

# RELIGIO PHILOSOPHICAL JOURNAL



DEVOTED TO SPIRITUAL PHILOSOPHY  
ARTS, SCIENCES, LITERATURE  
ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, DECEMBER 8, 1883.

No. 15

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

### CONTENTS.

- FIRST PAGE.—The New Old-Testament. Prayer—Its Uses. Sojourner Truth's Transition. A Remarkable Meteor.
- SECOND PAGE.—Of Prayer in the Form of Petitioning for Aid. W. S. Wood's Criticism of Joel Tiffany's Position. Two Strange Dreams—A Stranger Sleeping in Omaha Sees the West Shore Railroad Accident in a Dream. Miscellaneous Advertisements.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for December not Before Mentioned. Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notices to Subscribers. Failures and Their Lessons. Straws in Amber. Bug-bears. Mrs. C. Fannie Alyn at Lester's Academy. General Notes.
- FIFTH PAGE.—Draw the Lines! Holiday Books. Mrs. Lord in Chicago. Curious Antics of a Mysterious Agent. Miscellaneous Advertisements.
- SIXTH PAGE.—Autumn Leaves. A Visit to J. H. Mott. Can the Spirit Leave the Body? Disagreeable Scenes at a Funeral. The Brooklyn Spiritual Fraternity. The veteran Roberts William Denton. Organization. Protracted illness of Mrs. Anna Middlebrook Twiss.
- SEVENTH PAGE.—The Meaning of a Kiss. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Another Fraud Comes to Grief. East vs. Middle.—A Voice from the East. Organization. Haverhill and Vicinity. Miscellaneous Advertisements.

### The New Old-Testament.

*What Changes Have Been Made in the Coming Retranslation—The Last of the "Coat of Many Colors" and of the "Satyr"—No More "Mules"—Job's Hippopotamus Done Justice To—The End of Belial and His Sons.*

The new revision of the Old Testament has been completed and will soon be before the public. It is safe to predict that it will be received with far less favor than the New Testament revision, and that it will be a long time before it will come into general use. The reason for this is, that it is hardly recognizable as the same book. It is not that the chapters and verses give place to orderly arrangement and proper paragraphing; not that the poems are printed as verse instead of prose. The words and meaning are so changed that one may hunt in vain for either the letter or the spirit of the old quotation, and a new vocabulary must be learned of moral and religious phrases from the patriarchs of old.

While the work of the New Testament was essentially a new revision, the work on the Old Testament is a new translation. The labor on the former was to agree upon a Greek text; to decide which of the 150,000 readings made by the many ancient MSS. discovered of late years belonged to the original. There were comparatively few words in the Greek which were mistranslated by the Jacobite scholars. Their material, not their learning, was at fault where fault was found. The change in the New Testament is therefore less verbal than textual. If a phrase is retained its sense remains unchanged; if the words are changed, it is merely to convey the old meaning more clearly and accurately. The revision was of the Greek first and of the English only to conform to the changes, speaking generally.

Nothing of this is shown in the revised Old Testament. The Hebrew text used by the revisers is essentially the same that was used by the translators. There are no ancient codices known by which errors can be corrected. The 10,000 readings of the few modern manuscripts are of little or no importance; the Septuagint has no received text for collation. Why then is it that a new translation was made? In brief, because the translation of the Hebrew Scriptures now in use was made by men unacquainted with the subtleties of the language, who blundered at every stage and step, and who were often compelled to guess at the meaning of words. From one-half to two-thirds of every commentary on the "authorized version" of the Old Testament is occupied in explaining the real meaning of passages that are mistranslated, or extracting sense from jargon.

**LITTLE KNOWN OF HEBREW FORMERLY.**  
However well the translators of King James may have been acquainted with the Greek, they knew little of Hebrew; as compared with modern scholarship. They knew all that was then known, perhaps, but of Hebrew grammar they knew nothing. Construction was by the light of Nature, for the first Hebrew grammar was printed while their work was finishing. The wonder is that their work was so well done as it was; that they so often caught the spirit of the prophet or psalmist where they missed his words.

But their blunders were enormous. In grammatical construction scarcely a verse was accurately rendered, while words and

phrases were so often misunderstood that revision was impossible and a new translation was a necessity.

The translators had the fixed Jewish text, the Masoretic, and a few translations of it into other languages. The most notable was the (Greek) Septuagint, of which they had two copies; but neither was old, and both were imperfect and corrupt. They had the (Latin) Vulgate, which was very corrupt. And they had the Targums. One small Hebrew lexicon and grammar, published while their work was in progress, was all the assistance they could have from philologists. They had no critical exegesis by Hebrew scholars; nothing, in fact, which a modern student considers indispensable.

**HELP THE REVISERS HAVE HAD.**  
The revisers have had a hundred thousand helps. Of the Septuagint, they have had two fourth-century MSS.—the Alexandrian and Sinaiticus; they have had Jerome's own translation of the Old Testament; the early Syriac translations; Arabic, Ethiopic, Persian translations; contributions from all ages and all lands. But a thousand times more important than all these, they have a sound critical knowledge of Hebrew; its subtleties of construction; its philology; its etymology. For two centuries thousands of scholars have been at work on it. At least one life's work has been put upon every verse of the Old Testament. The commentaries are numbered by thousands, translations by hundreds.

Many of the changes that have been made are familiar to Bible-readers. Many are taught in church and Sunday-school, many are new and will grate harshly on the ear. The child will miss Joseph's "coat of many colors" and will not be comforted with the "tunic with long sleeves." (The exact significance of the gift might be better yet expressed in the vernacular of to-day by "a long-tailed coat.") He will hunt in vain for the first reference to "mules," and for many a tribe and person and place. The familiar Belial has vanished utterly and his sons are not. The Gammadims, who hung their shields upon the walls, have neither a local habitation nor a name left to them. Methuzelah has been blotted from the map, and Huzzab from the list of Queens of Nineveh. The "artillery" (I Sam. xx. 20) has been surrendered; the "fats" no longer overflow; the book of Jasher is not only out of print but closed forever to speculation; the vanity and self-importance are taken from the hippopotamus; the pride and superciliousness from David; the apparently impossible is shown to be quite in accordance with the ordinary laws of Nature.

**UNIFORM SPELLING OF NAMES.**  
A uniform spelling has been adopted for proper names—both personal and geographical—which will materially assist the reader and clear up the meaning of many passages. It will be no longer necessary to explain that Gazza and Azza, Sidon and Zion are the same places; that the Abia of one chapter and the Abijah of another; the Uria of one and Urijah of another; Enos and Enosh, Jonathan and Jehonathan, Joram and Jehoram, Calnan and Kenon, Hanoch and Henoeh, are the same individuals; that the Phuvah of Genesis, the Puah of Chronicles, and the Biah of Numbers were not three persons, but only one. The Ishmeelite of the old Genesis and Chronicles is the same as the Ishmaelite spoken of everywhere else, and the Zebulonite of Judges no longer differs from the Zebulonite of Numbers.

