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L. C. Draper

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Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## Who was the Hebrew Jehovah, and did He have a Special Son?

BY W. D. REICHERNER.

Amid the supposed existence of many Lords and Gods, we hope to be pardoned for the selection of one of them only for present reflection. An anxious inquirer questions the consistency of a being who declares, "Thou shalt have no other Gods beside me," and deliberately plans the production of a rival, whom, though he calls his son, Christendom has exalted into a God. At the risk of being deemed presumptuous we propose to inquire, Who is this Jehovah, and has he a special son? Never, perhaps, in the history of humanity has bold incisive thought and questioning trenched farther into the domain of the necessary, sacred writings, dogmas and creeds. Willing to accept the necessity of past religious faith, to conduct the race out of the ignorance of inexperience into the knowledge which shall conserve the best interests and relations of humanity, we shall aim to extenuate nothing, nor set down ought in malice.

## THE PRESENT IS THE IRON AGE

of the world, and our busy Vulcans are earnestly utilitarian, our best architects of thought careless for theology and more for humanity. The Lord's anointed, the king, his right is no more divine than that of the peasant. Belief in the divine right of kings to reign over and oppress the people, is exploded, and the fragments of the wreck have drifted back with the debris of ignorance and bigotry. The divine right to life, liberty and sufficient soil on which to earn a living and secure happiness, is not with the king but with the man, and equally with the lowliest as with the highest. Men and women are called on no longer to cringe to the so-called "powers that be," because, forsooth, they are ordained of God. Man is far more important, and of more value than altar, throne, dogma, or temple dome. The holiest divinity or object of devotion for humanity is an exalted, cultured and refined true man, one who, when thou comest to offer thy gift before the altar, and there rememberest thy brother hath sinned against thee, leave there thy gift and go thy way; first be reconciled to thy brother, then come and offer thy gift." Thus spake Jesus, the peasant and reformer of Judea, whose sublimest attribute was his humanity.

The God of the Hebrews; first, in relation to the term itself. There is no name under heaven, perhaps, certainly not within the Bible, which has served as a bulwark and defense for more ignorance and greater cruelty than this term "God." But the outlook becomes hopeful, when we hear from the public rostrum our speakers in their invocations apologize to the great spirit for the use, in lieu of a better, of this name, God; and despite the debasing tenacity with which men still cling to its use, the time is approaching when this term will be numbered with words and names now obsolete; for, believe us, the Gods are dying, and with them their very names shall eventually cease to be.

As man becomes intelligently familiar with nature and his relations to his necessary surroundings, he ceases to be superstitious, ceases to have

## ANY USE FOR GODS

whatever; as he becomes mentally mature, healthy, candid, truthful and pure, he will throw away the creaking crutches, by which he has been halting and floundering along the ages. When we emerge from the swaddling bands of superstitious infancy, and become able to walk alone we shall no longer need the imaginary support of the crutch of the mythical God idea—the magic wand, indeed, with which cunning, unscrupulous priestcraft has controlled and directed the prejudices and ignorance of the ages for personal profit.

In practical life, it is true that terms or names amount to little, but character and principle to everything that is valuable. We cherish an appellation or name with endearment only when it stands to us the loved souvenir of nobility of soul, pure character, and all that is pleasurable and lovable. It is not that which a man says he believes on one day of seven, but rather the character of his daily dealings with his fellows and his social habits, which reveal the more reliably his real registry of faith. And it is always safe to decide character as we do by the quality of the fruit it bears; judge the nature and descent of persons by progeny, or the quality of resultant outcome. "If Abraham were your father, ye would do the works of Abraham"—works as worthy if not superior; "but ye are of your father the devil, because his works ye do," said the wise teacher, the carpenter of Nazareth. Shall we be deemed presumptuous if we in turn apply this touch stone just a little to the character of the Hebrew Jehovah, as reflected in the mirror of his historical acts? A characteristic of Jehovah, is a pompous, exclusive arrogance, intimated in the command, "Thou shalt have no other God beside me."

## ME! I AM THE ALMIGHTY, I AM!

I stand high over all other Gods; all that live are solely for my gratification, the promotion of my glory, military or otherwise. I am hath sent thee; don't question; obey! Another characteristic of this pompous mortal Deity, is jealousy, one of the meanest of human passions; also revenge. "Vengeance is mine. I will repay, saith the Lord." Anger also is his. God is angry with the wicked every day. Now, if amid this daily anger, and all its resultant hatefulness and contention among the offspring of this angry God, our fair earth is still so beautiful, so easily made by even human love such a garden of gladness, a paradise of real pleasure and joy, surely without the soul debasing belief in this hateful malicious God, the entire globe would soon become the happy temple of universal praise and joy; the home, beautiful home, of angels and men, the temple, indeed, of universal brotherhood. "But if the Lord your God am a jealous God, visiting the iniquity of the fathers on their children's children to the third and fourth generation," a penalty, seemingly, prompted by vindictive burning hate. He is also a

## "MAN OF WAR. THE LORD GOD IS HIS NAME."

The bloody wars and the carnage conducted by "thus saith the Lord," through Hebrew instrumentality, for reckless inhuman butchery and beastly cruelty toward man and beast, woman and children, stand on the record, perhaps, without a parallel. But God spake to Moses and said:

"I am the Lord. I appeared to Abraham, to Isaac and unto Jacob by the name of God Almighty, but by my name Jehovah I was not known to them."

This name Jehovah is the name of all others which always commands from the devout Hebrew the profoundest respect; but the intimation is strengthened by corroborative inference that this august appellation is found through the Egyptian book of the dead, to be a modified adaptation of one Gehokah, the name of a voluptuary and priest who flourished long, long anterior to the finding of Moses by the king's daughter amid the reed-rappling waters of the classic Nile. A scholarly gentleman, and a traveler says: "There is very good reason for believing that the Jehovah of the Hebrews was an Egyptian priest, and mayhap not a very pure one at that." The idea is not new, that the Mosaic Jehovah is not the creator of the universe, but he was a very ancient disappointed priestly ruler of early Egypt. The Christian apostle Paul speaks of an ancient priestly king, Melchisedec, in the Greek tongue; this, however, was a changed name given to him as characteristic at a certain period in his history, when he was king of Salem, which means King of Peace, though at one time a man of war. This king was met by Abraham on the plains of Chaldolore on his return from the slaughter of the kings. There is an uncommon peculiarity possessed by this peculiar priest Gehokah, alias Melchisedec. "He is without father or mother, pedigree or descent beginning of days, or end of life." An extraordinary man certainly, if not indeed a very God.

Since the divine surgical operation in Eden, we believe man have been produced only by natural generation; but this Melchisedec, not being born, perhaps, Topsy-like he just "grewed," a problem the late revision of the sacred scriptures fails to solve.

In the dealings of this Gehokah, alias Jehovah, with the people, specially the rulers of Egypt, there is plainly disclosed the unsparring spirit of cross-purposes, spite and rivalry; just such feelings as would be shown by the spirit of a man disappointed in his ambitious aims for distinction and honor; one who, perhaps, in his time had received glimpses of reformatory truths, principles of government, better and in advance of his priestly fellows and in his persistent efforts to inculcate and enforce in spirit, powerful in impulse and the utility of his convictions, he is determined not to be thwarted, starts on his mission as a spirit (God is a spirit) to carry on to completion the reform he would have inaugurated while in the flesh; a medium, doubtless, for a spirit who lived in the mortal earlier yet than he. Crossed, opposed in his wishes to

change the social life of the State and people, he is represented as frequently revisiting the scene of his mortal exploits and by instigating dissensions among the people and vexing the Pharos and their priests, afflicting them with loathsome diseases, plagues, pestilence, famine, discords, wars and distresses in all phases of trouble, he seems fully determined to bend all opposition to his own imperious will. All nations have possessed their recognized great and leading God, high over all other Gods, with which we find no fault, if the idea has proved to the people the standard of a superior social life, and not ensnared to religious slavery; but the great mistake nations have fallen into is the exalting their special favorite God into the creator of the universe. All nations have their origin in this way.

