Ernth Genrs no Mask, Jows at no Fuman Shrine, Seeks neither Place nor Spplause: She only Sisks a Hearing.

VOL. XXXI. {JOHN C. BUNDY, EDITOR AND, PUBLISHER.}

CHICAGO, OCTOBER 8, 1881.

1 \$2.50 In Advance. 1 Single Copies Five Cents. **MO**. 6

#### CONTENTS.

First Page.—The Historical Building Material of the Re-

SECOND PAGE.—E say on Athelam, by Lord Bacon—Jesse Shepard, Medium.—Letter to the Chicago Times from Henry Kiddle, of New York. The two Theological "Animals" Representing the Advance and the Rear-guard of Orthodox Theology. Effects of Removing Mountain Forests. A Young Hero in Chicago.

THIED PAGE.—Woman and the Household. Book Reviews.

Partial List of October Magazines Just Received. Muscilaneous Advertisements.

FOURTH PAGE.—Notice to Subscribers. 'Regular' Blunders
—The Care of President Garfield—Doctors not Fit to have
"Doctor's Law"Privileges. Garfield—Denton.—A Debate
over Thirty Years Ago. Insane by Spiritualism. Methodist Ecumenical Council. "Fruits of Christianity."
The Michigan Fires—Help Needed. Laborers in the
Spiritualistic Vineyard and Other Items of Interest.

Fifth Page.—Mrs. Simpson's Tests. Mohammedans. To Husbands. Hornellsville, New York—Convention of Spiritualists and Liberalists. Miscellaneous Advertisements. Special Notices.

SIXTH PAGE,—'The Fittest Shall Survive." Professor Denton's Lectures in Australia. Letter from a Lady Medium in Michigan, Mormonism.—A Letter from La Roy Sunderland. Grateful Odor Around a Dead Body. Science in Fifty Years. Spirit Occupations. Made Crazy by Flattery and Halr-Dye. A White Mountain Ghost.—The Spectre of a Young Girl which is Seen Annually on Sept. 14 Near the Tip Top House. Children.—Wise Advice. 36,191 Changes in the Infallible Bible. Wanting and Wanted.—Exact Information. The Blue Laws on Smoking. Singular Coincidence. Joitings from New York. Bloody Mormonism. Notes and Extracts.

ENVENTE PASE.—List of Prominent Books for sale at the office of the Heligio-Philosophical Journal. Miscellaneous Adverthements.

Engurn Pagn.—The Tragedy of the Nation. Waiting for the Verdict.—Dr., Thomas. Letter from Mrs. L. B. Sayles. Dr. Geer. The Christianity of Christ. Independent Slate Writing.—A Remarkable Test Before a Public Audience. Miscellaneous Advertisements.

# The Historical Building Material of the Religion of the Future.

Translated from the German of Dr. Edward Von Hartmann by J. A. Heinsohn and Hudson Tuttle.

In the beginning of religion we find mingled theistic and pantheistic; monotheistic and polytheistic elements, for consciousness had not yet come to understand the difference between the transcendent and the immanent, between unity and plurality, and considered the Godhead according to its momentary wants, extra-mundane or intermundane, as a unit or a diverse multitude. As primitive religion begins with the worship of the forces of nature, its tendency is unavoidably toward the worship of a plurality of gods; as the child-like mind regards all things as anthropomorphous, no yonder that it regards in the same manner the forces of nature and out of them makes personal gods. Otherwise are the forces of nature as to their essence, immanent in nature, and notwithstanding the struggle of these forces between themselves, the religiously incited sentiment plainly per-ceives by the coherent oneness of all na-ture, the identity of these forces, and that they are revelations of the divine Being, and hence we see primitive religion wor-shiping any force of nature that has happened to become the subject of worship, in this sense as God; that is as an exposition

of the universal divinity.

The primitive religious consciousness does not perceive the contradiction of this anthropomorphism, because everything, as language shows, conforms to human ideas, and therefore this anthropomorphism is only used as a subterfuge for the insertion of a series of conceptions already familiar. Since the people cling to this intelligible anthropomorphism and become accustomed to it, the personified forces or gods, originally figuratively understood, congeal into substantial persons, with mutually limited spheres of action; and as the symbol conceals the idea on which it is founded, the consciousness of the divine oneness is lost in the rigidity of embodied polytheism, or remains only as a misty background of an intangible formation, only intelligible to

educated minds. Thus we find polytheism in most of those nations that are entering universal history it is a corruption of a higher standard which could not maintain itself in its prim itive purity, because its apparent contradictions were not understood and harmonized by the intellect. Polytheism everywhere struggles to smuggle itself under some kind of veil, into purer systems of re-ligion, because it offers to uncultured people the most convenient and thoughtless form of mechanical religious worship. It is the essential task of religious evolution to subdue this very element of primitive religion which has caused its decline into polytheism, and gives it such persistent power, (that is, the inclination of sensuous human intellect to personify the divine, for only in this manner can the accepted elements of primitive religion, the unity of the divinity, the immanence of the same in diversity of expression be preserved.

History has for this purpose entered upon two paths, of which neither could accomplish the purpose, since each of them conceived the object only partially, but both of them taken together plainly present the historical aim. The East has chosen the apparently more profound and less one-sided course; she would not dispense with plurality, which, however, as a manifold expression of the gotherd has decidedly a just claim; she would not have endangured the immanence which is of such decided importance and desired to secure the unity

of the divine, by acknowledging an all animating, in divine and human relations, godhead. This is Brahminism; here is every object and phenomenon of the One, eternal impersonal Brahma with the attributes; being, knowing, blessedness, which reveals itself in the trinity, Brahma, Vishnu, Siva; creative, preserving, re-dissolving energy; and still further unfolding its divine being in innumerable specialities. Unfortunately the many gods that remain are stumbling blocks for the people; true the One impersonal immanent godhead has been saved, but only for esoteric doctrines, about which the people do not care, as they adhere to the apparently similar personal forms of the All-one. The summit of the system is purified from anthropomorphism, but it flourishes exuberantly, the more luxurious and undisturbed in the connecting members between the metaphysical summit and the broad physical base.

Inversely to this course was the path of Judalsm, as it chose one of the many gods

as a special god of its race, and made with this god a mutual covenant. The ancient Jews entertained no more doubts as to the divine realities of the other gods of the neighboring races, than these people them-selves, but regarded their god as the strong-est, relied on his promises, and thought they owed him allegiance for the favors bestowed by him on their ancestors. With the growing national sentiment, pride in their god increased; from the time they elevated him to the creator of heaven and earth they were forced to consider the au-thority of other gods on the earth created by their Jehovah, as illegitimate, and they hoped in honor to their god that in due time all nations would become converted, and worship him as the supreme god and only creator of the world. The advancing evolution of monotheism not only pronounced the other gods illegitimate as regarded their authority on earth beside Jehovah, but declared them as false gods; in other words the religious consciousness had at that time its conceptions of divinity so enhanced by the measure of its supreme god, that the foreign gods had become in-adequate to their ideas of god, and became degraded to demons who had deceitfully assumed the name of god to obtain surreptitiously worship not belonging to them. The strongest expression of this is the monotheism of Mohammedanism, where the abstract unity of God, becomes entirely an object of religious fanaticism. Such fanaticism can certainly only be maintain ed whenever the unity of God is attacked from any side; i.e., as by the three persons of the Christian trinity, or by bestowing divine honors on Mohammed or the like. By this deviating process of evolution, as it were by a natural selection, in the struggle of the gods for existence, the most power ful god as the conqueror unfolded out of polytheism, disrobing the other gods of

their divine dignity.

The unity of the divinity was certainly in this wise restored, and practically to the consciousness of the whole people; but in consequence of the evolution of the one god out of the anthropomorphical formation of polytheism, the grossest anthropomathism remained adhering to it, which condemned it to become transcendentalism, and offering thereby to the religiously hungry mind a stone for a loaf of bread. True, the Old Testament in many places attempts to present the immanence of God; but these attempts do not form a part of religious belief, and are lost in the conflict

with the transcendental personality of God.

The Asiatic Aryans in Brahminism preserved the immanence of the impersonal godhead, at the loss of its unity, at least to the common people. On the contrary the Semites give to all the people the unity of God, at a loss of his immanence; for immanence is only possible to an impersonal God. Brahminism notwithstanding its higher attempts remains bewildered by its anthropomorphical deffication of the diverse plurality of transcendental phenomena. Judaism and Mohammedanism, severing the connection between plurality of phenomena and unity of being, do not deal with the abstract unity, and interprets the function of the godhead, in its relation to natural phenomena, by an act happening but once, of creation at a certain period in

This antithesis is too characteristic not to suppose a national-psychological connection of the same with the minds of the Aryans, the Semitic Jews and Arabs. This antithesis is not, as Renan asserts between monotheism and polytheism, since both Aryans and Semites are polytheists; but in the different manner in which it is sought to subdue polytheism here by pantheistic monism, and there by abstract personal monotheism.

The antithesis of the esoteric metaphysics of Brahminism and its exoteric popular religion called forth the zeal of reform. Buddha united the doctrines of the Vedanta and San-Khya philosophy, and taught it to the people as a new doctrine of salvation, acknowledging neither Gods or priests. He unfortunately in an indiscriminate manner rejected with the polytheistic popular gods, the metaphysical godhead, the substance of the world, the being of its phenomena, and thus taught a pure atheism. His error of supposing the world to be only the appearance of nothing, would not have been possible, were it not that in India at all former times there existed a universally diffused, a dreamy idealism, which believed so little in a reality that it did not perceive the logical necessity of a being behind the phenomena,

and hence from the position of realism, is as truly a cosmism as atheism.

Only under such perceptive-theoretical suppositions was it possible to found an atheistical religion. Unfortunately Buddhism could not restrain the anthropopathizing and polytheistic inclination of the people; Buddha, like Jesus, became deilied; Nirvana, as the best finality, became a paradise of positive eternal bliss, and the hierarchy scorned by him, as done by Jesus, was restored in optima forma. Buddhism corrupted in such a manner could not in principle be distinguished from Brahminism. Nevertheless we dare recognize in

principle be distinguished from Brahminism. Nevertheless we dare recognize in Buddhism a stricter form of monism than in Brahminism; and dare not refuse to acknowledge its ethics which is so closely related to the Christianity of St. John, and a great advance in the history of Oriental religion.

Against the polytheism of the Roman Empire which had become decayed, friable

and spiritless, Jewish monotheism was an imposing religious power, and was only restrained from expanding its bounds by the burdensome senseless Mosaic laws, which entered into the smallest details of life. As soon as Paul demolished this barrier, enriched by the Christian promises, and the power of redemption, it began its conquering march through the countries bordering the Mediterranean Sea. As long as the Aryan nations of those countries considered the Christian God, only as one of the numerous, and at that time freshly imported from the Orient, gods, their consciousness did not object to his reception, but as the rigidity of Jewish monotheism claimed authority, the reaction of the Aryan public feeling became active and protested against this demand, as antagonistic to their psychological views as a people, by destroying

monotheism by means of the trinity.

In the trinity, exactly as in the trimurti of Brahminism, the three principal energies of the godhead, are anthropomorphized into three divine persons. The contradiction still slumbers in the primitive religion of the Vedas; a contradiction met by Juda-ism by cutting the plurality from one root, and is seen in the trinity of the Christians and Brahmins in full force: One is three, and three is one. The Brahmins have solved this contradiction by placing as the One Being of the three divine persons, the im-personal Brahma, who unfolds himself in all three. The Christians for 1,500 years have agitated this question without result because they wanted courage to follow the example of the Brahmins in its solution. The formula: "One substance and one being in three persons' really suggested the solution, but the Jewish anthropopathism of the transcendental personality of the Supreme God, had already become stable in dogma. It is obvious that neither one of the three, nor a fourth person can produce substantial identity between the three, but this can only be performed by an impersonal divine substance, constituting the identical being of the three persons, and to which the three persons are only related as methods of revelation or phenomenal forms In this case the impersonal divine substance, the inner and true being of the three methods of revelation, the only true godhead is the summit of the Christian metaphysics, which alone justifies its name as the tribunal of reason. The three per sonified methods of revelation of this one impersonal God can from this point of view, only be considered as fanciful anthropomorphism of divine energies, quite the same as in the Brahminism, only that instead of natural energies, partly mystic ethical energies have taken their place. The union between the divine being and man severed by Judaism, Christianity could only restore by heretical mysticism, or in the dogma of an impotent, feeble ineffectual will, ruined by the dogma of personality but it at least made a substitution for th same by restoring to the transcendental godhead, the relation of being and phenome na, with its immanence; and in this wise -under the accepted supposition certainly unattainable—holding out to itself an ideal how man properly ought to be united with God, and how natural phenomena ought to be reducible to the divine unity.

This profound metaphysical meaning of the trinity was misapprehended by the rationalistic enlightenment of modern Protestantism; instead of carrying forward the process already began of connecting the unity of the Jewish transcendental monotheism, it relapsed into Judaism by cancelling two persons and retaining the

The problem to be solved really was, to introduce the idea that man ought to be united with the godhead the same as the three anthropomorphic divine forms of the trinity are united in their own divine being, and it needed only changing "ought to be" into "really is," which is done as soon as they reject, as Hegel and Biedermann have done, the unjustified polytheistic, anthropomorphic personations of the methods of revelation of the impersonal one godhead in all its phenomenal creations. The problem would then be solved by rejecting all anthropomorphism and anthropopathe ism, establishing the unity of monotheism and pantheism; i. e., a monotheism whose God is not repeated by personality from man, and a pantheism uncorrupted by polytheistics.

Christianity may be considered as the first attempt to unite the Aryan and Semitic religious evolutions, but unsuccessful in both directions; the impersonal summit a using immanence to be possible, was not

clearly and precisely reached and seized, and the old polytheism, already subdued by Brahminism, rushed in again. Yet there is much of instruction in the attempt and in the ardor which during thousands of years adhered with determination to this belief, so that this form of religion with all its defects and crudity cannot be dispensed with in history. This form of religion in union with Buddhism in its uncorrupted form points out the direction in which we have to advance: the removal of polytheism and transcendentalism, conditioned by the removal of anthropopathism and personification of divinity. We are today as zealous disciples of monotheism as the Jews and Mohammedans, and equally zealous adherents of the immanence as the Indians. We want the polytheism of Christianity, as well as the worship of saints and the tritheism of Lutheranism thoroughly extirpated, quite as much as the liberal Protestantism wants to do it, but we do not want to exchange the three gods of the trinity, the immanent impersonal divine Being for the personal god of the Jews and Mohammedans, who is foreign to man and to creation, as liberal Protestantism desires

christianity potwithstanding all its Aryan tendencies has yet preponderately been true to its Semitic source; but to-day as in the second century, it is through philosophy that the Aryan mind presents its claim to the traditional Semitism. Then it was the Greek philosophy as modified partly by Egyptian influence at Alexandria; to-day it is German philosophy in the form of pantheism, or spiritualistic monism, which has become elevated to the position of Kant's criticism of rational theism, and which may be regarded as a continuation of the Greek philosophy on a higher plane of consciousness.

The postulate of the divine immanence was by Hegel perfected to a magnificent system, and the "word that has become flesh" of St. John. was conceived as the universal destination of man, especially so far as he had become conscious of the divine immanence. In this he joined himself, un-knowingly, directly to that branch of the Indian philosophy which has in Toa-te King by Las-tse, such perfect bloom free from Indian imagery, and beholds in his own bold dialectical transformation and reconstruction of Christianity (especially the doc trine of the Logos of St. John) the absolute religion. Schopenhauer, on the contrary grasps the central views of the cosmology of the Vedanta philosophy and of Buddh ism, restoring their dreamy subjective ideal ism, their pessimism (in profoundness su perior to Christianity), and the ethics and doctrine of Nirvana of Buddhism.

Philosophy in this manner revives, in anticipation of the history of religious evolution, the more or less serviceable elements of Indian doctrines, and advances the same towards the consciousness of modern culture, preparing for the future synthesis with the tenable parts of the transformed doctrines of the Jewish-Chris tian religious development. It remains to the German philosophy, by Hegel, Schopen hauer, Fechte, Schelling, Herbart and oth ers, to fuse the isolated and partially under stood truths of the esoteric Asiatic relig ious ideas, into one harmonious systemati whole, with the elements to be retained from Christianity on the one side, and mod ern culture on the other, and thus obtain a metaphysical cosmology which will gradu ally penetrate into the innermost sphere of popular consciousness and present the most favorable conditions for the unfolding of a new religious life, in place of Christianity which has already began to decay. ..

Until the present time, the philosophy of religion has been on the wrong track, believing it obligatory to consider one single religion as the absolute one. A growing religious consciousness will necessarily show the erroneousness of these efforts, and assign to the philosophy of religion the task of selecting the elements, which are tenable by philosophy, and therefore serviceable in the new religious formation, from all, especially the highest religious developments, and indicate the uniting aims of the convergent history of evolution of religion in the various developments of culture.

It has been frequently stated that transcendental personality of God, considered by itself, as well as its consequences, has become unacceptable to modern consciousness, and only an otherwise estimable, but uncritical and unphilosophical conservatism can be deceived by the fact. At this untenableness of theism, it becomes a vital question to the religion and idealism of the human race, to introduce pantheism into the consciousness of the nations representing modern culture; if this remain undone, or not done in due time, then necessarily will irreligious materialistic naturalism occupy the vacant position, a process which takes place every day before our eyes, but can happen in the first instance only where the German philosophy with its warming intelligence has penetrated. Henry Heine was correct when he said that pantheism was the secret religion of Germany, and it is certainly significant, when even in the circles of Judaism a philosophy appears, with powerful religious reformatory tendencies, accepting this utterance for its motto; preaching the personality and immanence of God and pessimism. If this is possible in semitic Judaism, to which we owe personal monotheism, how can we doubt that pure Aryan Germany may not receive a religion of seoteric philosophy, which will become the universal cosmology and the foundation of a new re-

ligion of life, first adopted by the learned, and then by all the people. Should it be urged against this view that the pantheism of India has lulled the nations into apathy, then it must first be remembered that the Indian pantheism was not energetic monotheism, able to defend itself against the spirit deadening polytheism; and it would be a mistake to accuse pantheism as the cause of this dreamy apathy instead of this natural constitution of the Oriental mind. All who do not acknowledge the world to be an objective real phenomenon of the Atsolute Being, but consider it a subjective semblance, without truth; a dream, a froth, an illusion; and space and time as only forms of perception without correlative real forms of entity; and declare history and its evolution to be objectless illusion, spin themselves into a realm of dreams, as silkworms involve themselves in cocoons.

No metaphysics can avert the apathetic quietism necessarily derived from such the-ological presuppositions. If we would not become dwarfed and totally indolent like the Asiatics we must absolutely depart from these accepted theoretical cosmologi-cal views. In this point the Jewish, Christian and Mohammedan cosmologies are superior to the Oriental, and it is this superiority which has qualified them for the vigprous advance and made them the standard bearers of universal historical progress. Protestantism is an advanced realistic evolution developed to optimism, elevated, especially by Liebnitz and Hegel to the fundamental views of modern culture; but this false optimism of Liebnitz already finds considerable limitation by Hegel in the evident undervaluation of individual happiness, and the prominence given to the processes of evolution, that have passed away in painful struggles of antithesis; and by Schopenhauer it changes completely into its counterpart; a firm pessimism, which however here is just as unjustifiable as optimism, reaches over from the eudemonological to the evolutional sphere.

Without eudemonological pessimism, evolutional optimism necessarily must lead to irreligious worldliness; without evolutionmust arrive at a despairing indolence or even degenerate into religious asceticism Only both tegether furnish a chronological view, which does equal justice to the reality, without falling into the error of considering it a finality, and becoming elevated above the unworthiness of this world, which is unworthy to exist. Christianity starts likewise from eudemonological pessimism, but is untrue to its point of departure by the egotistic amalgamation with a trans-cendental eudemonological optimism, resting on the belief in individual immortality and eternal bliss promised to the righteous. A metaphysical, refined egotism, which is for genuine morality the more dangerous because depending on self-denial, is hereby fostered and the pessimistic view about the real existing world is reduced to a relatively vanishing movement. The present demands peremptory rejection of all kinds of coarse or refined egotism from morals and cannot retain this belief, but must find it relationship rather, in temporal pessimism, which in its pure form cannot delude itself by the illusion of an imaginary future life. away from the misery of earthly existence, but for the individual knows but one earnest desire: to be freed from the process, submerged in the bosom of Brahm like a bubble in the ocean; to be extinguished like a candle in the wind and not forced to be born again. But until the hour of release appears, the pure religious mind that aims not at blessedness, not at peace and full union with the universal spirit, patiently performs its duty as an individual.

The bad and pernicious belief in an individual immortality, affords pantheism a strong incitive to the religious sentiment, and a high gratification to know itself eternally and inseparably one with. God; and that man should consider himself a phenomenon of God, in which there is no other being but God. This interior consciousness is the aim of the highest enthusiasm of the mystics, but at which they could never arrive as long as they considered God as an objective opposite person, and themselves from creative substance, and accepted a mediator between the two which are eternally separated by a chasm unbridged by a mediator able to form a union. Pantheism alone can fulfill all the most daring dreams of the mystics without conflicting with reason; and further makes the dialogue with God, a prayer, entirely superfluous, condensing the personalities into one pure unit, who is above a necessity of such performance, and who offers to the religious sentiment infinitely more than theism.

Instead of the various false morals of theism, pantheism provides a metaphysical basis for ethics, by which morality gains a theoretical foundation and is strengthened without losing anything from autonomy. Ethics unsupported by metaphysics will always have to take recourse in the false morality of a cunning, skillfully calculating egotism, and to the encyclopedists to find a staff, since without anything to lean upon it has little on which to build. The so-called; morality of policy has so little of an ethical character that it dare not show a semblance of ethics, while the varied morality of theism has been successfully practical to the present. It is wrong for the heteronom moralists to look with affected superiority upon policy-morality, for in reality neither have anything in sommon with true

Couldbried on Majora Print

#### ESSAY ON ATHEISM.

BY LORD BACON—JESSE SHEPARD, MEDIUM.

Letter to The Chicago Times from Henry Kiddle, of New York.

It is quite impossible for me fully to describe, or even to enumerate, the various tests which were applied during my long experience with this remarkable psychic, for the purpose of establishing, as far as possible, the reality of the claims made by the intelligences that purported to speak through him. Some persons will, probably, deny the truth of all the statements I make, and will invest facts of their own, more in accordance with their preconceived notions, to substitute for those of which I allege that I have been an eye and ear witness. They will, perhaps, choose to deny that Mr, Shepard was in an unconscious trance. They will controvert my ability to determine whether he was entranced or not I, who in about fifty instances, have watched the phenomena, seeing the sensitive pass into that abnormal condition, and, after remaining in it for about one hour and a half, pass back into his normal state, noticing the varying ap-pearances presented, with the singular effects of the psychologic action of the influence that were apparent when he emerged from it; who have seen a large number of psychics in a similar trance state, will, perchance, be pronounced not an expert (as if experience did not make an expert), and hence incapable of forming a correct judgment of the facts. Be it so; the willful disbeliever can not be made to believe. Ovid truly says: Tarde quæ credita ladunt credimus. It matters not to me; my responsibility ceases when I have borne witness to the truth.

It is true that the sittings with Mr. S. were in the main, private; but this was not always the case. On several occasions my friend, the Hon. J. L. O'Sullivan (late United States minister to Portugal), was present, and with a long experience in psychical phenomens, both in this country and in Europe, was entirely convinced of the genuineness of Mr. Shepard's mediumship, and the reality of the spirit control. In a recent address, delivered by him hefore the Spiritual institution of London, he referred to these experiences through Shepard, at my residence, using the following explicit

"The medium on these occasions would take his seat in an easy-chair, and soon pass into a trance, with his eye-balls rolled backward in his head, and with convulsive shiverings: He would soon recover a natural appearance" [except as to the eyes, which were invariably closed, or the balls rolled back; yet, he could walk about the room without difficulty], "and would then certainly become, intellectually, at least, somebody very different from Shepard. If not "Bacon," for the time, he became a very great intellect, with a vast breadth of knowledge and philosophy, and fine power of expression, capable of imitating to the life Bacon's peculiar Latinized style."

Such is the testimony of a highly-educated.

Such is the testimony of a highly-educated, scholarly man, thoroughly conversant with the subject of Spiritualism and mesmeric phenomena, and experienced in the ways of the world.

On one occasion, while in conversation with the intelligence claiming to be Bacon, I took down from my library the volume containing the Essays (volume xii, of the Spedding edition); and, turning to the essay on Atheism, I commenced to read, intending to elicit comment. I immediately found my auditor vastly better acquainted with the work than I was; indeed he read, without seeing the page at all, ahead of me at almost every sentence, closing with a reference to the long Latin quotation from Cicero which terminates the essay. I found, too, that he was similarly familiar with other essays, showing either that this presumedly untutored young man must be a mostwonderful scholar in classical and English literature, or there was another and far greater mind behind him using his brain.

