties of to-day, for holy living and effectual working," and that such holy living in daily deed" is the condition of clear vision of God's truth." That word leads to practical righteonsness-that is to right and wise living, here and now, toward that we should all, of whatever name or profession,

walk side by side. Felix Adler.

We have had occasion to criticise this gentleman's remark that "the idea of a future life is irrational," with some severity, as some of his and our own mutual friends have considered. We adhere to our expressed opinion. It is unbecoming for such a man to denounce as "irrational" the settled convictions and conclusions reached by a large number of persons, many as cultivated and competent as himself, after much thought and a long series of observations of the phenomena termed spiritualistic. These persons, careful thinkers and patient observers, are not to be lightly charged with coming to irrational conclusions. There is nothing in the conclusion that there is a future existence which is repulsive or contrary to human reason. It may be true, as pointed out in a previous issue of the Jour-NAL by one of our correspondents, that Mr. Adler and his so-called rationalistic associntes have. laid down certain hypotheses which they assume as the basis of all reasoning and it may be true that a future existence cannot be demonstrated by their method. It may be even that they would think they could prove that the existence of our spirit being terminates with earth-life. But those hypotheses do not take into account the long series of observations made and facts recorded, by hosts of competent persons during the last third of a century, which certainly do demonstrate the future life of man's inner being as clearly and decidedly as the observations and facts recorded by astronomers in the days of Copernicus and Galileo, demonstrate the revolution of the earth around the sun. The philosopher of this day who excludes from consideration the spiritualist's facts and phenomena referred to above, in forming his estimate of the reasonableness of a future eixstence to the human spirit, ranges himself by the side of the worthy colored preacher of Richmond, who sticks to the text of the Bible and declares that the sun revolves around the earth, ignoring the observations and facts of astronomy. We are led to these remarks and to recur to Prof. Adler, because from his recent addresses before the Ethical Society in New York, we perceive that he is progressing, in his expressions concerning the possibility of an intelligence existing outside of the range of materialism, "an intelligence which materialism fails to explain," and "the possibility of an intelligence as far above us as our own is above the lowest orders of existence," There is great progress in these utterances as compared with his previous lectures Quite a stir has been created by them in his society as well as in the New York press. When the well proven and well established facts and phenomena termed spiritualistic shall be added to the repertory of Prof. Adler, we shall expect him, as a progressive, intelligent man, to recognize and teach their evidence as certain proof of our future ex. istence, and to retract his past objectionable statement. Until that day we must continue to regard that statement or assertion as unwarranted by facts, and as an unjust aspersion upon the intelligence or honesty of the host of competent persons who have recorded their observations of the phenomena and their conclusions therefrom.

#### Bones and Spirit Phenomena-Religious and Non Religious Minds.

The New York Observer, a "religious" newspaper, is exercised over what it terms an "over issue of hones." It seems the Pope has caused an investigation to be made by The Congregation of Relics, and the result is a circular letter to the Catholic clergy to the effect, that no bones have left the catacombs for thirty years last past, and that all are impostures claimed to have lately been taken thence. The Observer says it "does not approve of this over issue of the stock in the Roman Catholic Company at Rome," but still, thinks the fresh bones are just as good as the old ones for any business for which they are required. The stock in trade of the Observer, outside of its press and type, has not even the substantiality of the Catholic's bones. It consists solely of a tradition based upon spirit phenomena reputed to have occurred 1880 years ago, in Judea, among an uneducated and possibly ignorant people; and it is safe to say that the editors and proprietor of the Observer would scout to-day any of the actors of the drama, or witnesses of the phenomena, should they present them. selves. It would have been the same with the Observer men had they lived in that day. They would have been of the order of the Pharisees and have scouled Jesus as an impostor and fraud.

There is this difference between bones and spirit phenomena in a money point of view; the new bones may be just as good as the old ones for business purposes, but we defy any man or set of men to make as much money out of the new spirit phenomena as our friend Irenaeus makes with his New York Observer out of the old ones.

A short time since we noticed with marked/approbation the remarks of the Rev. Heber Newton of the Anthon Memorial (Episcopal) church in New York, advocating the opening of libraries and galleries of art, for the working men on Sundays, that they might exercise their right to have one day of rest from their labors if they choose to exercise it, in those public institutions. This idea does not suit our very religious contemporary, the Observer. In its issue of the 31st ult, it says:

"We believe that the laws of every State in the union securing the right of rest to the workman would be violated if our public galleries of art, our museums and libarles were required to be kept open on that day. ....It is freely conceded that the religious mind views this question in a light which the non-religious does not enjoy....Our reliance under God is on the good sense of an intelligent people, pervaded with the belief that morality founded on the Bible is the safeguard of the State, and the Christian Sabbath is the bulwark of public morals." Here is a cool production. How com-

fortably the Observer writes down his own as a "religious mind," and the honored Heber Newton, who advocates the opening of the galieries, as a "non-religious" mind which "does not enjoy" the "light" the editor and propretor of the Observer enjoys. It is refreshing. Heber Newton is a philanthropist, whose church building on week days is an asylum for the poor and distressed as well as on Sundays. His life is known to be devoted to the welfare of the human race without reference to sectarianism. He makes no money out of his religion. Can those who control the New York Observer say the same of themselves. Is not the Observer used as an instrument of money making for its proprietors? Does it not find it more profitable to its coffers to advocate closing rather than opening the galleries? Our reliance "under God" is on the good sense of the people not pervaded with the belief founded on any man's books but pervaded with the golden idea of doing to others as they would have others do towards them. If rest is to be founded for men by recreating in the galleries, open them; if in churches, open them.

al," and shall be cheered by the feeling that Unity watches our efforts "with pleasure."

#### Bible Revision—Which or Where is the Infallible Word of God.

As the new version of the Bible, prepared with great care by a company of able and learned men in England and the United States, is about to be partly published, difficuffies loom up in the way, questions will be asked, doubts will be entertained, and the risk of unsettling still more the waning faith in the miraculous infallibility of the Bible becomes serious. The New York Independent has an article from "T. D. Woolsey, D. D., chairman of the New Testament section of the American revisers," in which he sees this risk and aims to deal with it carefully. He belongs to an orthodox Congregational church in New Haven, that have just ruled hell out of their creed. So moves the world!

"Ring out the Old, ring in the New,

Ring out the false, ring in the true.'

"It is a great work to substitute a version even slightly new-both in its style, its text, and its rendering of the sense-for one which has presided over religious thought for more than a quarter of a millennium. My feeling would have been against undertaking it, if I had not seen that the experiment was demanded; for, if it should succeed, there would be a real gain. The hundreds of scholars acting as critics would be a court sitting over the twenty or thirty in Great Britain and America acting as interpreters and textualists. The success of the undertaking would be a proof that it ought to have been undertaken; while its failure would only stimulate fresh endeavors to build up something better on the founda-tions laboriously laid by painstaking men during the last eight to ten years.

All sober-minded persons will, I am sure, be ready to say: 'Let the important work be impartially tried, with no prepossessions, without the fear that an attempt to change the old version will do harm, without taking it for granted that the revision must meet the best wishes of those who were glad that it was undertaken.'

"The remaining part of this paper will be devoted principally to a point which seems to disturb the minds of some alarmists. 'How will these new critics,' they will say, 'treat the text which served as the basis of the version of 1611? Are there not in the newest editions of the New Testament a multitude of passages where texts appear greatly differing from those which the translators under King James follow-

ed? Must there not be new controversies in regard to various readings, which will shake the confidence of the Church, especially of its less instructed members?' To this we answer that such evils are not impossible. It would, for instance, be no new phenomenon in the world that a few fervent men, as zealous as they are one-sided and ill-balanced, should cling to the authentici ty of 1 John v. 7, against the opinion of ninety-nine out of a hundred of the best scholars; or that they should have adherents, knowing small Latin and less Greek, who would be led to believe that a heretical bias was the cause of the opposition to every dogmatically important text. In short to maintain that certain verses are spurious, or have have been altered purposely, affords a pretion is an unbeliever. There is no reply to be made to such insinuations, for the persons who are misled by them are unable to form an opinion in the premises, and the leaders who make such charges will be implicitly trusted by their followers; so that argu ments are in such cases useless. Such persons must be treated with Christian charity-the leaders, because they may be truly Christian men, in spite of their false judgments; the followers, because they are not responsible for the opinions they have imbibed from their teachers, and could not be injured by points of textual criticism which are beyond their reach.

Opium Smoking-Chinese Colored Illustrations.

The use of opium is said to be "the besetting sin" of the Chinese, but we hardly think of the opposition to it among these Pagan Celestials. In justice to them we should know both sides. Years ago, when England waged the iniquitous opium war for the sake of gain to her subjects, pushing opium down Chinese throats at the point of Christian bayonets, the Emperor of China, when a suggestion of revenue to his government out of the opium trade was made, replied nobly: "I cannot make money out of the vice and misery of my subjects." In the late treaty proposed between the United States and China is a clause prohibiting this evil traffic between the two nations, inserted at the wish of Chinese officials, which our Minister Angell (President of Michigan State University) heartily agreed to.

Now comes from London, in *The Medium* and Daybreak, more evidence of an antiopium agitation:

"The Chinese people have expressed their detestation and dread of the opium-vice in ballads, tracts, wall-placards, etc., which are frequently printed and circulated at the expense of benevolent individuals or societies. The aid of the artist and engraver is invoked for the same purpose. Series of large colored pictures of the opium-smoker's career, from the ruddy youth inhaling his first pipe, to the living skeleton clothed in rags and the ghastly corpse, are painted and sold to be hung up in their houses, and warn the young against the deadly poison. Sometimes a sheet of wood engravings is printed for distribution, or the pictures are paged in a tract. About four years ago the Chinese Anti-Opium Society of Canton republished a set of these pictures with descriptive text. An English gentleman, who has resided for some years in Hankow, was struck by the thought that people in England can be reached by pictures who will not read ordinary anti-opium literature. Accordingly he sent home this series, colored by a Chinese art st, and it is published with explanatory text by Messrs. S. W. Partridge & Co., of Paternoster Row, and may be had for sixpence. The pictures are beautifully executed, and as specimens of Chinese art are worth many times the money.'

#### The "Inwardness" of Diploma Selling.

Prof. Buchanan, of Philadelphia, the notorious vender of bogus diplomas, after failing in his suicide dodge to throw the officers off his trail, being finally secured and imprisoned has made a clean breast of his transactions, which shows his relations to, or knowledge of, the sales of some 60,000 bogus diplomas. He does not believe "five colleges exist free from taint or imputation."