Some proper names are marked down and some common nouns are marked up. Rabbis and Rab-meg (Jer. xxix. 3) were not men but offices. The "Gammadims" were not a tribe, but only "warriors." Hazzab was not a queen, but a declaration that the fate of Nineveh "is decided," that "the temple should melt away." Sheth (Num. xxiv. 17) is not a man, but a "tumult." He did not go up to Babilon to weep (Isa. xv. 2), but up to the "house." "The wheat of Monnith and Pannag" was not the wheat of two countries. Pannag was candy, and it was in wheat, confectio, honey, oil, and balsam that the traffic was carried on.

On the contrary, "that was in jaw" (Jud. xv. 19) becomes "that was in Lehi." "Populons" becomes Amnon (Nah. iii. 8). "The south" (Gen. xii. 9) becomes "the South," a tract of country. The Pales in of Isaiah (xiv) and the Palestina of Joel (iii) becomes Philistia, the land of the Philistines. Mount Ephraim (Josh. xxiv. 33) is the "hill country of Ephraim," and Samuel's father was an Ephraimite, not an Ephraimite, from Ephraim. "All that work for hire are sad at heart," said Isaiah (lix. 10), but this world-wide summary of the life of the poor, which might well be taken as the key-note in the study of all social problems, is rendered by the twenty-five Jacobites, "all that make sluices and ponds for fish." The we denounced by the same prophet upon "the nation scattered and peeled whose land the rivers have spoiled," reads now upon "the nation tall and shaven whose land the rivers divide." The men cast into the fiery furnace were bound in "their trousers, their tunics, [a comma] and their mantles"—not in "their coats, their hosen [no comma] and their hats." One of the most noticeable of the changes is in Job's description (xl. 19-24) of the hippopotamus: "His Maker gives him his horn [sword]," says the writer, but the old version puts it, "He that made him can make his sword to approach unto him." "Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth" is nonsense, if not drivell. What Job said was this:

"Though a river swell, he is not afraid; Fearless, though Jordan wash to his mouth." He could swim. Isaiah has suffered more than any other by translation, and the

changes that are made, particularly in the xxviii. chapter, transmute nonsense into sense and darkness into light. The reader of the English text can see that two writers were engaged on this poem.

**SOME AMUSING ERRORS.**  
The mistakes in the meaning of single words have been the occasion of errors that would be amusing elsewhere than in sacred text. God did not command the Israelites to "borrow" from the Egyptians, but to "ask for" gifts. Huldah did not dwell in the "college" (II Kings, xxii. 14), but in the "second ward." Ruth carried her barley in a "mantle" not in a "veil." The psalmist does not "sing with the harp"—"I will play with the harp," he says. Job does not call the serpent "crooked," nor does Isaiah call it "piercing," but both consider it "fiery." Habakkuk did not denounce those who loaded themselves with "thick clay" (the masses), but those who loaded themselves with the "pledges" of the poor (the pawnbrokers), and the "shameful spewing" threatened upon the glory of Israel was "ignominy." Deborah did not praise the Lord for the "avenging" of Israel, but for the "leaders" of Israel. Abram went to the "oak" not "plain" of Moreh. Samson went to the "cleft" not "top" of the rock. "Chariots with flaming torches" are less easy to recognize than "chariots with flashing steel," and "cypress lances" are better weapons than "fir trees" (Nah. ii. 3). "Untempered mortar" is too stately a term for "whitewash," and so is "wild beast of the island" for the ordinary "wolf." Isaiah's "satyrs" were not nothing but "goats," and his "dragons" but "jackals."

**THE SPIRIT IF NOT THE WORDS.**  
Sometimes the translators caught something of the spirit though not the words. "Cushions for the knuckles" (boxing gloves) and "pillows to all armholes," both imply a pad, but we know what is meant by the one, while the other needs translation. "Hunt souls to make them fly," and "hunt souls as birds" are not so very far apart in words merely. "Flagon of wine" (Hos. iii. 1) certainly come from "cakes of pressed grapes," and "the brook of Egypt" (an insignificant stream bounding it on the north) means something like "the river of Egypt" (the Nile).

But it is in the grammatical construction that the new version is seen to the best advantage. The old version reads (Ps. x. 4), "God is not in all his thoughts"—that is, he never thinks of God. The new version is, "All his thoughts are: There is no God"—absolutely the reverse. The omission of "to-wit" in Josh. xvii. 1, also reverses the meaning. The translators rendered Ps. lv. 19: "God shall hear and afflict them. Because they have no changes, therefore they fear not God." But this is not what he said and not what he meant. "God shall hear and answer them, who have no changes, and fear not him"—in wrath, not in mercy (v. 17). David did not address the Lord as "God of my righteousness," but as "my righteous God." The goodness was God's, not David's. This misunderstanding of the progressive gives many blunders for correction: "God of my mercy" for "my merciful God;" "the throne of his holiness" for "His holy throne;" "them that rejoice in my highness" for "My proud exalters;" "ye my flock are men" for "ye men are my flock."

**WHAT A CHANGE OF TENSE WILL DO.**  
The verb was constantly mistranslated, the present tense or perfect tense being taken for the future. This changed the language often from that of loving faith and hope to dogmatic assertion. "I will cry; He will hear; the Lord will sustain me," is the language of the believer at all times. "I cried; he heard; the Lord sustained me," is a bald recital of fact without significance. Reversing the illustration, by the change from the past to the future (xxvii. 40), the translators spoiled the whole article of faith. Since "He helped them and delivered them. He will deliver them from the wicked and save them."

In the work on the Old Testament, as well as in the New, the finest scholarship has been shown on this side of the water. For strength, the American revisers have far outweighed their British brethren. They have shown that in Bible scholarship the New World can successfully compete with the Old. From the beginning to the end of the work the American committee has been radical, brave, iconoclastic; the British committee conservative, cautious, and careful. Nothing could be done to change the old teaching without the consent of both committees, and the result has proven that the combination was an excellent one. Yet the spirit of the American committee is conservatism itself compared with the wishes of many pious and trusted scholars. Many changes that they have urged have not been proposed; and the result is a work that the most timid mind may receive without fear that any change has been made for the worse.

**A DIFFERENCE NOTED.**  
To illustrate clearly the difference between the spirit of the two committees there is a notable example in the New Testament, a long interpolation in the fourth Gospel being printed in brackets, with the marginal note that it is found in the ancient MSS. This the Americans wibed out. The interpolation was palpable. But the cautious Britons would not have it. It might not belong there, but it might belong somewhere, and there was no place to put it. Its omission from the Gospels and Vaticanus might have been by accident. It was dear to many hearts. The proof was not positive.

Both committees agreed that the necessity for every change must be clearly and definitely proven, both agreed that every doubtful change be given to the received text; both agreed that no change should be made that could be

avoided; but with one the English text was absolutely human work. They used human judgment upon it. It was nothing to them in making up their opinion whether the writer was Isaiah or Homer. The proof of an interpolation or mistranslation of either poet was precisely the same to them, and to be determined by the same means. The British committee never entirely divested itself of the idea that the English text was a sacred one; that proof of an error was not to be shown in the same way and by the same methods employed in revising the text of Homer. Proof sufficient to change the text of any secular writer was not enough. They almost wanted a sign before they would approve.