The reforms, however, attempted with partial success by the great Hebrew spirit Jehovah, are radically fundamental, and lie at the base of a permanent superstructure of political, religious and a just social economy. These revolutionary reforms are dietary and sanitary, the abolition of all usury or money interest, and the just status of land, securing by legislative enactment, universal justice and equal individual opportunity for the possession of all the essential conditions of life, liberty and happiness—"to the end there be no poor among you, saith the Lord." If only one of these essential fundamental principles, the just regulation of land, was insisted on, our present corrupt structure, social, religious and political, would be turned upside down rather than right side up.

## THE REGULATION OF LANDED PROPERTY

on a status of universal even handed justice in its revolutionary progress would abolish poverty from the earth, and humanity would be no longer pauperized in the name of church charity. Should the prevalence of the spirit of Jehovah effect so worthy and humanizing a reform, his earlier character of imperiousness, vengeful and exclusive glory, will be redeemed, and his real usefulness be fully recognized. True, in his younger years he proved himself through his medium, Moses, a power of active influence in the work of reform. "Go up and possess the land," was the stirring voice of command. The angel of his presence and the pillar of his prompt protection, went with his Israel to full and final victory; the people, millions of freedmen, were established in the plentiful land of their former enemies, every one under his own vine and roof tree, in peace and perfect safety.

## IS HUMAN DISENTHRALMENT LESS JUST TO-DAY?

Has this great spirit of equal justice less power now? Has he ceased to be just? "Now the Lord is that spirit and where the spirit of the Lord is, there is liberty." Is this true? It should be so; but a vengeful priestly power has exalted false Gods instead of a true and better humanity. Justice is slain in the streets, and the sons and daughters of toil go mourning about the city. "Do unto others as ye would have others do unto you," and "love thy neighbor as thyself," sounds like a higher order, and a more refining social culture, than an "eye for an eye or a tooth for a tooth." So contradictory in effect and practice are these doctrines, they seem not to have emanated from the same source. The man or woman who is capable of loving a neighbor equally with himself, will never do anything in thought, word or act, that tends to injure them. Millions of beings are deceiving themselves with the idea that it is possible to love this God Jehovah, and hate and despise humanity; but living so, these are simply playing the hypocrite to their own damnation.

## IF WE CANNOT LOVE OUR KIND,

it is utterly impossible to love or even respect truly a supposition being beyond our ken. Then shed no tears of regret over the dying of all these useless Gods. The death of the Gods is the freedom of man. Down with the Gods and exalt cultured, refined humanity in their stead. Ignorance is the mother of the Gods and all devotion to them. Knowledge will just as surely destroy them, for instructed by truth, we cease to be superstitious. The gigantic works of the ancients reveal their mental quality. Their idea of Deity was that of immense physical strength. To him they ascribed almighty power. "Thy right hand, O Lord, has dashed in pieces the enemy; Thy right hand, O Lord, hath become glorious in power," sang Moses and all Israel on their deliverance. "The Lord is my strength and song, and has become my salvation. The horse and his rider, hath he thrown into the sea. The people shall hear and be afraid."

## NEWTON'S IDEA OF GOD.

It helps the God idea but little to modify it as Newton and others attempt to do. Says Newton: "God is totally destitute of body and corporeal figure, and this is the reason he cannot either be seen, nor touched and ought not to be worshipped under any corporeal figure." Perhaps the hopeful feature about these later modifications, is that they make this changing, yet changeless, unknowable being, so ethereal, thin, even as air; that eventually he must be entirely lost to the world. We shall not be able to find him, though we search ever so diligently, and feel after him throughout the universe. Beside, he is said to be angry every day. Anger is a waste of power, "and rethelth," Solomon says, "in the bosom of fools." So let him continue to chafe, fret,

fume and champ the bit like any other war charger that snuffeth the battle from afar. The system that has served its day,

## IS OLD AND WAXEN INTO DECAY,

no longer useful, it should be removed out of the way. The philosophy of spirit is said to be as old as humanity. The existence, indeed, of all sacred writings, the history of nations, their religious annals, depend on the accepted fact of spirit intercourse betwixt the invisible and mundane worlds. The philosophy of spirit is the logic of nature, the basis and prompting of revelation, and since the idea of spirit influence and control emerged from the first mist of heathen burning, cooling chaos, there are those who attribute the evil with which they find themselves afflicted, to vengeful, vicious powers invisible. All religious beliefs, as well as all Bibles, are founded on the spiritual idea. The phenomena of spirit is admitted now even by those who question the logic of its source; rather they say: "Demons or devils are an order of beings known as familiar spirits, wizards, unclean spirits," etc.; these are the powers that manifest themselves by a variety of freaks, among them table tipping, rapping, knocking, slate writing, and even materializing and personating professed friends, satan being able to transform himself into an angel of light. So say these heathen Solons, quick to discern that evil or hurtful spirits frequently communicate with mortals, but angels or good spirits seldom or never come near us. It is this tenacious fanatical opposition, taking on the form of religious faith, which inaugurates dogma and laws to suppress the practice of mediumship. Superstition has not slept soundly these thousands of years; bigotry is not yet dead. "Regard not them that

## HAVE FAMILIAR SPIRITS,

and go not after wizards to be deluded by them," commanded this imperious, exclusive spirit, Gehokah, through his like—the priestly medium, Moses. "Ye shall not suffer a witch to live, ye shall stone them to death." In these enlightened days, religious liberty does not stonish our mediums, but they are allowed to die out by being severely left alone. Belief in the spirit philosophy prevailed far wider and stronger when that law by special legislation was necessary, than it does to-day.

## SPIRITS IN OLDEN TIME.

In Assyria, Babylon, and Chaldea, the seven Canaanitish nations, Egypt, and Phoenicia, Spiritualism, the practical belief in the direct influence of invisible spirits, obtained for thousands of years, established indeed, as an organized national religion. The people believed tenaciously that their sacerdotal kings were the successive media for spirit expression of many of their favorite dynastic rulers, whose mortal remains had long lain embalmed in their pyramidal tombs. Rulers, kings and people possessed their familiar spirits, guides, spirit control, etc., so that Egypto-Chaldea flourished, as some writers put it, under a reign of ghosts, a sort of spirit pantheism; spirits, some of them holy, perhaps, and others not so immaculate. This reminds us of the mooted question of re-incarnation also involved in our subject.

The terms "generation," "re-generation," "new birth," "being born again," etc., are expressly in the biblical Scriptures. Though the subject is referred to, yet the terms, "incarnation" and "re-incarnation," are not found even within the late revision of the New Testament. "Re-incarnation" is the act or repetition of the process of assuming a body, taking on a fleshly form, and applied to mortals. If the postulate be true, that spirit is the basic principle of all life, it must influence and more or less control all the multifarious expressions of life, mineral, vegetable, animal and human, not excepting through our dominating propensities and passions, all the vicious deflections and crimes in their subtle, insidious, revolting horrors. If spirit does not underlie and influence all that we term evil, undeveloped good, as well as all which is more pleasing and happy to us, then it is limited and is not a complete system of philosophy and, of course, is not a finality. But if the postulate be true that the spirit is the

## BASIC PRINCIPLE OF ALL LIFE,

then spirit is the birth-giving source of deities and devils, and the countless variety of their manifestations, and our passions as well as the magnets or media by which we attract spirits of good or ill. The idea of re-incarnation occupies prominence in the sacred writings and faiths of all nations. In the Hebrew Scriptures it occupies a prominent place. The peculiar process in detail by which it is effected, each must determine for himself, whether by absorption, the peculiar process of spiritual assimilation, or re-generation by physical means.