For example, Shepard was quite easily con trolled to give the Latin quotation from Seneca in the essay on Death (but not with perfect accuracy, showing, in a very interesting way, where the inspiring influence failed to impress his mind clearly). Cogita quamdiu sadem feceris; mori vells, non tantum fortis aut miser, sed eliam fastidiosus potest,? This is from the letters to Lucillus (77); but to show how careless Bacon was in his Latin quotations, I will give the original from Seneca:\"Cogtta quamdiu jam idem facias. Cibus, somnus libido. Per hunc circulum curritur. Mori velle non tantum prudens et fortis aut miser, sed etiam fastidiosus po-The psychic seemed like a person unacquainted with Latin, repeating what a Latinist was saying to him, making an occasional error from the failure to hear distinctly the words. The passage as quoted by Bacon is not as Seneca wrote it, for, it would seem Bacon usually quoted from memory, and while he gave the substance, often departed from the letter of the text. Now, it is a significant fact that this passage was given just as we find it in Bacon's essay. Had Shepard committed the whole book of essays to memory, Latin and all,—for he certainly did not know that I should refer to this essay at that time,—he could not have shown a greater familiarity with them; but the mode of speaking was the farthest possible from the appearance of recitation. The essay I present below was given on the occasion above referred to. after the essay on Atheism was spoken of, and in a manner similar to that in which the essay on Truth was given. I submit it for consideration without any comment as to its style, its merit, or demerit. Let the reader judge of these, while carefully bearing in mind the attendent circumstances, and that it was delivered orally by the psychic in the trance condi-tion, and without any opportunity for premed-itation by him, and that I, who took it down phonographically, did not know five minutes before that this subject would be suggested or selected: also, it fell from the lips of a young man almost totally devoid of book learning.

The letters R. S. inserted after the name of

Francis Bacon, are used by suggestion of the communicating intelligence. They signify, redivious spiritu—living again in the spiritu—

# ESSAY ON ATHEISM.

The true definition of atheism includes two kinds,—the ancient and the modern,—wherein we see many differences, as also many causes of them; and each may be studied from many standpoints. I said in my printed essay that "a little philosophy turneth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion." Between the ancient theory of causes and effects, and the present materialistic or skeptical hypothesis of a great ruling force in the universe, we may note this wide difference bearing on the influence pertaining to atheism, that in ancient times atheists were, without an exception, learned men, with cultivated and printed minds; while, in looking upon the present day, we shall find that the majority of skeptics are those inclined to vulgarity, having been born in ignorance. But atheism even now, is of two kinds, also,—the learned, being in part the scientific; and the ignorant, belonging to

he masses. Of the latter class of atheists did the ancients know but little, and the influence thereof; for with them the masses were carried away perforce by the power and pageants of the priests, and by the received doctrines of the temples, in their time.

If we consider these things more closely, and turn unto past history for examples, we may look at Epicurus as a distinguished disciple of materialistic skepticism, whereof his works and his teachings are the best proof. But, notwithstanding this, he was cultivated, amiable, and fitted in every way to be a leader in thought and in society. Also at Diagoras, who in many respects held a like position; and also Democritus, who turned great things into ridicule, and scoffed at the divine belief of those around him. Yet had he perception, and a due amount of intuition, so that he may be considered a man of learning and of many parts. Others there were, too numerous to mention, all minds of research and elevated character and views. For, indeed, in those days there could be found none other differing in mind and culture, who could have with the slightest degree of success fought and argued against the philosophers on the other side. So that we see by this that atheism in Athens was nourished and fed by great thinkers, men of philosophy; for in those times philosophy held a separate place from science, as at this day science is by itself, and has a distinct class of followers. And if we come down to the nineteenth century, with a due amount of openness of mind, both by research and experience, as well as theoretical philosophy, it will be easy to find a place to look for the hardest atheists and the most determined materialists, namely, in the walks of pragmatic science of the present day.

There is no doubt that, had Athens been a city of applied science, there would have been ten times the number of skeptics; but being a city of learning and culture, the Athenians lived in an atmosphere of refinement that made their thought negative in its effects on the minds of the people. For there is nothing like culture and refinement in teaching a thing; as it will win more hearts by the honey of its speech and the perfume of its breath than any of the sciences of pragmatic philosophers. For there is something bordering on the repulsive in the teachings of those who have knowledge without the cultivation of the spirit, or the grace of good manners. For doth it not bring the soul down from its aspirations to mingle with the dust, with the things of the earth, earthy? Whereof we have the effects about us daily, and certainly at no

stage of the world more than at present.

Macauley hath truly spoken when he said that truth can not be taken but in degrees and by stages; and my intent at the present moment is to take a survey of these, and, turning backward over the flight of history, to pick up a few gems of thought and experience that the great have let fall on the road of fame. When we come to the present stage in the progress of things, it will be proper to touch upon the influence of athelsm, and where it is mostly found.

As it has been truly said, the times of war

and tribulation are those in which men seek religion the most, and turn their minds toward the Divinity, amid the destruction of things around them, inasmuch as they need consolation, sympathy, and advice. For is there any thing in the world that can harden a man's heart more than to grow up without sentiment and sympathy? Therefore, the times of great prosperity and peace, as I have before said, are those in which materialism is most rampant, and in which it makes the most converts. It comes boldly into the front ranks, takes its seat under the pulpit, sits amongst senators, teaches amongst theologians, laughs at the wise, scoffs at the revelation, and aspires to the first seat in the nation. It is not an over-estimate to count in this class millions of the people; but there is also this to be said in defining the difference between ancient and modern atheism, that in the ancient, hypocrisy was seldom found; while at present ninety per cent of the atheists are hypocrites. And for the proof of this, it need only be said that, having no respect of persons, no inward sense of security, no dignity of purpose, no sympa-thy of feeling, no real culture or refinement, they have no interest to subserve excepting this—their own selfish views and purposes in the political or commercial world. In the days of Socrates, men could afford, with proper dignity, to present their thoughts and theories aloud before the face of men; and the commercial pursuits were secondary to those of learning and philosophy; and none could be found so base as to substitute money and modes of traffic for the spirit of learning and refinement then existing.

No wonder that atheism should be so much dreaded in the nineteenth century! For, doth it not bring in its train selfishness, avarice, greed, callousness and the vileat phases of materiality and hopocrisy? Believing, as these men do, that there is no future state of existence in any form or manner of consciousness, they deem themselves at liberty to act in any way, so long as they are hypocrites, and keep their real sentiments to themselves, without divulging either their practices or beliefs. It is in this, therefore, that we find the greatest peril. A man who has no conscience is, indeed, a dangerous foe to society, and the worst enemy God can have.

The scandals of the priesthood cropping out in all quarters, and in all degrees and kinds of social life, in diverse sects and institutions, are as nothing toward the converting of men to atheism, compared with the grasping, avaricious spirit which materiality produces at all points. Indeed, there is no cause of atheism which can take precedence of political and commercial ambition, wherein, if we rightly look at the spirit of this, we shall find that the true basis of it lies in the vices

of traffic and the pleasures of money-getting,

It has been well said, therefore, by many that times of war do rightly fill men's minds with a sense of the Divinity presiding over all things, and turn them to a realization of the unseen and mysterious causes which are at work in the universe. It is not well for states to enjoy for a long time perfect prosperity, any more than it is for an individual to rest in ease and luxury from his birth to the end of his days. The evils that are caused by this are innumerable, and its result is the cankerworm of disease and death. Thus, the leaders of materialism and the scientists on the one hand, and the politician and commercial leaders on the other, are always shaking hands; although, to speak the truth, those who traffic in souls, figuratively speaking, on this side of the ocean have not the brains to understand the principles laid down in the philosophy of German atheists; and they take everything for granted, while they permit all to be swallowed up in the great ocean of selfishness and ignorance within themselves. With them, everything is for show and social standing; nothing for the cultivation of spiritual things or the understanding of the teachings of the

It is true they send their children to the host schools and to the highest universities,—to the loftiest seats of learning; and yet they have to see their rich parishioners following in the wake of materialism, sitting on the dais of hypocrisy, eating the breed of idleness, and walking in the paths of deceit; and they themselves come to believe that the chiefend of

man is the getting of gold and enjoying the pleasures of sense. As Seneca truly says: I have often thought that people should be taught, from the first, the evils that surround the affluent and the prosperous,—that they should be given to understand that individual life is analogous to that of states, and that war and tribulation in empires are the remedy for disease and vice, just as the wrecks and misfortunes which happen to individuals are the natural consequence of a deprayed state brought about by luxury and wantonness of living, and are needed to restore them to a healthy condition.

It will go hard with this nation when a little more prosperity shall overtake the people on masse; and the wide gap which will be made by adversity shall be many years in the bridging over and the coming together of the sundered parts. There is no question so vital to the spiritual interests, as well as to the peaceful homes of this people, as the great, all-absorbing one of a belief in the Creator of the universe, in compensation for all goodness in a inture life, and in the punishments that await the material, the atheistic, and the wicked.

The two Theological "Animals" Representing the Advance and the Rear-guard of Orthodox Theology,

It is claimed that the conviction of Dr. Thomas by the Chicago ecclesiastical court, was largely due to the condensed statement of the defendant's creed by the prosecutor, Dr. Parkhurst, who said that he had spent three hours in weeding out all that would do injustice in the evidence and had arrived at the following boiled down essence of Dr. Thomas's

"1. Man is a poor deluded creature, who through faults mostly not his own, has become hard and suspicious of God's love.

"2. Christ came forward, lived and died to make man say that God did love him, that he was not angry or offended with man, and never had been and never would be.

3. "To be sure he had said in his word that he was offended, and that he would punish the sinner eternally, but he did not mean it only for moral influence; did it to frighten man; but whenever in time or eternity, man was willing to give up the sweets of sin because he was weary of its pain, he would be welcome.

4. "He need not stay in his new home if he did not like it or its conditions, for he would always be free to do good or evil.

5. The atonement is a standard, a flag of truce, to let man know that he could come in if he pleased, and when he pleased.

6. God's fatherhood compels him to make

his wandering children as comfortable in their wanderings as possible under the workings of natural laws; therefore, God will make hell as comfortable for those who get there as they can appreciate.

"That is the thing without the stuffing."
"That is the animal that he pads." "That is

"That is the thing without the studing."
That is the animal that he pads." "That is Dr. Thomas' creed." "This looks to us as if God was sahamed of his severe loss, and wanted man to say that the great guns of his wrath were only Quaker guns after all. This is communism in theology. Its followers say to God: 'We will do as we please, and you are a tyrant if you punish us."

The above statement, if we except the reference to Dr. Thomas not believing in adequate "punishment," which is a willful perversion is as fair as could be expected coming, as it does, from the chief prosecutor, and it inaugurates a new departure in the style of provement on the old methods of the past, as it is practical, and throws a flood of light over subjects that have heretofore been observed by a stilled solemnity, which like distance has lent enchantment to the view. Of course there is a radical difference between the teachings proclaimed by Wesley over a hundred years ago, and the ideas expressed by Dr. Thomas in Chicago. I do not propose to discuss that difference from the standpoint of comparative merit or of personal preference, as that would take too much time and space, but I hold that one belief is entitled to the same respectful treatment that we award the other, as both are evidently the results of earnest and to a certain extent, intelligent search for spiritual truth. The new is no less sacred than the old. If Dr. Parkhurst is worthy of commendation for his brief statement of Dr. Thomas's greed and church and press seem to think he is, he certainly cannot object to having the established creed summed up after the same receipt and in his own new

and effective style, as follows:

1. God made man perfect, and designed him for endless life and happiness, but Satan, one of God's agents, as God created and controls all things, was permitted to interview a subordinate member of the "first family" during the absence of both God and the husband, and through that interview to get an unfair advantage of the two, and raise the devil with a perfect job turned out by a perfect and all-powerful being, whose plans are from everlasting to everlasting and cannot be changed or frustrated.

2. God,instead of holding himself and Satan responsible for the unexpected failure, laid the blame on free moral agency of man when he knew from the beginning, just what man would do, and nothing could prevent him from fulfilling the destiny marked out for him by an all-wise Creator, proving that his free agency was a delusion, wheel within a wheel, whose evolutions were a part of an infinite plan to secure an eternity of suffering. God, in order to repair the mischief as far as possible, took his only and innocent son, and after imprisoning him on earth 88 years compelled him to die a cruel death on the cross—all to vindicate his own character for "justice," and to save a small fraction of the Adam family from the penalty of a sin he knew would be committed by beings made perfect, and designed for lives exempt from sin and suffering. But it was necessary to do this in order to prove that two wrongs, when added together, make one right, and three persons one

God.

3. Christ, the son, has no power or influence over poor sinners outside the little sheep-pen of this short and limited life where a vast majority of those for whom he died, have had no chance to even hear of his name, and where many of his most devout followers seem to have very crude and narrow notions of his power and his mission. True, his blood saves very small babes from sins they never committed, but then, there is a point in every little one's life (deny it who can and be "evangelical") inside of which it may die and go to heaven, but outside of which it may be cast into outer darkness and endiess torture because during that point of time, which is quicker and shorter than the twinkling of the fond mother's eye that weeps over the last faint gasp, it has become an "accountable being" and failed to comply with the "conditions of salvation,"

4. When the saint reaches heaven the gates are closed. He not only loses all natural affection, so that he enjoys himself in the absence of his own offspring suffering in hell, but he also loses his moral accountability, which he acquired on earth at such a tremen-

dous risk, knowing that his free moral agency was after all of no other use than to secure the possibility, or probability and responsibility of his own damnation, with, perhaps, a slim chance of heaven, and was to be east aside the moment he was comfortably saved, or uncomfortably damned. He also loses all chance of spiritual growth, which is impossible in the absence of choice. He simply keeps out of healt because he can't climb over the walls of heaven. To be sure, Lucifer, who was once an angel of light, got naughty and rebellious, and seceded and was cast out, but that was a long time ago and things have changed since then—the "days of miracles having passed"—and then, Lucifer was so badly punished that it is not at all likely that any member of the colestial family will henceforth attempt to raise John C. Calhoun in the upper tier of the universe.

5. The atonement, when figured down to earthly practice so that God's "will be done on earth as it is in heaven," teaches us that the best and only way to fulfill the spirit of the law and reform society is to compel the innocent to suffer for the sins of the guilty, to encourage the bad men, like Booth and Giteau, to shoot good men like Lincoln and Garfield, and, finally, that no matter how criminally and brutally a man may live, he is sure of salvation if, at the last moment, he accepts of Jesus, and dies right, thus offering a standing reward for selfishness and spiritual procrasti-

6. God's justice compels him to make his wandering children—including the little darlings who died in less than a second's time after becoming "accountable"—as uncomfortable as possible under the workings of his unnatural laws. Therefore, God will make hell just as uncomfortable for the vast majority of his children, young and old, as they can appreciate.

"That is the thing without the stuffing."

"That is the animal" which they have been covering with the skin of a "Lamb."

That is Dr. Parkhurst's creed: The wood-

chuck story without the "holy tone."

This looks to us as if God was not sorry for the misfortunes of his erring children, who were born without their own consent, and with tendencies which they had no power to choose or reject, and wanted them to understand "that the great guns of his wrath were" to be forever pouring broadsides of hot shot and shell and Greek fire into the defenceless and supplicating ranks of sons and daughters of his own conceiving and bringing forth, all through the long, long, black and horrid eternities, without even the excuse of keeping up the bombardment for the ultimate good of the victims, but simply "for his own glory," And this is the way "a father pitteth his chil-

Here we have the old and new theologies of Methodism, and not only that, but of the grand army of Christendom. Take your choice, brothers and sisters, and in doing so, please bear in mind the fact that Brother. Parkhurst and myself do not conceive and formulate them, but simply present them "without the stuffing," and without the "pads." I sm also obliged to announce that the peculiar style of statement is not mine but borrowed from Dr. Parkhurst, a worthier and more plous man than myself. This relieves me from all charges of indictment for "blasphemy" or irreverence. I only adopt the learned doctor's method for the purpose of treating in a practical way a somewhat older view of the Bible than the one outlined in his statement of the creed of Dr. Thomas.

I take great pleasure in advertising that the two "animals" are now revealed in the true proportions to the naked human eye. The modern animal may be appropriately likened to the reformed lion that will eat straw like an ox, and lie down to rest with the lamb on the exterior of his person.

The brute representing the old dispensation is by no means a vegetarian. He roars too loud. He means business, and a great deal of it. He cannot live without drinking "blood," and devouring human beings, with small children just past the moment of "accountability" thrown in for dessert.

. Walk up, ladies and gentlemen, and see the show. Bro. Parkhurst will tend one door and I the other, and a collection will be taken inside for missionary purposes.

side for missionary purposes.

I will now resign Dr. Parkhurst's style and resume my own, and conclude by saying that the disease of which men like Parkhurst, Patton & Co. are victims is rooted in the waning superstition that every thing good and bad in side the Bible, is directly inspired of God and must necessarily be swallowed even at the risk of spiritual indigestion. In the endeavor to assimilate the evil and infernal, they spoil their stomachs for the good and divine. How true it is that in their case the "letter kills." I once heard an intelligent Methodist preacher use up a 40 minutes' discourse in trying to convince the congregation that Jonah actually took a three day's trip in that fish. Of course he convinced nobody, but simply omitted the moral of the fable, which is that he who knows his duty and shirks it is likely to get into trouble. In this way the sermon was of far less effect than it would have been had the preacher based it on one of Esop's fables, for in that case he, at least, would have had the good sense to call attention to the spirit instead of the letter, the picture instead of the frame. But then, he was "called to preach from the Bible" and was bound the people should have a good dose even if they took it as they would ipicac.

as they would ipicac.

Several years ago a certain Mrs. Smith of Syracuse, N. Y., lost an elderly maiden daughter who, at her death, left a large quantity of powerful medicine. After the funeral was over the surviving mether found the mixture, and, although perfectly well, raised it to her lips and with the remark that it was "too bad to have so much good medicine wasted," drained it to the dregs. The result was, she came near dying, and nothing but a stomach

pump saved her life.

I think sometimes that many of our divines take too large doses of the medicinal portions of the Bible, and should be brought under the saving grace of a spiritual stomach pump.

JAMES G. CLARK.

# Effects of Removing Mountain Forests.

Attention has long been given to devising means to limit the ravages of these torrents, which ruin the land, threaten estates, destroy roads, and sometimes even compromise the existence of villages. Walls have been built along the banks to protect them, or across the streams to allay the force of the waters. The most efficacious means, however, as yet discovered, has been to maintain the woods on the slopes of the mountain. The effect of cutting away the trees in promoting the formation of torrents has not been doubted by the inhabitants of mountain regions, and is clearly set forth by M. Surrell, who says: "When we examine the tracts in the midst of which torrents of recent origin have been fermed, we perceive that they have in all cases been despoiled of their trees and bushes. If, on the other hand, we examine hills whose sides have been recently stripped of wood, we observe that they are cut up by numerous torrents, which have evidently been formed very lately. Here is a remarkable doubte fact:

wherever there are recent torrents there are no longer forests, and wherever the ground is cleared these torrents are formed; and the same eyes that see the woods fall on the declivity of a mountain, may see appear there immediately a multitude of torrents."

The disastrous consequences of removing the woods from the Alps began to attract attention in the last century, and have since been discussed in many publications and official reports. In 1853 the prefect of the department of the Lower Alps said in a report to the Minister: "If prempt and energetic measures are not taken, it will be almost possible to designate the precise moment when the French Alps will become a desert. The period from 1851 to 1858 will produce a new diminution in the number of the population. In 1863 the Minister will remark a continuous and progressive reduction in the number of hectares devoted to agriculture; each year will aggravate the evil, and in a half century France will count more ruins and one department less." The departments of the Upper and Lower Alps actually lost thirty thousand inhabitants, or one-ninth of their population, between 1851 and 1876. A law for recovering the mountains with wood, which had been prepared by M. Forcade de Rouguet, directorgeneral of the administration of the forests, was adopted by the logislative bodies in 1850, and was put in operation shortly afterward.—
M. J. CLEVE, in Popular Science Monthly for October.

#### A Young Hero in Chicago

A new machine for mixing concrete has been constructed by the Chicago City Railway Company, to be used, when finished, in building the rack for their cable. This machine is remarkable in appearance. Viewed from a distance it looks like a huge monster watching for its prey. Its tail of coiled iron extends along the street to the North for a distance of fifty feet. Its shapeless body of rough machinery, with boiler, engine, tender, tank, belts, wheels, troughs, cross pipes, and braces, naturally excites wonder, while it defies analysis. In front of its head, reaching forward, perhaps ten or fifteen feet, like the black feeler of a tarantulus, is a coil of iron incased in wood. Whatever may be said concerning this affair, it is original and should be seen by all. As it resembles nothing on earth or in sea or sky, it probably has no power of propagation, and its like will never appear again. It has been described in repose, but it should be seen in action. Steam, smoke, and dust arise in its path, and its tread shakes the ground for nearly a block away. That this monster should be the object of universal curiosity, and draw about it crowds of men, women and children, is a matter of no surprise. Among those thus attracted was James Hennessey, the son of Patrick Hennessey, a well-to do grocer, doing business near by. The little fellow was all curiosity like everybody else to see the wonderful machine. He was sitting on the edge of the wooden frame that held the long iron coil, when suddenly without the slightest notice or warning, startling and surprising every body in the vicinity, the vast machinery from one end to the other for sixty or seventy feet began to move, and poor Jimmy was thrown upon the coil and his little feet and legs broken and drawn under. By his side was his playmate, Charles Stienert, who, seeing the situation caught James by the arms and shoulders and tried his strength against the awful machinery to save his life. While so doing, his hand was drawn under the coil and nearly severed from the wrist. Then, but not till then, did he yield his grasp to see his little playhave heard of men who, in the strength of mature years, have exposed their lives for others, but never have read in history or romance of any act of personal heroism that outranks this in merit. A lad but 8 years of age standing firm amid the dust and rattle and sudden movements of this great machine when men fell back with fear, and throwing his arms around his companion to save him at the risk of his own life is a touching picture of childish valor and devotion which will be remembered long after the solid concrete and iron braces of the State street track shall have moldered and decayed.—Inter-

# Dickens and His Careful Writing.

A distinguished artist once said of him: "When I was painting a portrait of Dickens, it was arranged that I should sit in his room while he was at work. He was a most painstaking, industrious and methodical man, and nothing would divert him from the regularity of his habits. I was there for hours, and he wrote, as it seemed to me, almost with anguish. I looked in his face and watched the anxiety and the care. I saw the blotting and the rewriting of the work, and was astonished to find how much he owed to his indomitable perseverance. Those who saw his manuscripts will recollect what elaborate notes and comments and plans (some adopted, many rejected) went to form the basis of his works. To see those manuscripts would cure anybody of the idle and presumptuous notion that men of genius require no forethought or preparation for their greatest efforts, but that they are dashed off by the aid of a mysterious something which is comprehended in the word genius. It was one of Mr. Dickens's theories, and I believe a true one, that men differ hardly in anything so much as in their power of attention."

The "Golden Bloom of Youth" may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints." By druggists.

I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of him in their hearts.—Carlyle.

# Consumption Cure.

Dr. R. V. Pierce: Dear Sir—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out.
ELIZABETH THORNTON, Montongo, Ark

The man who evolves a new thought in science, or gives a fresh impulse to morals or religion, is almost sure at the first, to secure persecution or obloquy as the reward of his genius; and at last, he is just as sure to be honored by having his memory embalmed in the respect and affection of the world—Zion's Herald.

Giteau could never sleep at proper hours, cursed with abnormal activity, his nerves were always on the qui vice. Could be have had the soothing benefit of Dr. Benson's Celery and Chamomile Pills, his wretched brains would not have raged with improper fancies.

# Woman and the Household.

BY ENSTER M. POOLE. Metuchen, New Jersey.]

### SWEET HOME.

O aweet is the fragrant Spring's first rose, And lovely its blushing hue, And joyous the music that rippling, flows Awakening Nature through; But sweeter far the aromas that rise From the spirit's holy flower, As touched by a breath from the golden skies, It opens, hour by hour.

O bright are the opaline gates of morn Ere the sun-god driveth through, And odorous the breezes, forest born, Washed pure with cooling dew But brighter far are the gates of life
Unclosed by thy magic power,
O Love Divine! from the storm and strife
We seek thy heavenly bower.

O sweet and fair are the homes of earth And gladsome childhood's heart.
There the purest of pleasures have their birth,
From theuce they last depart;
But sweeter far that abode of Love

Which waits th' aspiring soul, When spurning earth for its source above, The spirit seeks its goai! .