This has kept a few trifling errors—errors that will soon be admitted by every one—still in the work. But after all, they are not of importance, and they are marked in the American edition.—Rochester (N. Y.) Post-Express.

### For the Religio-Philosophical Journal. Prayer—Its Uses. BY LITA BARNEY SAYLES.

I quote from a sermon placed in my hands by a reverend gentleman, and a man of liberal thought.

It emphasizes what to me are mistaken ideas relative to the use of prayer, and I follow with a few words explanatory of my own view of the matter. If this article does not call him out in reply, it may be fortunate in interesting some one else so to do. Many Spiritualists do not properly consider the worth of prayer, and look slightly upon its use. Truly we are not a religious body of people, and I cannot say I think that a recognition of prayer as a help to our moral development, should any more entitle us to the claim of being religious than if we did not so recognize it. Personally, I consider I may not be called religious, because I do not worship, and have no tendency thereto. I recognize the incontestable fact that there is a force in the universe, whose power, at least, I have no hope of ever comprehending; that there are individual existences so immeasurably beyond me, that they seem to me to be infinite and all-powerful, but I do not incline to worship, although I venerate their exceeding knowledge and power. I see nothing in Spiritualism that teaches us to worship, and would incline to entitle it a Progressive Philosophy based upon the facts of the intercourse upon the two worlds, and scientifically deduced from the well proven phenomena of these relations.

Now as to those things which are ordained to come in the course of Nature by the Providence of God prearranging for it in the constitution of Nature at its creation, the question very naturally arises, what relation was prayer to that? What need of prayer for what is already ordained and provided for, in the very constitution of created things? It will come, it is said, inevitably whether we pray for it or not; and if it is not provided for, it will not come however much we pray. This is a standing objection to prayer for what is expected to come, and in modern times the regularity and fixity of nature's course is so fully accepted that this objection now possesses a force which in other ages it never had.

We answer to this, that the prayer and the creative pre-arrangement are a logical unity where the prayer is to be answered. The world is far differently made from what it would be, but for the anticipated prayers, which are therefore necessary to the moral and rational unity of the whole.

"Men may cease to pray; they are free to do so."  
"Still, persists the skeptical and undevout, if they do not pray, the result will be the same. Ah! but we are supposing that Omniscience has foreseen their prayer, without which he would have made the world differently."

Then the prayer is fore-ordained, and will be made; otherwise, if the creature is a free agent and may refuse to pray, he is equally as strong as God and even stronger, for his decision not to pray when praying-time comes in the "pre-arranged" order, defeats God's purposes, and is liable to induce irregularities. Man is, or he is not, a free agent; it is above said that he is, and that "he is free to cease to pray" if he chooses; but also, that God anticipates, or "foresees his prayer" which takes away his free agency. If his praying or not praying was his own affair, and had no consequences foreseen from the beginning, it would, methinks, have been wiser, than to have "made the world differently" or not, contingent upon the caprice of a mortal.

"He will have the reward of his prayer-lessons, just as the devouter spirit has and will have the reward of his spirit and habit of humble prayer." What "reward of his spirit" can come to one who prays because it was predestinated from before the foundation of the world that he should pray?

I cannot agree with this writer, though disagreement upon a mooted point proves nothing except a disposition to seek to arrive at truth. His position is unnatural and untenable. The action of the whole world is defined as "pre-adjusted," which is only another word for fated; still the teachings are that men are moral agents and may do as they choose about praying.

My idea of prayer varies from this, and my prayers originate altogether differently. They are made according to the natural law of my

development; as I grow to see a higher condition of soul lovely, I desire earnestly that condition, and that is my prayer. If I am in distress, or if others around me are, I pray to the highest power that I can reach, which may or may not be your God, for the God of each person is his or her highest ideal of what the God ought to be. And I do not expect, nor need, that he will come specially to me and help me, nor even that he will deputize his messengers to come; the very need felt in my soul for an added fullness will bring that fullness by uplifting me to that condition whereby I come in rapport with the oceans of supply that lay, as we may express it, in strata around and above our usual condition, according to the law of demand and supply in nature. Or if a more physical relief is needed, one that only "special Providence" can furnish, the upper world around us is teeming with those who are but too glad to come to our rescue, and help us, because they have grown to know the law that he that keeps to himself, loses all,—but he that gives away all, hath it himself. In no other way can we retain a spiritual gift, but by bestowing it upon others; and even temporal gifts to others, become spiritual gains to ourselves, when delivered in the right spirit.

If the world could understand that prayer is good and necessary because it elevates us, and makes us better, and more worthy of receiving the reply to our aspirations, and that it is only by our worthiness that the reply can come; that it attracts to us those spirit-messengers who delight to bring about events for our good, by influencing the hearts of others in our behalf or who pour their own healing magnetism over us in a baptismal charm to restore our worn bodily and spiritual conditions, then it would be seen that prayer is good and holy, but need not necessarily be considered religious; for although it concedes the existence of beings superior to ourselves, and their corresponding power to assist us, yet it does not include the element of worship, which must be recognized in a definition of religion.

Looking upon prayer in this light reconceives us "to ascending iron-staircases, and brings mortals into sensible relations with the universe. And we shall not then say, as says my author, "if a righteous man ceases to be righteous, God changes in his feelings and attitude toward him; if a wicked man becomes a good man, God changes in his feeling and attitude toward him," but we shall easily see, that if there is a God, he must be as unchangeable at least as the laws of the universe whose fixity and undeviating action is our standard and dependence by which to calculate any known phenomena and through which to reason back to causes, the "changes in attitude" take place in the mobile and finite, instead in the infinite; and the true desire of the heart or prayer is the agent by which this attitude is changed. This is virtually allowed in a paragraph from this same essay as follows:

"Christians often say that truth is the medium of communication between God and man, so that the Great Spirit can work on the mind of man, only in proportion to the amount of pure truth they have received and assimilated. But then what is such truth? It is not an entity distinct and separate from God or man; it is a thought or connection or mode of mind; and so the principle only affirms that certain states of mind are necessary to further communications from God or in other words, that there are spiritual laws of direct spiritual intercourse."

In this we must understand under the term the intercourse between God and man, and not in the sense of the relations between human beings in the mundane and supramundane world.

But I have said enough to show the inconsistency inherent in the old way of looking at the uses of prayer. Let us put aside all prejudices as far as may be, coming from our early church education, and look at every thing presented to us as truth, in an unbiased light.

New York.

### Sojourner Truth's Transition.

To the Editor of the Religio-Philosophical Journal.  
On Monday, November 26th, at her home in Battle Creek, Michigan, this remarkable woman passed away quietly, after a suffering illness, through which her mental and spiritual faculties remained undimmed. She was 119 years old, and had been widely known for over forty years as an advocate of Anti-Slavery, Temperance, and Woman Suffrage, and as a religious speaker after her own quaint way. She was greatly respected and beloved by many worthy people. The funeral was in the Presbyterian Church on the 28th. Some nine hundred persons were present, and a deep interest was felt. Rev. Reed Stuart, the independent preacher of the Society, and Giles B. Stebbins spoke.