The union of gods and goddesses was frequent among the ancients. "The sons of God saw the daughters of men, that they were fair, and took them wives of all they choose, and the Lord said, My Spirit shall not always strive with man, for that he also is flesh." This is a remarkable confession from Jehovah, that he, too, had been flesh, and subject to like passions as mortals. "This, coming from the high and holy one, is truly remarkable, and the least we can make of it is an intimation that Jehovah's 'incarnations' and re-incarnations may eventually cease. The beings possessed of the strongest attractions away and influence those of less power, and as it is a

natural law for the purer elements to rise, so also is it the essential law of spirit to ascend. Reincarnation is the method of advanced spirits by which to construct or adapt media for special work. This philosophy was well understood by the ancients and practiced by them wisely. To such a degree of effective power did it obtain under the control of Jehovah, and the superintending care of his ministering angels that his peculiar people, the Hebrews, became a nation of mediums, a royal priesthood like unto himself. The conception of

## THE JUDEAN MEDIUM

was a work of re-incarnation, and by a power unusual, he seems to have recognized the fact himself, at least believed it. "Before Abraham was I am," is his terse and significant expression of faith in his own pre-existence. The Christian apostle, in his letter to the Hebrews, reasons in this wise: "Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou wouldst not, but a body hast thou prepared out for me!"

The fact is, this letter treats largely of the very necessity of re-incarnation to make humanity better, and from the earliest prophecy of the Redeemer the more fervid mothers in Israel evidently desired and made special prayer to become worthy to be the selected mother of the longed-for Messiah, a gifted, pure, well-developed and balanced man, who should redeem the nation from both spiritual and physical deterioration, and himself become the first of a better creation. This hope grew to be the holy ambition of a religious faith, their sanitary, dietary, social and devotional habits were constantly pursued with this honorable end in view. They firmly believed that conception of special media was within the province and active care of the better order of spirits. Such was the fact with the birth of Isaac, whose parents received the announcement in advance, by the disposition of angels. Ministering spirits held overshadowing care and influence in the conception of Samson, Joshua, David, Isaiah, Daniel, Elijah, Ezekiel, Zachariah and John, the cousin and forerunner of Jesus; indeed, very many others who amply proved by their remarkable lives their familiar and hourly intercourse with the spirit realm. Time would not suffice to re-count by name the thousands of well attested media gotten and gifted by special interposition and carnation by spirit impressment and power. This work falls so easy within the logic of spirit philosophy, we are surprised to hear modern Spiritualists express doubt, and really deny its possibility. Perhaps this is a phase of spirit expression, "hidden from the wise, and revealed unto babes."

## THE ANIMAL IS RE-INCARNATED AND LIVES AGAIN

in man. The lower is developed and redeemed by the assistance of the higher, and so, by the transmission of the refining forces from the spirit realm, we become partakers of the divine nature, and humanity receives this, its highest exaltation. Indeed, does not materialization prove the easy possibility of re-incarnation?

## THE BIBLE GOD AND HIS WORKS.

Man is made in the image of God, we are told; ergo, God is the fac-simile of his Son. As many as received Him, gave Him power to become the sons of God. We ascribe to our Father the same qualities possessed by ourselves, such as intelligence, love, wisdom, design. Our God is a great designer; He designed this immeasurable universe of ours. He is very designing, a sort of mechanic; all that his divine mind projected into being existed in full form, long before He said: "Let there be light." He just thought the immensity of matter and mind into existence. He is, indeed, a most wonderful man. He planned a beautiful and very successful scheme of salvation. He is not in the pawn business, but he is considerable as a schemer, and though not in the pawn business, he is also a superb redeemer. The sinner, like a pawnbroker's pledge, may be redeemed. The price and all interest has been paid. Just secure your interest in your Redeemer's blood, and you are all right. A proficient mechanic, he gets in his work in something less than no time. He is also considerable on surgery, one of the happy results of his proficiency being manifested on heaven's last, best gift to man, lovely woman. He is an excellent architect, a proficient and splendid tailor. But, alas! this uncommonly gracious being is possessed of hate, anger, and regret, and the unamiable weakness of getting terribly mad with some of his work; like some wood-working mechanics known by ourselves, who, after getting a design nearly completed, something having proved wrong, dashed it to the floor, a perfect wreck. Yet these faculties are developed in our God to a greater degree; for the prerogatives of the high and lofty one, the mighty God, are all infinite, whatever this awe-inspiring magazine of mystery means. We suppose, however, that as God's wisdom and power of scheming and design is on a larger scale than ours, so also his impliable hate, anger and wrath are infinitely more terrible and far less bearable, his vengeful wrath being more than sufficient when kindled a very little, to consume and clean us out, as fire does the fat of lambs, leaving not even a grease spot. (See Psalm 37). However, if like children with toys, we must have gods, or guides, the less hurtful, more noble and exalting object of devotion is that of love; love, good will and peace toward all man.

Continued on Eighth Page.

The Sabbath.

The setting apart of a day for rest and religious worship is a custom that antedates the earliest authentic records of history.

Yet why, with all this diversity, you ask, was every seventh, instead of every sixth, every eighth, or every tenth day, so universally adopted?

But you affirm, and almost the entire Christian church with you affirm, that Christ abrogated the fourth commandment, that he abolished the Jewish Sabbath, and that it is no longer binding upon us.

Oh! but you say that you have had another day consecrated in place of the old one; that you have been authorized to observe the first day of the week instead of the last.

Who instituted this new sabbatical custom? Not the "merciful God" whom you adore; not the "meek and lowly Jesus" to whose cross you cling; not the apostles who promulgated his doctrines.

"Let all judges and people of the towns rest, and all the various trades be suspended on the venerable day of the Sun.

Many of the brightest lights of Christianity have declared that there is no more sacredness attached to Sunday than to any other day.

Martin Luther, the founder of Protestantism, thus writes: "As regards the Sabbath, or Sunday, there is no necessity for keeping it; but if we do, it ought not to be on account of man's commandment, but because nature teaches us from time to time to take a day of rest."

Phillip Melancthon, Luther's great second in the work of reformation, says: "They who think that by authority of the church the observance of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived."

John Calvin wrote as follows: "The day was used only as a remedy necessary to the preservation of order in the church; neither do I regard the septenary number that I would bind the church to its observance."

John Milton writes: "The law of the Sabbath being thus repealed, that no particular day of worship has been appointed in its place is evident."

William Tyndale, a staunch defender of the Christian faith, who perished at the stake, and who gave to England one of the earliest and best translations of the Bible, writes as follows:

"As to the Sabbath, we be lords over it, and may yet change it to Monday, or into any other day as we see need; or we may make two every week, if it were expedient, and one not enough to teach the people."

Dr. Paley, who wrote two of the masterpieces of Christian literature, says: "A cessation upon that day from labor, beyond the time of attendance upon public worship, is not intimated in any passage of the new testament."

Grotius, one of the ablest Christian commentators, thus expresses his opinion: "These things refute those who suppose that the first day of the week was substituted in place of the Sabbath, for no mention is ever made of such a thing by Christ or his apostles."

Neander uses the following language: "The festival of Sunday was always only a

human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect."

Erasmus says: "He that ordained the Sabbath ordained it for man's sake, and not contrarywise—man, because of the Sabbath day. It is meet, therefore, that the keeping of the Sabbath day give place to the commodity and profit of man."

Archbishop Whateley writes as follows: "The dogma of the assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible."

Dr. Hecsey, in his Bampton lectures before Oxford university, said: "The reformers were nearly unanimous on this point. Sabbatarianism of every phase was expressly repudiated by the chief reformers, in almost every country."

Rev. Alfred Barry, D. D., principal of King's college, London, and canon of Worcester, says: "The notion of a formal substitution, by apostolic authority, of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever in holy scripture or in Christian antiquity."

Rev. James Freeman Clarke writes as follows in the "North American Review":

"Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian scriptures a single command to keep the Sabbath in any form or on any day; and that nearly all that is there said about the Sabbath is to deny its obligations."

In the face of all these facts, why is it that the church so frantically persists in imposing this odious custom upon the people? I will tell you why. It is to fill her empty pews and to line the pockets of her priests.

Against the enforcement of this tyrannical custom by legal enactment, every honest man should protest. No liberal can conscientiously sanction it. No Christian who is willing to "do unto others as he would that others should do unto him,"—who is willing to concede to others the same rights he claims for himself—can demand it.

Again, while "one man esteemeth one day above another, another esteemeth every day alike," and it is reasonable to compel him to affect a special reverence for either the first or the seventh day? Is he made any better or is the world made any better by this constrained hypocrisy?