Under this state of things of what value is a "diploma," or what guaranty does it afford the suffering sick of security of life or limb in the hands of so-called "regular" diplomatized doctors? It may be objected that the institutions with which Buchanan was connected, were not "regular." But are all but five colleges and universities irregular? And then his general acquaintance with dealers in the spurious, himself one of the most prominent venders of the bogus, must really enable him to disclose the inwardness of the whole affair. Then, again the attempt to directly smirch all other schools, shows that the pressure from the "regulars," which discloses the straits to which they are driven, has squeezed him un der the promise of relief through their influence. It demonstrates with relation to the so-called science of medicine that there is not only "something rotten in Denmark," but that nearly all of Denmark is rotten.

### APRIL 16, 1881.

N. B.-My Post Office address will be, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, III. All correspondence pertaining to the JOURNAL should however be addressed as heretofore, to the JOURNAL or its editor. G. B. S.

#### Modern Inspiration.

With the growth and quickening life of spiritual ideas, the tide sweeps into the churches. The Northwestern Christian. Advocate feels it and writes of Modern Inspiration:

"We are accustomed to feel that the days of inspiration, as of miracles, are past. It is true that the special work for which inspiration was needed, prophecy, the communication of the law of God and the plan of salvation, was limited to the ages of the prophets and apostles. This work having been accomplished, once for all, the special forms of inspiration required for it ceased. There is, however, inspiration now, as real and divine as when God spoke through men in giving His law and foretelling future events. We live in the very midst of the dispensation of the Spirit who is the Source of all inspiration, and of whom Christ said e know Him for Hedwelleth in you, and shall be in you." It is the privilege of all believers to have and know that they have the presence and inspiration of the Spirit. Men do go up into higher experiences, enter into the Holy of Holies, into the inner sanctuary of the Most High and hold conscious communion with God, "hear Him inly speak," and know that it is God that speaks as certainly as did the prophets and apos-

"The inspiration of to-day is for the duties of to-day, for holy living and effectual working. Our inward spiritual illuminations are for the light of men. We are to " let our light so shine before men that they may see our good works," not hear our good words merely, "and glorify our Father which is in heaven." We are inspired to live for others, and only in proportion as we live for others. Activity in God's work is the condition of clear vision of His truth. The saint who has spent years in solitary prayer in a hermitage, is beset, after all, with ter rible doubts as to the reality of religion. He calls them temptations of the Devil; but they come because he has not verified his religious experiences by humane action. There is an inspiration of the heart, of the

There is an inspiration of the heart, of the mind, and of the will. Each one must be yerified by the others."

The Advocate's views of "special work for which inspiration was needed" being "limited to the ages of the prophets and apostles." are narrow and poor to a Spiritnalist. Inspiration and nearness to the spiritual world are ever needed, to-day as yesterday—without them is spiritual death. They come naturally, not by miracle, under spiritual and divine law, and not by its suspension by an arbitrary Jehovah above What of Her Visions?

An earnest woman writes us from Alabama and tells of "beautiful lights" she saw when converted at a revival, of "a man like Christ" who appeared to her in an hour when her bodily pain was more than she could bear, and gently breathed on her; and of other like experiences, asking explanation of those things. This is more than we can give in full, but our suggestion is that her clairvoyant powers and apiritual sight were brought out so that these gleams of light from beyond and from within came to her for cheer and comfort. She does not say so, but probably ease from pain came when the man in her vision breathed on her. Health, serene peace of spirit, doing duty cheerfully and lovingly, the study and development of our own faculties and waiting for more light, helps in the upward path.

"Unity"-Its Good Will.

The last Unity in a kindly reference to the JOURNAL and its editors, says .... "We are uninitiated into the mysterles they delight in. Much of their language is to us unintelligible, but we have watched with pleasure the gracious efforts of these gentlemen to propagate a Spiritualism that is spiritual and a religion that is moral."

The friendly feeling of our neighbor we cordially reciprocate. The "mysteries" we "delight in" are certain facts demonstrating to the senses the future existence of man and the return of intelligent denizens of the higher realms of the eternal life to us among whom they once "lived and moved and had their being." These facts verify and emphasize the wice within, which says: "Man, thou shalt never die!" They call for a study of the inner-life and wide relations of man as a spiritual and immortal being, all carrying us back to power, law, and mind; the last positive and supreme in all things. In these days of materialism and agnosticism those who chose to ignore, or but slightly glance at these "mysteries"-or rather plain yet inspiring facts-stand at great disadvantage, and can but poorly cope with modern skepticism. Let us suggest to our Unity neighbors that they devote an hour each day for six months to the critical yet reverent study and investigation of these facts, for which they need not go a mile from their office, and so be supplied with rich and strong illustration and argument to show the shallowness of materialism and the chill and folly of atheistic thought." "To this complexion it must come at last"-either Materialism or Spiritualism. Meanwhile we hope for new strength, in good time, "to propagate a Spiritualism I that is spiritual and a religion that is mor-

### Mrs. Elizabeth K.Churchill.

The Providence Journal suggests that some enduring memorial should be made for this good and gifted woman in Providence, where so much of her life was spent. and adds: "Few have served their generation with so much zeal, energy and selfabnegation as this good woman, so suddenly removed from us," and Lucy Stone writes as follows in Woman's Journal: Elizabeth K. Churchill died suddenly at Providence on Monday, the 7th ult., aged fifty-two. This announcement will be read with pained surprise by a large circle of friends and acquaintances of the deceased. Mrs. Churchill had suffered from heart disease for some time. But her resolute will and interest in ideas and reforms kept (her active till the last. The record of her life is a remarkable one. After the death of her husband, in 1863, she carried on a farm, did the farm work with her own hands, marketed her produce, and strove to make a home for her two children, little boys of seven and nine years. But eventually this was given up, and she removed to Providence, and there, after a time, began the reformatory and literary work which has made her so well and widely known,"

She was an able speaker and worker for woman suffrage, known West as well as East, and greatly prized for her womanly excellence. She organized Woman's Clubs for social and mental culture, wrote for the Providence Journal and other papers, had a wide range of thought and interest, and her last lecture, in Providence, was on the important subject of Heredity. She was courageous, self-poised, gentle and firm —true to herself.

Carlyle—Intuition.

This great man greatly loved his father, and spoke of him in language that shows how the inmost spirit utters itself: "Perhaps my father, all that essentially was my father, is even now near me, with me. Perhaps, if it so please God, we shall, in some higher state of being, recognize one another. The possibility, nay, in some way, the certainty of perennial existence daily grows plainer to me."

#### Boston Anniversary Meetings.

The Banner of Light of the 9th, has long reports of large meetings, March 31st, at Music Hall, and gives the addresses of Capt. Richard Holmes of Boston, President, and of W. J. Colville, with others to be given in future. Banners, floral decorations, fine music, portraits of William White, Dr. H. F. Gardner, Mrs. Conant, Luther Colby the veteran Banner editor, J. B. Hatch and others, added to the attractiveness and interest of the occasion.

At Paine Hall the Children's Progressive Lyceum had its Anniversary Meeting the 27th, with Mrs. A. C. Perkins, Mrs. M. V. Lincoln and others managing, Dr. A. H. Richardson presiding, and speeches by J. T. Baxter, J. B. Hatch, I. P. Greenleaf, Mrs. Katie B. Robinson, of Philadelphia, Dr. H. B. Storer, long and well known, Henry Slade and others, with Dr. Beals, and Father Lyman of, Lake Pleasant camp, and other workers present. Both meetings were large. even amidst the snow-storm of the 31st, and full of interest.

#### A Liberal Woman Preacher.

Mrs. Anna Garlin Spencer preached at the Parker Memorial Hall, Boston, lately on "A Radical Church." The Woman's Journal highly commended the discourse and said:

"When the ministers of free thought shall put into their sermons help for practical every day living, when the frailty of our nature is recognized and the masses are told how to subject the lower nature to the higher, in the plain way that alone can reach them, then shall radicalism have a heart that shall reach out and sympathize with lower humanity and win for itself followers that can never be reached by the head alone."

A class at Parker Memorial Hall, on Sundays, study philosophy, physiology, matter and motion, electricity and like topics—all good. Suppose they take up facts and laws of spirit presence. They might be moved to that, possibly by the later gift of \$25,000 to the society by a Spiritualist.

## APRIL 16, 1881.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### Fresh Help-Congratulations.

The editor and publisher congratulates his readers and himself at the good fortune which places that veteran lecturer, author and untiring worker, Mr. Giles B. Stebbins, upon the editorial staff of the JOURNAL. His extensive acquaintance with all the reform movements, fine spiritual culture and sweet personal character, render him one of the most valuable agents in the great onward movement toward a higher life here and a clearer view of life hereafter. He comes to our help in good time, and his coming is only one of many good things we hope to effect for our readers before the year closes. We trust our subscribers will promptly aid us in our constant and untiring endeavors to give an independent, fearless, fair, high class paper.

#### Mrs. M. J. Wilcoxson-A Good and True Woman Passed on.

Just as we go to press 'the letter below comes from Mr. Macky, telling of the transition of a valued and excellent woman. Next week we will say more of her, and give a heartfelt letter from her sister, Mrs. Fairchild, of Connecticut.

BOULDER, Colorado, April 4th, 1881. To the Editor of the Religio-Philosophical Journal: I am sorry to inform you of the death of our sister, Mrs. M. J. Wilcoxson. She pass-ed over April 1st, in the morning at seven and a half o'clock, and we laid the body away on Sunday. Mrs. Van Dusen, of Denver, performed the services ably and fitly.

Mrs. Wilcoxson was a good and true woman, and has done much good, and I hope she will continue her work on the other side. She has been a public speaker for a long time, as long as she could hold out in the good cause, and when her voice gave out and she could not live in the East on account of ill health, we gladly gave her a home with us until she passed over, and have cared for her as a dear sister. Respectfully,

A. J. MACKY.

#### The Delinquent Young.

Under this head the Inter-Ocean gives report of a late meeting of the Illinois Social Science Association, at which reports were given of the work of the Illinois Humane Society, the jail committee, Erring Woman's Refuge, Newsboy's Home, Industrial School for Girls and other societies. These efforts are bright spots in our civilization, and the manifest tendency toward the prevention of crime by plans for reform, for education, and for useful employment-helping the poor and ignorant to help themselvesshows wisdom guiding human kindness and charity.