### A Remarkable Meteor.

At Fraserburgh, a few weeks ago, was observed a remarkable meteor. It appeared at first nearly overhead, and thence flashed across the sky in a north-westerly direction. Its main body appeared to be about half the size of the moon, and it vividly lighted up the country for miles around, causing great alarm to those who beheld it. It was preceded by a luminous body of a bluish color, which tapered in a series of balls of light. The meteor finally disappeared from sight over the horizon.

Of Prayer in the Form of Petitioning for Aid.

BY HON. JOEL TIFFANY.

Having considered prayer in its inmost and religious sense, and how the suppliant is benefited thereby; the next inquiry arises, how are others than the suppliant benefited by prayer? That is, by what means does the prayer of one person affect the well-being of others? What existing agencies are there, by means of which, under the Divine administration, the fervent supplications of our hearts for the welfare of loved ones, can become available, in securing to them what we so earnestly desire? This form of prayer is better represented by the word petition, seeking and asking for external aid; that is, aid external to ourselves.

Whatever may be the means by which our petitions are answered, they must include such as possess and can exercise the mental faculties. Prayer, in the sense of petition, can become available to others only, when heard and cognized by one capable of comprehending its significance, willing to undertake to make the needed effort, and able to accomplish the undertaking through the use of the necessary means. This implies the existence of a class of mental or spiritual beings, having faculties corresponding to the human, both in perception and cognition, by means of which they can come into rapport with the human spirit, and can perceive and cognize its thoughts, feelings and desires, can sympathize with it, and can put forth effort in its behalf. That such a class of beings have existed in the past, is as really a historical fact, coextensive with the history of humanity, as any fact stated in history. And I am justified in asserting that no fact of history is better established than is the fact of the existence and operation of this class of beings, provided man is competent to ascertain and declare such fact.

Is man, possessed of his physical senses, and of his intellectual and rational faculties, in a fair degree of unfoldment, competent to ascertain and declare such fact? Let us inquire, what is essential to give one such competency, so as to make his statements worthy of credit, should he affirm his knowledge of the existence of such a class of beings?

The human spirit belongs to existence, and to be known to others must come into manifestation, and in doing so it must appear through the manifestation of certain qualities and attributes peculiarly its own. All of existence, in its operations, gives evidence of the presence of law under which its operations are conducted, and the law of the operation of the atom seems to be omnipresent as the law of the universe. The law which causes the apple to fall, causes the heavenly bodies to keep their orbits, and to move in their appointed times and places. To the rational mind it becomes evident, that the potency manifest in these legal operations, must be co-extensive with the universe. Wherever there is an element to form a particle, or particles to form bodies, or bodies to form systems, the law is present by which they are caused to perform their respective offices.

The law itself is not to be mistaken for the potency of which it is the law. It is the expression of an ever present Omnipresence. As applicable to operations, law signifies "the rule of action," that is, the manner in which a potential presence operates. Thus, the law of gravitation is not of itself gravitation. It is only the manner in which the force of gravitation operates. Law, in civil society is defined to be "a rule of civil conduct." In social intercourse, it is "a rule of social conduct," and in respect to morals, it is "a rule of moral conduct." Thus the law of any department of the universe is the rule of action or conduct in such department. Therefore, in all cases, law is an expression of a rule of action, and is not to be considered as the potency or cause thereof.

In respect to existence, which can be known only through manifestation, and, hence, through its characteristic qualities or attributes, there are certain attributes by which the several kinds of existence are characterized. Of material existence, the distinguishing property is inertia or the absence of voluntary power. Its manifestation it has no power to originate or to suspend its operations. It can neither move itself or arrest its motion. It passively receives and passively parts with whatever of potency it may be connected. Having received its constitution from some source, that constitution determines the law of its adaptation. Therefore, in itself, it has no power to change its state or condition. It can act only as it is acted upon. In all its operations, it is the obedient subject of some governing presence.

In respect to mental or spiritual existence, it is otherwise. Instead of being characterized by the attribute of inertia, in its manifestation, it is characterized by the presence of intelligent power, manifest in contingent action or voluntary power. By means of this intelligent contingent action or voluntary power, the individual possessing this attribute is enabled to become somewhat a law unto himself. As soon as mentality in any degree appears, the faculty of volition begins to appear; and as mentality unfolds, the voluntary powers become more and more potent in directing and controlling individual action. Wherever there appears in manifestation, intelligent contingent action or the exercise of voluntary power, there is present as the producing cause, individual mentality, whether embodied or disembodied. Such must be the rational conclusion of every reflecting mind witnessing the same. Because human observation and experience have hitherto never been able to discover any other adequate source from which intelligent contingent action could proceed. The character of such individual mentality is also to be determined by the character of the manifestation as to degree of consciousness, perception, cognition, affection and volition. For all individual mentality known, has, in some degree, each of these attributes, which must be employed in mental or spiritual manifestations.

All physical manifestation of mentality through a physical individuality, must be connected with such individuality by the presence of individual life; and when life in the individual physical form ceases, mentality in such form ceases. Therefore, wherever manifestation of mentality, through intelligent contingent action, takes place, which cannot be traced to a mind inhabiting a living physical form, it is nevertheless to be deemed a manifestation of individual mind; and if it be reasonably certain that no mind in the material form could have produced such a manifestation, under the particular circumstances, then it is rational to infer that an individual mentality not inhabiting the physical form produced the manifestation. Take as an illustration the hand writing upon the wall of King Belshazzar's palace, written in the presence of the King,

although he saw only the fingers of the hand that wrote. Yet he was certain that an individual mentality was present, controlling that hand, and expressing perceptions and thoughts; making manifest, through volition, intellectual cognition, and individual volition and power. Take also the manifestation of Jesus to his disciples on the evening of the eighth day after his reappearance. When he called upon Thomas to satisfy himself of his real presence; and quoted language which Thomas had used to express his unbelief in the fact that he was yet alive; and also had declared the evidence of that fact which would be necessary to satisfy him. It would seem that Jesus was present and heard the conversation of the disciples with Thomas, although he was invisible to them; also the manner of his appearing and of his disappearing to his disciples furnished conclusive evidence of his physically disembodied mentality, yet possessing all the attributes and faculties of the physically embodied mind. In fact, the history of angelic ministrations, as contained in the Bible, both in the Old Testament and the New, demonstrate to all Bible believers, not only the possibility, but likewise the actuality of spiritual manifestations of a character to remove all doubt as to the power of spirits as such to manifest themselves to human beings.