#### THE NATION'S LESSON.

In the universal sorrow which attended the sickness and departure of President Garfield, one feature of his character has been brought prominently before the public—his love of home. The family life of which he was the brilliant and happy center, was eminently sweet, pure and wholesome. In that precious circle, the virtues of sincerity, industry, in-tegrity and mutual confidence and affection were never sullied. The very simplicity of its heads, their absence of pretense, their loyalty, the gracious gentleness of their natures, had something so genuine in it, that even the worldly, the superficial, the worshipers of mammon, were touched and kindled with enthusiasm, which made them for the time better and more sincere. There is a vein of Nature's gold in the poorest of mankind, and it helps them to recognize a nugget of the virgin met The divine within us thrills at the sight of a large, brimming measure of that sacred life poured into royal vessels.

Such "fan the flame of woman love and raise the standard of civil virtue among mankind......The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath, and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts..... The unremitting retention of simple and high sentiments in obscure duties, hardens the character to that temper which will work with honor, if need be, in the tumult or on the scaffold." These words of a philosopher, the noble dignity of whose life speaks even louder than his grand utterances, can fitly apply to that household which is now the cynosure of so much tenderness.

How littleness and vanity and pomp and pride, and the heated, feverish ambitions of the petty and the love of show, sink into nothingness beside the loving and faithful performance of life's duties! In the mad rush after wealth, the whirl of ephemeral pleasure, the straining after notoriety and temporary effects, the modest plainness of the Mentor household utters its pregnant rebuke. And no real advance can be made until people come to prize the intrinsic more than the extrinsic. The value of homes consist not in their splendor or beauty even, but as nurseries for the unfoldment of the spirit, the sanctuaries of Love and Wisdom. Then, when the angel of Death comes to unlock the flower encircled door to show us those we love, he who goes forth goes to a more beautiful and blessed country, a home not made with hands eternal in the heavens.

# THE WIFE OF THE PRESIDENT.

In the flerce light which beat upon the White House, one figure frail yet strong, timid yet brave, stands silhouetted against the lurid back ground. Lucretia Garfield has now a warm place in our affections by her wifely devotion and her womanly heroism. Some of her pre decessors have possessed more beauty, grace or social tact, which means conventional insincerity, but none have been so tried. She has proved equal to her destiny. In her career from humble quiet girlhood to the position of wife of the Chief Magistrate, she has carried herself with gentle and unpretentious self-possession. And how her husband trusted and rested upon her. During her illness he forgot all the cares of state and declared that he was ready to lay down his life if that could save hers. A man who had so heroic a mother, and who loved her so devotedly, might well be the loving husband of such a woman.

But let us not fall into popular cant on this subject. Newspaper men and ministers from the pulpit, declare Mrs. Garfield to be the most remarkable woman of the nineteenth century, and pronounce her course an unparalleled one. Such laudation at the expense of other true women the world over, is unjust, nor would she, herself, wish it. Why, there are to-day and every day thousands of women in every condition of life, suffering as much and as heroically, who are unhonored and unsung. They are often poor and friendless, with none to stand between them and bitter toll and want. Day and night they watch and labor theside couches of pain, with neither science or affection to share their burdens, though they pour out their very life-forces in the work. Added to that is the prospect of utter destitution to increase the sorrow of coming separation. The high position of the great brained President and his faithful wife, did not increase their auffering, while it brought them every earthly alleviation. Yet thousands will glow with admiration over the illustrious woman, and for get that in the very next street there may be a sister who bears equal sorrows uncomforted and unaided. As our hearts go out in sympathy to the one whom a nation has crowned with honor and wealth, let us remember in practical deeds those others whose extremity and anguish only the angels can fully know.

# WOMAN IN JOURNALISM.

The farm journals now almost without exception have a column edited by a woman, containing home topics, recipes and all things pertaining to the household. One little paper published in Philadelphia, and very compact and excellent in its way, has a department of a specially high order, under this heading: The Homes of a Nation are its Strongest Forts. The column itself is prefaced thus: "Refined homes are the end of civilization. All the work of the world-railway constructing, navigating, digging, manufacturing, inventing, teaching, writing and fighting, is done first of all, to secure each family in the possession of its own hearth, and secondly, to surround as many hearths as possible with grace and culture and beauty. The work of all races for five thousand years is represented in the difference between a wigwam and a lady's parior. It has no better result to show."

Is not this a little superficial? Is there no better result to show in character, or are refinements the indications of improved character? We will take the latter as the true meaning, and believe it includes all the develop-

ments of the spiritual as well as intellectual and esthetic being.

Unhappy Jeannie Cablyle. Under this caption the English papers are giving extracts from Henry Larkin's reminiscences of the great, grumbling, grouty writer and his heroic wife. For it was no small piece of heroism to have studied his moods and ten-ses and catered for over thirty years, to this "Poor babe o' genius," as she calls him. The paper before us says: "About Mr. Carlyle and Jane, his wife, and their way of life together, and her distresses and his duliness to them, much has been written. Mr. Larkin continues:

"It was not, as I have said, merely Carlyle's

absorption in his work which weighed on her spirit, she knew this was inevitable, and would have cheerfully faced it, if only for the van-tage ground it gave her with the world. The misery was to be shut up alone with him when he himself was struggling under his burdens in utter wretchedness and gloominess of heart. When his dark labor pains were strong upon him I suppose he was the most absolutely wretched man I ever saw. Even to stand firmly on one's own feet in the presence of such misery and consequent irritability was well nigh impossible. But what she felt most keenly of all was that he never seemed to realize that misery is the most contagious of all diseases. He saw her always invincibly devoted to him; and he thought her lot peaceful and happy in comparison with his own. He never saw the misery his own misery was inflicting upon her and gradually sapping the very life out of her. I have heard her many times speak of their life at Craigenputtock with absolute shuddering; and I do not wonder when they left at her gayly proposing to "burn our ships," and so prevent the possibility of re-

On one occasion during a sammer trip she

"Oh, Mr. Larkin! catch me ever again taking my holiday in the country along with a man of genius! I saw from the first that instead of a holiday, it was going to be the hardest work day I had had for some time; I saw from the first, what all that walking as in seven leagued boots, and galloping like the wild huntsman, and bathing in season and out of season like a merman, and all that consumption of 'soft food,' was working together towards-a bilious crisis, bad enough to make a poor wife's hair stand on end; and to make her ask herself twenty times a day if it would not be better to tie herself up to her bedpost and be done with it. We might have been so comfortable here, if he had not already overdone himself at Humble. A beautiful airy house, with kind little cousins close by to help us and cheer us. But one's life has been made black and bitter by this-'accumulation of bile!' And as a sick man pleases himself in turning from one side to another in his bed, so shall I please myself in turning from the country to London.'

Meanwhile Carlyle had no conception of the good woman's troubles; he was, as faithful admiring Mr. Larkin says: "entirely unconscious of the suffering and haggard wrestling with herself which she so heroically shut down from his sight." About the same time he wrote: "The Mrs. is well; seems really to prosper a little here."

#### BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Rangero-Pure-OSOPHICAL JOURNAL.)

AMERICAN VERSION. THE NEW TESTA-ment, translated out of the Greek: Being the version set forth A. D., 1611, compared with the most ancient authorities and revised A. D. 1881, most ancient authorities and revised A. D. 1881, with the readings and renderings preferred by the American committee of revision incorporated into the text by Roswell Hitchcock, D. D., President of Union Theological Seminary, New York, Fords, Howard & Hulbert New York, publishers, 1881; Chicago: Jansen, McClurg & Co. Price \$1.00 Co. Price \$1.00,

COMPANION TO THE REVISED VERSION OF the New Testament, explaining the reasons for the changes made in the authorized version. By Alex Roberts, D. D. member of the English New Testament committee, with supplement by a member of the American Committee of Revision. Authorized edition, Caseell, Petter, Galpin & Co., New York, publishers. Chicago: Jansen Mc Clurg & Co. Price 75 cents.

The titles to these two books explain their aim and scope. In the work of revising the King James version of the Bible, English and American clergymen acted together on the committee. While there was no serious dispute there was not entire agreement, the American clergy being more "advanced" than the English. Changes proposed by them were not always accepted, and here is a version giving the valuable revisions favored by our countrymen, with notes and comments and the readings preferred by the English revisers. It has also the valuable preface of the English version, giving much information as to old and later versions. Rev. Dr. Hitchcock is a man of learning and ability, and his work is doubtless authentic.

The second book is by an eminent member of the English New Testament revision committee, and aims to give the reasons and grounds for their departure from the authorized version, going into the matter of Greek and other originals and translations in a clear and plain style. The two books combined give as full an idea of the New Testament versions and the new text, as can be obtained. Of course intelligent persons—of whatever opinion as to the "infallible book" which is found fallible by these gentlemen in thousands of passageswill be interested in this matter. On the whole it would seem that the new version is better. and nearer the original, so far as we know what that is, than our present Testament. Both books are for sale at this office.

MUSIC STUDY IN GERMANY; FROM THE Home Correspondence of Amy Fay. Jansen, McClurg & Co., Chicago, 1880, publishers. Price \$1.25, for sale at this office.

A volume of letters from Germany, written by a lady to her home friends and afterward collected and published. Graphic and charming pictures of German home life, easy sketches of persons she met, and descriptions of Brussells and Hamburg music, and of the methods of music study,—pupils, masters and instruments—fill these pages. Of especial interest and value are her descriptions of Rubenstein, Tanzig, Von Bulow, Clara Schuman and Litz, for the style and genius and personality of these great artists are set before us in a clear light. Deppe, a great teacher, and his modes of tuition in scale and touch, are described at length, and much more of artistic interest. The womanly intuition that sees and feels and knows so much at a glance, and the easy facility, to convey all this to the restler in a captiviting yet instructive style, are the notable features of this work.

Partial List of October Magazines Just Received.

Babyland. (D. Lothrop & Co., Boston, Mass.) A monthly containing pretty pictures and stories for youngest readers. The Nevery. (Nuzsery Publishing Co., Boston, Mass.) A finely illustrated magazine for youngest readers.

The Popular Science Monthly. (D. Appleton & Co., New York), Contents; Physical Education, by Felix L Oswald, M. D.; Remedial Education (con.); The Practical Business of Life Insurance, by Theodore Wehle; How the Earth is Weighed, by Dr. Otto Walterhofer; The Development of Political Institutions, by Herbert Spencer: The Cultivation of Medical Science, by Sir James Paget; Increase and Movement of the Colored Population, by J. Stahl Patterson; About Comets, by Aaron Nichols Skinner; The Connection of the Biological Sciences with Medicine, by Prof. T. H. Huxley: Progress of the Manufacture of Steel. by A. K. Huntington; Intelligence of Ants, by George J. Romanes; Forest Culture in Alpine Ravines, by M. J. Cleve; Cattle Raising in South America, by M. Couty; Sketch of Prof. Charles A. Young (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Century Co., New York.) Contents: Frontispiece: Little Assunta; The Castle of Bim; The Lass who wore a Shaker Bonnet; Living Lanterns; Phaeton Rogers; The Lazy Farm boy: Trapper Joe: Up the Road and Down the Road; The Story of Narcissus; In Nature's Wonderland; The Leaves at Play; The Timid Dugong; The Tail of a Kite, and What Hung Therefrom; The Crow's Nest; How to be Taken Care of; The Adventures of Cocquelicot; A Pleasant Child! Fire! Thor, and the Giant Skrymir; The Finishing Thor, and the Giant Skrymir; The Finishing Touch; The Boy who Played Truant; What "St. Nicholas" Did; Not Invited; Knitting Song; Saltillo Boys; For Very Little Folk; Jack-in-the-Pulpit; The Letter box; The Rid-

Scribner's Monthly. (The Century Co., New York.) Contents: Old Yorktown: Poetry in America; Ernesto Rossi; Reconciliation; Primeval California; Queen Titania; Miss Asia's Match; Bear-Hunting in the South; A New Moth: The New Phase of Napoleonic History; Peter the Great as Ruler and Reformer; The First Editor; A Plea for Railroads; The Sonnet in English Poetry: The Coniferous Forests of the Sierra Nevada; Summer Night; The Migration of Birds; Poems; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Eelectic. (E. R. Pelton, New York.) Contents: The Field of Conflict between Faith and Unbelief; Sketches and Reminiscences; Mr. Gibbon's Love Passage; The Origin of Religion Considered in the Light of the Unity of Nature; A Night in June; A New Life of Voltaire; Florio; Gossip of an Old Bookworm; A Family History; Heat and Health; Songs of Birds; Kith and Kin; Hector Berlioz; President Garfield; Leigh Hunt as a Poet; Punch and Pulcinella; White Balt: Margery Daw; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

The Normal Teacher. (J. E. Sherrill, Dan-ville, Ind.) Contents: Editorial; What Were the Defects in the Articles of Confederation? Rhythmotics; Correspondence; Notes and Queries; Examination Department; Department of Theory and Practice: Miscellaneous Department; Central Normal Department; University Department; Publisher's Depart-

Golden Days. (James Elverson, Philadelphia, Pa.) An Illustrated journal for boys

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A finely illustrated magazine for the youngest readers.

# Our Progress.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By

Wife of an Episcopal clergyman to her wash. erwoman: "Well, Bridget, how did you like the sermon Sunday?" Bridget: "It was beautiful. I like to go to that church. It's so nice to see your husband courtesying around in his

# An Absorbing Topic

is the extraordinary cure of kidney disease and diabetes by the Day Kidney Pad. Cure by absorption is certain in these maladies. \$2 by druggists or by mail. DAY KIDNEY PAD Co., Buffalo, N. Y.:

Ralph, who was just seven, ran to his mother exclaiming. "Mamma, Eva McCall says, 'I are,' instead of 'I is.' She doesn't know much 'bout 'rithmatic, does she?"

# Try Horsford's Acid Phosphate

instead of lemons or limes in your acid drinks. It is more healthful and quenches the thirst more effectually than either.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidaeys or Liver. If, twerever, the Kidaeys and Liver are kept in perpect order, series the Kidaeys and Liver are kept in perpect order, series the liberth will be the result. This truth has only been known a short time and for years people suffered great agony withour being able to find relief. The discovery of Warner's Sale Kidney and Liver Care marks a new are in the treatment of these troubles. Made from a sumple tropical led of rare value, it contains just the elements necessary to hourish and injugorate both of these great organs, and saidly restore and knee them in order. It is a Papelity Elemedy for all the diseases that couns pains in the lever part of the body—for Turpid Liver—Hestiscine—Jamaico—Diskines—Gravel—Fever, Ague—Maiarial Fever, and all difficulties of the Kidneys, Liver and Urbary Organs.

It is an excellent and safe remedy for families during Prechancy. It will control Monstrustion and is invaluable for Lessorrhous or Falling of the Womb.

As a Slood Partier & unbequaled, for it cares the organs that safe the blood.

This Hestisch Portice is unbequaled, for it cares the organs market, and is said by Draggins and all Jealers at \$1.55 per bottle. For Disbates, dagging and all Jealers at \$1.55 per bottle. For Disbates, dagging by Allers Bussely.

H. H. WARNER, & CO., Rouhester, N. Y.

2014 1111



DR C. W. BENSON, OF BALTIMORE, MD. We give above a correct likeness of this well known and successful physician and surgeon, who has made a life long study of Nervous Diseases and the Diseases of the Skin, and he now stands in the highest rank, as authority on those special and distressing diseases. In the course of his practice he discovered what now are renowned in medical practice, viz: a combination of Colery and Chamomile in the shape of pills. They are used by the profession at large and constantly recommended by them.

It is not a patent medicine It is the result of his own experience in practice. They are a sure curs for the following special diseases and are worthy of a trial by all intelligent sufferers. They are prepared expressly to cure sick head ache, pervous heatathe, dyspeptic headache, neuralgia, paralysis, sleeplessuess, dyspepsia and nervousness, and will cure any case.

Soli by all druggists. Price, 50 cents a box. Depot, 100 North Eutaw St., Baltimore, Md. By mall, two boxes for \$1. or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S

# **SKIN CURE**

Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and

TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth: removes tan and freekles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists haveit. Price\$1.perpsckage.

31 4 33 3

# MRS. LYDIA E. PINXHAM, OF LYNN, MASS\_



LYDIÁ E. PINKHAM'8 VEGETABLE COMPOUND.

Is a Positive Cure

for all those Paintul Complaints and Weaknesses It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulcero tion, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to can-serous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headachee, Mervous Prostration, General Debility, Siseplessness, Depression and Indi-

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all droumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpass

LYDIA E. PINKHAM'S VEGETABLE COM-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$6. Sent by mail in the form of pills, also in the form of losenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Send for pamph-let. Address as above. Mention this Paper,

No family should be without LYDIA B. PUREHAM LIVER PILLS. They ours constipation, biliconnec. and torpidity of the liver. If contempor Dox.

# Modern Spiritualism,

REPLY BY REV. A. A. WHEELOUK, UTICA, N. Y.,

To a sermon on Modern Spiritualism, preached Sunday even-ing, October 20th, 1878, by Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

In this pamphlet of Spp., the objections against Spiritualism and the denunciations hurled against its believers are met and answered. The Rector is defeated, routed and all his strong point captured and his betteries are turned upon himself. It should be generally circulated as a missionary tract. Single copies, 10 cents; 20 copies, 51.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

# IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PREBLES, M. D.

This large volume of 300 pages, 8 vo.—rich in descriptive phenomena, lucid in moral philosophy, terre in expression, and unique in conception, containing as 'it does communications from spirits (Western and Oriental) through mediums in the Bouth Sea Islands, Australia, India, South Africa, England, and nearly svery portion of the civilized world—runks as the most interesting and will doubtless prove the most influential of all Dr. Peobles's publications.

This volume contains twenty-one chapters, and treats of: The Batter of Life, the Attributes of Force. The Origin of the Spirit and only the Batter of Life, the Attributes of Force. The Origin of the Spirit has body. The Garments that Spirits Wear, visits in the Spirit world. The Helis Crammed with Hypotribes, Sights Spirit and their People, Experiences of Spirit Helis, Sights and Instrument of the Bells, Quagars and Shakers in the Spirit Helis, Original Law, span Jacob Astor's Deep Lament, Bewest Archering the Helis, Openment Sed Discounting Proceedings in the Spirit Helis, Continued Williams, France in the Spirit Helis, Openment Sed Discounting Proceedings of Children, Instrument Sed Discounting Processing Continued Children, Instrument Residence of Residence in all Laws. The Research Residence of Residence and English Research.

# Clairvoyant Healer.

DR. D. P. KAYNER.

The Well-Known and Reliable Clairvoyant, Eclectic, Marnetic and Electric Physician.

Eclectic, Magnetic and Electric Physician.

In whose practice during the last twenty-even years curse of difficult cases have been made in nearly all parts of the United States, has his office at Room 58, on the same fleer with the Heligio-Philosophical Journal office, and those destring clairvoyant examinations and advice for the recovery of health, that can be relied upon, should not fall to consult him at once.

Letters should be written, if possible, by the patient, giving thin as once, age and sex, with a small lock of hair handles only by them, and enclosed in a clean plees of paper.

FEES:—For Examination and Written Instructions, 18, 56, if medicines are furnished an additional fee will be charged. Besides treating successfully all other forms of disease he makes a specialty of Cancer, Catarrh, Piles and Disease of Females.

Address, for the summer, D. P. Kayner, M. D., Manitoo, Colorado.

FREE CIFT! Acopy of my MedSense Book will be sent to any person affected with Occusumption, Bromohitis, Asthma, Sore Throat, or Massal
Octarrh. It is elegantly printed and illustrated; 146 pages
12mo. 167s. It has been the means of saving many valuable
ilves. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
Dr. N. B. WOLFE, Cincinnati, Ohio.

37-41.

#### Would You Know Yourself CONSULT WITH A. B. SEVERANCY, THE WELL-KNOWN Psychometrist and Clairveyant.

Come in person, or sand by letter 2 lock or your hair, or hand-writing, or a photograph; he will give you a correct delineation; of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life, as-vice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy marriage; hints and advice their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS.

HE ALSO TERATE DISHASES MASCRITICALLY AND OTHERWISE Trans:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Pull and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERABUE, 219 Grand Ave., Milwaukoe, Wis

WILSON MEMORIAL PICTURES. No.1.—Grand Stand, with memorial decorations and pleture of Emma Hardinge-Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists, taken at Lake Flessant Camp Meeting, August Scd, 1890. No. 2.—The Siand and decorations, without the people. No. 2.—Wilson's Camp Meeting, sugnet Scd, 1800. No. 2.—The Siand and decorations, without the people. No. 2.—Wilson's Camp the surpersonal friends, taken at Lake Plessant Camp Meeting. August 1878. Any of the show mailed for 25 cents each, proceeds to be applied for the benefit of the family. Address.

S. B. NICHOLS. Secv.

B. B. NICHOLS, Secy., WILSON MEMORIAL ASSOCIATION, 857 Flatbush Ave., Brooklyn, N.Y.

## THE ANGEL OF HOREB.

A citical review of Biblical Inspiration and Divinity, BY M. B. CRAVEN,

For sale, wholesale and retail by the Religio-Philosophical Publishing House, Chicago. Pamphlet form, 10 cents.

### THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science,

By the Dictation of the late

PROF. M. FARADAY.

Pamphlet form, Price 10 cents.

For sale wholesale and retail by the Religio-Philosophica Publishing House, Chicsgo, Ill,

COMMON SENSE THEOLOGY; --- OE ---

# **NAKED TRUTHS**

In Rough Shod Rhyme ABOUT

HUMAN NATURE AND HUNAN LIFE. With a critique upon the creeds in four parts

BY D. HOWLAND HAMILTON. Thirty years a Practical Phenologist.

bound 160 pp.; containing Photograph and Autograph Author. Price \$1.50, postage 8 cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

EXPERIENCE

- of -SAMUEL BOWLES, (Late Editor of the Springfield, Mass., Republican.)

#### - IX -SPIRIT-LIFE

OR LIFE AS HE NOW SEES IT FROM A SPIRITUAL STANDPOINT.

CARRIES. TWING.

MEDIUM. Pamphlet form, price postpaid, 20 cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago, Ill.

# THE

A STARTLING AND INSTRUCTIVE PSYCHO-LOGICAL STUDY AND WELL AUTHEN-TICATED INSTANCE OF

Angelic Visitation. A WARRATIVE OF THE LEADING PRENOMENA COCURRING IN

THE CASEOF Mary Lurancy Vennum. BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Pre Sessor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Eclectic Medical College of New York; D. of Medicine, in the Eciectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

To members of the various learned professions we sepacially commend this marrative. We believe the history of the case as herein told to be strictly true. The secount is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and wisnesses have willfully prevariented. The evidence which we publish herewith as to the credibility of the Eoff family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.

The case of Lirancy Yeannum is not by any means an isolated one, and there are others which in some respects are even more remore remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the caraful, candid, unbiased consideration, not only of profusional mea, but of all who are interested, either as advocates of a future existence or as dishelievers therein.

This narrative will prove a most excellent MISSIONARY MISSIVE.

It will attract the attention of thousands who as yet have had no experimental knowledge of the truth of SPIRIT PHENOMENA, and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a despending doubting rout.

Joy Inexpressible.
The pamphlet is in octave form, printed on good book paper, and lituarated with a

Portrait of Lurancy Vennum Price, 10 cts. Per Copy, 12 Copies & \$1.00. Pestings Pres. hi//mile, heart and year, by no house reposit

# Keligio-Philosophical Fournal

Joen C. Bundy, - - - Bo

J R. FRANCIS.

GILMS B. STEBBINS,

Associate Editors.

Clubs of Ton, Yearly Subscribers, sent in at one time and an extra copy to the get-

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

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

All letters and communications should be

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

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

LOCATION:
92 and 94 LaSalle St., Northwest corner of LaSalle
and Washington Sts.

CHICAGO, ILL., October 8, 1881.

#### NOTICE TO SUBSCRIBERS.

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

"Regular" Blunders—The Case of President Garfield—Doctors not Fit to have "Doctor's Law" Privileges.

From the painful illness of our late lamented President we must get what lessons we can, and one of these is of the capacity for first-class blunders of "regular" and diplomaed physicians. This lesson is timely and needed, for a great effort is being made by this class of persons to get "doctor's laws" in every State, so that you and I shall be forbidden to use our own judgment, and compelled to employ them. They are so concerned for the good of the people, so fearful that quacks will impose on us! Of course the monopoly of medical practice, and the power to set their own prices and terms without competition, which such laws give them, never can be supposed to enter their unselfish souls. They are wise, you and I are foolish: and it is better for the wise to take care of the foolish,—the argument of despots in all time. Is not the Czar the father of all Russia? Is not the infallible Pope at Rome the Holy Father of all good Catholics? These nice schemes to get and keep privilege and power don't work very well. Out of Czarism has come Nihilism: out of Papacy has come all sorts of heresy-Protestant and other; and out of these "doctors laws" is coming a storm of common sense and human rights that will blow the sheep-skin defences of the doctors into rags and tatters. "Whom the gods wish to destroy they first make mad," and a host of mad doctors, crazy as loons and blind as bats, are buzzlng around our legislators to get the legal power to cure or kill-especially the latter-by sheep skin wisdom.