#### A Proposed Co-operation.

George Hutchins and his wife Mary, send us from Ancora, Camden co., N. J., an artiele on co-operative association and a propo-

Dr. P. Fairchild, the clairvoyant magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture.

B. F. Underwood will lecture at Chagrin Falls, Ohio, the 17th; Wauseon, Ohio, the 19th; Walton, Ind., the 20th and 21st; Greenboro, Ind., the 23rd and 24th; Knightstown, Ind., Sunday evening the 24th and 25th, and Seymour, Ind., the 26th. He will then visit Illinois, Iowa and Kansas, to meet engagements in those States.

The Roy. Robert Collver recently, at the commencement of the New York Medical College and Hospital for Women, delivered one of his characteristic addresses. It is highly commended by the New York papers as well as by the audience and officers of the college. New York's gain was Chicago's 1088.

Dr. Chas. Yeisly has removed to Omaha, Nebraska, having been called to open to the world a large and commodious Institute, which, as he writes us, was planned and built by the spirit power, and dedicated to healing and the production of the phenom. ena of Spiritualism, where he will in future receive patients. His past practice, he states, has been large and successful as a healer.

MRS. MAUD LORD-CALIFORNIA.-MIS. Lord expects to leave this city about the middle of May, stopping at Denver, Leadville, Montezuma, and other places along the route, and reaching the Pacific coast in about three months. Persons who wish her to stop at any place on the way will address her soon at No. 49 South Elizabeth Street, Chicago. Her séances here are fully attended.

Charles Bradlaugh, chosen a member of the British House of Commons from London, refused to take an oath and claimed the right to affirm; the oath, including a religious belief he could not honestly accept. The Court of Appeals now decide he must take the oath, but he will appeal to the House of Lords, and let the people elect him again if necessary. Brave man!

Rev. C. G. Howland, for sixteen years the Unitarian preacher at Kalamazoo, Mich., has just gone to preach at Lawrence, Kansas. At a farewell meeting of his friends at Kalamazoo, tender resolutions of regret at parting were passed. He is a man of rare beauty of personal character as well as of generous views and mental ability and has opened his pulpit to spiritual speakers (G. B. Stebbins and Dr. Spinney) on several occasions.

In consequence of the inconvenience arising from the presence of a small army of carpenters, calciminers and painters, during the last week, in repairing, re-arranging and renovating the various rooms connected with the JOURNAL office, our business has been somewhat "demoralized," but now their work having been accomplished, all orders for books and papers made during the time will be promptly filled.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y-Conference Monthess every Sunday P. H., in Novelty Hall, 611 Fulton St., near Flatbuen Avonae. Brooklyn (N.Y.) Spiritual Fraternity holds Sunday Services In Novelty Hall, 611 Faiton street, near Flatbuch evonue, overy San ay an 1054 A. H. and 75 P. M. Speakers engaged: April J. Frank Baster. Conference Mcedags overy Sanaay at 3 P. M. April 17th, "The Salvation of the Soul," Prof. Henry Kid-do.

April 21th, "The Higher Aspects of Spiritualism," Mrs. Hope Whipple. April Srd, Mrs. A. E. Cooley, SI. D., New York City, S. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meete overy Sunday evening, at 754 P. M., in Latham Hall, 9th st, near Grand. D. AL COLE, President NEW YORK CITY.—The Second Society of Spiritualists old cervices every Sunday, at Cartier's Hall, 25 East 14th irret.

NEW YORK CHTY.-The Harmonial Ascoclation. Free-Public Services overy Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourieenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YOEK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spir-itualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Liveervoir Equare, every Sunday from 2:00 to 5 r. M. The public invited. P. E. FAI:NSWORTH, Secretary, Address Box 4400 P.O.

### Rew Advertisements.

The NEW SYSTEM of BEE KEEPING. Evry one who has a farm or garden can now keep beg with pleasure and profit. Send for circular. Address Mrz LIZZIE E. COTTON, West Gorham, Maine. 59716



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sal to deed certain property for that purpose, "five acres," as they write, (yet probably mean more, as allusion is made to "ten acres reserved for a park"), with a good house, market facilities, etc.; "land rather poor, clay subsoil," but " can be put in fair condition" at no great cost, and is unincumbered. Any persons wishing to engage in this plan for "a new order of living," can correspond with these parties.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Lyman C. Howe has been speaking of late in Scranton, Pa.

Capt. H. H. Brown's address for the summer will be Saratoga Springs, N. Y.

The last two Sundays of April, Bishop A. Beals will lecture at Whittier, Ill.; May and June at Sheboygan Falls, Wis.

**1** 

Prof. W. M. Lockwood's letter from Ripon, Wis., on Temperance, in the Oshkosh Times, is especially commended by the editor.

Mrs. Nichols, 112 South Green Street, Mrs. DeWolf, 457 and Mrs. Dole 461 West Madison street are all filled with daily calls for séances and tests of spirit presence.

The unjust British war against the brave Boers in South Africa, has ended to the advantage of the Hoers who retain their independence. Might does not make right.

Mrs. Helen J. T. Brigham lately spoke at Saratoga, N. Y., and the Sentinel makes favorable report of her lecture and of a sociable of the Spiritualists on March 31st.

Dr. Alice B. Stockham is spoken of by the Home Record, Leavenworth, Kansas, as "a woman of great mental vigor and warm sympathies," and an article by her on "Health for girls" warmly commended.

Dr. A. S. Hayward of Boston, a well known healer, sends us a remonstance against the pharmacy bill before the Legislature of Massachusetts, a "doctor's plot" which must be defeated.

Campbell, of Utah, Delegate elect to Congress, resolves to assault Mormon polygamy and urge our National authorities to act against it. President Garfield is on record as opposed to polygamy. Let it go down.

The Medium and Daybreak, of March 18th, gives report of a spiritual service of song and speech and an address by J. Burns at Peckham, Circle Memoranda, calls for Anniversary Meetings March 31st at several places, Questions and Answers, Theosophy, and other interesting matter.

Hon. A. D. White, United States Minister at Berlin, wishes to resign. He is President of Cornell University and his home is at Ithaca, N. Y., where he is highly esteemed for his personal worth as well as his scholarly ability and generosity. He is a man of large views and liberal and progressive opinions, and is very popular with the university students.

A correspondent, of Decatur, Ill., informs us that the Spiritualists of that city, instead of a formal celebration of the Anniversary, commemorated the occasion and the cause with a course of lectures, by Dr.

J. K. Bailey, commencing on Sunday, March 27th and closing on the 31st-Anniversary day. Considering the unpropitious state of the weather, and the previous long inactivity of public endeavor, the lectures were well attended, and received very general expressions of warm appreciation and ap-

# Zollner for Truth.

A note from Dr. G. Bloede says:

proval.

"We have the first good news from Dr. Cyriax, trance speaker of Cleveland, who went to Leipzig, Saxony, on invitation of the Harmonial Society there. He made the acquaintance of Prof. Zollner, who received him most cordially, and is going to experi-ment with him. The best thing Dr. Cyriax wrote of Zollner was that he said: 'Fourth dimension of space or not, it matters no difference. All I care for is that truth be brought to light.' This is the right spirit for scientific investigation, without any pre-viously dried and cut theories."

### Business Botices.

DR. PRICE's Cream Baking Powder is by eminent chemists decided to be the best. It contains no alum or other hurtful ingredient.

IMPORTANT TO TRAVELERS .- SPHCIAL INDUCE-MENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

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

SEALED LETTERS Suswered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wored. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairyoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

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To THE CONSUMPTIVE .- Let those who languish under the fatal severity of our climate through any pulmonery complaint, or even those who are in decided Consumption, by no means despain. There is a safe and sure remedy at hand, and one easily tried. "Wilbor's Compound of Cod-Liver Oil and Lime," without possessing the very nau-castion favor of the Oil as heartofree used is a p seating flavor of the Oil as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy shown to those who desire to see them. Sold by A. B. WIL-BOR, Chemist, Boston, and all druggists.

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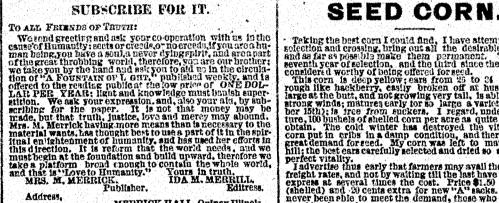
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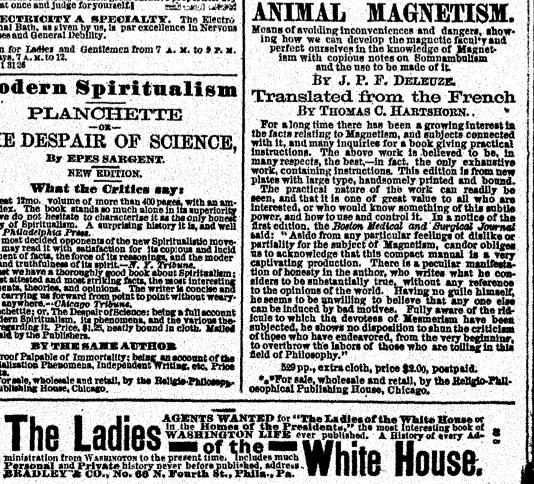
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A CARLEN AND A CARLE

# RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 16, 1881.

### Home Experiences. To the Editor of the Religio-Philosophical Journal:

May the good angels aid us to well improve the light we are receiving, and also to impart a por-tion to those less favored. The lessons taught in

the book as far as we understand them, agree very well with the occasional views Mr. Field has

enjoyed of the "better land," and in some respects

just as they have been represented to him; but some of them are beyond our comprehension.

In Chapter XI. it is stated that no spirit can penetrate a body of water, and I have read several times, that spirits do not possess the power to see

anything beneath its surface, but it appears there are exceptions, and that a few, if not many of them can do so, as I can relate some instances

that seem to prove its truth. When we were residing upon Long Island, N.

Y., near two of the numerous bays in that locality, Mr. Field procured a part of our subsistence from

the water by shooting wild fowl upon its surface, and by catching fish, clams and cels. Several times when at home in bed, his spirit father has

would tell us how many claus he would get, and always found the ranges without trouble and the

number of bushels mentioned. The depth of the

water above the clams was generally from ten to

In the winter he used frequently to catch cels by cutting holes through the ice, and using a spear made for the purpose. The cels would bed themselves under the soft mud beneath the water,

which was often quite deep. Several times (usually at night) his father has controlled him, and he

there were a certain number of eels in a bunch right beneath their feet, and also tell him how many of them were large enough for market.