In modern times a most remarkable state of things has become manifest in respect to those who believe in the existence of a Spiritual world, a spiritual universe, and a spiritual government by which all things exist and operate. Before modern manifestations of spiritual existence and spiritual presence in our midst took place, professing Christians were almost the only class of people who expressed their undoubting faith in the actuality of these things, and it was the non-professor who doubted or disbelieved. But since the modern manifestations, known as spiritual phenomena, have taken place, the state of faith in these things, and of disbelief, has been changed. As a general rule, it is the professed Christian believer, who now becomes the skeptic; and the former skeptic, who becomes the believer. And their methods of argument touching these and incident questions, are likewise changed. It is a little remarkable, that the professing Christian is so intent upon demolishing the foundations upon which the modern believer in spiritual intercourse bases his faith, that he not infrequently overthrows the foundations upon which his Christian faith is professedly based. According to their arguments, man is so constituted that he cannot have unmistakable evidence here, of the existence and presence of a world of spiritual individualities, or of the actuality of spiritual immortality. They, by their arguments, remind one of the ancient mower, who, raising his scythe to kill the snake, so directed his blow, as to cut off his own head before his weapon reached the snake. So it is with certain religious opponents of these modern manifestations; they make use of such arguments as necessarily to undermine the foundations upon which their spiritual faith is based. It is impossible to invalidate the evidence upon which the fact of existing spiritual intercourse is established, without impeaching the faculties of the human mind, by which spiritual existence and manifestation can be cognized. It must be shown that man has no faculty by which to perceive the presence of, and can commune with, spiritual beings; or, that possessing such faculties, he can make no certain use of them. Either of these positions, if established, would be fatal to a faith based upon any external evidence of the existence and action of spiritual beings in any age of the world.

Modern manifestations embrace in their facts, all the evidences upon which the world must rely to establish a faith in the existence of a spiritual world and a future life. The philosophy which can discredit the spiritual nature of these manifestations, can successfully combat all the evidence which history brings to us, to prove the actuality of spiritual existence and manifestation in any age of the world. That science, which successfully accounts for modern so-called spiritual phenomena, without the necessary agency of spiritual beings, removes the last barrier to the final triumph of Atheism.

So far as intellectual, moral and religious development are concerned, man is as competent to judge of the value of such evidence to-day, as those were who lived eighteen hundred or three thousand years ago. The senses are as reliable now as then, and are no more subject to illusions. The means of distinguishing between the real and the imaginary are certainly better understood now than they were then. Upon what principle, then, can we be required to receive with undoubting faith, the testimony of men and women who lived thousands of years ago, and yet reject all similar testimony of those, who are equally competent, equally honest, and equally sincere, to-day? So far as the spiritual constitution and character of man, and his relations through that constitution and character to the Divine government are concerned, I am not aware of any change; and let those who affirm such a change, make their affirmation good by giving substantial evidence of the same. Then why, upon rational and philosophical grounds, should the phenomena called spiritual which took place in the long past be accepted as genuine, and the like phenomena of to-day be denounced as impossible or false? Who will answer?

If it be true, that all visions of spiritual beings and spiritual things, which are cognized and believed in to-day, are to be attributed to mental hallucinations, self-imposed or received through the influence of other minds with which the seer is in sympathy, what assurance can we have, that the angels seen by the women at the sepulchre, and the individual supposed to be Jesus, seen by his disciples, were not merely psychological impressions made upon their minds; by the same laws by which they are said to be produced to-day. The like things are said to occur nowadays in such a manner, that their spurious character cannot be detected. What faculty by which to detect the spurious or the genuine character of such manifestations has become lost to humanity since that time? Let the truthful in spirit give answer.

And, here, permit me to suggest to the opponents of the supposed genuineness of modern manifestations, that they, in their opposition, should be careful and not impeach the faculties by which men may perceive and cognize spiritual beings. Such a procedure in the argument, if successful, would become fatal to all faith in that which is spiritual. If spiritual beings exist at all, and if man as man, possess any faculty or sense by which such existences can be perceived, then such phenomena are among possible events. To deny the existence of any such faculty in man, is to deny the possibility of his cognition of spiritual phenomena; and to deny such possibility, is to deny that spiritual beings have ever been seen by man, that proves two things: First, that such beings exist, and second, that man is possessed

of a faculty by which he can perceive such beings. Therefore, if it is desirable to maintain as a truth, the fact that spiritual beings exist, and that they have been perceived by man at any time, care must be taken not to deny the existence of these faculties in man; for if it is done, spiritual phenomena cannot be established by any possible evidence. Nor will it be safe to impeach the integrity of these faculties. To affirm that in no case they can become reliable is equivalent to affirming their non existence. If there are no means available by which one can distinguish positively between real and spurious mediums—between real and spurious spiritual phenomena, then there can be no certainty that any genuine phenomena of that character have ever occurred. To affirm the certainty of any fact, involves the means by which such fact can be made certain. Therefore to affirm the reliability of spiritual phenomena in any age is affirming the reliability of the faculties by or through which such phenomena were ascertained.

Therefore it will not be permissible to deny the existence of these faculties in man, by which spiritual existence may be perceived and cognized; nor will it be permissible to impeach the integrity of these faculties, unless like the Materialist or Atheist, one seeks to destroy all faith in spiritual existences of any and of every age. But admitting the existence and integrity of these faculties, then the remaining question is one of evidence, and is to be settled like every other question, by the evidence. Then if the witnesses are honest and capable, their word is, to be taken as sufficient evidence of the existence of the facts they assert.

It has already been stated, that the presence of intelligent contingent action or of voluntary power is conclusive evidence of the presence of individual mentality. Therefore any phenomena, which gives evidence of intellectual cognition and volition, is evidence of the presence of individual mentality. If at the call of the alphabet certain letters are designated by sounds or physical manifestations of any kind, and these letters designated, are thereby arranged into words, and significant sentences, constituting a communication, it will be certain that individual mentality has been engaged in that work, come from what source it may. It may be difficult to ascertain from whom or what mind it came. That will be to be ascertained by an examination into the facts and circumstances attending the manifestation; also by inquiring into the nature and character of the communication given. If it contain detailed statements of facts and truths unknown to each and all parties present, and such statements subsequently prove to be true, and to be such as could not have been known to any present, then, rationally, one must look beyond the circle in which the communication was given, to ascertain the individual mind which dictated it. And should it be determined, on investigation, that an intelligent and voluntary act had been performed by a mind physically disembodied, then the fact would be demonstrated, that we are living in the midst of a spiritual universe, which is capable of creating and sustaining individual mental or spiritual beings; possessing every possible degree of intelligence and power; and that the degree of completeness to which such being may attain can be limited only by the supply from that fountain from which existence is proceeding, and toward which all seems to be tending.

The inquiry demanding a satisfactory answer, then is this: Is the existence of an individual mentality, endowed with the faculties of perception, cognition, affection, volition and power, vitally disconnected from a material body, possible? Would the assumed existence of such an individual being conflict with any known fact, truth or principle? Does the manifestation of intelligent contingent action indicate the presence of individual mentality embodied or disembodied? Will the Agnostic answer these questions definitely and rationally?