Let all these sabbatarian laws, then, be abrogated. They are not needed. Justice is not subserved in their enforcement. Whatever is a crime or misdemeanor on Monday, is a crime or misdemeanor on Sunday; and whatever is lawful on Monday, cannot in justice be unlawful on Sunday.

Let the people of this country enjoy that entire civil and religious freedom which the genius of their constitution guarantees them. Let each one determine for himself, not only which shall be his sacred day, but also in what manner it shall be observed.

Atoms—Spirit Phenomena—Dr. Storrs.

To the Editor of the Religio-Philosophical Journal: Felix Adler finds fault with the atomic theory of matter, because atom being matter must be divisible.

That argument might suffice were it not for physical changes in surrounding objects which sight cannot accomplish. For instance, a lady in this city who is both clairvoyant and trance, went to bed before the little dog came home.

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That argument might suffice were it not for physical changes in surrounding objects which sight cannot accomplish. For instance, a lady in this city who is both clairvoyant and trance, went to bed before the little dog came home.

edge of future life and responsibilities: "But everything in the future of whatever is best here depends on the maintenance of the sense of relationship in our present incipient life to domains of experience of which no telescope gives us a hint, but which sends out to meet us sublime premonitions."

Can it be that where millions of people find absolute sight and hearing and confirmation, a man of his learning is blind and deaf and only premonished? Or is he only a hypocrite, preferring sectarian religion and its delusions and positions to God and his truths? Do you, Brother Storrs, you will meet a round turn somewhere?

Yours for light and truth, G. W. LAWSON. Salem, Oregon.

Garfield and Denton.

BY HUDSON TUTTLE.

Recently the Christian press has been busy in circulating the report that in a discussion held at Chagrin Falls, N. J., Garfield won a complete victory over William Denton.

"Some twenty-three or four years ago, I had occasion to visit the village of Chagrin Falls, O., a number of times, on what was to me a very interesting mission. I remember being told of a very important discussion which had occurred in that town, some time before. An infidel had been lecturing there and had thrown out a challenge to any man to meet him upon his peculiar theme. He was a learned man, educated at one of the English universities. For a year or longer this challenge had failed to meet a response and the logic of infidelity held the field.

Here is a "man of God," professing to know all about the subject on which he is speaking, yet from beginning to end there is scarcely a word of truth in what he says. He probably knew that Prof. Denton was on the other side of the globe, in Australia, and was thus unable to reply to his dastardly assault.

First, he says that Denton was "educated at one of the English universities." What university? He came up from and by the hardest toil. At eleven years of age he was hired to a currier and compelled to earn his livelihood. He studied in the hours when others were at rest, until qualified for teaching, when in 1848 he came to America, landing without a single dollar in his pocket. He was then twenty-five years of age. All that he is, he has made for himself.

Again, it is said the challenge was upon "his peculiar theme," meaning "infidelity." Now, what was the question? "Man, animals and vegetables are the product of spontaneous generation, and progressive development, and that there is no evidence that there was any direct creative act on this planet."

This vast question, which involves the Mosiac account of the creation, and on which Darwin, Wallace and Spencer have revolutionized the world of thought, had been the theme of Prof. Denton's life. At the time of its discussion, these great scientists and their followers had not made their grand series of researches, which now makes the theory of evolution to the world of life what gravitation is to the world of matter.

Garfield, prompted by the impulses of a ready speaker, accepted this challenge. He was at once surrounded by the ablest advisers, who assisted for weeks to gather and arrange material for the discussion, and who, with unbounded sympathy, stood by him to the last, prompting and encouraging him through every difficulty, assuring that they must alike share his victory or defeat.

Mr. Garfield entered on and pursued the discussion to the end in a purely literary manner. He not only failed, as was in the nature of the case inevitable, to maintain the negative claims to which he was pledged by the terms of the proposition, but he never for one moment attempted to sustain it by the introduction of even pretended evidence in its support.

I do not believe Mr. Garfield intended to assume a position that he could not honestly defend, and therefore conclude that when he accepted the challenge he fully believed that somewhere he could find evidence of the correctness of the position he expected to defend; and he did not discover his mistake until too late to retreat with credit from the contest.

Unlike most discussions this one was conducted with exemplary fairness and honor on both sides, and the disputants parted with the highest regard for each other. Mr. Denton said that Mr. Garfield was the most honorable disputant he had ever met, and when he lectured a few years since in Washington, Mr. Garfield attended.

It is neither creditable to Mr. Denton that he prevailed in the discussion, or discreditable to Mr. Garfield. The former had the truth; the latter vainly attempted to stem the tide of scientific facts, which have, with increasing volume since that time, swept the theological position he then assumed, entirely away.

Review of Dr. E. Hartmann's Proposed Universal Religion.

BY J. A. HEINSOHN.

All things that have a beginning will have an end. The Christian religion can be no exception, as the law of decay and disintegration will allow of no escape. The defenders of Christianity claim a divine origin, a special act of creation for it; but philosophers and scientists, after a most careful and thorough investigation, declare it a human institution and that the doctrines and truth it has imparted for so many centuries are no more truth to-day. Our present age is decidedly of a skeptical nature and demands that any doctrine proclaimed as truth must be able to stand the crucial test.

The question naturally arises: "Do we need or want any religion at all?" Hartmann answers it as follows: "Every human being has a metaphysical longing and needs metaphysical conceptions, and such conceptions, affecting the sentiment of man, cause religion. The people do not comprehend the meaning of the word, 'metaphysics.' Religion may properly be called the people's metaphysics and philosophy; it furnishes means and directions for divine service and rules for practical conduct."

"The nature of religion will remain always a mystery, and without the ominous depth and unlimited riches of a mystery which exhibits to every one another phase—religion is impossible."

"The mystery of Christianity being exposed and proved to be barren and ineffective for further use, and the Christian religion having no indispensable foundation or source, therefore Dr. Hartmann proposes his 'Panmonism,' a synthesis of Asiatic and Jewish-Christian religious developments. It teaches: 'The immateriality and immanence of God, or the god principle, and the world as the objective real phenomena of the absolute being.'"

The above three paragraphs contain the essential features of Hartmann's new religion for the people, and as the writer of this is one of the people, he feels prompted to protest against such a religion, and offers the following, probably better adapted to the wants of the people, and at the same time in full harmony with science and philosophy:

1. The question as to the nature of "God," or the "Absolute Being," is in the language of Kant (probably the keenest and clearest thinker of all ages), a postulate. The human mind being finite, can not comprehend and fathom an infinite being or principle.

2. A future individual existence in the life hereafter, and a return from that mysterious abode, to inhabit mankind on earth, and to remove all doubts as to immortality, which can be demonstrated to any willing, unprejudiced mind, by facts. The logical deductions from these facts are of such a convincing nature that in the course of time all opposition to this doctrine of a life hereafter will be in vain.

As to the ethics emanating from such a source, where all sages, heroes, saints, philosophers, poets, artists, composers, martyrs and philanthropists have gone, they must be of the highest, purest and most ennobling order.

There must be a hope for every one to become happy; but every one has to work out his own salvation, and as each and every one has the same rights and duties, the time is not far distant when there will exist even on earth life a state of true brotherhood and sisterhood, which, in the future life will have arrived at the highest perfection.

We have learned from Hartmann that religion without a mystery, is an impossibility. In the above we have a most profound double mystery:

1. "God," a sublime, everlasting, "postulate."

2. The future life and its evermore possibilities, reality.

Hartmann in 1880 is no more the Hartmann in 1873, when he wrote "The Self-Integration," and there is a probability that he may, with some modification, admit and agree to the above double-mystery.

Reckless Extravagance.

George Norris, a young man 17 years of age living with his parents at No. 3139 S. Dearborn street, and who, despite his youth, has lately occupied the responsible position of general cashier of the wholesale jewelry house of Otto Young & Co., Nos. 149 and 151 State street, was arrested yesterday upon complaint of his employers and booked at the Army Police Station for embezzlement.