These very learned gentlemen will find out some day a little fact which has made a deal of trouble to all usurpers:—We the people have rights, and knowing, dare and will maintain them.

You and I will have calomel or catnip, or clairvoyance, magnesia or magnetism, at our pleasure, and no doctor shall domineer over us. If we like him we'll employ bim, if not we will not. If he behaves well he will win our respect, if not he'll lose it. Merit, not the sheep-skin, is the main question. Give us the first and we will smile on the last as a pleasant college memento and office ornament. No compulsion, gentlemen. Equal rights and mutual respect, or doctor's laws and the people's jealousy and hatred. Take your choice.

Suppose the doctors get what some of them want (be it remembered, a good many sensible doctors don't want any "law to regulate medical practice"—for that soft name is the meal which covers up the "regular" cat, claws and all); next come in the "reverend clergy," of the old fogy sort, and say: "The souls of the people are precious; heretics (quacks in theology) abound, we want laws to regulate theological teaching. Let no man preach without a diploma, and so heretics shall be silent and we the priest-hood shall wax great."

The same theory would serve them that these pill and powder men act on, vis: The incompetence of the people to take care of their bodies or souls, and the necessity of putting doctors and priests in authority over them. It all belongs to the Dark Ages, sensible clergymen, as well as sensible doctors, would be ashamed of it, and the people would spurn it.

The soul and central impulse of these Mass, preach one of E medical law efforts is in the "old school," -"The Wrath of God," although some destardly homespathists enter his pulpit again.

fawn on those who smote them yesterday and join with them to insult the people. These doctors should surely furnish proof of their fitness and superiority, and give that reason, at least, for being made a privileged class, which is their aristocratic and anti-republican aim. They have none.

Is there a table of statistics in the world to show that old school doctors heal the sick better than homeopaths or magnetizers? If so, let us have it. Is there evidence of "regular" blunders, so big that no sheep-skin can hide them from pity or contempt? Plenty in the medical journals, written by members of the profession, plenty in the newspapers to-day. The six doctors attending President Garfield for eighty days made blunders enough to sink all doctor's laws for a century. Doubtless they did their best, but what a miserable best it was!

The Cincinnati Commercial well said:
"It is a ghastly thing to think of the solemn committee of physicians filling the President's room while his wound was dressed and the "flexible tube" was poked into the yielding flesh of the sick man, three inches at first, and finally fourteen inches, in a direction opposite from that taken by the ball."

How pitiful to think of the daily probings, the frequent cuttings, and the fearful pains they brought, while the ball was sixteen inches away. What a figure these men cut, watching with owl-like wisdom, the wonderful "electrical indicator" that, told so certainly the presence beneath the skin at a certain point of a metallic substance, and that must be the bullet. It was only hard pus, and the ball eighteen inches distant! Mistakes, not only in this matter, but as to the cause and nature of the physical troubles from first to last, and at the very close Dr. Bliss told of deathly hearttrouble, when next day's autopsy showed a sound heart but the fatal breaking of an

Morphine and quinine enough, as Dr. Buchanan said, to kill twenty men, whisky, brandy, and beef's blood,-not even from a healthy animal, but from the mingled filth of an abattotr. Bulletins that kept back the truth (as is the "regular" doctor's way, since his notion is that nobody outside the sheepskin limits has sense enough to be trusted with it). Ignoring Dr. Boynton professionally, because he is a homeopathist, and Mrs Dr. Edson also,-both highly skilled and experienced. "Somebody blundered" painfully and sadly. It is said the precious life could not have been saved, but fearful agony might have been avoided it may be. Suppose a clairyoyant had looked into the case and told where the ball was, and the doctors had verified his statement by experi-. ment. What useless suffering would have been saved. Suppose the healthy magnetizer who offered his services free, and gave proofs of character and capacity, had been sllowed to soothe and invigorate the patient, not interfering with their remedies at all, what blessed help it might have been. Many times clairvoyants have described interior ailments correctly, and many times magnetizers have given relief. But for diplomaed doctors to recognize such quacks! Never! So the poor men blundered on scientifically, and in the most "regular"

The whole case is in a way to be thoroughly investigated. Watch the facts, and whenever or wherever a "doctors law" is proposed, sink it forty fathoms deep by telling the sad story of the maltreatment of President Garfield, and then bury it beyond hope of resurrection by telling the story of Beaconsfield dying in England while the doctors were quarrelling over his bed.

# Experiences.

An intelligent Scotch lady, a resident in a Western State for a long time, gave us an interesting account of her spiritual experiences. Twenty years ago or more, she being then a church member, Spiritualism was much talked of and some ladies among her friends engaged in it. She felt strong impressions and directions what to do, and came to understand her own mediumship. She was told to be herself, to hold to her own ideas and experiences, but not to say much beyond frankly giving her views when necessary, and not to go among the Spiritualists for ten years, as she was not ready. She kept on as directed, saw how she was saved from some follies of early and overzealous Spiritualists, had her trials with husband and friends, but she and her husband ever maintained affection and fidelity although her experiences sometimes greatly tried him. At the end of ten years she went to a magnetic healer and was much helped in health, and has since mingled more with Spiritualists, having gained selfpoise by her own thought and care, as her guides told her she would, and is now out of the church, being expelled for heresy, an act which, as the clergyman told her, caused them great pain on account of their respect and regard for her. Such experiences are sometimes, as in this case, of much value and interest.

Dr. Dorchester in New England claims to show that the evangelical churches in that section have held their own, and kept pace in numbers with the increase of population for thirty years. His figures must be unlike most others, but granting him correct, a question still comes up: "Do they believe as they used to?" No. Let the successor of Jonathan Edwards in Northampton, Mass., preach one of Edwards's sermons on "The Wrath of God," and he would never

#### Garfield-Denton.-A Debate ever Thirty Years ago.

The Inter-Ocean has a report of an interview with Dr. W. S. Hamlin, of Buchanau, Mich., a man seventy years of age, spending some time with his son in this city. He lived a long time in Chagrin Falls, Ohio, but two miles from the birth-place of Garfield, knew him well as a fellow disciple in the Christian Church, and was sometimes in the same pulpit with him. Of a debate which made some stir at the time, we give his statement and then correct some errors, not strange considering the lapse of years:

"Then you must know something about his debate with Denton that is so famous among the Disciples of the Western Re-

"Know about it! Why, I should say I did. I heard every word of it during the five days it lasted, and I have always thought that it was one of the greatest debates that ever occurred in this country, and I have been a student of such matters all my life, and a man has a chance to learn a little something in more than seventy years of life if he has the disposition to embrace it. Chagrin Falls was the stronghold of the Spiritualists of that section of the country, and they all had a tendency to atheism or infidelity. They used to have their scance, and table-rappings, and all their usual display of manifestations, as they called them.

"Well, among the men they had come there to speak or lecture to them was this man Denton. He was a very gentlemanly man, and very finely educated in the sciences. He was an Englishman, and a graduate of either Oxford or Cambridge. He had been in this country for several years, and for a while was a Methodist preacher, but afterward adopted atheism or materialism.

DENTON'S CHALLENGE. "Well, he came to Chagrin Falls, and is-sued a challenge to any and all to debate the question of materialism, and it ran for about a year without any one accepting it Well, James Garfield came back home from college, and finally he said, 'If no one will accept this man's challenge I will; and although Denton seemed at first to think that his opponent was too weak, he changed his mind after he had talked a while to him, and arrangements were made for the debate. It was held in what was called Champion Library Hall, the largest in the town and a citizens' committee was appointed to arrange matters and keep order. The verdict was left to the community as a committee of the whole. Denton's proposition which was the topic of the debate, was this: 'Man, animals, and vegetable came into existence by a law of spontaneous growth and development, and there is no evidence of creative power having existed

on this planet.'

"There were three sessions each day—morning, afternoon, and evening. Each man had half an hour in opening and closing and a half hour to reply. In that way they would open and close alternately. So that there were over twenty hours of solid debate. It was debated entirely from a scientific standpoint, and they had their charts and frequently made their drawings to illustrate their ideas. Every phase of growth, from the germ to full maturity, in both animate and inanimate nature was dis-

cussed exhaustively. "Well, sir, as I said before, Denton was a tory and learning, but the universal verdict of Spiritualists, non-believers and Christians, was that Garfield had beaten him at every point, had 'licked him clean out of his boots; and with this the old gentleman rose from his chair in enthusiastic excite ment. He then continued: "After that Gar field was the man of the hour. The hall had been too small for every session of the bebate, and hundreds couldn't get in, and afterward when he delivered three lectures on the subject of the Mosaic account of the creation being in harmony with geology and scientific research generally, our church couldn't begin to hold the people who came to hear him."

Our facts we get from Mr. Fenkler. a well-known citizen of Waukegan, Ill. He says it was William Denton who debated with James A. Garfield. We did not understand it was the result of any standing challenge, but was gotten up at the time by the wish of both parties. Mr. Denton made his home at the house of the father of Fenkler, and he, a young man, saw and heard with great interest all that passed. We think Dr. Hamlin may be a little mistaken as to the exact statement of the question, as Mr. Denton is not an atheist or a materialist but has been a Spiritualist a long while, and believes in the guiding sway of an Infinite Mind; but the main point, the agreement or disagreement of Moses and Geology, is correct. As to the verdict of the community Mr. Fenkler said that, of course, there were varied opinions, but the friends of Mr. Denton, and the Spiritualists and liberal thinkers, were gratified and satissled with the power and success of his argument, and felt, too, that it had made an impression on his opponent which modified his views for the rest of his life. On one point all were agreed—that the debate was conducted with singular fairness and courtesy on both sides. The people, irrespective of opinion, commended the conduct of both parties, and felt that it was, with them, a discussion for truth and not for more vic-

Mr. Fenkler said that Mr. Denton, in private, spoke with warm admiration of the good spirit, the honor, and the marked ability of Garfield. Once especially, at the Fenkler house, Denton said; "That young man is very able and highly honorable and sincere. He is no common man. He will reach a high place and be widely known,"—a generous prophesy which has been wonderfully fulfilled. In public, each showed marked respect to the other, as a conscientious upholder and defender of different opinions, and at closing, they shook hands and parted cordially smidst the hearty applause of the large audience.

 Mr. Fenkler's statement was made before we saw that of Dr. Hamlin, and we give both as interesting reminiscences.
 Springfield, Illinois, capitalists are con-

sidering a project for the erection of a

mammoth cotton mill.

#### Incane by Spiritualism.

The San Francisco Sunday Chronicle has an item as follows:

"Lizzie Forsyth, aged 29 years, a native of Ireland and a housewife, has been adjudged insane and committed to the Napa Insane Asylum. She labors under spiritual delusions and threatens to injure-her husband. Samuel Henderson, aged 52, a native of Ireland and a dry goods merchant, has also been adjudged insane and committed to the same institution. He, too, is a believer in Spiritualism."

The alleged cause of insanity may, or may not, be correct, but we grant it so for the argument's sake, and give our evangelical brethren the benefit of two cases of insanity among some two millions of Spiritualists, as a meagre offset to the scores of cases in asylums reported as insane from religious excitement in revivals, etc., from hearing hell and the devil and an angry God preached.

That wise and witty woman, Sojourner Truth, once said, when told of some one going crazy on Spiritualism, "That sort o' folks haint got far to go to get dere"—a quaint way of telling of temperaments easily unbalanced from any excitement. The fact stands that the ratio of insanity from Spiritualism is far less than from crthodox religion—the one is light, and hope to rise above and conquer sin, the other is wrath and fear, depressing and unbalancing.

#### Methodist Ecumenical Council.

Ecumenical is a hard, word, learned and plous—it means pertaining to the whole church. Some plain word might be used, but that is not the priestly way. In London the Methodists, from the four quarters of the globe, have met in their great Ecumenical Council and have gone away again. The Alliance tersely sums up what it all amounted to, as follows:

"The ecumenical council of the Metho dist church has at last adjourned. The history of all councils of this character has been similar. They have always come together with an avowed purpose for good but practically with a view to the contraction of that line which marks the limit of church dogma. Theoretically they assemble to compare notes and plan future compaigns against the world, the flesh, and the devil, especially the devil, but the outcome has always been that new dogmas have been added or old ones revamped, more fully to measure up to the standard which has been adopted in consonance with the small souls and still smaller minds of a reigning few, rather than to meet the requirements of a religion that, in the person of a Wesley, commenced its history as a mission of latitudinarianism."

# "Fruits of Christianity."

Under the above title is the following curious document and pertinent question in the columns of the Boston *Investigator*. Cotton Mather, an eminent Puritan preacher, was the soul and leader of the cruel per-

secutions of the "Salem witchcraft" days.

MR. Editor:—The following letter, copied from "The Signs of the Times," of July 14th, 1881, may be of interest as showing the fruits of Christianity, for the good book says "the vine shall be known by its fruits," and that "a good tree cannot bring forth corrupt fruits."—

Soptember, 1682
"To ye aged and beloved John Hig-

"There be now at sea a shippe (for our friend Esias Holdcraft, of London, did advise me by the last packet that it would sail sometime in August) called ye Welcoms, R. Greenwas, Master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxtett, of ye brig Porpoise, to waylaye ye said Welcome, as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

Yours, in ye bowels of Christ, COTTON MATHER."

Is this the command of a God that is mercy, love, truth and justice?

Yours,

# The Michigan Fires—Help Needed.

Hundreds of square miles burned over; fifteen thousand houseless people, many of them poor and in thinly settled regions; cold weather at hand, shelterless by day and night, food wanting, clothing, tools, every thing wanted, to make life possible and endurable. A million dollars are needed. Detroit and Michigan have done well, New York city has sent \$40,000; in all some \$800, 000 has been raised, but more, much more, is wanted now. Delay is painful to those weary sufferers. When Chicago was smitten by fire, one man in Detroit—the late E. B. Ward-came here and paid \$5,000 as his personal aid. All Obicago has not sent more than \$10,000 to Michigan in its present flory trial! Friends, far and near, remember those who need help. Our friends in places where there is no committee to receive donations, can send to us by mail directed to J. C. Bundy, care RELIGIO-PHI-LOSOPHICAL JOURNAL, Chicago, Ill., such sums as they can spare for this charity, and all receipts shall be acknowledged, and forwarded at once to the Michigan State Committe

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

Report of Annual Meeting Illinois Social Science Association next week.

Col. Kelso, of California, said to be a very eloquent orator in the cause of free thought, is stopping in the city.

There are 21,390 pensioners in Illinois. During the past year \$5,000,000 has been paid out to them.

The Kansas State Agricultural College has its new building in good progress, and 250 students anxious for its accommodations.

The wharves at New Orleans are to be

lighted with electricity, so that vessels may be unloaded at night when the hot sun is not shining.

M. A. (Oxon) is writing valuable articles

in Light (London). He holds the pen of a ready writer and his thoughts and researches are valuable.

A. salmon supposed to be the largest ever

caught in the Columbia river, had a weight when dressed of eighty-four pounds, and filled sixty-nine cans.

Lord Bacon on Athelsm,—this essay, on another page, is of especial ability. It purports to be from Bacon, through Jesse Sherard and is well worth reading.

Mr. Harrison of the London Spiri tualist is soon to publish a volume of "Psychic Facts," by Varley, Crookes, Burton and other skilled investigators, which must be valuable.

LECTURING IN THE CHURCHES.—Dr. C. D. Grimes has just completed a course of lectures in the Congregational church at Bronson, Mich., on "The Soul a Substance and therefore Imperishable."

There are in Illinois from 300 to 500 Chinese, from 10,000 to 15,000 French, 20,000 Bohemians, 50,000 Scandinavians, 120,000 Germans, several thousand Poles, while the number of Hollanders is not known.

Swarthmore College, Penusylvania, the principal educating establishment of the Society of Friends, was totally destroyed by fire September 26th. It was insured for \$150,000, which quite covers the loss, and will be rebuilt immediately.

This excellent school, in a beautiful country location ten miles from Philadelphia, is under care of Edward Magill as President. It is good news that its burned buildings are to be rebuilt and the school go on

The Spiritualist Society, "L'Union Fraternelle de Mont Saint Guibert," at Brussels, holds a meeting from nine to eleven o'clock every Sunday morning, for the healing of the sick by spiritual or mesmeric power.

Mrs. Stewart C. Gardner, who was James A. Garfield's nurse at the time of his birth, died near Dowagiac, Michigan, on the day and about the hour of the attempted assassination of the President. She was eighty-seven years old.

The Hawkeye Steel Barb Fence Co., of Burlington, manufacturers of the Hawkeye lock-binding barb wire, now employ twenty-five men on full time. They have this season added six new barbing machines to their works. The capacity of the establishment is about ten tons a day.

In its heading to an educational article the *Inter-Ocean* pithily says: "Germany teaches children trades in Public schools, America in the Penitentiary." The German method is the best; it is the "ounce of prevention," better than our "pound of cure," for crime.

The Free Religious Index mentions gratifying proof that Liberalism has found its way to New South Wales, and that "the Index has earnest friends in that distant land." Spiritulism is there, and the Religio-Philosophical Journal has earnest friends there also.

The "Dean" of the Concord School of Philosophy, A.B. Alcott, says that "animals have descended from men." This is the latest theory evolved from the depths of the inner consciousness of a Concord philosopher. Darwin, Tyndall and A. J. Davis are not up to his time yet!

Curtis & Co., St. Louis, manufacturers of saws, employ about seventy hands and in some departments run over-time. Additional machinery is being added and they are turning their attention to the manufacture of the Felloe Sawing and Cord Wood Machines, the demand for which is increasing.

The project of establishing a manufactory of twine and cordage is again being talked up, with a considerable part of the necessary capital already pledged. Some of the parties now interested propose to locate the manufactory in one of the southwestern towns of this State.—St. Paul Globe.

A VALUABLE FEATURE in the English spiritual journals is facts of spirit presence, clairvoyance and magnetism, carefully reported by intelligent correspondents, with the conditions and persons present, accurately given. We wish American Spiritualists would do more of this. Send us facts, friends, and report them with care, and you will "help the cause along" greatly, and command our greatful thanks as well

At the late Methodist conference at Knoxville a resolution was adopted declaring it to be the sense of the conference that the habitual use of tobacco does violence to the physical and moral nature, and is sinful in the sight of God; that the practice is heathenish in origin; that a poison which produces celd sweat, fainting, convulsion and death, oughs to be used, if at all, under the directions of a competent physician. The vote was almost unanimous.

The editor and proprietor of the Jour-NAL reached home October 1st with his family, from Colorado, in renewed health and spirits. In due time he will have something to say of his travels and other matters. Report of Annual Meeting of National

Liberal League next week. Dr. D. P. Kayner has returned from Col-

orado, and will resume the practice of his profession.

J. W. Harmount, 23 Bishop Court, this city, has excellent powers as a healer, and will now devote his whole time to the relief of those who are afflicted.

Ex-Rev. George Chainey and H. L. Green, who have been in attendance upon the Liberal Congress, spent an hour at the Jour-NAL office on Monday. Mr. Chainey reports good success in his Boston work.

Dr. J. K. Bailey spoke at Jefferson, Ia., Aug. 28th; at Lacona, Ia., Sept. 4th; at Lucas Ia., Sept. Stb, 9th, 10th, 11th, 12th and 13th; at Waldron, Ill., Sept. 25th. He may be addressed for the present, care P. O. Box 140, Momence, Illinois.

The Museum of the Yorkshire Philosophical Society, York, contains a "brank," presented to it by Lady Mary Thompson. A brank is an antique instrument for stopping the tongues of talkative women. A light horizontal steel spring is fixed in the mouth, and a vertical point at the end of the spring rests on the tongue. At every effort to speak, the point enters the tongue. Give us a brank for some men too.

Sojourner Truth, 105 years old, yet full of life and inspiration, is to be at the Exposition several days, with an easy chair and table for her books and photographs, and hopes to see many old friends and more new ones. The time is not yet fixed, but she will probably be there during the day, from about this date for a week or so. Young people of 70 will like to see her, children of 30 will be delighted, and even infants of 18 years pleased.

President Garfield left property at Mentor worth some \$10,000, on which is a mortgage to Dr. Robinson, his next neighbor, and a house in Washington worth some \$20,000. also mortgaged to Gen. Swaim. His whole property is probably not worth over \$25,-000-which tells the story of personal honesty. Mr. Cyrus W. Field of New York, and others, have raised some \$315,000 for the use and benefit of Mrs. Garfield, and this contribution, as it is from the abundance of the rich, is fitly given to so true and noble a woman.

Mrs. Mattie Parry Krekel, of Kansas City, spent some days in Chicago, attended some of the sessions of the National Liberal League, and visited this office. As Mattie Hulett she began her public career as a trance speaker, became conscious and normal and was widely known as an eloquent advocate of Spiritualism. She now edita The Mirror of Progress, an advocate of liberal opinions, and is most of the time at home with her husband, Judge Krekel, an eminent lawyer. Her many friends will be glad to know that she is in fair health and pleasantly situated.

Earth is our little island home, And heaven the neighboring continent, Whence winds to every inlet come With balmiest scent,

And tenderest whispers thence we hear From those who lately sailed across. They love us still! Since heaven is near, Death is not loss.

From mountain slopes of breeze and balm, What melodies arrest the oar-

What memories ripple through the calm!-We'll keep near shore.

Mrs. Annie L. Diggs, of Lawrence, Kansas, Secretary of the Liberal Camp Meeting Association, an earnest advocate of a broad Unitarian and Free Religious movement and of educational and constructive work, paid us a pleasant visit last week. She attended some of the sessions of the Liberal League and was at the Social Science Association meetings. Mrs. Diggs is a lady of fine capacity and of sincere devotedness, and is fair and friendly in her attitude touching Spiritualism. She goes to Boston to spend two months, and then returns to her home at Lawrence.

A new and powerful physical medium has appeared in Russia, in the form of Pelaguay Nikolaef, a young girl of nineteen. The demonstrations produced in her presence are the most violent on record. Cows and pigs seem to go mad in her presence, and try to climb walls, and at a scance at which were present the most noted Spiritualists of St. Petersburg, the circle had hardly seated themselves, when what seemed an electric shock ran through them all, then the table violently assaulted sitters and medium, upsetting them, chairs and all, upon the floor -when the chair of the medium began to perform such violent and astounding gyrations that the whole company took to their heels. This from the Theosophist.

# Mrs. Simpson's Tests.

A reliable man tells us that he visited Mrs. Simpson two years ago, taking his own states which he fastened together by a large screw, and that writing came on the inside of those slates, and also a flower was found there when he opened them, they having passed through no hands but his own. He then bought two clean glass vials from a shop, corked them himself tightly, took them to her, and flowers came in both, when they were held a short time by her under the table, in such way that it was impossible that she could have put the flowers there. All this was in full daylight.

#### Mohammedaus.

The barbaric superstition of the Mohammedans is almost beyond belief. The London Times of recent date, contained a letter which explains one cause of the prevailing cholera:

The centre of the Mohammedan world is Mecca, and the centre of Mecca is the well Zemzen, the holy well into which the moon once fell, and which communicates under the sea with the holy well Baroota in Kairouan. Every pilgrim who seeks the shrine visits the well, and either pours its water over his body or drinks it, or both, and de-parts purified. The water of the well is even sent abroad to Mohammedan Princes. who pay small sums for an annual supply, which, however, we believe, they do not drink, unless stricken with mortal disease. The British Consul-General at Jeddah has obtained a bottle of the water, and sent is to South Kensington to be analyzed, and this is Dr. E. Frankland's report: The water is "of the most abominable character," sewage, "seven times more concentrated than London sewage," and containing 579 grains of solid matter per gallon. If, the Consul-General is certain of the identity of the water sent him, we need not be surprised that Mecca is the cholera-centre of Arabia, that the pilgrims diffuse cholera. orthat in bad years not one pilgrim in three regains his home. The guardians of the well would, however, reject any suggestion for the purification of the well as blasphemous; and should the letter be read in Jeddah, the Consul-General's popularity will recede to zero.

Hornelisville, New York-Convention of Spirtualists and Liberalists.

At request of J. H. Tulley, Secretary, we state that on October 7th, 8th and 9th - Friday, Saturday and Sunday-at the Hornelisville Opera House, a Convention of Spiritualists and Liberals will be held. Able speakers will be present.