He always placed the greatest confidence in what his father told him, for he never deceived him, and when he would tell the family what the

spirit had communicated, we always regarded it as a sure thing, and so it invariably proved to be. Sometimes when he went upon the ice to find his ranges, there would be quite a number of men

near by catching cels. He would cut a hole in the ice and commence to catch them so fast, that the others would go and cut a circle of holes

around him, but they rarely caught any worth

mentioning, while he would continue to catch them until he had got the number given by the

twelve feet.

#### AND INFORMATION ON VABIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Life Beyond.

Poises from the People.

It might have been in dream, love, A spirit came to me, And spoke in whisper sweet, love, Of life that is to be. Of life beyond this earth, love, Where toll and care are rife, 284 1 Of life where truth prevails, love, And peace bath vanquished strife.

> Where loftier hopes and aims, love, Than any we can know, While prisoned in the flesh, love, Bloom from the seed we sow; Where kindlier hearts and true, love, Are open unto prayer, Of frail pale lips that fain, love, Would breathe a purer air.

There for an instant only, The vell seemed drawn aside, And I beheld such scenes, love, As language can but hide. We both were in that life, love, Together, you and I; But how sublimely changed, love, And yet still you and I.

From earthly bonds set free, love, Redemption justly won, Our couls were purged of sin, love, The true life had begun. I fain had looked still longer,

But now that same voice said, "Wait till your soul grows stronger, On earthly wees 'tis fed.

"Then in the bright hereafter, By guardian angels led, One star will rule the destinics, Of spirits truly wed. No more shall doubt oppress you:

One God-one Truth-one Aim; The beacon-Love-to guide you, Two couls, yet one, the same.'

Howe'r it was 'tis true, love, My heart graw light and gay, The clouds of pight, were gone, love, And now 'twes glorious day. But away in the rosy dawn, love, Where golden cities stand, Methought I saw a spirit, love, Waving her spowy hand. -The Spiritualist, London, England.

Feb. 18th, 1881.

Voltaire's School Days.

BY JAMES PARTON.

This father, it is evident, had set his heart upon seeing his younger son enter a career in which he could push him on to fortune with advantage to himself; and to this end he took precisely the course which an opulent father of his rank would course which an oplicant itsner of his rank would adopt at the present time: he sent him to the great school of the day—the Eton of France—the Jesuit College Louis-le-Grand, attended then by two thousand boys of the most distinguished fam-ilies in the kingdom. This school, which still ex-ists upon its ancient site in the Rue St. Jacques, in the heart of old Paris, presented almost every attraction which could weigh with a fond or an ambilious narcent. The Jesuits were in the highamhitions parent. The Jesuits were in the highest credit with king, court and hierarchy, and this school was among their most cherished and im-portant institutions. Years before, when Louis XIV. visited it in state to witness a play performed by the pupils, he let fall an expression which gave it the name it bore, and brought it into the highest fashion. A spectator said, "Everything is admirable here." The king, hearing the remark, responded, "Certainly, it is my college." The naxt morning, before the dawn of day, the old manuact floring and "Lermont" had disannasred name of "College of Clermont" had disappeared from the gate-way, and in its stead was placed a new name, "College Louis-le-Grand." It was in the autumn of 1704, a few weeks after the battle of Blenheim, that François-Marie Arouet, aged ten years, was placed in this famous school. His home was within an easy walk of the miscellaneous aggregation of buildings belonging to the college in the Rue St. Jacques, on the southern side of the Seine; but his father, left a widower three years before, had given away his only daughter in marriage, and therefore entered his son among the boarders, five hundred in num-The child was not turned loose among this great crowd of boys, to make his way as best he could. There were privileges which wealth could buy, and Maitre Arouet provided for his son one of the most valuable of these. The price of board and tuition was four hundred francs a year; which entitled the pupil to no special care or comfort. A prince, or indeed any man who choose to pay the extra cost, could establish his son in a private room, and provide him with a servant and tutor: and there were usually thirty or forty boys in the college thus favored. The private rooms were in such request that it was necessary to speak for one of them years before it was wanted. There were thirty or forty larger rooms for groups of five, six, or seven pupils, each group under the care of a prefet, a priest who served them as father and tutor, alding them in their lessons, and keep-ing them from harm. It was in one of these groups that Maltre Arouet placed his child, under the tutelage of Father Thoulier, a young priest (twen-ty-two in 1704) of noted family and attainments. What better could a cenerous father do for a promising, motherless boy of ten in the Paris of 1704? Ciad in a scholar's modest frock and cap, brown haired, bright-eyed, not robust, already practiced in gay mockery of things revered. Fran-gols Arouet took his place in that swarm of French boys of the College Louis-le Grand. There he remained for seven years, and it was his only school. In no important particular did this school differ from a Jesuit school of the present moment, such as we may visit in Rome, Vienna, Montreal, New York. Sixty years after leaving it, Voltaire re-called to mind the picture, twelve feet square, which adorned one of its halls, of St. Ignatius and St. Xavler going to heaven in a resplendent charist drawn by four white horses, the Father Eter-nal visible on high, wearing a beautiful white beard flowing to his waist, the Virgin and her Son by his side, the Holy Spirit beneath in the form of a dove, and a choir of angels waiting with joined hands and bowed heads to receive the illustrious fathers of the order. He remembered, too, that if any one in France had presumed to ridicule this childish legend, the reverend Pere la Chaise, confessor of the king, would have had the scoffer in the Bastile with promptitude. Just such picthres still hang in many a school, and the general view of the universe intended to be inculcated by them is not materially changed. But the Bastile is gone, and the power of Pere la Chaise is dimin-ished.—April Atlantic.

#### INGERSOLL'S OREED.

#### A Discovery That He is Quite Orthodox After All.

To the Schor of the Religio-Philosophical Journal: I have just been reading Bro. Crowell's book, "The Spirit-World," and find it very interesting and instructive. It is handsomely and substan-tially bound, and the truths it contains are invalu-able. We who are blessed with such golden op-portunities for acquiring knowledge of the endless future life to which we are all hastening, should be making rapid progress in wisdom and purity. for "where much is given much will be required." May the good angels aid us to well improve the (Robert Burdette in the Burlington Hawkeys.)

Some one sends us a little tract containing epi-grammatic expressions from Colonel Robert G. Ingersoll's latest lecture, "What Must We Do to be Saved !" We have read the tract and we have read the entire lecture. If this is truly Ingersoll's creed, the Colonel isn't so far out of the way. He is coming around, maybe. He manages to get considerable scripture into his creed, as he sets it forth. There is lots of hope, in fact there is a great deal of certainty for the Colonel. We subjoin a few articles of this great man's creed, just to show from what book he got his declaration of faith. "Honest industry is as good as plous idleness," says the Colonel. Some one sends us a little tract containing epi-

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it—"Faith without works is dead."

"Christ believed the temple of God to be the

heart of man."-Ingersoll. Yes, that's orthodox too. We "must worship him in the spirit." "Know ye not that ye are the temples of the Holy Ghost." "If I go to heaven I want to take my reason with me."-Ingersoll. Of course works of an will "for now we see

with me. —ingersoil. Of course, and so you will, "for now we see through a glass darkly, but there face to face; now I know in part, but then I shall know even as. I am known."—I. Corinthians xill, 12.

out fear." "If I owe Smith ten dollars, and God forgives mo, that doesn't pay Smith."-Ingersoll. Correct you are; the prayer of Christianity is "forgive us our debts as we forgive our debtors." "Qwe no man anything." "Barrow is the Unit of the soul, and if you

"Reason is the light of the soul, and if you haven't the right to follow it, what have you the right to follow ?"-Ingersoll.

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding; howhelt in malice be ye children, but in understanding be men."-I. Corinthians TVI., 19. 20.

would seem to be with him upon the ice in broad day.ight, when the spirit would point out objects to range as above stated. Then he would tell him

ago. I wasn't acquainted with any of 'em."-

ed. But the Colonel most firmly believes that Servetus was burned.

"If there is a God in the universe he will not damn an honest man."-Ingersoll. "A false balance is an abomination unto the

Lord; but a just weight is his delight .- Proverbs

spirit. He would then leave the spot and some of the other men would try the ground he had been over, but with no success. On one occasion the xi., 1. "There is only one true worship, and that is the practice of justice."--Ingersoll. "Render therefore unto Casar the things which he things which he

be Casar's, and unto God the things which be God's."-Luke xx, 25. "God will not damn a good citizen, a good fa-

ther, or a good friend."-Ingersoll. Certainly not; nor any good man. "A good man showsth favor and lendeth; he

iescies, of which having abundantly partaken, they adjourned to the parlors where, presiding at the plano, sat the daughter of our host who, after the skillful performance of thrilling instrumental airs, gracefully glided into the melody of "Sweet Home," and "Shall we know each other there," the audience heartily joining in the chorus, after which all took their departure, feeling that the joy of those happy hours would not soon fade from their remembrance.

MARY F. SNOW.

#### Russia's late Emperor-IIIs Assassiustion.

#### The world stands aghast at the assassination of Czar Alexander at St. Petersburgh, the work of Nihilists as most suppose, men goaded to a great crime by a sense of wrong and tyranny, to a great error as well, for such murder is a poor path to that justice and freedom which is the birthright of the Russian people as of all peoples.

The Czar seems to have been personally a man of some fine qualities, but was the victim of bad education, and of the system of Czarism-z oneman-power. His emancipation of twenty million serfs was a noble act, (in which spiritual influences had some part, it is said,) and it is now rumored that he had in mind plans for a representative government for Russia.

It is known that he sometimes saw spiritual mediums, probably at the suggestion of eminent Russians interested in the subject. We give part of an Inter-Ocean report of their interview with Archibald Forbes, the noted war correspondent of the London Times, who lately lectured in this city and who knew the Czar:

"How long were you in the Turkish war?" "From the beginning until the winter." "Did you see much of the late Emperor Alex-ander, and of his son and successor?" "Yes; I became very well acquainted with both

of them." "How would you characterize them?"