The interesting facts are these: Norris occupied a position in which he handled all the cash funds which were received by the firm. For the trifling work of properly caring and accounting for these funds he received the magnificent salary of \$5 per week—a compensation which the firm would hardly be willing to admit was in proportion to the extent of its business.

That the members of the concern were fully aware of the straits to which even a young man on such pay must be reduced is alleged from the fact that when Norris was seen a few days ago to spend a few nickels for something which he did not positively need, the circumstance was regarded as of so great significance that one of the firm was apprised and a consultation held. The lavishly reckless expender of the few nickels aforesaid was called into the private office and accused of peculation. He acknowledged that for about a month past he had abstracted from amounts paid into the house sums ranging from 90 cts. to \$4, and that he had appropriated in the aggregate about \$20. He expressed his sorrow, and requested that he be allowed to make up the deficit from his princely salary. But the firm, having heretofore suffered in similar instances, decided to prosecute the present case to the end, and make a terrible example to others in high places who desire to live, even though at the expense of their reputations for gratitude and honesty.—Chicago Tribune.

Spiritualism.

The *Oltes Branch* gives us an article signed Theodore Parker on the topic above. Of its authorship we cannot decide, at this distance, of its good sense there is no doubt as the extracts we give will show.

To expose the cause of Spiritualism is not mere child's play, for whatever may have been your position in the world before this time, the moment you enroll your name, or let it be known that you are investigating the subject, you are marked, the whole church resolves itself into a religious police force for sectarian protection, lest you by some strategy rob them of their Savior; the spiritualistic public is as a class placed under the surveillance of this self-constituted police, and it will make very little difference how circumspect your former life may have been, it weighs nothing in the balance now. To be known as a Spiritualist subjects one to many indignities sometimes grievous to be borne, and for this reason there should be something more than curiosity attached to your professions, or it will not pay for the trouble. You cannot be a Spiritualist and a Christian at the same time; the principles evolved are diametrically opposed to each other; the Christian walks by faith alone; the Spiritualist uses faith only as a stepping stone, not as an ultimate. The Christian looks to another for salvation; the Spiritualist looks to himself, relies upon his knowledge of the laws of cause and effect for his salvation.

If you are a Spiritualist, you must of necessity become a student of nature and a teacher of the principles of divine law. Those embracing the truth of Spiritualism find themselves as it were cut loose from all creeds and dogmas. They must formulate a personal creed for themselves. The Spiritualist lives in a new world, for the same hour that you allied yourself with this class of investigators there was a new creation, all old things changed, though to the outward organs of sight everything remained as formerly, but to the interior organs of sight and sense there was a radical change. You no longer looked at the exterior of men or things; you are irresistibly drawn to look at the interior or soul of things, and you perceive a grandeur and beauty not dreamed of before. It affords pleasure and profit to receive communications from spirit friends, but if they do not tend to make you better, to men and women they are of no value to you. It may be that the spirit communicating had better sit at the feet of some one and receive instruction before attempting to give counsel or advice. Hence the necessity of careful study. In church matters it is not so. There you have some one who for a consideration will do your thinking for you, and your praying too. Spiritualism gives you self-reliance, stimulates your minds to action, awakens the slumbering faculties of your souls, revives your hopes and makes you new beings. It transplants you from a foreign soil into natural elements. You have no longer love for ancient traditions; in the new world you find plenty of food to satisfy the mind, and give the soul peace and rest.

Spiritualism is the science of life; it enables you to grasp all the hitherto intricate problems and they become plain characters, so that "he who runs may read." In order to become familiar with a subject so vast, many helps are needed. You require phenomena in many phases, because there are many minds to satisfy. You require a certain amount of persecution in order that you may not grow careless and indifferent. A thorn in the flesh will often do more than wealth or influence, and it only remains for each and every one to ask himself are we truly Spiritualists? Are we profiting by what we receive? Are we giving in return an equivalent for the wealth of knowledge transmitted to us? If not, then we have no right to claim the honor of being a Spiritualist.

The world is passing through a transitory period. All the educational elements are in a state of unrest; what you see to-day is but the initiatory step to the greatest revival of modern or ancient times. Materialism and liberalism are but stepping stones to the spiritual temple. At the first outbreak of freedom many minds naturally swing to extremes, but all must come to one universal center, which is the spiritual. All so-called liberal thought tends to this end.

The *Corning (N. Y.) Journal*, of Oct 27th, says: "The funeral of Mrs. L. P. Jones was largely attended on Friday afternoon, at the residence. There was fine singing by Mrs. C. H. Jones, Mrs. D. B. Sturdevant, Miss Ida Wheeler and Mr. Thos. Creech. Mrs. C. H. Jones played the organ. An address of nearly an hour in length was made by Lyman C. Howe, the noted Spiritualist speaker of Fredonia. It was said that he claims to say what is told him by some spirit. He spoke with his eyes closed and improvised two appropriate "poems" of half a dozen stanzas each. His address was remarkably able and logical, from his premises, and the "poems" were reasonably well done, as to measure and rhyme, one being the supposed address of the departed to the bereaved. There were beautiful floral decorations on the casket. At the cemetery Mr. Howe spoke again, as we learn, with similar fluency and force.

Transfer of Sensation.

"The Transfer of Sensation" is an article of very great value. It deals with Dr. Davey's record in *The Journal of Psychological Medicine and Mental Pathology* (vii, pt. 7) of a case which has come under his notice at Bristol. Mrs. Croad, it would seem, has been totally blind since 1870, and deaf since 1871. Nevertheless she exhibits a remarkable power of describing objects, which she cannot possibly see, by touching them with her fingers. "She also shows very marked power as a clairvoyant." The facts are these. Drs. Davey, Andrews, and Elliott "placed a pad of cotton-wool over each eye." They "covered the face with a large and thickly-folded neckerchief tied securely at the back of the head." More than this—"cotton-wool was pushed up towards the eyes on either side of the nose." Great is the skepticism of science! Not content with this, "the aid of two fingers of a bystander was called into requisition, and with these a continued pressure was kept up outside, and over the neckerchief and wool, and above the closed eyes." This would seem to be pretty conclusive. However, in addition, "the room was on two occasions very thoroughly darkened." It is satisfactory to learn that "under these circumstances the results must be accepted as decisive proof that the fingers were doing duty for the eyes."—Light, London.



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The Truth about Ghosts—What the English Secular Press says on the Subject.

Spiritualism is said to be under a cloud in England, yet the set of the great tide is clearly indicated by the actions of the secular press. When such a journal as the Daily Telegraph opens its columns to the free discussion of the subject, pro and con, it shows the profound depths which have been reached by the movement.

Sir—I can confirm the story of the "Drummer boy." The following facts were related to me, not long after their occurrence, by a lady connected with one of the oldest titled families in Scotland, and who was on intimate terms with many of my own family, and nearly in the following words: "Early in the spring of 1845 I went on a visit to Lord and Lady Airlie. Arriving late I had to dress rather hurriedly for dinner; while doing so I heard what appeared to be a band of music at a distance. On naming this casually to the gentleman who sat next me at dinner, he said in a whisper, 'Say nothing now, it was the drummer boy you heard; I will explain by-and-by.' During the course of the evening, he told me of the legend, of which I was then ignorant, namely, that before the death of a member of the Airlie family a drum was always heard to beat in one of the corridors of the castle. Lord Airlie was then in delicate health, hence the anxiety of my neighbor to prevent further remarks on my part, in case they might reach the ears of his lordship, near whom I sat."

I have only to add that Lord Airlie recovered and lived for, I think, four years after this time, but poor Lady Airlie, who was then quite well, died very suddenly at Brighton a short time afterwards. I believe, I am, Sir, your most obedient servant, F. H. GROVE.