Prof. J. H. W. Toohey, of Boston, called on us last Monday. He is a man of much learning and research on matters connected with the Spiritual Philosophy and the nature and relations of man, and has a marked and peculiar individuality and fine powers of speech. His idea and aim at this time is to make Spiritualism broad and inclusive as a Philosophy of Life, taking in hereditary laws, psychological powers and social problems in their practical bearing and giving due place to the great truths of immortality and spirit presence-

To Husbands.

Always complain of being tired, and re-

member that nobody else gets tired.

Your wife should have everything in readiness for you, but you should not do anything for her.

When your wife asks you for money,give her a nickle; ask her what she wants with it, and, when she tells you, ask her if she can't do without it. Then go down town and spend ten times that amount for cigars, for they are a necessity.

Go down town of an evening stand around more interesting than to stay at home with your family.

Have your wife get up and make fires, but don't get up yourself till the rest of the family are eating breakfast, as you might

take cold. Wear old clothes and make yourself as untidy as possible until your wife's health fails; then it would be best for you to fix some, for, in all probability, you will want

another when she is gone.

Have a smile for everybody you meet, but get a frown on before you go home.

# Business Botices.

DR. PRICE's Perfumes richly deserve to be called the gems of all odors.

The Fire Proof Lamp Chimneys, advertised in another column, are highly commended.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Disgnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Roy 9519 Roston Mass. P. O. Box 2519 Boston, Mass.

Dr. Price's Flavoring Extracts are, without doubt, the finest manufactured in the world.

SHALED LETTERS answered by B. W. Flint, No 1397 Broadway, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not an-swered. Send for explanatory circular. 31-23if

CAMVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

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

Dr. PRICE's Cream Baking Powder is atrong, pure, wholesome, and never sold in bulk.

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

CURRS EVERY CARE OF PILES. 97-18 Spiritual Meetings in Brooklyn and New

York. HEW YORK CITY.—The Second Society of Spiritualisis sold services every Sunday, at Cartier's Rail, M Enet 14th

HEW YORK (ITTY.—The Harmontal Association. Free Public Services every Sunday morning, at 11 o'clock, in Stock's Musical Hall, So. 11 East Fourteenth St., near Fifth Acc. Discourse every Sunday morning et 11 o'clock, by Andrew Jackson Dayls.

NEW YORK.—The New York Spiritual Conference, the oldest Association organised in the interest of modernispiritualism, in the country, holds its pessions. In the Harvard Boosan on Sixth Avenue, opposite Beservoir Square, every Sunday from \$100 to 5 r. M., The public invited.

Address Box 4400 P.O.

THE PIRST SOCIETY OF SPIRITUALISTS holds servings at Resublisms. Hall, he is West livel St. (near Broadway), every Supelay at half past ten, a. x., and half past seven P. x. (hildren's Progressive Lyconum meets at P. X.

Brooklyn, N. Y., Spiritual Fraternity.

Designer best group Friday at 7.00 2. X., Designer, officer Washington and Concord Streets. Man Park Conference of the Tork

#### Eussed to Spirit-Tife.

Passed to spirit-life from her home in Morris, Ill., August 30th, 1861, Mrs. K. L. Crandall, aged 61 years. Sis er Crandall was a rattent sufferer for seven iong months. She was a lady of great personal attractions and had seen much of the world, having travelled extensively in foreign countries. She was a pronounced Spiritualist. She was countries. She was a pronout born near Troy, N. Y., in 1830. JENNIE E. PORTER.

Passed to spirit-life from her home near Morris, Ill., Sept. 5th, 1851, Harriet, wife of Hyram Thayer, aged 56 years. Decessed was born in Highland Co., Onio. About fourteen years ago she suffered from a paralytic stroke, since which time her right side has been afficted. She had been quite sick with faver, but was thought to be out of danger when paralys of the heart claimed her life. She was a devoted wife and mother and leaves a hubband and large family to mourn her loss. She was a firm believer in immortality and spirit return. Her innersi was attended by Bro. A. H. Lainy, of Joliet, ill.

Passed to spirit-life from Texas, Kalamazoo Co. Mich. Sept. 8th, 1881, Abby Towers Burdick, late consort of Lewis S. Burdick, saed 55.

Burdick, aged 55.

She leaves a lonely companion with whom she had labored from pioneer life for a period of thirty-nine years. They have also been pioneers and hear-light in the ranks of Spiritualism for thirty years past. They had no children, yet three sdopted once found care and shelter at their hands, two of whom are mourning survivors while their quiet home was ever a retreat for unfortunate, so many can testify who have shared its hospitalities. She was quick to detect and relieve suffering, ever hopeful, uncomplaining, kind and tolerant, needing to be known to be a precisted. The obsequies were pronounced at her late home. Sunday the 11th, to a large circle of relatives and sympathizing friends, by C. A. Andrus, of Fiushing, whose inspiring words, with the fioral display and singing by Mr. sid Mrs. Jordan, or Battle Creek, conspired to promote harmony and render a fine tribute. Her premature transition was from blood-poison, the culmination of the effects of an ovarian tumor from which she had been a quiet sufferer over eleven years. Her birthplace was in Chittenden Co., Vt.

Paw Paw, Mich.

E. L. WARNER.

## Zew Advertisements.

WANTED AGENTS. Send 50 cts stamps for a pair of elegant Steel Portraits. Plate paper 10x12 inches r of elegant Steel Portraits. Plate paper 10x12 inches Mementos of GARFIELD and WIFE stpaid Big Terms, GARFIELD and WIFE Postpaid Big Terms. What are Steel Engravings. Retail 25 cts. each. Genuire Steel Engravings. F. L. HORTON & CO., Indianapolis, and.

## LAMP CHIMNEYS!!

### Fire, Smoke & Wind Proof, WITH OUR BURNER.

Agents wanted. Big Pay. Address

LAMP WORKS, Columbus, Ind.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. 29 26 31 25 National Publishing Co., Phila., Ps.

INVENTORS
Desirous of advertising any Specialty, or articles of their own manufacture, in City or Country Newspapers, will save money by consulting us. Correspondence soli-cited. C. A. COOK & CO., Advertising Agents, CHICAGO, ILIS.

90 18 81 16 W. B.OBGOOD. .

M. F. KIGGLE

0SGOOD & RIGGLE LAWYERS,

12 and 18 Times Building, 179 Washington St. Elevator on 5th Avenue. CHICAGO.

\$777 a Year and expenses to agents. Outle free. Address P. O. VICKERY, Augusta, Mc. 31 2 83 1

BEATT VS ORGANS 18 useful stops, 5 sets, reeds only BEATT VS GE. Planes \$125 up. 13 lilustrated Catalog. Fars. Address BEATTY, Washington, N. J. 29 8 31 7

AGENTS WANTED to sell Dr. Chase's 2000 Re-cipe Book. Sells at Sight. You double your noney. Address Dr. Chase's Printing House, Aum Arbor, Mich. 81 1 32 26



SOLD FREELS, SHROHA CO., 38 Dey St., N.Y.

MEDICAL DIAGNOSIS. Send lock of pases and One Dollar. Patients coming under treatment, will be credited with this Bollar on their first monthly payment. Different patients, separate letters Remedies and treatment for one more the by mail Four Dollars. for one morth, by mail Four Dollars,
Address VOGL and ALLEN, Lock Box 2088, Kapsas City,
S0 21 31 7



80 14 82 18

If you are going from Chicago to any point in Northern Illinois, Morthern Iows, Nebraska, Colorado, Wyoming Utah, Neyada, California, Orogon, Wisconsin, Minnesots or Dakota, you should be sure to purchase your tickets via, the Chicago & North Western Rallway.

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

Be sure that they reed over the above named route, and take no other.

MARK'S ADJUSTABLE



Br. Hunter's Practical Observations on Food

and Diet, and on the Proper Treatment of the Threat and Lungs. Throat and Lungs.

This pamphipt is destrated for the general public, and is a guide for all sick persons. The purhos says: "What to est to preserve the body in health, and what to de to regain health wheat it is lost, are problems which medical sages and philosophers in all sees have strives to solve. The aim of the writer iff the personation of this pemphilet, has been to present the relater with an optome of his experience on these points, derived from the active practice of his probanical during a period of the most experienced and encocessful practitioners in diseases of the Throat and I using, and his views on these subjects will be found of greet indirect. The contents ambrace Catarra, flore Throat, Lavyngitts, Bronchitie, Astama and Consumption, the "Prevention of Lang Diseases." "The Early Symptoms of Consumption," "Can Lang Diseases." "The Early Symptoms of Consumption," "Can Lang Diseases, "The contents of Lang. "various opinions as to the mature of Consumption, "Their proper Treatment," "Examinations of the Lang." "Inter habits as Changes of Climate, "Inhabition Treatment of Lang Diseases." The United Hays and his partner, of the Lang. "As the stripe of the Treather is well illustrated by its opening paragraph: The two greet forces of life are the set we breathe and the free week. The Ivon great receptacles of the system for the strade supplied by the Wastern News Company Chicago. Copies can be seewed of any bookseller and it the office of the author, 165 State St.

20 18 28 18

"THE GENESIS AND ETHICS

CONJUGAL LOVE."

By A adrew Jackson Davis. Price, in paper, 10 cents; in cloth, Wounts; postage free.

". For sale, wholesale and retail, by the Russeso-Patto-SOPRIOLL PUBLISHING HOUSE, Chicago.

WEIGHT 6½ lbs. LENGTH 4 fc. THE SAXON BREECH LOADER

A \$ 15 . BREECH LOADING SHOT GUN FOR \$ 5.50

Having been extensively introduced in England and France, where they have given universal satisfaction; and, wishing to introduce them in the United States, we have concluded to sell a ListIted Number of this matchless weapon at a price which brings them within the reach of every one.

The SAXON BREECH-LOADER has a Blued Barrel, thoroughly tested, guaranteed perfectly safe and accurate, case hardened, handsome stock, and every part of it made of the very heet material. Length 4 feet; weight 6 12 pounds. The improved partent breech makes it far superior to, and less liable to get out of order than any other breech-loading shot Gun in the world.

Upon receipt of \$5.500. and the attached Certificate, before March 1st, 1882, we will ship the above Gun to any address in the United States.

CUT THIS CERTIFICATE OUT.—IT IS VALUABLE. Upon receipt of this Certificate, before March 1st, 1882, with \$5.50, we hereby agree to forward to any addresss in the U.S., one of our Sazon Breech-Leading Shot Gus, and guarantee it in every particular. A SAXON IMPORTING CO.

CUT THIS CERTIFICATE OUT.-IT IS VALUABLE. The above offer is only made to introduce this incomparable gun in this country. To protect ourselves from dealers ordering in large quantities, we have concluded to Insert this Advertisement, one time only, in this paper, hence require you to cut out the above certificate and enclose it to us with your order. We will not sell more than one gun to the same person, at the above price, and not then unless the order is accompanied by the above certificate. Our regular price is \$15.69, and that amount will be charged unless order is accompanied by Certificate. In no case will we send more than one gun with each Certificate. If you do not wish a gun for your own use, you will have no trouble in disposing of it at a handsome profit. In selling samples of the "SAXON" at \$5.50 each, we are making an ENORMOUS SACRIFICE, but we feel sure that one gun going into a neighborhood will sell ten more about regular price. We wish to caution you against persons offering guns in imitation of the SAXON; to ascertain if the gun is gemine, see that the word "Saxon" is stamped on it. The sporting papers generally, join in praising THE SAXON REFERMLOADING SHOT GUN as being one of the most reliable Sporting Guns in the world. REMEMBER, this is a SPECIAL OFFER, and will not appear again, as we wish to introduce the SAXON REEECHLOADING SHOT GUN as being one of the most reliable Sporting Guns in the world. REMEMBER, this is a SPECIAL OFFER, and will not appear again, as we wish to introduce the SAXON REEECHLOADING the money if they are found to be otherwise, Should you desire it, we will send the gun C. O. D., (with the privilege of examination) on receipt of \$2.00, to guarantee us against less by Express charges. If we are strangers to you we refer you to any flank or Express Office in New York Personal Section of Our New Sportsman's Cartridge Belts and 50 Metallie Russ Refoadable Shells, if you have friends in New York bare them call and see us. Send money at our risk by P. C. Money Order, legistered Letter, or Bank Dorat and content of

SAXON IMPORTING CO., 116 Chambers St., New York City.

# THE Complete Life of JAMES A. GARFIELD. 700 Parce. Able Authors. Fine Illustrations. New, Authentic. Complete. His early life, rise into prominence as a Soldier and Legislator; election to the Presidency; the formation of his Cabinet; the contestin Congress; the Assassins Attack; the Sargical Treatment, Removal to

seassins Attack; the Surgical Treatment, Removal to ong Branch; his death and burisl. Will Sell now in every amily. AGENTS WANTED Everywhere. For full reticulars, address immediately. Family, AGENES Wallately, Particulars, address immediately, & OO., Chicago, Ill.

REED'B Temple of Music, 136 State St., Chicago.

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

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Trythem at once and judge for yourself. ELECTRICATY A SPECIALTY. The Electro
Thermal Bath, as siven by us, is par excellence in Nervous
Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M Sundays, 7 A. M. to 12. 801 51 26

THE LYCEUM STAGE: COLLECTION OF CONTRIBUTED, COMPILED AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Notes), adapted for Lyceum and School Ex-hibitions, by G. Whitfield Kates.

Price, paper covers, 25 cents.

# \*\*For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

THE APOCRYPHAL NEW TESTAMENT; Being all the Gospels, Epistles, and other pieces, now extant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated

prefaces and tables, and various notes and references. Price, \$1.25. Postage, 10 Cents. \* For sale, wholesale and retail, by the RELIGIO-PAILO SOPHICAL PUBLISHING HOUSE, Chicago.

and now first collected into one volume, with

## WORKS OF E. D. BABBITT, D. M.

The Principles of Light and Color. Contains 576 Royal Octavo pages and over 200 beautiful engravings, and colored plates, superbly bound, and stamped in black and gold. Price postpaid, \$4. "Contains more remarkable discoveries than any other work of modern times.... A new world hitherto unknown to medical men is here opened up." "Tormal Tracker, Ind.
"The grandest book that was ever written by one man."—
6. Wadnorth in the Religio-Philosophical Journal.

The Wonders of Light and Color.

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

Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guid-revised and improved, also a Chapter on the Fine Forces, a Brief Outline of Chromopathy together with Vital Magnetiam the Life Fountain, being an answer to Dr. Brown-Sequard, etc. Illustrated with beautiful plates, 318 pages, 12 mc. Gloth, \$1. or pager covers 50 cents postpaid.

"I like it immensely."—J. M. Feebles. M. D.

"DR. Baunty: Dhar Sin:—I have examined with some care your Health Guide, 1ct.], and cannot refrain from expressing to you my conviction of the inestimable value of these works. They must form the text books of the new school of Therapeutics which physical science is sure to evolve and should be studied in every family."—A. H. Resease.

The Chart of Mealth. A beautiful chart with colors, rollers and binding, over a yard long. Price 50 cents.

"It cought to be suspended in every dwelling and school room in the land, and made the topic of daily lessons until its rules are familiar as loueshold words."—A. B. Meason.

Being an answer to Dr. Brown-Stequard, the magnetic toory defunded, etc. Price 25 cents. theory defended, etc. Price in cums.

I. R. Those buying the Health Manual will not need this
little Volume; as if is incorporated in the former,
Pre-min visulence and retail, by the Beligh-Palescophisti
Publishing House, Chicago, III.

Vital Magnetism the Life Fountain.

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is sgent for, and will receive subscriptions for the paper at 15 shillings per year. Those desiring to subscribe can address, Mr. Morse at his residence, 53 Sigdon Road. Daiston E., London, England, Mr. Morse has for sale all the Epiritusi and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Also James Burns. 15 Southampton, Row High Holburn, London, W. C. W., H. Harrison, 38 Great Russell St., London, And Thos. Blyton, 53, Sigdon Road, Hackney Downs, London E.

HERMAN SNOW'S PACIFIC AGENCY. All Spiritualists and Reformers on the Pacific Slope can be promptly supplied with the publications of the Religionarian supplied with the property of the Religionarian supplied with the paper and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE.

And agency for the paper will be found at Albert Mor-ton's, 210 Stockton St. He will take subscriptions for JOURNAL and orders for books. ST. LOUIS, MO., AGENCY.

sale and will supply Spiritual and Reformatory Works pro-liabed by the Religio-Philosophical Publishing House PHILADELPHIA BOOK DEPOT AND AGENCY. DR. J. H. RHODES, 505% N. Sth. St., keeps constantly on hand copies of the paper and Works on the Spiritual Philosophy. Subscriptions received and orders for looks. Also Damel Reese, P. O. News Stand. And The Centrs. N we stand, 205 Chestant at

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

CLEVELAND, OHIO, AGENCY. THOS. LEES, 105 Cross St., receives orders for subscriptions to the paper and can furnish the Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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

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

AMERICAN NEWS CO., NEW YORK. Can supply copies of the paper either at wholesale or re VICTORIA, B. C., AGENCY. M. W. WAITT & CO., have copies of the paper weekly and will accept subscriptions and book orders.

BALT LAKE CITY AGENCY. Parties wanting to subscribe for the paper will call on Win. Thomas Harris, Salt Lake City, Utah., as he has copies for sale. Can also fill orders for Spiritual and Miscellaneous Works.

S. M. HOWARD, 14 West 11th St. is supplied with the paper, also takes subscriptions and fills orders for Spiritual and Liberal Works. PEORIA, ILL., AGENCY.

NEW YORK CITY AGENCIES.

ADAIR and BROWN keep the paper constantly for sale and receive subscriptions. LEAVENWORTH, KAN., AGENCY.

Persons desiring to see copies of and subscribing for the pager can do so by calling on David Putney. 122 R. 5th St., Leavenworth, Kan. MINNEAPOLIS, MINN.. AGENCY.
Mise SUSIR M. JOHNSON, 408 Miccolett Avenue, can
furnish copys of the paper and take subscriptions, also can
all orders for Spiritual and Reformatory Works.

DAKOTA BOOK DEPOT AND AGENCY.

Parties in the extreme north and west will find copies of the paper at B. L. Winston and Co.'s. Mandan, Dakota, also subscriptions taken and orders filled for Works on Spiritualism and Reform. ROLLING PRAIRIE, WISCONSIN, AGENCY.

Copies of the paper on file and subscriptions taken by L. L. Pairchild. JACKSON, MICH., AGENCY.

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

The paper is for mic at G. W. Baldwin's, and subscriptons BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT.

I. BORKHSTOCK, Fulton St., opposite our stables, her to tale and will receive subscription for the paper. Will also furnish Spiritual and Liberal Works published by the Ru-LICTO-PHILOSOPHICAL PUBLISHING HOUSE. WHITE PIGEON, MICH., AGENCY.

T. E. CLAPP. P. M., will receive subscript CHARLESTON, S. C., AGENCY. B. DOSCHER, 136 Mosting Street, Charleston, S. C., has in hand, copies of JOURNAL, and will take subscriptions of

on hand cops book orders

RUPTURES Street in the late of the late

# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"The Fittest Shall Survive."

REASON'S HOPE.

The universe is one vast prophecy; Why then call up the ghosts of buried seers; Why with weird charms, or bleared fanatic eye Seek dubious visions of the coming years? Why waste more "midnight oil" o'er that wild

dream, That, "ightmare image of "clay, brass and gold" That "ightmare image of "ciay, orass and gold To catch," through symbols dark a fitful gleam of what the coming ages shall unfold?

Why dimly read of earth's millennial age in mystic emble, "as when the Reason's eyes, Can read in rocks, and suns and history's page The unsealed book of Nature's prophecies?

Nature in her districted. Calypse Nature in her divine app. calypse Reveals the key her visions to unroll, And bids us read with reverent "teart and lips Her God-engraven God-expounden scroll."
"The fittest shall survive;" this ster. decree Written on chaos in creation's morn, Is Nature's law from past eternity And man's true key to eras yet unborn. Nature's grand forces never sound retreat, And from the hill-tops where she camps to day, We see how far her patient tireless feet Have led the world along its upward way. Gaze back into dim cycles of the past! Bee the Creator a panorama move! Each shifting scene comes grander than the last! New eras ever on the old improve!

That shining haze that lately gleamed afar A meteor's trail, is now that dazzling sun; The dancing dust is molded to a star Around whose stable center planets run. Earth's primal fiery billows cooled to rest Now freshly bloom with dewy grass and flowers; And where the flying dragon reared his crest.

The song bird chants among the fruitful bowers.

There stands the savage parents of our race;

Rough human models, clad in skins and hair,

Mark now the reasoning brow, the female grace

Evolved by nature from her infant pair.

Bank forms have been suggested by the race. Rank ferns have been succeeded by the rose, Reptiles by social herds and birds of song, Thus ever up the scale of being goes
The imperfect yielding to the fair and strong.
The sweetest songster wins the fairest bird; The strongest queen proves mother of the bive, The fleetest steed is monarch of the herd, Thus through all Nature, fittest things survive. By this stern law the weak and worthless die; As towering oaks supplant the feeble tree, So stalwart virtue branching wide and high Smothers the heartless rootless debauchee. "Like begets like;" this law wise Nature gave The fairest types of all things fair to save. Two general laws faith for the future give, The best beget,—the best begetten live.
The wrecks of dead theologies and creeds
Lie stranded thick as sea shells on the shore,
But God, "Our Father," Joshua's God succeeds, And Truth now triumphs where she bled before Since all the rocks and parchments of the past Proclaim that progress is creation's law, Reason and science surely may forecast The new creation seers and prophets saw. Name what we will this law, Force, Fate or God, Tis carved in texts no skeptic can erase, That there's a Power that overrules for good All realms of matter, morals, mind and grace. Man on this Power may anchor prophecy. And firmly clasp the "reason of his hope," Though empires sink, republics fall and die He need not in despair and darkness grope, For as on strata of the buried past More perfect forms on perished systems rise. So struggling man must reach his goal at last An earthly heaven—a heavenly Paradise. S. L. TYBRELL.

Professor Deuton's Lectures in Australia.

Fox Lake, Wis.

Professor Denton commenced his first series of lectures in Melbourne at the Athereum Hall, last Monday, his opening subject being the "Fiery beginning of our planet." The hall was filled in every part with a highly intelligent audience, who listened with deep attention to his utterances, and testified their appreciation at every new terms of the referred available opportunity by applause. He referred to the rocks as the pages of a grand volume upon to the rocks as the pages of a grand volume upon which God had written the history of our planet and the various forms of life that had existed upon its surface. The time occupied by the various developments since the flery incandescent period, as revealed by these pages, represented hundreds of millions of years. Water and fire were the two agents which had been at work making and upwaking the rocks and preparing making and unmaking the rocks and preparing the earth by slow but certain processes for higher forms of life. In illustrating volcanic action he gave a graphic description of the destruction of Pompeli and Herculaneum during the first century of the present era and spoke of volcances as the safety valves of the world. A number of beauthe salety valves of the world. A number of beau-tiful views of excavations in Pompeil, and others, illustrating the geological features alluded to; were exhibited by means of the oxy-hydrogen light, and were evidently much appreciated.

The second and third lectures were equally in-teresting and even more instructive than the first,

Mr. Denton, adapting his language to the comprehension of the uninitiated, was particularly clear and comprehensive. He introduced the geology of this country and exhibited a number of fossils collected by him during the past month some of which he said were about two millions of years old. Geology, which people are apt to think a dry and uninteresting subject, is, as presented by Professor Denton, full of life and interest. We know of no lecturer that has appeared upon a Melbourne platform who has conveyed so much instruction in so attractive a form.—Harbinger of

#### Letter from a Lady Medium in Michigan.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of Sept. 10th, is an article on "The Nearness of the Spirit-world," While reading it, I, too, wanted to shout glory! I fully agree with the writer and would like to hear the experience of others. I think very many would read such a column the first thing in the paper. The idea of nearness of our spirit-friends accorded with my views. While reading the article I felt with my views. While resulting the article I left their presence, and before finishing it, retired to my own little room, to let my Indian spirit come to me. I was made to understand that I was right in trying to do good in using my will and healing power to cure the sick that may be miles away from me, and that I must continue to do so, for good spirits were helping me. I am what is called impressible by spirit influence, and had been troubled with doubts regarding the efficacy or power of trying to heat at a distance; but those doubts are now removed, and I know that good and kind spirits were my helpers in my, to me, new phase of mediumship. Oh! it was a Bethel to my soul, for I rejoined in spirit and gave thanks for spirit intercourse. I formerly belonged to the Methodist church, but have done with that now. I would like to hear from others, and more from Thomas Harding, the author of "The Nearness of the Spirit-world." The Journal is

A lady writes from Ohio, renewing her sub scription, and says: May the Journal prosper, and may you, with returning health, carry on your brave work, that we may be free from the loathsome reptiles who serve the devil under the name of reform.