"I entertain a very high opinion of the late Em-peror. I should characterize him, in brief, as the only honest Russian I ever knew. He had the unhappiness of being better than his race. He

was a good man, who honestly strove for a long time to make his people purer and better, and who lived long enough to come sadly to the con-clusion that it was impossible, and finally to be-come, in a shadowy way, perhaps, tainted with the universal corruption around him. His devo-tion to affairs of state was almost unexampled. People think of emperors as having an easy time, but Alexander tolled like a galley-slave through out his reign."

"What do you think of his physical and moral courage?"

"They were of the highest possible order. For he was able to fix his attention on public affairs and labor with herculean energy even, after he comprehended that his life was in continual jeopardy, and that he was certain, some time or another, to be assassinated."

"And the present Emperor; what of him?"

"The present Emperor is not so pure a man as his father was; but he is a man of undoubted castubbon than his father. There were many evi-dences of this furnished during the Turkish war, which I might detail if I had time. Whatever shall occur during his reign, it will never be found that he is a feebler man than his father."

"To what do you refer when you reflect on the parity of the two Emperors?" "I refer particularly to matters which have long

since been made public. It was discovered dur-ing the Turkish war that there were gigantic frauds in the commissary department of the Rusis a sign army; and when investigations were institut-ed, it transpired that the present Emperor had re-ceived 5 per cent. of the stolen funds, as pay for permitting the frauds. And although his father was never suspected of enriching himself in that way, he was somewhat compromised by a nega-tive complication theorem between the tive complicity in the fraudulent transactions. But even this scandal was overshadowed by the hisin a magnificent palace, but it was well known that her paramour gave her no allowance. Her splendid establishment was kept up entirely by the princely fees she received for her political in-fluence. The same conduct was rumored, with less foundation, however, concerning the late Emperor and his then mistress, subsequently his wife. These would be grave offenses in most coun-tries; but I never could see that they injured the reputation of the Imperial family among Russians âny.

### The Cause in Minnesets.

To the Editor of the Religio-Philosophical Journal:

I see by RELIGIO-PHILOSOPHICAL JOURNAL that the friends of our cause in Chicago are going to observe the "Anniversary of Spiritualism" by the oreserve the "Anniversity of spirituation" by the presentation publicly, of some of its phenomena through representative mediums, such as Sisters Simpson, Lord and others; I say representative mediums advisedly, because, while I would not countenance the recognition of a Mediumistic Hi-erarchy more than a Christian Hierarchy, still I am well aware that few among the great number of mediums are competent as mediums, to successfully counteract the incongruous and contentious elements of a miscellaneous audience and present. indubitable proof of spirit power and presence; nor do I think it rests altogether with mediums. Doubtless spirits are as much, yes, more responsi-ble than mortals, and I imagine could we see from their end of the line, we should wonder, not that more was not given, but that as much was re-ceived by those at the mortal extremity. How-ever, I am of the opinion, decidedly, that the time is at hand when all mediums should encourage, and when all mediums should encourage. and, so far as their lives thoughts and surround-ings may exert an influence over their invisible attendants, simulate in them a desire to present

the best possible evidences of their presence. Observers and investigators are becoming daily more critical and wisely so, too, both for them-selves and all concerned; and hence the demand for definite conclusive testimony upon this greatest of all subjects that can engross the human mind. We here in Minneapolis are progressing slowly in the knowledge of spiritual things; some. times I think scarcely at all, and yet for some, to me inscrutable reason, I stay here, hoping, work-ing, trusting that better things will come in time. There has been some talk turough the JOURNAL and otherwise, of a new organization of the Spiritualists of Minnesota, and numerous letters of inquiry have come to me concerning the how, where and when, of the effort, and as an answer to one and all such inquiries I want to say for myself, that I favor a new deal. But first our people through-out the State should assemble at some central point, and consult upon this matter. In my judgment, we had better do nothing unless we can have the general co-operation of the State; and have the general co-operation of the Size; and then we had better do nothing unless we mean business! The people of Minnesota are fully up, in intelligence, enterprise and liberalism, to many of the older Eastern States, and its a mistaken policy to presume that mediocrity will pass at par here; and it is equally fallacious to suppose that talent oven in the ranks of splitted between will talent, even in the ranks of spiritual lecturers, will work for nothing and find itself. For one I had rather the cause of Spiritualism should stop where it is than be indifferently supported. That has been its misfortune in this State; at least, since I have been in it. The people, generally speaking, have given neither support nor encouragement to lecturers who have come here in good faith to lecturers who have come here in good faith to work for Spiritualism and Spiritualists. The re-sult has been that after a month or two of effort single handed and alone, the "missionaries"(?) have retired disheartened and disgusted; and the dear people fancy themselves aggrieved because their spiritual palates are not tickled with the choicest thought of the age, served in the latest fashion, without money and without price--at least, to them. Now I am this much interested in arousing sufficient interest to have either a grove meeting, a camp meeting or a convention. I will give two months time with ven or tongue. or give two months time with pen or tongue, or both, anywhere within 60 miles of Minneapolis, so that 1 can return here for Sunday lectures; the people where such week-evening lectures are given paying my expenses and I receiving the collec-tions taken up at each meeting. Meantime I hope to hear either by correspondence or through the JOURNAL from all such as are interested; there is no time to waste in waiting, for our season for out-door meetings is so short that we need to get to business right off. If there is a speedy and earnest response to my proposition, possibly I might devote more than two months time to the more than the state as a speedy and the state to the work. Don't all speak at once now! I shall be greatly surprised if any one speaks! Suste M. Johnson.

409 Nicolett Ave., Minneapolis, Minnesota.

" Physical Mediums."

(From Boston Investigator.

appeared to him, and in an instant he would find himself apparently with him upon the water, when the spirit would point out different inanimate objects (such as houses, trees and rocks,) as guides, "Fear is a dagger with which hypocrisy assas-inates the soul."-Ingersoll. and take him where the objects pointed out would come exactly in range of each other. Two of That is good gospel, and "perfect love! casteth out fear." them would generally be near the shore, and two quite distant, and when one near and one remote object were exactly in range in front of him, and the other near object ranged with a distant one at his right or left hand, the spirit would say, "Right down here [pointing beneath them] is a nice bed of clams," giving him the number of bushels he could catch there. In the morning he

"If you go to hell, it will be for not practicing the virtues which the sermon on the mount pro-claims."-Ingersoll. That's all orthodox, "If ye know these things,

happy are ye if ye do them." "The men who saw the miracles all died long

Ingersoll. Same way with the men who saw Servetus burn

"A little miracle now, right here-just a little "If they hear not Moses and the prophets, nei-the dead."-Luke xvii, 31. "If they hear not Moses and the prophets, nei-ther will they be persuaded though one rose from the dead."-Luke xvii, 31. "If they hear is a God in the universe he will not

spirit told him that he could catch just eighteen dozen eels, all salable, and that the first one would be uncommonly large, and so it proved. Not another one could he catch after he had got the number mentioned. He took my father (now in spirit-life) along to see him catch them, as he had told him the particulars. Now if a cnight had told him the particulars. Now, if a spirit cannot penetrate the water in any way, how could

will guide his affairs with discretion. Surely, he shall not be moved forever; the righteous shall be held in everlasting remembrance."-Pealme xxii., he see the eels and count them when buried un-der the mud beneath four or five feet of water and covered with ice from four to eight inches thick?

5, 6. "Study the religion of the body in preference to the religion of the soul. A healthy body will give a healthy mind, and a healthy mind will destroy superstition."-Ingersoll.

That explains why the Indiana have no superstitions.

Burdette on Hartford.-It was a bitter cold day when the traveling combination which I have the honor to feed gathered its solitary values and stepped ashore at Hartford, Conn. The Dutch found this beautiful city here nearly 250 years ago, and the first thing they did was to es-tablish Colt's armory and go into the insurance business. You can get insured here in any way and for anything you wish-mutual, endowment, tontine, accident, intentional, nomadic, differential, protoplasmic, Baptist, Old School Presbyterian, Congregational, Bob Ingersoll, rensissance, Goth-ic, Byzantine, Greenback, compolite, Corinthian, A, by sense, treenback, compolité, Corinthiau, Seotch, cheviot, gossamer, scamless, new Whéeler & Wilson, barbed wire, liver pad, and hard finish. It is the central and distributing point for the en-tire insurance business of America. No insurance company is genuine unless "Hartford" is blown upon the bottle.

Issue Blum writes: Your paper is in part my nourishment-mental and spiritual, of course. It caters to a liberal and intelligent sentiment, and having due respect for the honest opinions of all classes, it must in return gain the respect and like-wise attention of liberal and thinking people. Your JOURNAL reflects my views in its every department.

covered with ice from four to eight inches thick? There is certainly something very mysterious about it. Perhaps his power was owing to the love he had for the water, and the pursuits in which he was engaged while in the form. His ob-ject in imparting to him the knowledge of the position of the clams and eels, was not for the pecuniary assistance they might render us, but to show us his ability and to give us confidence in his tackings. He never cave us much addres his teachings. He never gave us much advice that would greatly benefit us in worldly pursuits, for it is not the mission of spirits (advanced ones at least) to assist us much in that way, but to lead us up step by step, to fix our attention upon spiritual realities, and to assist us to progress in wisdom and knowledge; but I fear we do not make the advancement we should in that direc-

tion. Our son-in-law, A. K. P. Baker, passed to spirit-life January 27th. He was sick with consumption over two years. He has joined his beloved com-panion who left the form three years ago, having suffered with the same complaint. He was a man of strictly moral principles, believed some in Spir-itualism, but held some views peculiar to himself. He hore his sickness patiently and generally ap-peared cheerful, though at times his sufferings were intense. He expressed no regrets aside from leaving his dear little daughter bereft of a parents care. We became strongly attached to him and sadly felt the loss of his bodily presence. Several weeks before he left us, we procured Bro. Wilson's valuable book, "The Truths of Spiritualism," which I read aloud. He appeared to enjoy hear-ing it, and never expressed a doubt of its authent-I think it strengthened his belief considerably in the ability of spirits to communicate with mortals when conditions are favorable, and in the continued love and sympathy felt by them for their earthly friends.

I had told him of the convincing tests I had re-ceived through the mediumship of Mrs. P. W. Stephens (Bro. Wilson's sister) while we were liv-ing in Modesto. He was very anxious to see his spirit-wife as he neared the "shining river." but was unable to do so. Mr. Field was able to dis-tinguish several spirit forms, but was so fatigued with care and want of rest that he could not positively identify them.