This is editorially commented on by the introduction of the following paragraph from the Daily Post:

A correspondent of the Birmingham Daily Post gives the story of a lady of the highest character, who affirms that she heard the music on the occasion of the last Lord Airlie's death. Miss S. was one of his lordship's guests at the castle at the time in question. He had had an attack of gout, but it was considered slight, though Lady Airlie had excused herself to her guests for remaining in attendance on her noble husband. Miss S. had been wandering in the woods, and was walking slowly towards the castle, when she was suddenly startled by the sound of music, which, seeming now distant, now close at hand, induced her to believe that some village ceremony was going forward in the neighborhood. With this impression she followed the sound to right, to left, backwards, forwards, until the plaintive wail, so indicative of mourning and despair, by which the bagpipes announce the death of a Highland chief, became as distinct as possible. From that moment the music, which had varied in its position, remained playing steadily before her, while now grown nervous and excited, she hurried towards the castle, and as she crossed the lawn in front of the building she was completely overcome by the certainty that the music was still floating around her, although no single individual was to be seen through the whole of the wide landscape open before her gaze.

The harmony accompanied her as far as the chapel door, by which she had to pass to gain the steps of the hall. At that place it ceased altogether, and Miss S., who is neither weak-minded nor superstitious, recovering from the awe she had experienced at the phenomenon, paused to listen attentively, but no further sound being heard, she hurried to her room to dress for dinner, for which the second bell had long since sounded. On entering the drawing-rooms where the assembled guests were awaiting her arrival, she endeavored to explain her

delay by describing the cause as being due to the walk through the wood, and the heavenly music she had followed in the fruitless endeavor to obtain a sight of the performer, and would have gone on with her story had not she perceived the sudden expression of panic which overspread the countenances of one or two members of the company, and the deadly paleness with which Lady Airlie herself stood listening agast at the declaration. The tact of the narrator would have led her to cease her description, but just then the summons to dinner came to her relief, and she descended the stairs with a feeling of guilty embarrassment at the effect produced by the tale. The nearest neighbor at dinner enlightened her as to the fearful meaning her words had conveyed—all the more terrible, inasmuch as the doctor had pronounced his patient not quite so well as on the day before, and had, therefore, signified his intention of returning to the castle at night. The next day all was over. His lordship had been seized with gout in the stomach, and had died after a few hours' agony, verifying the truth of the warning conveyed by the "Airlie music" to the very letter.

This discussion in the Telegraph awakens the attention of an able correspondent, signing himself "Master of Arts." He thinks that the stories about the House of Airlie are told with directness and in good faith, and yet he cannot regard them as more true than other ghost stories. Evidently great attention is being awakened in regard to ghosts. Spiritualism itself although unsatisfactory, has a residuum that is valuable. This writer says:

We want to see the established facts of mesmerism and Spiritualism, if there be any, and the best ghost stories tackled by proper minds, and I venture to suggest on the plane of strictly natural philosophy.

After excited speculation he comes to the spiritual aspect of the matter, which shows that he loves truth better than skepticism:

To see a veritable ghost such as we are assuming may make its appearance, either the eye must be temporarily armed with abnormal capacity, or some sort of matter not usually visible must by some means be rendered so. Perhaps both of these changes can be at times, and in places, brought about by nothing whatever supernatural, but merely by means unusual and unregulated. The ether is not supernatural. It must be, if anything is real, as real as granite, for not otherwise could light and heat pass to us over its exquisite bridge, or suns attract their planets. It permeates all visible matter, and is, perhaps, its origin. Universal, elastic, plastic, it seems to bear to ordinary material such a relation as the will in man bears to the coarser forces in nature. What makes it impossible that the strong exercise of emotion or volition, consciously or unconsciously put forth, in ways wholly natural but as yet unformulated for science, impress itself visibly upon ether. There are operations in experimental science almost as subtle in character. Sunshine falling upon a mixture of chlorine and hydrogen explodes them with bright flame; and selenium throbs electrically, with less or more conductivity, on the contact of light. It would hardly be more of a miracle if concentrated thought, impelled by vigorous will, should sometimes embody itself on the fine matter which must be its medium, than is the daily unexplained marvel of an artist's invention expressing itself from brain by muscle and nerve in line or color. It would scarcely be less comprehensible in ultimate action than the prodigy, already vulgar, of the electric telegraph, where two metal plates, quickened by an acid, thrill constant messages round the earth. The mode again of manufacturing the sailors' needles by stroking a hard steel bar with magnets, would seem beforehand almost wilder in conception. Science knows enough already in the direction of strange forces not to be so desperately hopeless about knowing more. Why should it not address itself quietly to these problems in the line indicated? The habit of skepticism is, I gladly allow, a most useful one. It kills off those rash and reckless theories by which ignorance and haste, whatever their good-will, darken the beginnings of knowledge. It is salutary when it sifts evidence rigidly, and sends humbled sceptics back to better experiments; but it grows stupid when it shuts its eyes to apparent fact, and calls what is at present merely extra-natural, supernatural, and therefore not to be investigated.

He closes by saying:

In a word, scientific men might now take up this question of the ground of natural facts.... Without any foolish hope, therefore, that science can or will ever arrive at all "the truth about ghosts," there is really no good reason that I can see why the subject of these phenomena should not be at last rescued from untrained inquirers and dealt with soberly like other strange, but acknowledged powers of life which are usually investigated, such as memory and thought.

The "Ghost of David Hume," attempts a reply, which amounts to just this assertion: "The truth about ghosts is—there is no truth about them! And no ghost story ever told would bear the test of scientific investigation."

A new correspondent, signing himself "Skeptic," but claimed to be a man of established character, after praising the views expressed by "Master of Arts," virtually gives away his skepticism by the following narrative:

The extremely suggestive letter of "Master of Arts" makes me wish that he or somebody else would exorcise a ghost—if such a thing there be—of my acquaintance. I know a household in the West of England which is completely upset, and rendered miserable by apparitions and mysterious occurrences which can neither be explained, terminated, or tolerated. The lady of the house, in spite of all efforts to live down the annoyance, is driven to live away from her home as the only means to restore her health, seriously shattered by what is constantly seen and heard. The house is ancient and well built, and cost the present owner a considerable sum of money. He is a shrewd, sensible man of the world, the last to allow the reality of phenomena which diminish the value of his property. Yet from the time of his first marriage till now there have been seen, again and again, the shadowy form of a woman holding a child in her arms, and noises and nocturnal disturbances have continued. My friend's second wife has been even more troubled than the first. She has repeatedly seen the figures, sometimes plainly, some-

times as vague phantoms. Ghostly hands have been witnessed on the stair-rail, and governesses and visitors have noticed flitting lights, steps on the staircase and doors opening and shutting in the dead of night. The children playing in the nursery have been known to jump from their rocking-horse, and run hurriedly downstairs, crying, "We cannot stay upstairs, mamma! There is the lady again!" My friend has applied every test which a healthy unbelief in "spirits" and a knowledge of human nature would suggest. Traps have been set to catch the supposed trickster; children and servants have been closely scrutinized; hard headed guests have watched with him; I believe that an accomplished London detective has been secretly engaged to investigate the nuisance. Yet it continues, and though no actual mischief attends the midnight wanderings of the phantasma, or their queer proceedings, the discomfort and the perturbation may be imagined.

Now, taking these things for true, and such they are—though I merely outline the long misery of this innocent and refined household—what does it all mean? Can a state of things so annoying be put an end to by any practical means? I am quite sure my friend would be glad enough to find anybody who could really render his costly and commodious abode once more peacefully habitable. Let nobody reply that it is "rats," or anything which common sense could have lighted on. The victim of these mysteries is as intelligent as he is courageous and calm-tempered, and will be a poorer man by many thousands of pounds if he cannot serve a writ of ejectment upon these noises and their cause.

Another correspondent while disputing the ideas of "ghosts," states a train of thought in a new realm, quite as perplexing by saying:

While I do not believe in supernatural appearances, I admit that there are strange phenomena of mind as yet unaccounted for. How, for instance, shall we explain the fact, of which there is no doubt, that on a particular day a person in England sees on a moment the features or visage of a relative in India in full regimentals, makes a note of the fact, and finds subsequently that on the very day in question the relative died? I believe in the transmigration of thought. Let two persons sit in the same room for some time in silence without previous agreement, but say for want of a topic of conversation—how often will it happen that the first to break the silence on any subject finds his or her companion was thinking of the same topic—of which there was nothing immediately at hand to suggest. Are these mere coincidences?