Again, would a human mind of even ordinary capacity, and endowed with a fair degree of intellectual and rational perception and cognition, be competent to investigate and determine the presence of individual mentality from the character of the phenomena clearly indicating voluntary or intelligent contingent action. There is certainly, nothing of fact involved in the ascertainment of the presence of mental action not clearly within the scope of human observation. It is the office of the physical senses to ascertain and determine the existence of physical phenomena. Irrespective of its source. If a physical body is moved, the only question to be determined by the senses, is the fact of movement. And such fact the senses are entirely competent to decide, when the movement is relative to surrounding objects, and amounts to a given quantity in a given time. The cause of such movement may be investigated through the exercise of the intellectual and rational faculties. Should there exist a race of disembodied beings, capable of producing physical phenomena, of a character to indicate the presence of intelligent and voluntary power as a cause thereof, no intelligent person will honestly deny that a human mind of ordinary capacity is clearly competent to determine both the actuality and character of such phenomena. And in our investigation of the question of the possible existence of physically disembodied individual minds having the several faculties of the human mind, it is not important to discover in such phenomena a manifestation of a high order of intellectual or moral character. The manifestation of any degree of mental and voluntary power, disconnected from a material living body, will remove such phenomena from the realm of the material and inert, and will introduce into manifestation the fact of the existence of a mental or spiritual universe, unbounded in its existence, and unlimited in its possibilities. For when the existence of a material disembodied intelligence and power becomes established as a fact, a sphere of such existence embracing every conceivable degree of mentality, intellectually and morally considered, becomes established as a possibility; and the fact of such existence revealed through such manifestations becomes the subject of a rational investigation and of a rational faith.

All that we know of the existence of intelligent and rational beings, outside of our own individual and personal consciousness respecting ourselves, has been made known to us through external manifestations addressing us through the physical senses, and the intellectual and moral perceptions and cognitions. We determine the cause of phenomena by, first, observing the external manifestation, and second, by applying the tests intellectually, as to the cause of the same. We determine that mind or spirit is present and operative in an individual by its manifestation in his conduct. We determine his rationality and his sanity in the same manner. We determine the presence of love, hate or indifference by their characteristic manifestations. Man, therefore, as an intel-

lectual and rational being, possessed of his senses and his mental faculties is competent to investigate and determine the character of physical phenomena indicating the presence of spiritual beings, whether they are present in a physically embodied, or disembodied state, and he may become a competent witness to establish the fact of such spiritual presence and manifestation.

W. S. Wood's Criticism of Joel Tiffany's Position.

To the Editor of the Religio-Philosophical Journal:

It may be audacious in me to presume to offer a small word of criticism of the worthy metaphysical productions of the Hon. Joel Tiffany that have recently appeared in the JOURNAL; but his conclusions are not always clear to me. His articles have appeared to be filled with the phantom idea that he was producing something to "answer" Col. R. G. Ingersoll and extinguish his logic! But several others have been obsessed with the same idea, and with the results of labored efforts, so this is not exclusively peculiar in him. I pass over his pleading apology for the existence of a dark and cruel theology that has marked its pathway down the centuries with the fruits of bloody and most horrid persecutions, burnings, dungeons, tortures, and death to millions who rejected it as the true and only religion of an ideal just God, and also over his effort to invent a "religious infidel." What I want to get at is the logic of the following quotations from his last article, JOURNAL (No. 12) of November 17th, in his "ideal of a perfect and Divine Being"—or God, the creator and governor of the universe. He says:

"The ideal is necessarily a creation of the intellectual faculties and the moral perceptions, and cognitions, and consequently it must exist, if at all, in every one according to the intellectual and moral status of its possessor. Therefore, theological ideas of God will differ, and hence, one's theological conceptions become a measure of his intellectual and moral character."

The italics are mine. Now, admitting that an "idea" of a God is the creation of the intellectual faculties, does it follow "consequently" that the "idea" must be in every one "according to the intellectual and moral status of its possessor?" Suppose the intellectual status is the very highest and most brilliant, and the moral status the very lowest; then, what would be the "measure" of intellect and morals, and what the "ideal" of a "perfect and Divine Being?" Would it not be liable to be mixed about half and half? "Therefore theological ideas of God will differ, and hence one's theological conceptions become a measure of his intellectual and moral character."

That is very plain according to the hypotheses of Mr. Joel Tiffany. It is somewhat dogmatic; but how will it work as logic. If one's theological conception of a perfect and Divine Being becomes a measure of his intellectual and moral character, then a very high conception of God is a sure guaranty of a high intellectual and moral status, and vice versa. Of course it is. Under this rule of logic, one of small intellect and low moral character, cannot have a high ideal of a God. But looking at the high intellectual faculties and high moral character of thousands of priests and preachers of the Gospel, who hold and teach the highest possible ideal of a "perfect and Divine Being," and then at their libertinism and crimes of every degree and grade, and the rule of Mr. Tiffany don't seem to work smoothly. Many of the lowest intellects and most degraded moral characters, have the most exalted "ideals" of a perfect Divine Being and his goodness and mercy—so much so, indeed, that they will go through all the forms and ceremonies of "religion," and live a life of sin, upon the belief that "faith" in their high "ideal" will enable them to escape the consequences through "His" atoning grace, and the "blood of Jesus." This does not seem to prove that his high conceptions of God become a conspicuous sign or "measure" of a high intellectual and moral character.

Again, if Mr. Tiffany is correct, a man like Col. Ingersoll, who has no ideal of a "perfect and Divine Being," cannot possess either a high nor low standard of intellectual faculties, nor a high moral status, because his "conceptions" of such a Being are a "measure" of his intellectual and moral character, and his ideal or conceptions being nihil-nihil—"therefore" and "hence"—ergo—no intellectual faculties and no moral status!

Beautiful logic! but just such as every Christian Spiritualist must encounter in the vain attempt to engraft the old dogmas, myths and theology of priest-craft and Christianity upon the glorious and progressive scientific philosophy of modern Spiritualism, which is light and knowledge substituted for blind faith and superstition. Shawano, Wis.

Two Strange Dreams.

A Singer Sleeping in Omaha Sees the West Shore Railroad Accident in a Dream.

All the world likes to talk about dreams, and half believes in them, in spite of great pretensions to the contrary, and much talk about physiological causes. A dream story, in which a late railroad accident was the subject and a celebrated singer the dreamer, has just come to light.

Zelda Seguin is with the Abbott Opera Company this season, as everybody knows. So far the company has spent much of its time in the Northwest, drawing big houses and receiving plenty of newspaper praise. On the night of September 29th it was in Omaha. That night Mrs. Seguin dreamed that she was in a railroad car near Utica, N. Y. She knew it was that locality, having passed over it often. As the train flew along she thought she saw the different points in the scenery, commenting upon them from time to time to a young lady who occupied the same seat with her. The young lady was a close friend, and in the dream Mrs. Seguin thought it perfectly natural that they should be traveling together. She heard somebody say, "Defendorf Hill." That part of the dream she remembered with special distinctness. The peculiarity of dream dialogues, is that though one seems to be saying much and hearing much, only a few sentences of it all stand boldly out in the memory after the dreamer opens his eyes on a new day. And so, Mrs. Seguin sleeping in Omaha thirty-six hours before the accident on the West Shore Road, dreamed she was whirling along near Utica and heard the name "Defendorf Hill" spoken distinctly. Then she saw her girl companion's face turn to that peculiar shade of white which terror only can produce—saw the same ghastly rigidity of muscle spread over the face of the other passengers, and simultaneously felt a shock which instantly expanded into a grating, grinding, horrible jar that seemed to splinter the very rocks beneath the earth. Then all was suddenly blotted