While he was watching with Mr. Baker the last night of his life, he suddenly spoke and said, "Oh! father, I see a beautiful white rose." Mr. Field looked in the direction indicated and saw a wreath upon the head of a spirit form, the central flower over the forehead being a large white rose. Since that time he has plainly seen Emma, the spiritwife with the wreath encircling her head. Mr. Baker called for her to come and conduct him to her spirit home. His departure was peaceful, and his earthly remains now rest beside those of his wife in the cemetery at Modesto, while his spirit we trust, is with his darling Emma in that bright realm where sickness and death are regarded as troubled memories of the past.

MARP A. FIELD. Red Bluff, California, April, 1881.

### Stones Thrown by Unseen Hands.

The Revue Spirite, which has just entered upon its twenty sixth year, gives in its current number several instances of the throwing of stones—in the Dutch East Indies, the Indian Archipelago, the Molucca Islanda, Paris, and the Hague. An official report from the Dutch East Indies, dated 1831, states that Mr. Van Kessinger, then residing at Reanger, suffered inside his house at Sum-adan a veritable rain of stones, lasting sixteen days. The report bears the signatures of the Governor General, J. C. Band; his side-de-camp, Lieutenant Colonel W. Michiels; Mr. Ermanlinger. ex-inspector of coffee plantations, and other official persons. It says that, although every one in the house was ordered out, and the residents of the neighboring houses were assembled and watched by the police in an open square, Mr. Van Kessinger and his wife alone remaining inside, all the doors and windows being hermetically closed, stones fell from all directions, some failing apparently from or through the solid ceiling, al-though no aperture existed or was caused by their entrance. The shower usually commenced about 5 A. M. lasting until about 11 P. M., and some of the stones weighed as much as nine pounds. About a thousand stones per day came into the house, and a peculiarity connected with the phe-nomenon was that they seemed to be so directed as to follow a young Javanese girl. The report is in the Royal Archives of Holland.—Light, England.

S. P. Saxion writes: You are doing well. May God and the angels help you in the good

People who have the smallest souls make the most fuss about saving them."-Ingersoll. Of course, Colonel; they are the hardest kind

"I will never ask God to treat me any fairer than

I treat my fellow men."-Ingersoll. Well, that's perfectly orthodox. "For if ye for-give men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For with what judgment ye judge, ye shall be judged; and with what measure

ye mete, it shall be measured out to you." "Upon the shadowy shore of death, the sea of

trouble casts no wave."-Ingersoll. The Colonel must have been singing that good old hymn, "When I can read my title clear," in which occur the lines:

"And not a wave of trouble roll Across my peaceful breast,"

#### Congratulatory Surprise to a Veteran Spiritualist of San Francisco, Cal.

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

Among the congratulatory gatherings that have lately been so frequent in our ranks, none have been more interesting than that which recently occurred at the residence of Mr. George Whitney, one of the oldest members of the San Francisco spiritual Union. Having attained his eightieth birthday, a circle of fifty friends suddenly invaded his domicile, and agreeably surprised him reading

Ins contents, and agrees by surprised nim reaching the evening paper, while near by sat his estimable lady engaged in a story to their little grandson. But speedily the whole dwelling was illuminat-ed, and the joyous scene was found to be pervad-ed by an atmosphere of intellectual activity rare-ly equalied in the social circles of San Francisco; for boots had the pervadfor no sooner had the company all assembled than Vice-President Robinson stepped forth and nominated our gifted brother, Thos. Gales Forster, as chairman. Having been duly elected, Bro. Forster, who had early known our host and host-ess, addressed them in an able, congratulatory norm poem, recapitulating the scenes of their youth while dwellers in their Massachusetts home, little dreaming they would be permitted thus to mee in this distant and more genial clime. Upon clos-ing, he called on Mrs. Mary F. Snow, who res-ponded by the following brief salutatory to the aged pair seated in the center of the group, who, for fifty-eight years have harmoniously dwelt to gether:

With hearifelt joy to greet you, friends, To night we hither come,

- Thankful that you so long are spared In this, your happy home. United have your lives been spent
- Throughout your pathway here, In ever active thought and deed, For friends and children dear.
- Part of your household have passed on,
- Yet part still sojourn here, With grateful hearts, and thoughtful care Your lengthened days to cheer;
- And when your pilgrimage shall end, Your earth-life shall be o'er, It is our deeply cherished faith
- That dear ones gone before,
- Most joyously shall welcome you To those bright realms above, Wherever in progression dwell
- The angels of your love.

Then followed other sweet and graceful poems and tributes, too lengthy to be recorded here from Mesdames Matthew, Robinson and Antonia, and Messrs. Hopkins and Irvin, and ably written ad-dresses from the accomplished journalist, W. E. Coleman and also from C. M. Plumb.

Upon the call of our genial President for ex-temporaneous remarks, it also appeared that an unusual array of talent in that direction was pres ent, as evinced by the able remarks of Hon. John A. Collins and W. H. Mills, who represented the legal, Dr. E. W. Stevens the medical, and H. C. Wilson the educational professions; also by the inspirational utterances of exceeding power and beauty, flowing so readily from Mesdames Hendee, McKinley, Wiggin, Scales, Mayo, and Mesars. Bayley and Mayo.

At the close of our intellectual repast the guests were summoned to a supper table laden with del-

Das als

"Your references to the venality of the Russian character is in strange contrast with the opinion widely entertained that the Russian noblemen are the most refined of all the European nobility." "Yes. The Russian nobleman is a wonderfully

cultured and refined person-wonderfully so. But what I have said about Russian dishonesty is true too."

"Will the assassination encourage the Nihilista or react against them, and discourage them?" "It will assuredly encourage them and their so.

cialistic allies all over the world. Success always ODCOUTSOAS." "What will be the outcome of Nihilism ?"

"A Russian constitution beyond a doubt,"

"Is it true that the peasantry of Russia are free from Nihilism?"

"They are as free as they are ignorant, only. The dividing line is not drawn according to social position or political position, as such, but according to intelligence. The Russian peasant is very ignorant; but as fast as he becomes enlightened he joins the middle and upper classes in clamor-ing for a constitution."

#### The Dangerous Classes.

In New York, Rev. C. Martyn gave some start ling facts, and made some sensible suggestions in a discourse from his pulpit:

#### STATISTICS.

In the State prisons there are 12,000 tenants; be sides these there are in jails and penitentiaries 80, 000 more. Every fortieth person you meet is a crim-inal. Then there is the vast population dwelling in the debatable ground and making raids across the boundary of honesty from time to time. The crim-inals of New York cost that city \$6,000,000 every year. Indirectly, through drunkenness, waste and neglect of sanitary conditions, the dangerous class. es prove an expense of hundreds of millions of dollars to the taxpayers. Ignorance and rum stand toward them in the relation of cause and effect. We have one church to 1,245 persons, one grogshop to every fifty. Of the criminals in this counshop to every firty. Of the criminals in this coun-try thirty-three per cent. can neither read nor write. Consider what a perversion of their pow-ers is made by bad men and women. Capaci-tated to do good they do evil. With health and strength to earn their living and add to the common weal they live by pirating upon the prop-erty of others. erty of others,

PREVENTION.

Who will bring the guilty to justice if honest men do not? Will the highwayman go to the Penitentiary and ask the keeper to imprison him Again, we ought to invoke on behalf of the dangerous classes all possible remedial help. The chief of these is prevention. We should seek to save the children. Let us take these little ones and hug them into goodness. All institutions which aim at this, secular schools, Sunday schools, reform schools, churches—whstever tends to unbrutalize let us support with our money and with our personal countenance. Cut off the recruits from the army of evil and death will soon annihi late the dangerous classes. Never despair in this work. Criminals may be greater social offenders than we are; but they are not greater sinners be. fore God. In their consciousness of guilt and misery they may stand nearer to heaven than some of us, precisely as the publicans and harlots in Christ's day were preferred to the hypocritical Physicas 32 Pharisees."

Mary A. Field writes: My son, D. H. Payne, takes your paper which is highly prized by us. We expect to subscribe for it as long as we can raise the means to pay for it. We think you are the "right man in the right place." May God and angels bless you, dear brother.

To "S. L. G."-We never say a word in this paper about anything that you or anybody else is not at liberty to call us to account for, and de-mand that we give you a hearing, which you shall have. You wish to know what we think of so-called "physical mediums," meaning of course spiritual people who adopt that name and follow that line of business.

Frankly, we think they are all jugglers or sleight-of hand performers, because physical means ma-terial; because, also, we have repeatedly seen jugglers perform all the tricks that mediums attribute to spirits; and because, lastly, there is no evidence that we know of which proves the ex-istence of any such living being as a disembodied, immaterial, incorporeal spirit. Therefore, when such spiritual mediums as Keeler, Eglinton and Slade, now juggling in this city at \$1, \$3 and \$5 a head, pretend that their physical manifestations are produced by supermundance spirits, they are mere jugglers, just as Sig. Blitz, Anderson, Her-mann, Heller, and others, with this difference only—one class of jugglers pretend to be spiritual, the others candidly admit that they operate by material agency alone.

Here is "an opinion as is an opinion" from the veteran Seaver, long time editor of the Investigator. Let Sargent, Wallace, Zollner and the rest stand back. Let the statement of Bellachini, a great European juggler, that he could not produce manifestations like Slade's, go for nothing. Let the host of critical investigators 'own up, for Seaver has spoken! He says just what all the orthodox clergy of the most conservative class sey. The Sadducee and the Pharisee agree as of old!

### "The Origin of the Lord's Prayer.

To the Editor .- Sir:-The footnote relating to the Jewish original of the Lord's Prayer, to which you alluded in reply to a correspondent in last week's Medium, was extracted from a work which, I regret to say, I omitted to make a note of. It was a work of established repute, and I fully in-tended to search for the original in the British Museum Library. For want of opportunity this has not been done. It would, however be a source of much satisfaction to me to know whether such can be found. Should any of your readers have the opportunity of making the inquiry I should 

"The Lord's Prayer was derived from the older Jewish prayer, which was as follows: 'Our father which art in heaven; hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth below. Let thy kingdom reign over us, now and forever. Thy holy men of old said, remit and forgive unto all men whatso. ever they have done scainst me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."—"The Works of Rev. John Gregorie, p. 180. London 1685."

THE AUTHOR Of "A Forecast of the Religion of the Future." -Medium and Daybreak.