As to what weak theories the opposition rely on, is shown by another writer, "C. L. M.":

Apparitions seem seldom to favor any number of people at one time, and it is from the evidence of a single witness that one has to accept or reject the verification. This immediately suggests the inquiry as to the condition of the person who gives testimony. The weight of opinion goes against anything supernatural, and one seeks for natural causes. That the brain is the receiver of myriads of impressions never lost, but seldom present, is a fact established by many well-known experiences. It is known that, in cases of crowding and other conditions where a person is suffering from a shock nearly fatal, floods of scenes, facts, and faces long absent appear fresh and vivid, to the astonishment of the subject, who had entirely forgotten them until thus recalled. People suffering from mania or delirium hear and see things which do not exist, but the brain impression is real to themselves. May there not be people in all kinds and stages of disordered or ill-controlled brains who are waking dreamers, and would not this account not only for visions, noises, etc., but almost anything else?

The most casual reader will see that the case of the House of Airlie, or that narrated by "Skeptic," are not met by such theories, which at best are but idle conjectures.

Still another correspondent, "Visionary," comes to the rescue of "ghosts," consoling himself with the thought that if it be unpopular to believe in ghosts, he can claim the company of some of the best and ablest men—among others, Sir Walter Scott, Johnson, Warren, Bulwer, Tennyson, Southey, Wordsworth, Rousseau, and hosts of literary and scientific minds, and none can discredit the testimony of Abercrombie, author of the work on the intellectual faculties.

"I. L. C." follows by sending a round shot after "The ghost of David Hume," in this suggestive paragraph:—

Your correspondent, "The Ghost of David Hume," lays down the law on the above subject to his own satisfaction, but it is simple matter of fact that thousands of highly-cultured persons who are neither mad nor otherwise diseased believe in the occasional intervention of supernatural agencies. The question is really too vast and too mysterious to be so easily dismissed. Of course, those who do not believe in an unseen world are bound to bring everything to the touch-stone of sense; but I do not see that they are any the more successful.

If corroborative facts are wanted, "A. T. E." comes forward and asks to be allowed to supplement the "Shropshire Ghost" story by a precisely similar occurrence in Australia:

A murderer was really brought to justice through the apparition of his victim appearing to some of his neighbors, and the fact is recorded in the papers relating to his trial. An account of it is given in the recollections of the late Rev. Julian Young, published together with the memoirs of his father, Charles Mayne Young.

It will be seen by the careful reader that the skeptics are getting the worst of the argument, and the tide is almost wholly in favor of the ghosts. Mortimer Granville, M. D., comes to the rescue of the skeptics with the plea of insanity: "Seeing ghosts is a freak of insanity, and arises from a reverse action of the mind on the nerves of vision, the eye seeing what the mind demands." This is a most lame and impotent theory, falling flat perforce of its own weakness. If seeing ghosts were the only phenomenon, the theory of hallucination might be entertained, but the appearance of "ghosts" blends with the whole wide realm

of spiritual manifestations, and the communication of intelligence superior to that of the "hallucinated" subjects, blends with those manifestations, which prove in an irrefutable manner the identity and personality of the ghosts!

It has been said that the agitation of thought was the beginning of wisdom, and there never was said anything more truthful. If the secular press open its columns to the free discussion of this subject, which interests the public mind more than all others, the extension of the belief in Spiritualism would be far more rapid than ever before. The time has come when the press can no longer be silent, or indulge in sneers and scoffs.

Crime in Low and High Places.—A Bible Society Row.

It is indeed a peculiarly sad and heart-rending spectacle, to witness the hideous depravity manifested in the lower walks of life. The man who made a proposition to smother a certain number of female babies each year, in order that the sexes might be more evenly balanced, exhibited only a reflection of that barbaric age when the life or death of children rested entirely in the hands of their parents. Dickens's narration in reference to Fagin the Jew, and Oliver Twist, presents a very vivid illustration of the many methods and ingenious devices whereby criminals and crime survive with each generation, with a remarkably "healthy" increase of each. Had Dickens read the history of the Juke family of New York, he could have rendered the portrayal of hideous pictures from low life much more revolting.

It seems, however, that the natural tendency of the human mind is to look down for crime and criminals instead of up. Baldwin, the Newark, N. J., bank defaulter, had a prominent seat in an aristocratic, Bible-born, and Jesus loving church. He occupied so high and important a position, morally, intellectually, socially, religiously and financially, that he actually was compelled to voluntarily inform his many admirers that he had misappropriated \$2,600,000 belonging to the bank, and at first so great was the confidence of the people in him that they refused to believe that he had actually committed so heinous a crime.

The experience we have had in Chicago with the failure of monetary institutions, the speculation and fraud developed in the ruin of the Glasgow bank, Scotland, and that of Newark, N. J., and in other prominent cities of the United States, will no doubt prove effective enough to induce the people generally to commence looking in high places for monstrosities in crime, even among prominent church members—like those, even, who appeared lately in a ridiculous light in the secular newspapers, under the not very lovely or euphonious heading—"A Bible Society Row"—not a disturbance in a house of prostitution—not a pugilistic encounter in a liquor saloon—nothing of that kind, but a "row"—whatever that means—among highly respectable, prayer making and God-fearing Christians. The Connecticut Bible Society charges the American Bible Society with sundry misdemeanors, among which are "inaccuracies and discrepancies in its reports calculated to awaken suspicion of an attempt to mislead the public," also with "misrepresenting its financial condition by understating its assets and overstating its expenditures," and all this in spite of the endeavors of the Connecticut Society. Mr. A. L. Taylor, the acting treasurer of the American Bible Society, expressed himself in "elegant classical language"—of course a church member could use no other—by stigmatizing the charges of the Connecticut Society as "a tissue of lies and misrepresentations!"

We wait patiently for future developments, but in the meantime we would urge the people generally to scrutinize those in high places more carefully, or, using plain language, to look for, and to guard against, the commission of crime among Christian ministers, pious office holders, and church members generally who have charge of the disbursement of large sums of money.

Lurancy Vennum.

We are glad to hear that this young lady, whose remarkable experience a few years ago in the home of A. B. Roff, created a profound sensation among Spiritualists, is now in perfect health, and a very useful member of the home circle. Mr. Roff who visited her a short time ago, writes to us as follows, from Council Bluffs, Iowa:

We have just returned from a visit to Watseka, Illinois. While there we had a pleasant visit with Lurancy Vennum. She enjoys the most perfect health, is bright, beautiful and happy. She has never had a recurrence of any of the conditions or symptoms that affected her prior to the time that she was controlled by Mary, as described in the "Watsseka Wonder." She has performed all the principal housework in the large family on a farm during the past two years, relieving her mother, whose health is poor.

Two Worlds states that Dr. Monck has experienced a recurrence of the remarkable phenomenon of spirit apparition or materialization, proceeding from his side, (in the light and without cabinet) which produced such a sensation in England some years since. It took place unexpectedly, in the presence of Judge Daily and others of Brooklyn, N. Y., while calling at the house of a friend; and the apparition is stated to have been that of a deceased daughter of the Judge.

Religious Discussion and Murder.

It is rarely the case that an earnest religious discussion results in a fierce quarrel and murder. It appears, however, that in Barnwell county, S. C., a discussion of this kind resulted that fatally. It seems from the account given that I. F. Bradham, at the request of C. Froberg, stopped at the latter's residence and dined, during which the utmost good cheer prevailed, but shortly after dinner the host and his guest became involved in a religious controversy, and the dispute became so unpleasant that Bradham started for home, Froberg accompanying him to the gate. There the dispute was renewed, and both men became very angry. Bradham drew a large knife and tried to cut Froberg who retreated towards the house. Bradham continued the pursuit until he neared the house, when he retraced his steps. Froberg hastily got down his gun and fired at the retreating man. A large charge of buckshot took effect in his body, and he died shortly afterward. Froberg thereupon surrendered himself to the Sheriff. Both were prominent white citizens of the county. The deceased leaves a wife and five children. Had either of them been a Spiritualist, they probably would have separated feeling pleasantly towards each other.

A Narrow Escape—A Blacksmith's Presentiment or Spirit Aid.