W. H. Ellis sends word from Alabama: Your paper so grows upon me, and its course is so dignified and independent, that it has become a sort of necessary intellectual food that I cannot well do without. The articles by Coleman, Tuttle, Kiddle, etc., are alone worth many times the subscription price to me.

#### MORMONISM.

#### A Letter from La Boy Sunderland.

To the Editor of the Inter Ocean.

QUINOT, Mass., Sept. 6.—My attention has been called to an article in favor of this ism in your issue of July 30, over the signature of T. W. Smith. If "Joe Smith, Jr.," was a relative of this writer, then, in so far as "T. W." has attempted to defend a relative from what he considers aspersions cast upon his character I have nothing to say; but in as far as his object is to holster up Marmoniam I have serious chiestions. bolster up Mormonism I have serious objections to offer, one or two of which I will now state. Joseph Smith, Jr., in the beginning of his career as an "inspired prophet," was tried in Missouri for "high treason and other crimes," and I ask the attention of T. W. Smith and all other Mor-

mons to the proof (that Mormonism is a mon-strous fraud upon human credulity) to a legal doc-

mons to the proof (that Mormonism is a monstrous fraud upon human credulity) to a legal document published by authority of the Congress of these United States, bearing the following title:

"Document (189) showing the testimony given before the Judge of the Fifth Judicial Circuit of the State of Missouri on the trial of Joseph Smith, Jr., and others, for high treason and other crimes against that State. Printed by order of the United States Senate. Washington, D. C., 1841."

Now, I ask T. W. Smith or any other Mormon to read this legal document. I now say nothing of "The Book of Mormon, by Joseph Smith, Jr., author and proprietor, Palmyra. Printed by E. B. Grundin for the author, 1836." Nor of the two following Mormon books:

"Doctrines and Covenants of the Church of Latter Lay Saints. Carefully selected and compiled from the Revelations of God by Joseph Smith, Jr., Oliver C. wdry, Sidney Rigdon, F. G. Williams (Presiding Elders in said church), proprietors, Kirtlaud, Ohlo. Printed by Williams & Co., 1835."

"A Voice of Warning to All People, containing a Declaration of the Faith and Doctrine of the Latter Day Saints, commonly called Mormons.

Latter Day Saints, commonly called Mormons, By P. P. Pratt, Minister of the Gospel, New York. Printed by W. Sanford, 1837."

It was from these three Mormon books that I learned the "true inwardness" of Mormonism more than forty years ago. And it was for exposing it as a monstrous fraud that this same "Parley P. Pratt" was "inspired" to predict my sudden death! And, no doubt, my death would have followed immediately had I been in some locality where one of the Mormon "angels of

locality where one of the Mormon "angels of death" could have got at me.

The legal proof against Mormonism is in the archives of the National Government, and accessible to all; and I advise Mr. T. W. Smith to tackle the evidence in that document. Nor will I censure him for ignoring a work of my own, published in New York in 1849, entitled:

"Mormonism Exposed. Showing It to Be a Monstrous Imposture, an Enormous Delusion."

This work was made up principally from the Mormon writings, some of which the Mormons had kept from the public eye. It contained, also,

had kept from the public eye. It contained, also, coplous extracts from the Congressional documents against Mormonism. But my work is out of print, and the same may be said of the exposure of this ism by Stenhouse, by Kidder, by Howe,

And too well I know the power of that law of selfhood, that holds the mind "by faith" in a myth, to hope that it will subserve much use to refer to this "legal proof," except, perhaps, in the minds of such as have not already been victimized

LA ROY SUNDERLAND.

#### Grateful Odor Around a Dead Bedy.

by delusion.

In December, 1854, there passed away in Devonport a tradesman with whom the writer had been employed for nearly forty years, from errand boy to foreman. Soon after the decease, a neighboring Banker went alone to look on the remains of his old friend, who had been, with him, a fellow worshiper for many years in the same little chapel. On his return from the bed room, he be-gan to speak of the clever way in which the nurse had concealed the flowers that were smelling so delightfully in the room. These remarks led to some questions being put to the nurse, who said she had only performed the usual offices for the dead, and had not introduced either flowers, spices or scents of any sort. A search was then made by the family and maid servants, who were soon convinced as to the presence of a lovely odor, but all were greatly surprised at not finding anything to account for it. At this juncture the eldest son came to the writer in the shop, and after stating the facts, asked if I had ever read or heard of such a case. I at once told him of one recorded by the Rev. S. Noble in his work-"The Appeal," and also named the treatise on "Heaven and Hell, where the matter is explained by Swedenborg.

I was then invited to visit the chamber of the dead, and on doing so found a pleasing aroma perceptible in all the upper parts of the house, but concentrated in a volume indescribably beautiful around the bed where the form lay, with a countenance apparently beaming with rapture, countenance apparently beaming with rapture, yet calm as the dawn of a bright summer morning. The fragrance remained in great strength for many hours, and then gradually faded away, leaving only the tenement of clay, the spirit, the real man, having gone to dwell "in a house not made with hands, eternal in the heavens."

made with hands, eternal in the heavels. Should any reader wish to know the name, trade, etc., of the deceased above spoken of, a line to me would have immediate attention.

T. GAYLARD. Manager, Odd Fellows Hall, Devenport. -Herald of Progress.

# Science in Fifty Years.

The British Scientific Association jubilee meet ing, held at York, was attended by three thousand members; and the President, Sir John Lubbock, delivered an address reviewing the achievements of science during the past fifty years. He said in

Summing up the principal results which have been attained in the last half-century, we may mention (over and above the accumulation of facts) the theory of evolution, the antiquity of facts) the theory of evolution, the antiquity of man, and the far greater antiquity of the world itself; the correlation of physical forces and the conservation of energy; spectrum analysis and its application to celestial physics; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life,—as, for instance, in photography, the locomotive engine, the electric telegraph, the spectroscope, and most recently the electric light and the telephone. To science, again, we owe the idea the telephone. To science, again, we owe the idea of progress. The ancients, says Bagehot, "had no conception of progress; they did not so much as reject the idea; they did not even entertain it."
It is not, I think, now going too far to say that
the true test of the civilization of a nation must be measured by its progress in science.

# Spirit Occupations.

To the question, what are your daily occupa-tions? a spirit answered: "We have houses, and in mine, the most frequented place is the study, where I have volumes of wisdom of the kind to be sought into and attained here. I have fellow students who come to me, and to whom I go. We also frequently go to services where the subjects we are seeking into are spoken of and discussed. I have myself a hall, in which I teach—we all teach, and all receive instruction. I have the teach, and all receive instruction. I have the power of visiting, and in a measure, helping those on earth to whom I am drawn by ties of love. But this help is much more limited where there is no response. There is immense difficulty, in fact, it is not possible to put spiritual things into earthly words. But your life is the type of this, as far as I can explain it to you.

"What ye know not now, ye shall know hereafter." -Herald of Progress.

# Made Crazy by Flattery and Hair-Dye.

Miss Shaffer, the young lady residing in Elmira who took the \$500 prize at Brockport recently for being the handsomest woman in the State, has gone crasy. Her insanity is the result of too much notoriety on a weak mind. She is to be taken to an asylum Monday for the trouble of the brain, which the physicians assert is due in no small degree to the use of certain acids to stain or color her hair.—Surgeous Horald. her hair,—Syraouse Horold.

#### A WHITE MOUNTAIN GHOST.

The Spectre of a Young Girl which is Seen Annually on Sept. 14 Near the Tip Top House.

The wind whistled mournfully around the hotel as the story was being told, and the hearers in-voluntarily clustered nearer one another and waited the next gloomy reminiscence. It came from an elderly gentleman who wouldn't youch for its truthfulness, but who was ready to swear that the friend who told it to him was an eye-witness and could be relied upon always. The story was in relation to the death of Miss Lizzle Bourne, of Kennebunk, Me., who died in a blinding snow-storm on the Glen bridle path on the night of storm on the Gien bridle path on the night of Sept. 14, 1855. The traveler, who rides up in a little railway car, has the pile of stones pointed out to him, as marking the spot where her rigid body was found. One is surprised to find that it is so near the Tip Top House; that it is not much more than a stone's throw. So she must have shricked and shouted in her despair, but on such a terrible night, with the wind blowing like a hur-ricane, and howling like a million fiends, who in the hotel could have heard her or have distinguished her voice before it was swallowed up in the tempest. There is a well-founded rumor, said the old gentleman, that every year, on the night of the 14th of September, the ghost or spirit, or whatever you may call it, of Lizzie Bourne may be seen flitting around the mound. Henry J. Howland and a party saw it last year, and were almost frightened to death, continued the storyteller. It was a clear, moonlight night, and Howland and his party were rosming over the summit to see whatever was to be seen. They had not to see whatever was to be seen. They had got down to the Bourne monument, and being some-what fatigued with their scramble over the rocks, they all dropped down for a few minutes' rest. Naturally enough, the monument suggested the tragic death of the poor girl, and they fell to talk-ing about it. A heavy bank of clouds rising from the west threatened to obscure the moon altogether and give the party some trouble in finding their way back to the hotel, and they rose up to start. At that moment a filmy cloud shot across the surface of the moon, and surrounding objects on the landscape lost their clearness. A shrick from Howland startled everybody, and they turned to see him pointing at the monument and wringing his hands as if he was in the greatest agony. He seemed to have lost his voice after that one shrick, and there he stood horror-stricken like. The whole party turned to the monument, and there, if you'll believe it, continued the storyteller, glancing at his now awe-stricken listeners, was a whitish figure rising up through the stones just as if she was coming to the surface, borne upward by some mysterious stage mechanism. Then, as she got to the top, she assumed a defined shape, that of a pretty girl, with a sad face and flowing robes and hair. She appeared to point her right hand toward the glimmering light of the Tip Top house, and then suddenly dropping on her knees she clasped her hands as if in pray. on her knees she clasped her hands as if in prayer. In another histant the cloud acudded away, and the moon looked down as bright as ever, and the ghost or spectre, or whatever you may call it, was gone. Howland, however, was prostrated by the shock to his nervous system and didn't get over it for two days. "No, sir;" wound up the old gentleman, "I don't believe in spirits, and I don't believe my friends untruthful. I believe there is a something or other to be seen there on the mound, and if I'm alive I'm going down the next mound, and if I'm alive I'm going down the next
14th of September to see it—alone if I can't get
any of my friends to go along." Such a story
listened to with the hotel joints creaking like a
ship's and a fierce tempest in progress outside,
had a marked effect upon some of the ladies, causing them to shudder and cling closer to the ing them to shudder and cling closer to the gen-tlemen, who figured either as husbands or escorts. But blow high or blow low, the old hotel is as safe as any hotel in the valley below, for it is anchored to the rocks with great chains which no amount of tugging at by the great gales has ever seemed to affect in the slightest degree.—Cor.

## Children-Wise Advice.

The churches look upon the school and the young as the source from which they have to be built up. Popular Christianity does not make very grand conquests in the world amongst men and women who have attained to manhood. The church is most successful with the young. The child, by education, can be made to give expression to any special faith existing in your world. Spiritualists, as a rule, have practically ignored this, and have left their children spiritually unprovided for. We would say, bring them to the seance room, and let them hear that they may reason upon it; a greater power will then come to the spirits to develop useful mediums; they will grow up to be pillars and lights by the way. Every society should have its circles for children. How entertaining and spiritually profitable would it be to witness the unsophistic and dear little spirits communicating joyfully with their juvenile companions upon earth. Life to the young mind would present charms, the languer of unbellef would disappear, and the dim difficulties of doubt would vanish from the growing light of spiritual communications. If there could be a heaven, upon earth it would exist while a mother, who, by the irresistible law had been called to take her place in the spiritual world, returns for one short hour to advise the child of her bosom. This would not be the only benefit, but it would atimulate a deeper inquiry into the spiritual nature of man's destiny. The child would seek to become perfect up to the ideal pattern; life would be shorn of half its terrors; true courage would take the place of cowardice and faithlessness; societies would grow up to be made of bone and sinew capable to do serviceable and genuine work in the cause of the spirits. In this would be hope for the future, a hope which would be realized in the combative struggle which awaits the spiritual free thought effort. If the young continue to be overlooked, if they be not regarded as an important factor in the development of the cause, Spiritualism will be a questionable success. It will move forward by fits and starts; what it gains at one place it will seem to lose at another. A subject so precious demands sacrifices. The crown can only be won by arduous effort. He who can stand in the brunt of the battle must be supported by the sympathetic suffrage of young minds. The spiritual world will bring all its powers to bear to lead on to a condition of society in which spirit teachings will be recognized and followed as the safest and most valuable exponent of the life beyond the grave. We do not want to martial the children under any creed nor make them slaves of a system. Intellectual freedom is the goal we seek, but let that freedom be a true one. Let it be something more than a lip one. Let it come into the living action of the individual, and with force in society. Wiedom at its best is free with force in society. Wisdom at its best is free. Its light radiates for all. That is the end which we must seek, and the work to which we must apply our hands. By the spiritual development of the young, the future of the cause will be overcast by no shadows, but, in the strength of a spiritual Sampson-like life, it will go on from conquest to conquest and victory to victory, until the human race, as one family, is bound together by the Divine laws of everlasting concord.—Spirit

#### 36,191 Changes in the Intallible Bible.

Annie," through J. C. Wright, medium.

"An esteemed and careful correspondent," says the London Guardian, "has counted and marked every alteration made in the authorized version of the New Testament. The changes amount on the whole to 36,191! This is a prodigious number, and far exceeds any estimate and calculation hitherto brought under our notice. It will be re-membered that Bishop Ellicott reckoned the num-ber of corrections to be about three in every five verses of the Gospels and Acts. This would give a total, according to our correspondent, of 2,250. In fact, the alterations made in this group of five books amount to 14,5101 The Book of Revelations is altered in no less than 2,467 places in its 407 verses."

Am Rastorn gentleman writes: My wife, al though a member of the Episcopal church in good standing, thinks she cannot get along without the JOURNAL.

#### Wanting and Wanted-Exact Information.

To the Editor of the Religio-Philosophical Journal:

Some how the impression has reached and rest ed on my mind that at some time, if not at sundry times, the Congress of the United States has been memorialized, to the end that it should amend the Constitution in such manner as to make of this a Constitution in such manner as to make of this a religious government, or, at least, give us a State Church; and that the signers to the petitions were mainly, if not wholly, clergymen of the various so-called Evangelical orders.

Now, as one of the people, I wish to know if this be so, and, if so, why so? Why should a move

of this kind, a move upon the very foundation atons or "bed rock" of a government guarantee-ing to its citizens religious and spolitical liberty and equal rights before the law, be made by a set of men professing to be ministers of the gospel of the great Liberator of men's souls, who taught the highest form of personal liberty, that "every man should be fully persuaded in his own mind;" and "To his own master he standeth or falleth," and must give an account to God for himself?

Hoping to receive from you, or some ether well advised person, this desired exact information, I will abide the time with patience. I believe that this question as to why the clergy of the United States are so concerned in the mat ter of amending the Constitution so as to place their God prominently forth in the organic law of the land, might be made one of interest to the common people; sye, and ought to be, and might be made the means of showing why it is that the heavens and the earth are being moved to day in the work of evangelizing the world. When I speak of the heavens and the earth to this end, I have allusion, as a matter of course, to the orthodox (?) heavens only. The heaven that abides in the bosom of every member of the true Israel of the God of the Lord Jesus Christ, is never moved by any such power as is employed in this great evangelical movement—never! never! The true spiritual believer remains unmoved and as unperturbed by the Moody and Sankey and Pente-cost rantings as was Job when he replied to the vociferous folly of his "miserable comforters," saying, "I know that, and more too."

J. B. CONE. Rancho, Texas.

#### The Blue Laws on Smoking.

In the old times there were some very stringent laws in Massachusetts against the use of tobacco in public, and while the penalties were not so heavy, yet they were apparently rigidly enforced for a yet they were apparently rightly enforced for a time. We suote from a law passed in October, 1633, as follows: "It is ordered, no person shall take any tobacco publiquely, under paine of punishment; also that every one shall pay one penny for every time he is convicted of taking tobacco in any place, and that Assistant shall have power in any piace, and that Assistans shall have power to receave evidence and give order for levyeing of it, as also to give order for the levyeing of the of-ficer's charge. This order to begin the 18th of November next." In September 1634, we discover another law on the same subject. "Victualers, or another law on the same subject. "Victualers, or co to be taken in their houses, under the repulty co to be taken in their houses, under the penalty of 5 shillings for every offence, to be payde by the victualer, and 13 pence by the party that takes it. Further, it is ordered that noe person shall take tobacco publiquely, under the penalty of 2 shillings 6 penses nor privately, in his owne house, or in the house of another, before strangers, and that two or more shall not take it together, any. where, under the aforesaid penalty for every of-fence." In November, 1637, the record runs: "All former laws against tobacco are repealed, and to-bacco is set at liberty:" but in September, 1688, "the [General] Court finding that, since the repealing of the former laws against tobacco, the same is more abused than before, it hath there-fore ordered, that no man shall take any tobacco in the fields, except in his journey or at meal times, under paine of 12 pence for every offence; nor shall take any tobacco in (or so near) any dwelling house, barne, corne or hay-rick, as may likely endanger the fireing thereof, under paine of 10 shillings for every offence; nor shall take any tobacco in any line or common victualing house, except in a private room there, so as neither the master of the same house nor any other guests there shall take offence thereat, which if they do, then such person is forthwith to forbare, upon paine of 12 shillings 8 pence for every of-fence. Noe person shall kindle fyre by gunpowder, for takeing tobacco, except in his journey, upon paine of 12 peace for every offence."

# Singular Coincidence.

We have in our possession an old family clock. It was made by Isaac Jackson, of New Garden, Chester county, Pa., who was a great uncle of ours, second in descent from the notable "Issac," who came to America, prompted by a dream, about 156 years ago. This same clock stood near by the cradle we were rocked in, and we have known it for more than sixty years. It now stands in our chamber and its ringing of the hours mingles with our dreams. Being a well and strongly made our dreams. Being a well and strongly made clock we do not remember that the cords auspending its propelling weights have been renewed in all this period. Why, then, at the precise minute, as near as we could tell, of President Garfield's death, should a cord give way and the striking weight of fifteen pounds, come crashing

The clock is now volceless; but still goes or sliently to point the hours. President Garfield is silently to point the hours. President Garfield is voiceless also, as to the outward; but if his patriotism prove as true as many hope it to have been, he will have left his weary bed of sickness to join the society of those "just men made perfect"—Washington, Jefferson, Franklin, Adams, Lincoln, "Thadeus Stevens and a host of others, in the sphere of causes, in aiding to cleanse the "Augean Stables" of political corruption, and in giving us, according to those expressive words of one of that grand society truly "a government of the neonle. grand society truly "s government of the people, by the people and for the people;" and by so doing will crush the hydra headed monster monopoly now twining its insidious folds about our fair land. So may the moral be read if any there be in the strange coincidence. Delaware, Sept. 1881.

# Jettings from New York.

To the Editor of the Religio-Philosophical Journal: Drifting into the little and tasty hall of A. J. Davis on Sunday, Sept. 11th, I was pleased to hear him discourse in his peculiar and interesting way. He said: "Spiritualiats hold that everything came from the Spiritualiats hold that everything came from individuals in that world." Is this so? Does A. J. D. know what Spiritualists believe? In the afternoon I saw the Progressive Treasum reassamble for the fall. In the evening Lyceum reassemble for the fall. In the evening sweet and poetical Nellle J. T. Brigham gave her opening lecture on "The Day of Judgment," taking a beautiful as well as radical standpoint. On the 18th Mrs. B. spoke on the "Origin, Progress and Ultimate Deatiny of the Soul" in her usual attractive way to good audiences. tive way to good audiences. New York is to be congratulated on having such

clean and well edited paper as the Two Worlds. The day of fasting and prayer for President Garfield was not so generally observed as some papers would have us believe. Spiritualists in New York are not as thick or wide awake as they

might be.

J. V. Mansfield is an enthusiastic relic hunter
the visit of any one. A stranger here, is interested to see the churches, on which so much of the people's money is spent where it does the smallest percentage of good. Four millions expended for the erection of the new Catholic Cathedral, and not finished yet! Thousands in squalor and filth in the lower part of the city. We need a new coming of Christ. Spiritualism is to be the new savior of humanity. Friends show yourselves; stand to the front. Friends show yourselves; stand to the front. A. D. CRIDGE.

A Western New Yorker, renewing his subscription, says: I have discontinued the Banner because, as I believe, its columns are open to communications of questionable integrity, whose object is to advertise and sustain fraudulent pretenders. I cheerfully continue your paper, because, however I may differ from you in opinion, I believe the tendency and aim of the Journal is to six tenth from even because. to sift truth from error by weeding out the fraud-ulent from the genuine, and to give support to

From Louisiana slady writes: I fully endorse your course and wish you still greater success.

#### Bloody Mormonism.

Bishop Philip Klingen Smith, of the Mormon Church, who was mysteriously murdered recently, was one of the witnesses against Bishop Lee in the Mountain Meadow massacre trial: "I know," said Smith, after giving his testimony, "that the Church will kill me, sooner or later, and I am as confident of that fact as that I am sitting on this rock. It's only a question of time; but I'm going to live as long as I can." There is little reason to doubt that death came to him in the snitcipated manner. Pity will be blunted, however, by the fact that he was himself a cruel participant in the massacre. His own son says that, being ordered by his father to kill a young girl, he refused, and that the father then clubbed her to death.

Texas has a local option law; under it the county of Rockwell has been for three years trying the experiment of running a county without ing the experiment of running a county without whisky. The Greenville Independent gives the following results: "The experiment is a successful demonstration of the evils of dram drinking. Crime has so notably diminished that first-class people are coming here to find homes. A recent session of the court had no criminal docket. A new jail built two years ago has never had an inmate save one, and he came there through whisky clandestinely got. So clear is the gain socially, morally, commercially, universally, that even old topers are now temperance advocates. even old topers are now temperance advocates. Men who would get drunk the very first day a saloon was opened, now say, 'For God's sake keep them closed forever.' "—The Signal.

#### Notes and Extracts.

Death has no power over the true affections of the soul. Spiritualism is in its infancy, so far as it is an objective power.

Who gave one man the right to say what another should think and what he should not think? Who is there to-day who can for a moment be-lieve that the Lord and the Lord God of the Old

Testament are the Supreme Being. Theory and practice, investigation and demenstration, when left to flow in undisturbed channels, always prove each other.

The absurd position of Christians requires only that it be shown to the world to convince them that there is a necessity for something bet-

Pince the Bible in its true position, as one out of a large number of antique records, all of which are pronounced divinely authoritative by millions of human beings.

Is it detrimental to the highest aspirations of the mind, because it opens the windows of the soul and floods the mind with light from the beavenly spheres?

You may, perchance, in some of the lowliest of homes, meet with those who have rare powers. Sublimity of thought does not always come from the dwellers in mansions.

Get the inside history of spiritual mediums of all the pastages, and of the giorious present, and you will learn that their mediumistic power was not obtained by enjoying themselves.

That there are conflicts raging in the world, is traceable to one cause only, and that is, the false conceptions entertained as to the relative position of God towards man, and man towards God. What constitutes mediumship? The posses-

sion by a mortal of a finely constructed spiritual organization—a nature sensitive to the most delicate manipulation of invisible beings. So long as God is the source from whence all

things proceed, it matters little what men may think or what they may de—the results of such doing and thinking react upon individuals only.

Who is the author of evil? Who is the insti-gator of murder, rapine, and all forms of oppres-sion? Is there a devil let loose to tempt the people? If so, who is responsible for his appearance? The mission of angels is to strip from the eyes

of mortals the cobwess so closely woven by priests in the past, and men who desired to be raised to the topmost round in the ladder of fame. The teachings of the historic Christ are for

the most part selections from the ancient sources; the golden rule is far older than Christianity; the Lord's prayer is an extract from the old Jewish liturgy. The teachings of Jesus are not altogether

above suspicion, as many sayings attributed to him show plainly that the author was actuated at times by Jewish prejudice, Essenian asceticism, and personal resentment. Im an infantile state of society, prohibitory commands are as necessary as they are in a nur-sery, because, until the human mind is ready to

think and act independently, great danger will accrue from unrestrained liberty. What has Spiritualism to offer in contrast to the claims of its opponents? First, it offers to every man just what is claimed by the American people, the right to think and the right to express their individual thoughts.

What each one wants to see is more knowledge in regard to the laws of parental transmittal. If you feel like bemoaning the fate of your countrymen, let your desire for a better race lead you to study the laws of heredity.