#### Mr. France, the Medium.

To the Editor of the Religio-Philosophical Journal: Mesars. Smith and France came here, as per notice in JOURNAL, two weeks ago. Mr. France was unable to produce any phenomena whatever, and after remaining two days, left for home, claiming that his mediumistic power had left him for the present at least. Their appearance was in every respect, that of sincere and honest gentlemen. As they left under most flattering prospects in the way of calls to hundreds of western towns and cities, after having expended some \$140,00 in com-ing here, and as their proposals were to show what they claimed in their circulars before receiv. ing any money, I fall to see any other solution for their sudden change of front than the one they themselves give.

Neponset, Ill.

N. C. BUSWELL,

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# RELIGIO-PHILOSOPHICA'L JOURNAL.

## APRIL 16, 1881.

#### Continued from First Page.

you believe the Rochester rappings were produced by spiritual beings? A large percentage of the church also believe it. Do you believe that ever and anon we catch

#### GLEAMS OF LIGHT

from the immortal shores in premonitions dreams, impressions, trance, and by divers and sundry ways? The church also believes it and in many instances openly advocates it If we except to-day a small percentage of ma. terialists in the church, and quite as large a percentage who are training in the ranks of Spiritualists, and also the large and rapidly concentrating army of materialists, atheists and skeptics generally, the world has accepted Spiritualism.

The busy world will not rest here. A new temple must be reared; one large enough to take in every foot sore pilgrim who treads life's dusty highways; one so high its tower shall touch the farthest star; one so beantiful the gods shall delight to gaze upon its frescoed walls.

WHERE ARE THE BUILDERS?

Shall we find them among that large class of Spiritualists, who, having gratified a selfish curiosity, in these facts now sit down in inglorious case? Shall we find them among another large class who only delight in beating their neighbor's dead dog to show their revenge on an intolerant church and priesthood? Can we hope to obtain them among a third class who only desire phenomenalism? This class of men and women enjoy eating a fallen apple, but have no interest in the law by which it falls, or in the generous nature that has produced

Let meenphasize still more plainly: The era of negation has past. We are not now called upon to state our doubts, but the world desires to, know what we believe. Yon might as well attempt to resuscitate a starving man on icicles, as to feed the spirit of the age on cold negations and barren platitades. We cannot hold a thoughtfol audience by finding fault with the past or condomning the present. The world will not long listen to our condemnation of the work of others, if we do nothing ourselves. Moreover, we have no greater claims upon the facts of Spiritualism than others. We have no letters patent upon a truth old as mankind; nor am I so concelt ed as to think we are of all beings the most lovely in the sight of heaven. If we are I greatly mistake the taste of the angels. Let us not flatter ourselves the work will stop if we are either incapable or unwilling to do it. When we stop, other hands will build forward. If we refuse to go, the spirit of the age will go forward without us Growth is the only unlimited ticket on the thoroughfare of progress. When we stop growing we begin to die. Shall we now go forward and carry the headlight of this constructive work, or shall others reap where we have sown? Great as is the responsibility upon the Spiritualists at large, still greater and graver is the situation for the medium and public advocate. Those who have gifts of any value must enlarge and perfect them. This requires care, culture and a spirit of sacrifice. I can see no reason why these favored ones should not adorn these gifts, with every personal grace and charm. I cannot believe stupid ignorance the best soil for angelic influx, nor do I believe the want of personal worth is a necessary trade mark in any phase of mediumship. If we fail here others will give it the conditions we refuse. Equally ominous is the hour for those who publicly advocate the claims of Spiritualism. When the people go to a lecture they expect to hear something, and we must be able to meet the demands of the public if we would have recognition from this restless age. To be builders in the new era now dawning, we must be thinkers or gain the inspiration of those who think. We should have a definite idea of the magnitude of the temple upon which we work. We should know the construction of sits several parts, and we should also form an idea of the completed structure wherein the nations shall worship.

accomplish. Let us remember this science will be established either with or without us. Science is cold and skeptical today, but she will have the warm blood and sweet faith of a child to-morrow. The children are to day born who will see the spotless banner of science wave from the dome of the world's church, kissed by the bland breezes which come from the embowered highlands of the immortal life. Science has already started on the road to her spiritual coronation., The realms of the invisible will be explored. We shall soon climb, with the torch of science in our hands, up the rugged steeps of the immortal hills, whence we can behold on their far summit the open gates of the eternal

INVOKED TO DO THE WORK

they have neither the energy nor ability to

city. Second. The foregleams of the world's religion already begin to light the sky. Our year of jubilee is surely coming. The earth's martyrs, avators, apostles and christs have not died in vain. It will be a religion of heart as well as of head; a religion which will draw mankind together rather than pull them apart. This religion will not freeze out the pulpit with intellectual giants and spiritual dwarfs, nor will it want culture and power. It will be a

UNIVERSAL AND SPIRITUAL RELIGION. one that will consecrate all days, all books, all places and all labor. Where are the builders? Who shall lead the oppressed Israel of many lands to this fair Canaan of their hopes? Who shall part with the magic rod of wisdom the blood-red waters of hoary theologies, for their tired feet to pass? Who shall hold out the beacon light of universal inspiration to aid these tempest-tossed mariners to a peaceful harbor? Are you and I too weak and selfish to do it? If we are, God and the angels will raise up others to succeed us. The mantle will be stripped from our shoulders, and fall upon the shoulders of these coming Joshuas.

Historians and scientists tell us that on the sunny highlands of Central Asia, near the plateau of Iran, the great historic races once had a peaceful home. Here the Hindu, the Persian, the Hebrew and the Mongol once dwelt, happy and contented members of one family. Lovingly they nestled together, as the tired family of peasants gathered in the vine-clad hut in evening's deepening shadows, to touch each other in pleasant dreams. More than forty dead centuries lie between us and that ancestral home. Around this now empty cradle great civilizations have grown up, and then gone out again in darkness. The eyes of the elder and mightier Egypt looked over to this spot and blessed it. The older and wiser Arabian remembered it in his dreams. In India's primal morning her seers turned to these heights and they were sacred as the empty shoe to the bereaved mother. They further tell us that an unknow pushed this ancestral family from their loving homestead, just as the mother bird pushes her young from the nest. An untoward wind has driven them in diverging life paths. The great races have sprung from this separation. All the ancestral links were in time forgotten, in the mighty struggle for existence. They were scattered over the earth as the furious cyclone scatters autumn's withered leaves. Some were driven to the south to endure the enervating climate of the tropics and inhale the fetid breath of the hot simoon. Others were forced into the north, where great mountains of ice glisten in the beams of a sun forever cold, and the moon weaves castles of frost work over their houses of snow. Scattered they have been on the summit of many mountains, in many valleys, and many have been sunk in the depths of the sea. Now, after the lapse of all these centuries, when not even a waking remembrance was left of this early home, when all monuments had perished, when marble had crumbled, and bronze faded and decayed, then came the philologist, and he found for us the lost word of brotherhood. He has demonstrated that language is enduring; that our spoken words travel the vast empire of sound. He has shown us that the sweet words of tender love this early family whispered to each other on Iran's sun-lit heights, have survived all their monuments and revealed our brotherhood. The world is to-day,

counted years, as they shall drop from time's eternal urn, will each plant a diamond on its fadeless walls; and when a thousand ages shall have rolled away, it will glisten in the beams of a never setting sun.

Margaret Fox Kane

The Brooklyn Eagle has a long report of an interview with this lady, one of the Fox family of Hydesville memory, parts of which are of interest just as we have passed the 33rd Anniversary of Modern Spiritualism. Her acquaintance with Dr Kane, m 1852, is described as follows:

One autumn morning there called at the hotel where the mother and daughter were staying, a gentleman whose name afterward became indissolubly linked with that of Margaret Fox. The visit was a short one; the young girl being called from her seat at the window to sit beside her mother at the table in the centre of the room, upon which the raps were heard. She paid little attention to him, being absorbed in a book she was reading, but he had eyes and ears, for little else. He cared less to hear the raps and read the messages written, than he did to look into the sweet face of the delicate girl before him. She must have been very beautiful at this time, if the pictures taken of her are correct. She had a delicate type of beauty that appealed irresistibly to any person of discernment and appreciation, and her manners were winning and modest. Her caller appreciated all her graces and next day saw him in her presence again. He came again and again, introducing friends and relatives to her, yet from the first, telling her that she was leading a life plainly unlitted for her. Her place was in a school, and Margaret, disliking the publicity she had acquired, readily agreed with him. His interest in her and the advice he gave her, in consonance with her own views, led her to respect him as she did no other of her visit-ors. He added brightness to her life, and became a daily guest for a time, at least, showing an outward interest in the manifestations given in her presence.

A private marriage followed and she bears his name to day. Her present appearance and condition is here described:

Sitting in the drawing room waiting for Mrs. Kane's appearance, her friend, who has known her for many years gave some interesting facts relating to her mediumship and her indifference to what she gets through her hand for others. She said she hated circles and was opposed to meeting people who wanted to see her exhibit her mediumistic powers for more curiosity. In reply to the question as to whether Mrs. Kane received messages from her husband, the lady replied that Margaret was but a child when he died; that she had not loved him as he had her, and that while she spoke of him freely, she did not try to hear from

While speaking thus kindly of the lady, the door was opened and a slight figure in black entered the room and came forward to recognize the strangers before her. She is a woman apparently thirty-five years of age, good looking, with handsome eyes and pretty hair. But her face has a tired look, and its expression is not a happy one. She drew her chair up beside her guests, and inand under the chair on which she sat. The several questions put as to the personality of spirits were replied to intelligently, and the lady, with the most perfect indifference, took up a pencil and wrote, in a reversed hand, a page full of writing. When held up to the light it proved to be a message of welcome and a request to one of the strangers, and purported to be from

#### The Harmonial Association.

#### To the Editor of the Religio-Philosophical Journal: Perhaps it would not be unintersting to

your readers to learn something more concerning the Free Religious Meetings, held in New York, under the auspices of the Harmonial Association. Dr. Dumont C. Dake gave you in the JOURNAL of March 26th, a sketch of the last quarterly meeting, to which I was glad to see appended his own address, so feelingly given on that occasion, and so full of the spirit of true fellowship and noble aspiration.