In the Inter-Ocean of the 18th is a special telegram from Canton, Ill., Nov. 17th, in part as follows:

Yesterday afternoon, about 8 o'clock, the blacksmith working at the shaft of the Canton Coal company, one mile west of Canton, for some unexplainable reason felt an irresistible impulse to leave his work and look into the mouth of the shaft, a few feet distant from the shop. By acting upon that impulse he saved the lives of thirty-five miners who were at work in the pit sixty-five feet beneath the surface. Arrived at the mouth of the shaft, he discovered thick volumes of smoke coming up, not only through the air compartment, but also through the shaft proper, a sure indication that something was wrong below. The hoisting cage was at the bottom at the time of the discovery that the air-shaft was burning, and four men including the mine boss, were ready to come to the surface. The engineer was warned that there was danger and hoisted the cage. By the time it reached the surface it was plainly evident that no time was to be lost. There were thirty-one men still at work in the mine below, unsuspecting of the danger that threatened them.

The report goes on to tell how all these thirty-one men were saved, who would all have inevitably perished but for the "unexplainable" impulse of the blacksmith to look down the shaft. Was it a subtle report of his sensitive mind with this fearful peril? Was it the work of a spirit who would, and could, thus avert the danger?

A Dream Sadly Verified.

A singular and terrible verification of a dream was lately developed in Baltimore, Md. For several days Louis Roberts, a little 7-year-old son of Capt. R. Roberts had been missing from home. The police and the parents of the child searched for him carefully, but without success. Finally the father of the missing boy dreamed that his son was drowned near a particular wharf on the south of the harbor. The dream so vividly impressed him that he had the water dragged, and sure enough, found the body of his child. Capt. Roberts testified to the strange coincidence at the coroner's inquest over the remains of the child.

Current Items.

Mrs. Clara A. Field, of Boston, spoke in Manchester, N. H., Nov. 20th.

Mrs. Abbie N. Burnham spoke, Nov. 9th, in Worcester, Mass.; 10th in Shrewsbury; 11th in Chelsea; 13th in Newburyport.

M. Gambetta says that the strength of France is in a great measure due to the thrift and industry of French women.

A Madrid paper, El Liberal, states that the Spanish government has decided to release all political prisoners.

There arrived at Castle Garden, New York, Nov. 3rd, 2,500 German emigrants who will mostly go west.

The old homestead of Robert Ingersoll in Peoria, was sold lately for \$25,000 for a hotel site.

We have received a book order from Albin, New York, and the sender failed to sign his name. Will he oblige us by giving it at once.

The Jewish Messenger accuses Prof. Goldwin Smith of a lack of reverence for Joseph because that gentleman said that Joseph got up a corner on corn.

Henry Villard declared in a speech at a reception in Portland that he will ride from New York to Oregon in October, 1883, over the Northern Pacific.

Dr. Bliss, it is said, rates his services as Garfield's physician at \$25,000. Rating his blunders as one thousand, and that modest sum would be \$25 a blunder.

It is suggested that the British people mourn the death of President Garfield not only from real sympathy, but from their strong desire for a republic at home.

Mr. E. W. Wallis, of England, will lecture for the Brooklyn Spiritual Fraternity in large Hall of Brooklyn Institute, the five Sundays of January, at 3 and 7½ p. m.

Mrs. Sarah Graves is speaking at Bay City, Mich., with good success. She will speak at Greenville, Mich., December 3rd and 4th. Mrs. Graves is one of the pioneer and should be kept busy.





Bishop Cheney on Spiritualism.

This leading Reformed Episcopal minister preached on Christian Spiritualism of late in his church in this city, and said some good things about joy in heaven over repentant sinners and good workers on earth. He said also:

"The desire to tear away the veil that hides the unseen from mortal eyes is one of the most common to human nature. Men are continually building bridges for communication with the other world, but these bridges are for the most part made up of their own vain imaginings. Of such is the system of belief called Spiritualism."

On this subject he is either an ignorant man—"a blind leader of the blind," who, with his followers, "will fall into the ditch," or he is worse. Not on imaginings vain or otherwise, does the belief in spirit presence rest, but on facts that fill thousands of pages, from the Bible to modern days, and that are compiled by men quite his equals in capacity and of unsullied integrity. No impudence or ignorance equals that of the priest!

O. L. Baldwin, Cashier of the Mechanics' Bank of Newark, N. J., has proved a defaulter to an enormous amount, considerably over \$2,000,000. The news has fallen on the people of that city like a thunder-clap, the criminal being a prominent citizen and highly esteemed. His crime will ruin the bank and probably also a large number of business houses. While he was making the statement of his frauds to the bank officers on Sunday, the bells of Trinity Episcopal Church were ringing for the morning service, and he was missing from his usual place in his pew. He was a member and liberal supporter of Trinity church.

THE NATIONAL CONVENTION OF UNIVERSALISTS, at their Detroit annual meeting in October, passed this resolution unanimously: Resolved, That this convention recognizes the immense contribution made to the better understanding of the New Testament by the work of the English and American revisers; and that while we affirm the superiority in important matters of the old version, we urgently commend to our churches, clergy and people the diligent study of the revision.

They left the question of woman as preacher to each society's judgment.

Common Pasture Smart Weed, or Water Pepper, possesses medicinal properties which, when combined with essence of Jamaica Ginger and other efficacious vegetable extracts, as in Dr. PIERCE'S Compound Extract of Smart-Weed, constitutes a most potent remedy for bowel affections as diarrhoea, dysentery, flux, etc. It is also an efficacious remedy for colds, to break up fevers and inflammatory attacks, and for the alleviation of pain. Every family should have a supply. 50 cents by druggists.

Two rotten old three story tenement houses in New York City, on the corner of South Fifth avenue and Grand street, fell in, burying their occupants in the ruins. Seven dead bodies have so far been recovered, and a number of wounded were removed to the hospital. Such houses are a disgrace to civilization—saloons on first floor, crowds and filth above.

The fairest faces are sometimes marred by myriads of pimples, and markings of teitel or freckles, which are readily removed by a popular toilet dressing, known as Dr. Benson's Skin Cure. Even scrofulous ulcers yield to it.

Said the teacher: "And it came to pass, when King Hezekiah heard it, that he rent his clothes." Now what does that mean, children, "he rent his clothes?" Up went a little hand. "Well, if you know, tell us." "Please, ma'am," said the child, timidly, "I sposed he hired 'em out."

Be Sensible. You have allowed your bowels to become habitually constive, your liver has become torpid, the same thing ails your kidneys, and you are just used up. Now be sensible, get a package of Kidney-Wort, take it faithfully and soon you will forget you've got any such organs, for you will be a well man.—Albany Argus.

The new insane asylum of Michigan will be built at Traverse City, where 400 acres of land have been secured, half a mile from the bay. A beautiful and healthful place.

Write to Mrs. Lydia E. Pinkham, 293 Western Avenue, Lynn, Mass., for names of ladies that have been restored to perfect health by the use of her Vegetable Compound. It is a positive cure for the most stubborn cases of female weakness.

The English Radicals, in the new land bill movement, insist on the abolition of the laws of entail and primogeniture. Old abuses must go!

The Day Kidney Pad is a certain remedy for diseases of the kidneys and urinary system. Send stamp for book. DAY KIDNEY PAD Co., Buffalo, N. Y.

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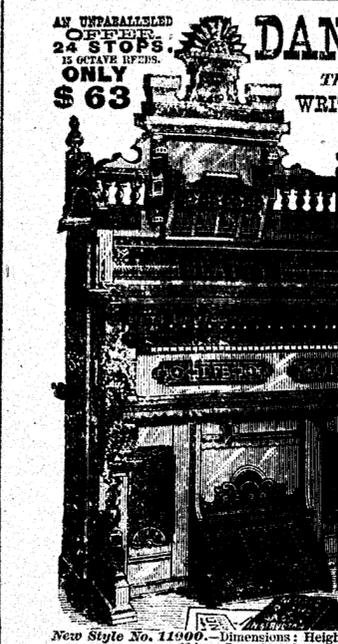
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