There are many phases of spirit-control, as no two persons are organized alike—some possess. ing faculties that others do not; hence no two mediums will, though controlled by the same spirit, give precisely the same line of thought.

Hieroditary conditions may, and often do, mar our immediate happiness, yet they may be outlived and outgrown; earth conditions may interfere for a time to prevent, but in spirit-life, such influences may be broken, and the desires of all souls realized. As Jesus represents a higher state of human

attainment than Moses, his utterances are necessarily far more advanced, as he speaks to those who are ready for a higher revelation of the divine will; so he adapts his teachings to the age and people whom he addresses. A man may receive a kind of inspiration from

his natural surroundings; the atmosphere, the trees and flowers may quicken the love of the beautiful, and while under their influence you may be moved to the utterance of thoughts seemingly beyond your natural powers.

Luke makes a very modest claim for his writings; he simply addresses a friend named Theophilus, and says that there had been many treatises written concerning the subject matter of his work, and that it seemed good to him to put on record his version of the tale, because he had accurate information in his possession.

Who are the sentinels guarding the approaches to the holy of holies? They are not the elect, so called. They are not the men who make the greatest pretensions to plety, but they are the spirits of your friends keeping guard over you, trying to warn you when there is danger ahead, bringing to you glad tidings from the home over there. there.

It behooves those that have their lamps filled with the pure oil that flows from the spiritual fountain, to see that they are kept well trimmed and burning; that they rise above the grossness with which they are aurrounded, living pure and exemplary lives, that the light may fall sweetly on those that are called to spread far and near the truths that flow from the lips of those that are engaged in this great and glorious work.

But to our minds, the knowledge that Arabians, Persians, and Hindoos have agreed as to what constitutes the highest morality, both in theory and practice, adds weight to, instead of detracting from, the value of the code of Jesus; if his sayings are selected, rather than original, they only go to prove that the moral sense in all truly good go to prove that the moral sense in all truly good men expresses itself similarly, and that if the words of Christ are a conglomerate mass of the excellencies of human speech, they are more valuable to us, as the words of Confucius, Buddha, Chrishna and Jesus, than though the Christian Savior alone had given utterance to them. Truth is in the human soul; God is revealed in man's moral sense; God's Bible is independent of Koran or Talmud,—it is human nature; the human soul is the interpreter of the Infinite Spirit, and the universality of God's revelation is found in the universality of the moral sense in man.—W.J. Columbs.

#### Petroleum Springs in Germany.

If reports from Germany prove true, the Standard Oil Company may meet competition from an unexpected quarter. Rumors have been circulating for years that petroleum springs existed in the north of Germany and experimental borings have now proved their existence. It is stated that the oil is now being pumped up in large quantities near Peine, in Hanover; a new colony, appropriately called Oelheim, is springing up, new companies are forming, and the exchanges of the Fatherland are afflicted by a sort of "petroleum fever." The locality of discovery is the district known as the Lueneberger Haide, a sterile moorland. The new has naturally caused the greatest sensation all over Garmany the contraction and the contraction all over Garmany. sensation all over Germany. It is already hoped that in the future the latter will be able not only to provide for her own wants from the Hanover springs, but also to export a good deal of petroleum. Germany has always been a large importer of American petroleum.

#### A Ministerial Statement.

Rev. C. A. Harvey, D. D., is the popular financial secretary of Howard University, and is specially fitted to judge of merit and demerit. In a recent letter from Washington to a friend he said: "I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so called incurable cases of Bright's disease in this city. In some of these cases, which seemed to be in the last stages, and which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed little less than miraculous. I am convinced that for Bright's Disease in all its stages, including the first symptoms which seem so slight but are so dangerous, no remedy heretofore discovered can be held for one moment in comparison with this."

People place youth and age opposite to each other, as the light and shade in the day of life. But has not every day, every age, its own youth—its own new attractive life, if one only sets about rightly to enjoy them? Yes, the aged man, who has collected together pure recollections for his evening companions, is manifold happier than the youth who, with a restless heart, stands only at the beginning of his jour-No passions disturb the evening meal of the other—no restless endeavors disturb the cheerful gossip of the evening twilight; all the little comforts of life are then so thoroughly enjoyed; and we can then with more confidence cast all our cares and anxieties on God. We have then proved Him.

Women that have been bedridden for years have been entirely cured of female weakness by the use of Lydia E. Pinkham's Vegetable Compound. Send to Mrs. Lydia E. Pinkham, 283 Western Avenue, Lynn, Mass., for pam-

20 Gold and Silver Chromo Cards with name, 10 cent postpaid. G. I. REED & Co., Names, N. Y. 30 16 \$1 14eow

# ST. LOUIS LAW SCHOOL. I'm opens Oct. 12,81. Taition, 149 per year. No extraper circulars address. HENRY HITCHOOCE, St. Louis.



# Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung ur in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Health; How to Dress; How to Eat; Whatto Eat; How to Cure Disease; How to Dress; How to Eat; Whatto Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price 50 cents, postage 10 cents. \*,\*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

# DEATH.

In the Light of the Harmonial Philosophy. By MARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphiet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful, a firm foundation and a clear sky. 

MOORE'S "UNIVERSAL ASSISTANT

"a For sale, wholesale and retail, by the RELIGIO-PHILO-BOPH MAL PUBLISHERS HOUSE, Chicago.

Califolia

# KIDNEY WORT

# RHEUMATISM

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

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

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

KIDNEY WORT has had wanderful success, and an immense sale in every part of the Country. In hun-dreds of cases it has cured where all else had falled. It is mild, but efficient, CERTAIN IN ITS ACTION, but haveless in all cases. 13 It cleanes, Strengthens and gives New Life to all the important organs of the body. The natural solion of the Kidneys is restored. The Liver is cleaned of all disease, and the Bowels move freely and healthfully. In this way the worst diseases are eradicated from the system.

# As it has been proved by thousands that

KIDNEY-WORT is the most effectual remedy for cleaning the system of all morbid secretions. It should be used in every household as a SPRING MEDICINE.

Is put up in Dry Vegetable Form, in tin cans, one package of which makes 6 quarts medicine. Also in Liquid Form, very Concentrated for the convenience of those who cannot readily prepare it. It acts with equal efficiency in either for GET IT OF YOUR DRUGGIST. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's, (Will send the dry post-paid.) BURLINGTON, VT.

# KIDNEY-WORT

AN EXTRAORDINARY BOOK.

THE MODERN BETHESDA Or, THE GIFT OF HEALING RESTORED.

Being some account of the Life and Labors of Dr. J. R. Ne-w ton, Healer, with observations on the Nature andSource of the Healing Power and the Conditions of its Exercise. Notes of valuable Auxiliary Remedies, Health Maxims, etc. Edited by A. R. Næwrox.

The above is the title of a work just issued from the press. The fame of Dr. Newton as a healer of the sick during the last twenty years and more, has apread throughout the civilized world; and many thousands of sufferers, "afflicted by all manner of diseases." in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous, that they have received literally from his hands.

The work as a whole adduces an overwhelming mass of elvdence, much of it from living witnesses, in favor of the reality of the healing power. A sketch of the early life of Dr. Newton is given in the book.

It is printed on fine paper, and contains a likeeness of Dr. Newton. Cloth bound octave, 400 pages. Price \$2.00; postage free. For sale wholessle and retail by the Religio-Philosophical Publishing House, Chicago.

Just Published.

# RELIGION

AS REVEALED BY THE MATERIAL AND SPIRITUAL

UNIVERSE. BY EDWIN D. BABBITT.

Author of "Principles of Light and Color," "Health Manual," etc.

This work treats on the following subjects: Chap. 1—Existence and General Character of God.

2—God as a Spirit.

3—The Deific Location and Mode of Working.

4—The Nature of God.

5—The Deific Greatness and Glory.

6—Moral Evil and Deific Perfection.

7—Deific Law and Human Intercession.

8—How Man Helps to Govern the Universe.

9—Creeds and Practices of Christianity.

10—The Danger of Infallible Standards. 10—The Danger of Innailible Standards.
11—The Caristian Bible Tested.
12—Religions Tested by their Fruits.
13—The Ethics and Religion of Nature,
14—Life Under the Old Religions.
15—Life Under a Spiritual Religion.
16—Death Under the Old Religions.
17—Death Under a Spiritual Religion.
18—The Futur. Life.

Final Remarks—The Basic Principles of a Universal Philosophy and a Universal Religion.
Cloth, 12 mo. pp. 864, with elegant illustrations. Price \$1.59 postage free. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

THE

# SCIENTIFIC BASIS

BY EPES SARGENI.

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

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

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

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

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

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

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

# **PARTURITION**

WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE.

Edited by M. L. Holbrook; M. D., Editor of the "Herald o Health," with an Appendix on the Care of Children, by Dr. C. S. Lozzer, Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Price, postage paid, \$1.00. \*\*For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

# ISIS UNVEILED

A Master-Key to the Mysteries of Ancient and Modern Science and Religion,

BY H. P. BLAVATSKY.

The recent revival of interest in Philology and Archaeology, resulting from the labors of Bunsen, Layard, Higgins, Mueller, Dr. Schlieman, and others, has created a great demand for works on Eastern topics.

The author system the half-mail annium of Archaeology, and archaeology and archaeology and archaeology. ter, Dr. Schlieman, and others, has created a great demand for works on Eastern topics.

The author enters the field well equipped. A native of Asis, her childhood passed among the Calmucks, Tarkars, Persians, and other Eastern peoples; her maturity among Hindus, Cingulese. Thibetans, and Egyptians, oriental traditions, happease. Thibetans, and higgprians, oriental traditions, happease. This therature, and mythology have long been her chief study and compation. The immense find of informations attored up during years of thoughthi study and observant travel in all lands, enable her to throw more light upon the cooteric philosophy of Eastern nations than, perhaps, any other writer who has contributed to the literature of this important subject.

Two volumes, royal 5v6; about 1400 pages handsomely printed, electh, extra, 57.50.

". "For sale, wholesis and retail, by the RELACIO-PRILO SOPRIGAL PUBLISHING HOUSE, Chicago.

#### RAIL ROADS.—TIME TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.

10:00 a m †

12:30 p m †

12:30 p m †

12:50 p m †

12:50 p m †

10:00pm †

10:0 

\*Daily. †Daily Except Sundays. ††Daily Except Saturdays. †Daily Except Mondays. \*a Thursdays and Saturdays only.

#### Chicago & Alton.

Union Depot, West Side, corner Madison and Canalatra, between Madison and Adams-st. bridges, and Twenty-third street. Ticket offices, at Depots. 89 South Clark St., Grand Pacific Hotel. and Palmer House.

		<u> </u>
Leave.	Kansas City, Denver, Pueblo Lead-	Arrive.
*12:50 pm	Ville & California Fast Express Kansas City, Santa Fe, New Mexico.	*2:80 D m
\$\$:00 p.m	A rizona & California Fast Express.	87:25 a m
* 9:00 a m	St. Louis, Springfield & Texas Mobile and New Orleans Express	*7:45 p m
* \$:00 a m	St. Louis, Springfield and Texas Peoria, Keokuk and Burl- } via.	* 7:45 p m
\$ \$:00 p m	ington Fast Express Chenoa. Pekin and Peoria Ex. via Joliet	7:45 a m
* 12:80 p n.	Streator, Lacon, Washington Ex Joliet and Dwight Accommodation.	* 2:30 pm
7.44 F	A A TO LANGE TO A ME THE THE OWNER OFF.	A *** # TT

J. C. MOMULLIN General Manager, JAMES CHARLITON, General Passenger Agent.

EXPLANATIONS OF REPRESENCES.— Daily except Sundays (Except Saturdays, 1Daily, 5Except Mondays, 1Except Saturdays and Sundays, 4Except Sundays and Mondays, aSundays only, bThursdays and Saturdays only, cSaturdays only

#### VOICE OF ANGELS. 8 pages, published at No. 5 Dwight Street, Boston,

Mass., the 1st and 15th ofeach month. SPIRIT L. JUDD PA RDEE, Editor-in-Chief. " D. K. MINER. Business Manager, D. C. DENSMORE, Amanuensis and Publisher. Price yearly, . . . \$1.:0 in advance.

Bix months,

Three months.

Single copies. The above rates include postage. Epscimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed, (postpaid) as above, to D. C. DENSMORE,

# ORTHODOX HASH,

WITH CHANGE OF DIET. BY WARREN SUMNER BARLOW. Author of "The Voices;" "If, Then, and When;" "Progress of Manhattan Isle," and other Poems. Paper, 10 cents; pos-iage free. ", "For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago,

# RULES AND ADVICE

FOR

Those Desiring to Form Circles. Where media may be developed, through whom they may commune with Spirit friends. With Hymns and songs designed for circles and social singing. BY JAMES H. YOUNG.

Price is cents; postage 2 cents.

\*e\*For sale, wholesale and retail, by the Raligio-Philosophical Publishing House, Chicago.

# THE

Interpreter AND Translator -OF THE-GREAT MYSTERIES RECORDED IN

DANIEL and REVELATION AND

OTHER BOOKS OF SCRIPTURE. The Symbolic Language of Dreams and Visions Translated and Defined.

> BY JAMES MONBOR. PRICE, 75 CENTS

\*.\*For sale, wholesale and retail, by the Religio-Phile.

THE HISTORY OF THE CONFLICT

#### BETWEEN RELIGION and SCIENCE, BY JOHN W. DRAPER, M. D.

1 Vol., 12mo, Cloth. Price, 81.75.

The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation.

\*\*.For sale, wholesale and retail, by the RELIGIO-PHILO-BOPHICAL PUBLISHING HOUSE, Chicago.

#### THE WORLD'S Sixteen Crucified Saviors;

CHRISTIANITY BEFORE CHRIST

CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Orig-in of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament. and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the history Of Sixteen Oriental Crucified Gods.

By KERSEY GRAVES.
12mo., cloth, 539 pages—price, \$2.00; postage 10 cents.
\*.\*For sale, wholesale and retail, by the Religio-Philocophical Publishing House, Chicago.

# Dr. KEAN, 173 South Clark St, Chicago, may be consulted, personally or by

mail; free of charge, on all change or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant; 586 pages, beautifully bound; perscriptions for all diseases. Price \$1, postpaid.

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

8 CENTS. Olive Branch. Utica, N. Y. The Spiritualistand Journal of Psychological Science, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Eng. Bombay, India. The Theosophist, New York. The Two Worlds,

# RATES OF ADVERTISING.

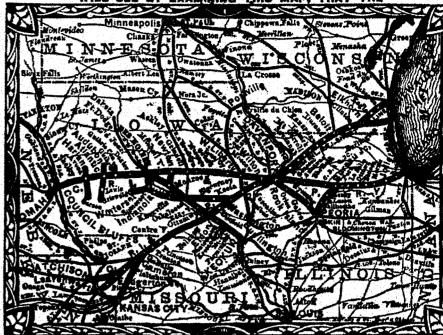
Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

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

Terms of payment, strictly, cash in advance

ESF Advertisements must be handed in as early as Menday noon, for insertion in most issue, earlies when possible.

# AMAN



# CHICAGO. ROCK ISLAND & PACIFIC

CHICAGO, ROCK ISLAND & PACIFIC R'Y

Is The Great Connecting Link between the East and the West!

Its main line runs from Chicago to Council Bluffs, passing through Joilet, Ottawa, La Saile, Genesse, Moline, Rock Island, Davenport, West Genesse, Moline, Rock Island, Davenport, West Des Molines (the capital of Lowa), Stunit, Atlantic, and Avoca: with branches from Bureau Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield Editon, Belkand, Centreville, Princeton, Trenton, Gallatin, Cameron, Levenworth, Atchison, and Kansas City Washington to Sigourney, Oskaloosa, and Knoxwiller, Keckuk to Farmington, Bonapare, Levenworth, Atchison, and Ransas City, Levenworth and Atchison, conversely the Council Branch of Miller, Council and Avoca to Harlan and Carson. This is positively the only Railroad, which owns, and operates a through line from Chicago into the State of Kansas.

Through Express Passener and the Washington Miller, Council Bullyrs, Lawayenworth and Avoca to Harlan and Carson. This is positively the only Railroad, which owns, and operates a through line from Chicago into the State of Kansas.

Through Express Passener and the washington, with the LS, & M.S., and P., Ft. W. & C. R. Rds.

Through Express Passener and the washington, with the LS, & M.S., and P., Ft. W. & C. R. Rds.

At Passen, with Ill. Cent. R. R. At Fassen, with Ill. Cent. R. R. At Cansen, with the R. C. R. & N. R. R. At Fassen, with Ill. Cent. R. R. At Fassen, with Ill. Cent.

Office, Eddress,
E. ST. JOHN,
General Ticket and Pattenger Agent,
CHICAGO, ILL.

# Sexual Physiology.

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

A Scientific and Popular Exposition of the Fundamental Problems of Sociology. By R. T. TRALL, M. D.

Cloth, 12mo., 304 pages, Blustrated. Price, \$1.00; Postage, 10 Cents.

This justly popular work, conveying suchs large amount of valuable information, has already passed through thirty editions, and is having an extensive sale. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

# CHRISTIANITY & MATERIALISM

By B. F. UNDERWOOD.

This pamphlet of forty-three pages, printed in fine style on heavy tinted paper—combodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well-merited blows; while we differ greatly from our talented friend Underwood in some escential particulars, we believe his lectures and writings calculated to do much good, his Christianity and Materialism, is worthy of, and will repay a careful reading.

Price, 15 Cents.

\*\*For sale, wholesale and retail, by the RELIGIO-PETLO

Just Issued.

# Gems of Knowledge,

Common Sense Prescriptions and Practical Information. A Systematic Treatment in the Domestic Practice of Medicine,

BY PAUL J. BARRINGTON, M. D. & CO.

This book is founded upon the Progressive Edectic and Honecepathic plan, V. BARRINGTON, M. D., author of the Homeopathic Department, The following are some of the Sdvantages of GEMS of The following are some of the advantages of GEMS OF KNOWLEDGE:

The contents of the book are composed from the Progres sive Eclectic and how capothic Schools, therefore the diagnosis and treatment of each disease is given in full, from the standpoint of two distinct Systems of Medication. GEMS OF KNOWLEDGE is published in the German as well as in the English language. The German copies are printed entirely in the English type, which makes it much more intelligible to the younger German population of this country, as well as adapted to the treatment of diseases thereof. The contents of the book are of the most practical nature, the diagnosis and treatment of disease constituting the body of the book. The object of this book is to furnish practical information in a plain, common language, stripped of all technicalities, that may be understood by every one. The book is written in a plain, popular style, printed in large type; \$26 pages, and very handson ely hound. Price \$2.00

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

# THE ETHICS SPIRITUALISM; A SYSTEM OF MORAL PHILOSOPHY

Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE. AUTHOR OF \*Arcana of Nature," "Antiquity of

History," "Career of Religious Ideas," " Arcana of Spiritualism." etc. THE FOLLOWING LIVY COMPRISES SOME OF THE PRINCIPAL

BURISOTS TEVATED:

Man," "Career of the God-Idea in

The individual; the genesis and evolution of spirit: the Laws of Moral Government; an-alysis of Mind in reference to ethics; the APPETITE: THE PROPENSITIES: LOVE; WISDOM; CONSIDERATION OF RIGHT OF THE INDIVIDUAL OF SOCIETY: CONSIDERATION OF DUTIES AND OBLI-GATIONS: DUTIES OF THE INDIVIDUAL; TO GOD; OF SELF-CULTURE: DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

The author has steadily simed to bring his work within the smallest possible compass, and has most admirably succeeded Though the subjects treated are of the highest importance, Mr. Tuttle has restrained every disposition to dilate upon them and has thus condensed the book into one hundred and sixty pages. The book is well printed on heavy paper and altogether is a work that every Spiritualist and Liberalist should own.

12mo. Cloth, 160 pp. Price, 60 cents. Pamphiet, 40 Cents.

"For sale, wholesele and retail, by the Publishers. The Intraco-Patrosophical Publishing House, Chicago.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism.

Embracing the various opinions of Extremests, pro and con-together with the Author's Experience, by the Author of "Vital Magnetic Cure." Price \$1.50; postage 10 cents. For sale, wholesale and retail, by the RELIQIO-PHILO-BOPHICA: PUBLISHING HOUSE, Chicago.

THE HALO: AN AUTOBIOGRAPHY OF

D. C. DENSMORE. THIS volume is intended to be a truthful autoblography of the author, so far as perfains to experiences
and thrilling adventures which are believed to be more excepfloral than representative. It is designed to illustrate spiritualphilosophy; or, in other words, to demonstrate the fact that
our friends in spirit-life attend and act upon us while we inhabit material bodies; and that they frequently influence us
for good watch over us in the ups and downs of life here, are
cognizant of every thought, cheer us when desponding, and
give us hopeful words of encouragement when misfortune
assatls us.

assalls us.

To the struggling, discouraged men and women of the world, to those bent down with stekness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

Childhood: Precoclous Stipbuilding: At School in Providence, and School Teaching: First Voyage Whaling: Second Voyage Whaling: Third Voyage Whaling: Farming: Purchasing the Ship: Massasott," and Getting Ready for Sea; Fourth Whaling Voyage, in Ship "Massasott," Lumbering Business at Gardiner, Me.: Learning the Ship-building Trade, and its Results: Incidents on a Voyage to the Gold Mines of California, and Return, 1849; Shipbuilding at Rockland, Me.: Healing the Sick by Laying on of Hands, and often without Contact with the Patient; At Home on a Visit; Experiences in New York; Visit to Cincinnati; Gas Regulator, What became of it; Visit to St. Louis; Work in Shipyad; Driven out of Town by Advance of a Rebei Army; Stay in Paducah, Ky.; Town occupied by Gen. Forrest; Flee to Metropolis City; Steamboat-building etc.; Publishing a Spiritual Newspaper called the "Voice of Angels," edited and managed by Spirits; How and by whom it was first projected, and why it was gotten up. CONTENTS.

12mo., cloth, 360 pages, Price \$1.50.

\*Forsale, wholesale and retail, by the Religio-Philo-sorphical Publishing House. Chicago.

# THE Clock Struck Three.

Embellished with a fine Steel Portrait of the Anthor.

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

BY REV. SAMUEL WATSON, D. D. -----

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

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

Extract from the Introduction.

Extract from the Introduction.

\* May it not be that the semi-indel utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nineteenth century, both in Europe and America. \* Science, proud of her past schlevements, has well high surrendered to the stubborn facts of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

\* I also give communications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my teachings have been in harmony with Christianity as I understand it. Helleving, as I do, that the time is not far distant when Christianity, property understood, and Spiritualism, disrobed et its expressesses, will be confirmed by science, and all sweetly harmonising in hastening the milleunial giory which is dawning upon the world, when the New Jerusalem shall descend to early.

12mo., cloth, 352 pages, tinted paper. Price \$1.50. Postage Free.

"."For sale, wholesale and retail, by the RELIGIO-PRILO-SOPRIGAL PURLLERING HOUSE, Chicago.

hing, and the policy morality has the ad o to be automo

Pantheism or spiritual monism is the only metaphysics which, without interferwith the autonomy of the objective momenal individual, throws the selfwill, which thinks itself sovereign, into its phenomenal nothing; showing to him that as a part of the universal whole, he wounds himself when he wounds his neighbor, and by promoting his neighbor he promotes himself. Charity and love are an instinctive prophecy, and practically proves that the self-conscious I, separating itself from the not I and confronting the same, is not the veritable self, for the true self includes the neighbor and all the world; a grand fundamental truth only proclaimed by pan-theism. The las twomass (this are you) of the Indian is an indefinitely deeper and in a stronger sense a truer foundation of ethics, than the anthropomorphic Christian argu-ment; love each other because children of one father, as if the natural brotherly hatred was not against the natural brotherly love, and as if the demand of the former did not need for itself an ethical foundation instead of serving as such! As long as monism is not the foundation of ethics, all crumble into subjective fancyings, unless held together by external heteronom laws or egotistic cunning; even reason appears as when wanted, and is dispensed with at pleasure, not being considered as an attribute of the all-one, all-existing, and in all individual appearing Being, the objective universal principle. Whatever construcuniversal principle. tion may be looked for or found and adapted to the highest principle of morality, whether charity, love, faithfulness, justice, universal harmony, solidarity, greatest possible general weal, promotion of the un-conscious design in the world, etc., etc., they will always remain as subjective ideas, of which one is admired by one person and another by somebody else, but the practical realization of none of which can be demonstrated except by the assistance of metaphysical monism.