out in one vast engulfment of darkness. Out of this Mrs. Seguin seemed to rise in that mysterious way in which we are all extricated from dilemmas in dreams, until she could look down upon the wreck from the air above it. She saw the two engines locked in each other's embrace, twisted, belching, groaning as though in mortal agony; saw also the cars which were thrown from the track, damaged and crippled like great animals; and withal saw in one of them the friend who sat by her side but a moment before. She was now lying helpless in the dreadful mass of debris, her face death-like and her form motionless. There the dream stopped. She told it the next morning, as it was still fresh in her mind on waking up, but did not, of course, think that it had any significance. What was her surprise within three days to read of the accident which occurred on the 1st of October, on the West Shore Road; and later to learn that the same young friend who had sat beside her in the dream had really been aboard the wrecked train and been injured. Let the people who explain such things by material reasoning, or those who waive them aside with a sneer and a smile, tell, if they can, why Zelda Seguin, sleeping more than a thousand miles west of Utica, should so accurately dream out an accident three days before it occurred, and associate as a friend with it whom she believed to be safe in her home in one of the interior towns of Pennsylvania. She had retired after an evening of more than usual honor. The applause had been generous to embarrassment. Nothing had occurred to call up any thoughts of peril or accident. Yet in her dream she felt the shock and saw the ruins of the wreck.

Once before Zelda Seguin had a remarkable dream in regard to a public event which soon after happened. Three nights before Jim Fisk was shot she dreamed she was walking up Broadway and the entire street was draped in mourning. The shutters of every store were closed, and in white letters on a black ground on every one was the name "Jim Fisk." She turned into other streets and it was the same. Everywhere there was the drapery of mourning and the name "Jim Fisk" in white letters. This dream she told next morning to her friends, and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot. Yet she had never even seen him.—New York Letter.

Horsford's Acid Phosphate FOR ALCOHOLISM.

Dr. J. S. HULLMAN, Philadelphia, Pa., says: "It is of good service in the troubles arising from alcoholism, and gives satisfaction in my practice."

If slander be a snake, it is a winged one; it flies as well as creeps.

\$65 A MONTH board for 3 live Young Men or Ladies in each county. Address P. W. ZIEGLER & CO. Chicago, Ill.

THE BIGGEST THING OUT Illustrated Book. Sent free. (new) E. NASON & CO. 120 Fulton St., New York.

Cut This Out and Return to us with TEN CENTS. A GOLDEN BOX OF GOODS that will bring you in MOST MONEY in One Month, than anything else in America. A ready reference. Need no capital. St. Young, 112 Greenwell St., N.Y.

CUSHING'S MANUAL OF PARLIAMENTARY PRACTICE. Rules of proceeding and debate in deliberative assemblies. This is the standard authority in all the United States and is an indispensable hand-book for every member of a deliberative body, as a ready reference. The most authoritative expounder of American parliamentary law. GARDNER S. CUSHING. Price, 75c. Sent by mail on receipt of price. Address THOMPSON, BROWN & CO., Boston, Mass.

Sawing Made Easy

Monarch Lightning Sawing Machine! Sent on 30 Days Test Trial. A Great Saving in Labor & Money. A boy 15 years old can saw logs FAST and EASY. MONARCH LIGHTNING SAWING MACHINE. Sent on a 30-day trial in 3 minutes. For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting. It is portable and universal. Illustrated catalogue, Free. MONARCH MANUFACTURING CO. 153 E. Randolph St., Chicago, Ill.

When I say cure I do not mean merely to stop them, but to drive them out and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, I have been successful. I do not ask you for a testimonial and I free nothing of my infirmity remedy. Give Express and Post Office. It costs you nothing to get a trial and a cure. You. Address Dr. H. G. ROOT, 135 Pearl St., New York.

I CURE FITS!

When I say cure I do not mean merely to stop them, but to drive them out and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, I have been successful. I do not ask you for a testimonial and I free nothing of my infirmity remedy. Give Express and Post Office. It costs you nothing to get a trial and a cure. You. Address Dr. H. G. ROOT, 135 Pearl St., New York.

MASSAGE.

This treatment is highly successful in all cases of Nervous Prostration, Indigestion, Imperfect Circulation, Rheumatism, etc.

MRS. L. E. WARREN

will be in her office every afternoon, Sundays excepted, for the purpose of giving Massage Treatment; she will also visit the homes of patients if desired.

Mrs. Warren will be happy to refer to some of the leading physicians and prominent citizens of Chicago to those desiring references.

OFFICE, ROOM 43, Central Music Hall Block, Corner State and Randolph Streets. (Take the elevator.)

AMERICAN HEALTH COMPANY.

Manufacturers of the most beautiful and powerful instruments of cure ever known containing LIGHT, COLOR, STEAM AND ELECTRICITY. REMEDIES FOR RHEUMATISM, BRUISES, SCALDS, BURNS, STROKES, PARALYSIS, CATARRH, DYSPEPSIA, NEURALGIA, PNEUMONIA, FEMALE COMPLAINTS, LIVER AND KIDNEY TROUBLES, etc. etc. In a reasonable manner. Send for Circular.

Babbitt's Cone Sweet Sath. F. D. HARRITY, M. D., Pres't, Author of Works on Light, Color, Steam, etc. No. 149 CUTLER ST., CINCINNATI, O.

THE CROSS AND THE STEEPLE.

In this pamphlet the author takes up the origin and significance of the Cross in an interesting manner. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, CHICAGO.





Draw the Lines!

There are honest mediums and tricky mediums, as well as unprincipled persons of both sexes with no medial power, who are simulating spirit phenomena.

On another page will be found a complete exposition of the tricks of a fellow who ought to have been in the penitentiary years ago.

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man.

Supposing a Methodist minister should publish in a daily paper, such an advertisement, for instance, as the following:

However difficult and perplexing may be the task the lines have got to be drawn, and this may be done by Spiritualists, who only are competent to do it, if they will take hold of the matter in earnest.

Holiday Books.

Many presents are made for Christmas and New Years. What fitter present than a book? Especially one with golden words as well as gilt cover.

Mr. T. R. C. E. Peek states that there are important differences in the composition of the hot springs of Iceland and of New Zealand.

On the Devonshire coast in England a sea grass (Porphyrus laciniatus) is collected and made into bread by cleansing, boiling, chopping, mixing with a small proportion of oat meal and baking.

The latest scientific exploration of the Yellowstone Park, made during the past summer by members of the United States Geological Survey, shows that it contains 600 geysers and 5,000 hot springs.

Mrs. Lord in Chicago.

On Tuesday evening of last week we attended one of Mrs. Maud E. Lord's sances, held at one of the elegant residences on Michigan Avenue.

At one time during the sance Mrs. Lord said to the writer: "There is a lady standing beside you who committed suicide."

The medium then began to describe for some other sitter, and at the same time the guitar was placed in our lap; whereupon we said, addressing the spirit: "In the conversation with Mrs. Lord, has your name been called?"

Instantly three loud raps on the guitar followed—Mrs. Lord, at the time being on the opposite side of the circle and with her feet touching those of a sitter, and not within reach of the guitar.

Mrs. Lord is holding private sances at the homes of a number of wealthy citizens; also at the Palmer House to guests of that hotel.

Curious Antics of a Mysterious Agent.