That meeting marked the beginning of the last quarter of the second year of the gatherings at Steck Hall. The audien es have increased slowly in numbers, and interest in the discourses has evidently been steadily on the increase. I do not think a more earnest, intelligent and aspiring body of people can be found than that which habitually assembles at the attractive little hall on fourteenthestreet. "I show you the face of my heart," is the welcome message that beams from the kindly eyes lifted to-ward the speaker from Sunday to Sunday, and freely have liberal hands bestowed the means for carrying forward the good work. There seems a growing disposition on the part of regular attendants, to adopt and make practical the aims of the association. which, as set forth in the little circular distributed at the last quarterly meeting, are as follows:

#### "PRIMAL OBJECTS:

First. The Harmonization of the Indi vidual.

Second. The Harmonization of Society. More specifically, "The immediate objects of these meetings are: To promote acurate knowledge concerning things Spiritual; to discover the pleasant ways of Wisdom; to cultivate love and reverence for pure Truth; to encourage the harmonious growth of the individual character-spiritually, intellectually and socially-so that life now and hereafter may be more happy, noble and beautiful."

The service of song has been a marked feature of our meetings. Music at once inspires the religious sentiment and contrib utes to its highest satisfaction. Mr. Davis wrote in the third volume of the "Great Harmonia," "We do not acquire a love for music, because its sublime principles are interwoven in our deepest natures-yet on earth we learn incipiently how to walk the 'crystal billows of sweet sounds,' as they roll before the soul, in the immeasurable expanse of the spirit-land, beyond the sphere of sense." We have been aided to walk these "crystal billows" by some of the sweetest and most accomplished singers in New York, the Conron sisters. To their well trained and melodious voices is now added the charm of Miss Sherwood's winsome tone, while Mr. James M. Farnsworth contributes his rare taste and genius as organist and choir director. How often have we been made to feel, with a sacred delight, that the mingled melodies and softly flowing cadences of these dear children of song, "cannot have been unfamiliar to the angels."

In addition to the Sunday services, we are now looking to the formation of a sim. ple compact, that shall give the members of the Harmonial Association better op-portunities for acquaintanceship and social affiliation. A more intimate and sacred fellowship seems requisite for the progression and development at which we aim. Indeed it would seem that we need such association, in order to assist each other to put in daily practice the sublime

#### Anniversary at Milan, Ohio.

A dispatch in the Cleveland Herald sums up the Milan Anniversary as follows:

The Spiritualists of this vicinity celebrat. ed the thirty-third Anniversary of modern Spiritualism to-day. Among those present from abroad were Mr. A. B. French, of Clyde, O.; Miss E. Anne Hinman, of Con-necticut; Frank Ripley, the test medium; W. Harry Powell, the slate writing medium; and the Grattan-Smith family, vocalists, of Painesville, O. The exercises this forenoon included an address by Miss E. Anne Hinman. At the afternoon meeting A. B. French, of Clyde, gave the anniversary address, which was very eloquent. Mr. French reviewed the history of Spiritualism, and discussed its present status in a candid manner, pointing out dangers which should be shunned. The Grattan-Smith family sang several of their choice selections, and Frank Ripley gave several tests from the stage. The stage was beautifully decorated with plants and flowers, both artificial and natural. Surmounting the stage was the motto, "Light, Truth, Knowl-edge and Immortality." In the evening the subject of Materialization was treated on by Mr. King, of Mantua.

From a private source we learn that the stage decoration of calla lilies, etc., by the Misses Bassett and others was admirable. Mrs. Cobb, of Mantua, a materializing medium, was also present. Even amidst a fearful snow storm the audience was good. the addresses excellent, and all passed off in good spirit. On 'another page the address of Mr. French will be found.



This work in my judgment is two fold First. Man's spiritual nature must be scientifically demonstrated. This calls for scientific thought. It asks

#### FOR A CLASSIFICATION

of all the facts of occult science. It enjoins upon the builder a revelation of the laws by which such facts are possible in human experience. The world's magical side must be explored. Man's wildest dreams are to be interpreted. The line of demarcation is to be drawn between the projected images of man's over-heated brain and the undying camp fires which burn on the hither side of Death's swollen stream. Facts must be separated from fiction. The occult forces within us and the spiritual powers beyond us are all to be analyzed. Who shall guage and inspect them? Anxious millions are waiting for a spiritual science built upon the eternal granite of man's spirituality. Where are the builders ? Some are toiling on this temple. All hail to their labors. Wherever these builders are to-day, and under whatever name, in England, in France, in Germany, on the isles of the ses, or in our own country I would drop upon their path a blessing. Others sit in stupid ignorance: they do not seek knowledge. They even boast of the emptiness of their heads and the fullness of their stomachs. They seem to imagine stupidity and ignorance are the wings by which men and women rise into fame and history. Others gracefully tell us the spirits will do it all. and I commend such to the. Church where Jesus is

#### WAITING, WATCHING AND PRAYING

for the religious philologist, who will come to-morrow, and weave from the broken threads of the now scattered races the religion of the future. Out of the ruins of special faiths the new must come. It will not rise by magic, beautiful and complete in a day. It will not spring from the ashes of the world's creeds as Minerva sprang from the brain of Jupiter. This temple will be built by chosen workmen who have heads and hands strong enough for the work. Its materials will be gathered in many lands, and its structure will combine the architec. ture of many ages. In the council chambers where the designs of this vast temple are drawn, sit in solemn meditation the arisen heroes, philanthropists and saviors of many worlds! Already the unseen chords of a divine magnetism are drawing hither the engineer corps 'to survey the ground. They are the advance guard in science and religion. When this temple shall be completed, science and religion will be the two brazen pillars upon which the eternal arch will be reared. At its altar, lit with the sun of righteousness, they will be forever united. This temple will never corrode; it cannot decay. The avenging tread of this world's earthquakes wilbnot shake it, and the black wing of the centuries will flash over it in vain, while the un- I sion.

#### CHARLOTTE BRONTE,

the writer. There was nothing beside the name to lead one to suppose it was the production of the author of "Jane Eyre," and the paper was laid aside to be considered further. Names were given of persons who were said to be present, and who wished to make themselves known. The medium talked on a variety of subjects. and was far more interested in relating the particulars of a recent robbery in her sister's house than in anything she was doing. She complained of a headache and looked bored.

Mrs. Kane had been in New York all day and said she was tired, but it seemed to make little difference with the forces that pounded the floor beside her, or held her hand while she wrote with her left hand in a manner that required the paper to be held up to the light to read what was written. She gave a message from Judge Edmonds, and said she often had some from Mr. Greeley. When asked if she ever sat in a circle on the Sabbath she said she never had, and that her conscience, as well as her Inclination, was against it. She is not inclined to trouble herself much about the education of people generally on the sub-ject, caring nothing whatever about the matter. She spoke enthusiastically of her sister Kate and her happy married life (she is Mrs. Jenckens, of London, England), and seemed to rejoice over her lot. Of herself she said little, and looked wearily at her guests, who chatted with her regarding her future. "I should like to stay in Brooklyn," she said, "and think I shall, though I have no plans."

She would soon have plans if her intention to reside here were made known, for there are hundreds if not thousands of people who would be delighted to have the opportunity of seeing this renowned medium, whose early history was as romantic as her later years have been sad. Dr. Kane once wrote a prophesy for her, ending with the following stanza:

"Then shall harrowing care and sorrow Fret, while journeying to the tomb, Triumph last not till the morrow; Beauty shall feast the worm. Dreary, dreary, ever dreary, Sad and same-and ever weary;

Dreary too. from night to morn. Thou shalt live and die foriorn."

While it is to be hoped that she will not live and die forlorn, she is nevertheless a young woman who has seen a very great leal of life, and had as much experience as the majority of women of double her age. She is not likely ever to give up the medi-um power she has, for if she wished to do so the eager Spiritualists, who think her the very best, as she was with her sister the first medium in this country, would speedily induce her to return to the task. They call it a duty, and tell her she owes it to the world to use her gifts for its benefit, but she, a lonely and soul sick woman, wishes doubtless with all her heart that she had never known the power which has not made her any the happier for its posses-

that the Sunday lectures give as with regard to the conduct of life. Hence, when once instituted, this brotherhood and sisterhood will be a "Society for Social and Spir-itual Culture;" and we shall hope thereby to attain that "central peace subsisting at the heart of endless agitation," which will glorify earth and open to us the high sphere of celestial communion.

# MARY F. DAVIS. Orange, N. J., April 2nd, 1881.

#### New York Independent on Spiritualism.

The Independent is one of the better class of evangelical journals. Here is a glimpse of its views of Spiritualism. There is room for it to learn:

Dr. Peebles believes that Spiritualism is the new Christianity. He takes it up as a religion, and near the end of his book makes some rude approach to giving it a dogmatic form by presenting the points of his new faith in a kind of summary. He assumes for his faith the credit of our Southern emancipation, with as much con-fidence as the Garrisonians claim it for their leader. He proffers, in proof, the as-sertion that President (Lincoln was in good mediumistic keeping, and makes the same statement with regard to many others who have had influence in our public affairs. He prints in extenso what a hundred spirits, good and evil, say of their present dwellings, and gives a eulogy from heaven on Mr. Edison, which looks either as if the author might have shares in some of his projects or as if the genius of Menlo Park stood higher in the market when he wrote than he does now. Let men say what they will of the terrors of eternal retribution and the black clouds of doom which Christian theology represents as gathering on the horizon of those who die willful and impenitent—give these views their widest and wildest range, and they do not so waste and desolate the prospects of eternity as these dismal spirits, with their eternal sky-picnic of third class people for a heaven. Ex uno disce omnes. From this book, which is more rational than most of its kind, we may learn what Spiritualism as a religion has to say on the all-important subject of our State after death.

But some of these writers put themselves on intellectual ground. Mr. Sargent does this in the "Scientific Basis of Spiritualism." His propositions involve all the fantastic extravagances of Dr. Peebles, but he holds himself out of them. He has a wide com-mand of literature. All that comes to his net is fish. Luthe, Melancthon, Kant are made to render aid. A vast amount of reading and of ingenuity is lavished on the proposition that the disembodied dead, unsheeted, still walk our streets, write on slates on show becasions, tip tables, create disturbances in the walls, and indulge in pranks, whose general usefulness and importance is not sufficient to make us think that the ceremony is worth the candle or that such buffooneries could possibly repre-sent the world that lies beyond. Still,grant Mr. Sargent's case, and the next thing must be Dr. Peebles. The vision is the same when the after-life begins-a sky-full of drivelers, ready to burst into platitudes they would not indulge in on earth; or of buffoons working out new tricks, with a slate, or a table, or a knotted rope, or con-triving ways to get a soft shell through an oak plank, and bless the world with other equally important revelations from the after-world.

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