Of ethics we are compelled to borrow more from Buddhism than from Christianity, and it may be added that Buddhism brings to the support of morality, not only monism but pessimism. Buddhism lacks the artful scheme of redemption, possessed by Christianity, but in the latter this remains, like the moral commandments, ex-terior and heteronom. As the substance of morality in Christianity, without any human assistance, has been once for all determined by the transcendental God on Sinai, and moral guilt, as original sin, was once for all committed by the progenitor of the human race, so also was Christian redemption from sins accomplished by a single exterior act at Golgotha. Just as the heteronom moral-law as a psychological reflection is solely dependent on blind obedience, so the transcendental redemption rests on blind faith; man does not conquer sin himself, nor does he of himself command morality to himself. The consequence of this is that the pretended moral redemption is just as little real moral improvement and elevation from the fall, as the external observation of the laws can generate a genuine morality. The absolution of sins, by a father confessor and the "exoneration by faith, destroy the possibility of the genuine moral regeneration, as they expel the existing embryonic growth towards a true ethical self culture, as unfit to exist, instead of developing and ripening the same into a living organism.

Heteronom morality has a worth not to be undervalued, as a preparatory means of training the people to autonom morality; go likewise the acquiescence of the conscience by faith in an exoneration from sin by means of foreign merits, and in an improvement of morality by foreign means may have had their relat ve historical value. The question of the present is how to complete the improvement and retain the results already so laboriously obtained. Unquestionably such a course is more difficult than the easy road of an exouerator of guilt by foreign merits; but the earnest work of self-culture by gradual advancing moral self-training will produce not merely imaginary results, as in the case of the doctrine of regeneration of St. Paul, by which man has actually gained nothing but

spiritual arrogance. If in this wise pantheistic ethics renounces the plan of Christian redemption, it does not cease to be a religious morality, as is the fact with the anthropomorphic morality of liberal Protestantism, which is severed

Since pantheistic ethics sustains the most intimate relations with the most efficient ethical metaphysics, it is elevated to religious ethics in a far higher sense than the Christian, which always remains a heteronom, pseudo morality and cannot attain the deepest metaphysical root of morality be-cause the personal God of Christianity is not immanent in the universe, but is outside of his creation.

As to worship, certainly little can be said as the contingency in the choice of symbols and the form of performance of devotion has the widest divergence. This much may be said that the worship of the future religion will have to be more internal than that of the present.

The more a religion in its essential spirit and in its thought exciting power declines, the more external the worship becomes Therefore all religious reformers have protested against external and insisted on internal worship. Jesus condemned public and recommended private prayer. We can-not, therefore, find fault with the liberal Protestants for curtailing external worship, but for removing the basis for internal worship. When, as may be expected, evolution proceeds from Catholic uniformity through Protestant sectarianism to religious individualism, which more especially than any. thing else corresponds to the German mind we are to find a plain indication that the religion of the future will be internal. In regard to internal individual worship, i. s. in regard to the depth of the religious incentive and contentment of mind, there is no other metaphysics superior to the pantheistic, which presents the fulfillment of all that the mystics of all nations and all times have searched for and labored.

According to the present state of science it appears most probable that the religion of the future, if one be possible, must be panthelsm or pauthelstic monish, exclusive of all polytheism, or impersonal immanent monotheism, whose gothead has not the universe as an objective phenomena with-ont, but within itself. Positive Christianity with its polytheistic trinity, nor liberal Protestantism with its abstract personal the ism, are not the religion sought, which can only be attained by uniting the Asiatic and Jewish Christian religious developments into one structure, retaining all excellences and discarding all defects, which will be-come the universal religion in the real sense of the word and supplient both the others. The metaphysics of such a pan-monotheism would harmonise with reason; would be

the most satisfactory and inciting to the religious mind; the most energetic support to ethics, and approach nearest to the demands of the people for "truth" in religion.

#### The Tragedy of the Nation.

The last act in our tragedy is finished. The curtain has fallen and James A. Garfield has passed into history. A man of great ambilious, noble instincts, and of the endowments that constitute a representa-tive man and statesman, we had hoped and had the right to hope for great national, public and even humanitarian benefits at his hands. This hope is withered. He has been taken off; and the nation, in these moments of bitter anguish, the people of America, realize in the sharp threes that tear their bosoms, how they loved him. It is a day of grief, of bereavement and calamity. An agony of death is on and over us. W feel as though we had been uncitizenized.

Had James A. Garfield been an adventurer aiming at the enslavement of the country and the destruction of the republic, we would have denounced the manner of his taking off. The murder of the Russian Autocrat, we felt, was atrocious. Liberty, as it is called, has no boon or blessing, can never be enjoyed or even possessed by the men who scruple not at crime. Such are the slaves of unrighteousness, and no civil enfranchisement can emancipate them from themselves. But the American Chief Magistrate had no such tarnish on his escutcheon. He was a son of the people, descended from honest God-fearing men for many generations, and he had been reared by a woman whose every energy had been given to bring up her orphaned children faithfully and conscientiously. Aye, mourn as we will and must for the calamity of the nation, no one with human sensibilities can be devoid of the most exquisite sense of grief for the two widows of Mentor. We forget our patriot president in our own humanity. Who has suffered knows its bitterness.

It is full early to draw morals from the event. Besides, they savor too strongly of cant and affected wisdom. The stern facts face us and constitute their own moral. I have no words to waste, no vengeance to desire upon the craven now in the jail at Washington. No gallows, high as Haman's, can do more than proclaim that our laws, our passions and our people are about the same as those of the most barbarous and degraded community that has ever occupied a place on this earth. This is no proper time, no occasion, no adequate justification

for a human sacrifice. Guiteau is himself a representative man.

Ever since American politics were planted on the doctrine formulated fifty years ago, that the public offices from president to street-scavenger were rewards and prize for correlar in parties and prize the correlar in parties and prize the for service in partizan organizations, the lust of office holding has been a deep seated element in our civic life. It has poisoned the springs of being, and deteriorated the stamina of our people. A child might about as well be drowned at birth, as to grow up a chronic seeker and holder of political appointments; he is almost incarable of manpointments; he is almost incapable of man-liness. The policy of our Nation, the mode in which its affairs are administered, the expectations in which our young men are trained, the dishonor and dishonesty which have for twenty years past gone so far toward the disorganization of society—of these the individual culprit at Washington is the outcome. There is a species of in-justice, a kind of Jonathan-Wildism, in breeding a man without manhood, in dwarfing his moral sensibility till he is scarcely a moral being, and then to put him to death when an overt act of his has labelled him what has been made of him, and so there is no other use to which to put him.

In regard to the future, the outlook is not bright. Perhaps, the dark pall that hangs around the Mentor homestead, is somewhat beclouding our hope. The new President is a man of great capacity, ef-ficiency, and I think, sensibility. He sought not his place, and I think desires not this elevation. It has come to him amid the steam of human gore, the boon of a crime, and that crime the outcome of a practice with which he has been identified himself for more than twenty years. Yet his fidelity to friends and principle has never been impugned; and his administrative ability is superior. To the great multitude of his fellow-citizens he will be as a stranger; whether as an alien, will depend on him-self. He has done many noble acts; he has experienced deep grief; he takes office as the Nation's chief mourner. The last two months and more have been for him a severe discipline—a school for him to learn hard lessons. In his new position, the re-served forces and elements of his character will be called out; and it is our province to

be spectators. The progress of the world is not often the work of the men whom we would regard as the chosen instruments. Apostles plant and teach, but more seldom are the ones to execute. Even for the latter, life is often cut short, and even less favored and from whom less is hoped, bring about the real events. The story of Servius Tullius, the Commons' king of Rome, of others that might be named, illustrate this. Neither Salmeron nor Castelar made Spain free; but the Ministers of Alfonso seem to be doing it. Mazzini and Garibaldi failed in Italy, Kossuth for Hungary, yet the peoples are slowly coming to the work. If Mr. Arthur is equal to the occasion, we shall have good cause to be glad that he lived.

Fairview will be the Mecca of America.

On the beautiful hill-summit, commanding in its vista the broad expanse of Lake Erie. Americans and Europeans will congregate to look at the place where lies the corse of the best-loved President.

# New York, Sept., 1881.

# Walting for the Verdict-Dr. Thomas.

A. W.

Dr. Thomas is just now having a vacation. Last spring he lay up a few weeks from physical sickness, and now he is disabled by some kind of mental unsoundness. Between pneumonia in May and heresy in September the Doctor has become a gentleman of leisure. But, as a thousand poetic souls have reminded us that night brings out the stars, we may assume that our Doctor is only being fully brought out by this season of darkness and will be seen of all hereafter; and that is of great worth to one with whom to be seen is to be loved.

A heresy trial is not a sad affair in our age. When Swing was undergoing an examination regarding the probable locality of Socrates and Penelope, and regarding what Laird Collier said to two men in Kentucky, many of the ladies brought fancy work to the trial, and the prosecution and the defense were impatient each day to rest the case and go off to some big dinner on Michigan avenue. The affair was some thing like the "Thomas Concerts"—a general meeting place of friends and acquaint-auces. This "Thomas" affair threatened at one time the peace of Dr. Hatfield. The case was about to bring him heart-disease or some kind of fits, but he forest with evil and field from it, and all was quite serone on all sides.

This darkness brings out other stars than the secused. It is suddenly seen that the earth is full of men who can appreciate a Christian character and life. Behold offers are made by Presbyterian and Baptist to wreach for the managed during the interpreach for the suspended during the inter-regnum. What manner of man is Thomas regnum. What manner of man is in omes that all the sects can almire him and send him aid? There must be something Ohristian about him in some very important sense. It is to be hoped that the Confer-ence will find so much of true Methodism in this man's life that it will overlook any little deficit of Methodism that may exist in the little flag of hope which the brother waves not over the lost, but over the penitent lost.—The Advance.

#### Letter from Mrs. L. B. Sayles.—Dr. Geer

To the Editor of the Religio Philosophical Journal:

I have remained quiescent for some time, but now I come to the front for a moment -for my friend, Mr. Bundy, declares of me: "She commands our admiration for her readiness to champion her friends;" and I must keep up my reputation!

It is my friend, Dr. George H. Geer, this time, that is unjustly criticised by another young man—your camp meeting correspondent from New York, in your issue of the 17th of Sept. Dr. Geer, (he has a right to the prefix, for he is studying medicine, and will graduate with honor, I am assured, gave us at Onset Bay this year, two of the very best\_lectures of the sesson; I except no one. They were replete with good sturdy, common sense, and application of spiritual truths to our every day necessities; no "up in the clouds" nonsense about that young man, I assure you. He wanted us to live our Spiritualism every day—put it to practical use—put our campmeetings to practical use—make schools of education in sciences, philosophy and hygiene of them -bring in the best lecturers and specialists to treat each of these subjects, regardless of theological or materialistic bias; we only want facts and experiences; and let our summers and our rostrums be made an abiding use to us in informing us how to care best for the bodies that contain our spirits, that we may have better spiritgrowth in these bodies. And the people's pulse vibrated to his words, and their "hearts" responded to his "brains," (which had their own heart behind them) and they applauded warmly the sentiments he ad vanced.

He would not put aside the spiritual teachings from the world that lies just beyond, by any means, but he would add to their teachings these other good things. If this be "metaphysical fog," why, then, I am not well enough acquainted with the article to recognize it, or am, perhaps, in the same "fog," but I am old enough, both in years and Spiritualism, to have got out of

foggy conditions before this. I don't think Dr. Geer needs a champion; his head is perfectly clear; he knows what he is talking about, and talks to the point. But he will forgive my spontaneity, for 1 was exceedingly pleased with him this year, as well as last, and want our spiritual societies throughout the East to hear and appreciate this promising young Western speaker. He is so quiet and modest a gentleman that I fear he will shrink from vindicating himself. If my words will have the least effect to offset your valued ondent's obverse criticism. I shall b glad to do that justice. I am not in the public service myself, so I, perhaps, may afford to criticise others who are; but I hope it will be kindly judgment to the stranger, when I feel called upon to "tell what I know."

I feel that Dr. Geer has, this year, taken an independent stand; that he is, if that may be more individualized than before: he enunciates his own thought assisted by the inspirational condition which your correspondent wishes he would trust more, and I cannot see the propriety of complimenting him by comparison to "soda-water," even if he is reckoned a slight "improvement;" I pronounce it had taste. I call Dr. Geer to the front, to give us a few terse expressions explanatory of his platform. Then everybody can judge for themselves what mettle there is in him, and whether he is "wandering in a metaphysical fog" or not.

His friend and yours, LITA BARNEY SAYLES. Killingly, Conn., Sept. 19, 1881.

# The Christianity of Christ.

# BY WM. EMMETTE COLEMAN.

In various articles published by me in the Religio-Philosophical Journal and other spiritual papers during the past few years the following truths regarding the Christianity of Jesus and the apostles have been set forth; said truths being ar-rived at consequent upon a careful study of the wealth of facts given to the world through the patient and learned investiga-tions of the leading sciento-biblical exercises through the patient and learned investiga-tions of the leading sciento-biblical exegetes of Germany, Holland, France, England, and America:—1. Jesus never proposed being the founder of a new religion, his teachings being based on the current Judaism of the day; 2. Jesus taught nothing original of value, the Talmudic writings constituting the great fountain-head of his inspiration and doctrinal inculcation, with minor conand doctrinal inculcation, with minor con-tributions from other sources, such as the Essenes, Book of Enoch, etc.; 3. Of the Talmudists, Hillel was the one most laid under contribution by Jesus in formulating his system; 4 Strauss's "Life of Jesus" is the most important Christological work yet produced, and gives us the key to a correct comprehension of the true life-work of the Nazarene; 5. Jesus was a Jew, full of Jewish prejudices, idiosyncrasies, and superstitions; 6. Jesus never claimed to be God, or, that he had a being pre-existent with the Father ere his birth of Mary; 7. Jesus's ment and originality consisted in his electicism,—his selection of scores of the best teachings of his contemporaries, and his dissemination of them among the common people, the poor and the outcast; 8. Jesus taught the destruction of the world in that generation, and that he, at said destruction, would, as a king on a throne, be the judge of all mankind, sentencing some to heaven, some to eternal heli fire; 9. Jesus began his public ministry simply as a continuation of the labors of John the Baptist. tinuation of the labors of John the Baptist, after John was cast into prison, with no reference (as perhaps thought) that he himself was the Messiah or the Christ; but towards the latter part of his career he became convinced that he was really the Messiah, and so announced himself, thereby speedily losing his life; 10. Paul was the real founder of Christianity; the other Apostles were strict Jews, with the Messiahship of Jesus added; but Faul found.

# Massianath of June into a minimal the Massianath of June into a minimal of the crucified and atoming flavior; 11. Without Paul, Christianity would never have been heard of after the destruction of Jerusalem, the followers of Jesus in Judea being an insignificant Jewish sect, who died out in a short time after the transplanting from their native Jewish sell. Reading the Wanslation of Dr. Hartman's paper on the "Christianity of Christ," in the JOURNAL of June 26th, I was pleased to see that every one of the above eleven historical facts was contained therein. Dr.

historical facts was contained therein. Dr. Hartman's essay is a very valuable and instructive one, and the thanks of all lovers of truth are due to Mesers. Tuttle and Heinsohn for their clear and (no doubt) accurate translation, and to the proprietor of the JOURNAL for its publication in his col-umns. It presents an admirable summary of the results of latest scholarship, includ ing many of the "bottom facts" relative to Jesus and primitive Christianity. It de-serves to be carefully read and studied by those not conversant with what has been demonstrated by the advanced scholarship of the last fifty years. I would, therefore, advise those who have failed as yet to master its contents to get their JOURNAL and do so at once.

The facts voiced in it are those now ac cepted by the untrammelled scholarship of the world; they are without the domain of hypothesis to a large extent; they are demonstrated facts, inevitably destined to be universally accepted by all like the truths of astronomy and geology, at first bitterly opposed by the Church, but now generally acquiesced in. Spiritualists ought to keep themselves abreast of the results of scien tific biblical criticism; facts concerning Jesus and the Bible are of vital importance in the present status of Spiritualism, and Dr. Hartman's essay is an epitomized expression of some of the more important of

For fuller information thereupon the reader is referred to Strauss's "Life of Jesus," Savage's "Talks about Jesus," Frothingham's "Cradle of the Christ," Schlesinger's "Historical Jesus of Nazareth," "Bible for Learners," vol. iii., Davidson's "Introduction to New Testament," Chadwick's "Bible of Today," and his forth coming work on "The Man Jesus," Cranbrook's "Founders of Christianity," Greg's "Creed of Christendom," "Supernatural Religion," Hanson's "Jesus of History," Bane's "Paul the Apostle," and "Church History of First Three Centuries," Keim's "Jesus of Nazara," Zeller's "Acts of the Apostles," Mann's "Rational View of the Bible," Fiske's "Jesus of History and Jesus of Dogma," etc., etc. From these books and many others, facts may be gathered; but if the reader desires not to be misled, then let him beware of accepting the nonsense and misrepresentations of Jesus and Christianity found in such books as the "Revelations of Antichrist," Taylor's "Diegesis," Higgin's "Anecalypsis," Dupier's "Origin of all Religions," Jacolliot's "Bible in India," Blavatsky's "Isis Unveiled," and similar works. Such wild and dishonest productions are, in some respects, a disgrace to liberal literature, and in a few years will be consigned to merited oblivion, valuable only as illustrations of the inane depths and morbid extravagances into which the crude, undeveloped human intellect is capable of fall-

# Presidio of San Francisco, Cal.

INDEPENDENT SLATE WRITING.

A Remarkable Test Before a Public Audience.

Meetings are held daily at 9 o'clock in association hall for the purpose of collecting facts in regard to Spiritualism from all who are disposed to offer them.

Last Thursday morning the meeting was one of unusual interest. Mr. Whitlock, in the course of the meeting, related the following fact: I would like to show the audience two

slates, which yesterday, August 24th, I sealed in presence of a well-known lady present. These slates, (holding them up) I present. These slates, (holding them up) I bought at the store here, cleaned them all off, and glued stout white paper over the two frames, clear round, on all four sides, thus fastening the slates firmly together. There was no writing nor pencil inside, no writing on them anywhere except on the paper all round the edges of the slate, upon which I wrote the process to which I had submitted the slate. This writing covered the whole edge of the two slates, making it impossible for any one to unseal them without my knowing it. I took the slates to Mr. Phillips, but our spirit friends did not write upon them to our knowledge, and further, they say they have not written upon them. I then took the slates to my room, as they—the spirits—told me they would write on the spirits—told me they would write on the spirits—told me they would write on them here this morning in the presence of the public audience. I locked them in my bureau drawer and put the key in my pocket. Our spirit friends say they will write on them here this morning and Mr. Phillips is here for that purpose. The slates were here carried around the room and shown to all in the audience. These slates were sealed in the presence of Mrs. Abbie Burnham. Mrs. Burnham testified the facts as related by Mr. Whitlock, said the slates were sealed just as stated and that she would take her oath that there was nothing written upon them, and that no pencii was placed inside. A small table was placed upon the platform, the slates laid upon it, and Mr. Phillips took his place by the table. He then called for one or two mediums, that these difficult manifestations might be made as easy as possible to the spirits. Mrs. Howes, Prof. Carpenter, Mrs. Dr. Whitcomb, and one other whose name we did not learn, stood around the table with Mr. Phillips, each having hold of the slates, which were held above the table. In a few minutes Mr. Phillips said the signal was given that they were through. Mr. Whitlock called on Dr. Beals, the president of the Lake Pleasant association, to open the slates before the audience. Prof. Carpenter suggested that Mr. Whitlock make a more explicit statement in regard to his yesterday's sitting with Mr. Phillips. Mr. Whitlock then repeated his prayious Whitlock then repeated his previous statements about the scaling of the slates, and further said that at his last sitting with Dr. Slade, his father, in spirit life, promised to write to him at a future time. He had not yet had an opportunity to receive that

On hearing the statement of Mr. Simmons, or Hennington, Vt., the other day, he thought he would like a similar test and so procured the slates as stated. He said if a notary public were present he would take his oath before him that his statements were the truth and nothing but the truth in regard to these slates. Many in the tudicade expressed their antire confidence in Mr. Waltick's word. He further said that

had he known the test was to be given be had he known the test was to be given be fore this public audience he should have had them examine the states before the scaling and had the scaling done before them. The test would thus perhaps have been more satisfactory to the audience but not to him. Dr. Beals then held up the slates and asked the audience if they should be subjected to examination by each one before they were unscaled. The audience expressed their entire belief that there was no fraud as the plates had not passed out no fraud as the slates had not passed out of their sight since they left Mr. Whit-lock's hands. Dr. Beals then broke the seals and holding up the slates showed one of them covered with writing, part being in coarse printed letters and the rest in writing. Dr. Beals read from the slate as follows:

"I hope this writing will settle the long-disputed question of slate writing. The world should know of these facts.—M.

The foregoing was written as plain as the coarsest print. The rest of the communication read as follows:

"There are some persons who will still cry fraud. Henry Slade has demonstrated this

A man in the audience: "I will give \$50 for that slate." Mr. Whitlock "I might possibly take

\$500, but nothing less." If any one had come into the audience in doubt as to the genuineness of independent siate writing, he or she must have left in a different frame of mind.—Lake Pleasant Morning News.

## A BOOK FREE A Treatise on Psycho-Magnetism and its application to disease, sent free Address, netism and its application to discass, sent free Address with stamp, DR. S. J. DAMON, Lowell, Mass. It has saved many valuable lives.

#### DR. D. J. STANSBURY

Has resumed correspondence on Diagnosis of Disease. Medical Treatment. Business Prospects, &c., Terms 35 cents to \$1.00 per letter. State age, height, weight and sex. Address 110 West 13th Street,

New York, N. Y.

50 Chromo, Shells, Comtc, Roses, Scrolls, &c., cards name on in case 10c. Potter & Co., Montowese, Ct. 31 3 32 2

# MRS. E. V. WILSON

Informs all Friends that she will respond to calls accompani-ed by her daughters (both Mediums—Inspirational and Test), les Wiscos Porter and Lois A. Wiscon, and give Parlor En-tertainments, Test Seahess and Private Stitings. For terms and particulars apply to Mrs. E. V. Wilson, Lombard, Du Page Co., Ill.

# HOPE THE DEAF Or. Peck's Artificial Ear Drums

PREFECTLY RESTORE THE HEARING and perform the work of the Natural Drams. Always in position, but invisable to others. All Conversation and even whispers heard distinctly. We refer to these using them. Send for descriptive circular with testimonials. Address, E. P. E. PECK & CO., 555 Breadway, New York.

NEW RICH BLOOD!

Parsons' Purpasive Pills make New Rich

Blood, and will completely change the blood in
the entiresystem in three months. Any person
who will take 1 pill each night from 1 to 12 weeks
may be restored to sound health, if such a thing
be possible. Sent by mail for 8 letter stamps.

1. S. JOHNSON & CO., Boston, Masse,
formerly Banger, Ma.

20 14 20 15

PIANOFORTES. UNEQUALLED IN

Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore.

# and 206 West Ballimore Survey, No. 112 Fifth Avenue, New York. 5,000 Agents Wanted for Life of

It contains the full history of his noble and eventful life and dastardly assassination. Millions of people are waiting for this book. The best chance of your life to make money. Boware of "catchenny" imitations. This is the only authentic and fully illustrated life of our martyred President. Send for circulars and extra terms to Agents.

Address National Purishing Co., Chicago, Ill.

A New Edition of E. V. Wilson's Book.

THE TRUTHS OF SPIRITUALISM. With a fine Photo. Engraving of the Aubor. \$1.50. Also Cabinet Photo of E. V. Wilson, 50c.; Memorial Pictures, each 25c. For sale by application to Mrs. E. V. Wilson, Lombard, D. Page Co., 111., where all orders will be promptly filled.

JUDGE WAITE'S HISTORY

OF THE

# CHRISTIAN RELIGION

TO A. D. 200.

This is one of the most important books of the present centary. It is a complete expose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. The leading newspapers of the country concur in de-claring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work

This is a subscription book. Buyitof your local agent. If there be no agent in your county, send for it to the publisher

Price \$1.50 bound in cloth. Full sheep binding, library style \$8.50. Postage 15 cents. For sale wholesale and recall by the Religio-Philosophica abliabing House, Chicago, Ill.

## NORARAY, THE CHILD-MEDIUM.

A Captivating Book.

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

Paper, 170 pages. Price 50 cents, postage free.

". "For sale, wholesele and retail, by the RELIGIO-PHILO-MOPHICAL PUBLISHING HOUSE Chicago

#### Vital Magnetic Cure, AN EXPOSITION OF

VITAL MAGNETISM

Application to the Treatment of Mental and PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

In this volume of his pages the action formishes the key to much which has here to hive been posted my in anystery. It is a work which should be read by all who differs his understand he laws of the and limit relation to the law.

Price Reduced from \$1.30 to \$1.30 ; postings 8 courts.

For min. Statement and field to \$1.50 ; postings 8 courts.