Our Shrewsbury correspondent writes: "In the neighborhood of Wem, a town on the Shrewsbury and Crewe branch of the London & North-Western Railway, some unaccountable proceedings are reported."

"The neighbors were fetched in, amongst them being a Mr. Lee, a neighboring farmer, police constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause."

A bureau of commercial science has been instituted in France. Its purpose is to bring together information bearing on commerce, foreign industries, etc.

The latest scientific exploration of the Yellowstone Park, made during the past summer by members of the United States Geological Survey, shows that it contains 600 geysers and 5,000 hot springs.

We call attention of our readers to an advertisement of the prospectus of the "Dream Investigator and Oneirocritica."

The Chicago Times is the only paper, so far as we have seen, that has given due credit to the Spiritualists for the exposure of Shea.

Correspondents will please address the Publisher and Editor on all matters relating to the JOURNAL; this is essential to secure prompt attention.

The new meteorological observatory on the summit of the Ben Nevis, in Scotland, is 4,406 feet above sea level, and is much higher than any other in the British Isles.

Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendee's fee, Berlin Heights, Ohio.

Sealed letters answered by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three cent postage stamps.

CLAIM-DRY EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, the causes, progress, and the prospect of a radical cure.

Passed to Spirit-Lite.

Passed to spirit-life from Moravia, N. Y., November 18th, 1883, Edwin V. Chandler, aged 57 years 6 months and 29 days.

Mr. Chandler was born near the Village of Moravia and spent most of his early life in the vicinity and in Central New York.

Passed to spirit-life from Auburn, N. Y., November 24th, 1883, Cook, youngest child of Mr. and Mrs. Martin Bingham, aged 7 months.

A sweet love of affection and love was thus early transplanted to bloom in Paradise.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 18th at 11 A. M.

Church of the New Spiritual Dispensation, 138 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 11 and 7 1/2 P. M.

Church Social every second and fourth Wednesday, in each month, at 8 P. M.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonical Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 W. 11th Street.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted at the Spiritual Light parlors every Sunday at 8 P. M., in Levee's Academy, 619 W. Lake St. Lectures in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Grayville, President; A. J. Colby, secretary.

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: No. 1. The Decline of Faith.

Price, single copies, 5 cents; per dozen, \$5.00; per hundred, \$50.00. Sent by mail, postpaid.

A SHORT HISTORY OF THE BIBLE.

Being a Popular Account of the Formation and Development of the Canon.

By BRIMONSON C. H. KELLEHER.

CONTENTS: Introductory; The Hebrew Canon; The New Testament; The Early Controversies; The Canon as first not considered complete; Were the Fathers Competent?

THE HEALTH MANUAL.

By E. D. GARRITT.

Designed to illustrate and improve upon the system of health reform, including the old Health Guide revised and improved, also a chapter on the Four Forces, a Brief Outline of Hygiene, and a complete course of exercises to be done daily, being an answer to the question, "What can I do for myself?"

THE HEALTH MANUAL.

By E. D. GARRITT.

Designed to illustrate and improve upon the system of health reform, including the old Health Guide revised and improved, also a chapter on the Four Forces, a Brief Outline of Hygiene, and a complete course of exercises to be done daily, being an answer to the question, "What can I do for myself?"

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, CHICAGO.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the adulterated low test short-weight, alum or phosphate powders.

\$72 A WEEK, \$12 a day of home-made. Costly outfit free. Address: Tack & Co., Augusta, Me.

Good Pay for Agents. \$100 to \$200 per mo., made selling our Fine Books & Bibles. Write to J. C. McFarley & Co., Chicago, Illinois.

AGENTS Our new war book, DEEDS OF DARING, by John and Grace, is containing all illustrated stories and legends.

\$66 a week in your own town. Terms and outfit free. Address: H. HALL & Co., Portland, Me.

PATENTS NO PATENT! NO PAY. If you have an invention, we will secure you a patent. Full instructions and Hand-Book of Patents sent FREE.

ALL SICK CAN BE HELPED OR CURED BY SILK REMEDIES. Send Lock of Hair, sex and 50 cents to W. H. CLOUGH, 3016 Second Avenue, New York City.

Christmas the Year Round. For Babies—BABYLAND. For Youngsters—Our Little. For Dogs and Women—The Fanny.

For the Old and Young—LIFE-WIDE AWAKE. 32 Page Illustrated Premium. 1000 Pictures. \$12 a year. Address: D. LETHBRIDGE & CO., Boston, Mass.

BARNES' PATENT LACING KID GLOVE. THE BASIS OF THE ETHNIC MOVEMENT. THE SOCIAL IDEAL. WHY UNITARIANISM DOES NOT SATISFY US.

Lectures by W. M. Salter before the Society for Ethical Culture of Chicago. Price 10 Cents Each. For sale at all other, and at James, McHugh & Co's, Chicago.

MATHER'S PATENT LACING KID GLOVE. A. C. MATHER & CO., Chicago, Ill.

PROSPECTUS OF THE DREAM INVESTIGATOR AND ONEIROCRITICA. The frequent dream experiences of nearly all persons, and the wide-spread conviction of prophetic truth in a certain class of dreams, have engendered the development of an organ through which those who feel an interest in the subject may have an opportunity to compare notes, with a view to more fully developing the merits of the subject, and the philosophy.

THE IMAGE BREAKER. A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: No. 1. The Decline of Faith.

THE MARVELLOUS WEBBER SINGING DOLL. A MECHANICAL WONDER. Last year we first introduced this wonderful toy to the children of America, and it has since become a household name.

\$250 A MONTH. Ac't wanted. 99 cents only. Address: JAY BROTHERS, Detroit, Mich. TRADE PATENTS. COPY. MARKS. RIGHTS. INVENTIONS. LABELS. RE-REGISTERED. Send description of your invention to J. B. BURNAN, Patent Lawyer and Solicitor, Washington, D. C.

CHICAGO, Nov. 26, 1883. CHICAGO MAGNETIC SHIELD CO.—Gentlemen:—Your Magnetic Shield I purchased of Mrs. Kennedy, has had a most wonderful effect on me.

It is impossible to overstate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp cold feet.

Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL, CHICAGO, ILL.

THE NATIONAL STANDARD DICTIONARY. A VALUABLE PREMIUM TO SUBSCRIBERS. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference.

CONTENTS—40,000 Words, pronounced and defined; Illustrated with 700 Woodcuts; A table of Synonyms; For each word, the origin and derivation; Etymological History; A Biographical Register; Abbreviations in Current Use; A Biographical Register; Abbreviations in Current Use; A Biographical Register; Abbreviations in Current Use.

READ THE CONDITIONS TO SECURE THIS PREMIUM. This complete and elegant Dictionary and Encyclopedia is useful knowledge, which details at \$1.00 and is very cheap at that price, as now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each Subscriber who sends in with the renewal of yearly subscription, one N. S. V. yearly subscription with the regular subscription, will receive a copy of the National Standard Dictionary, and the new Subscriber will also receive a copy of said Dictionary.

THE WAR IN HEAVEN. By SAMUEL LOTT. This is a beautiful new illustration 12-7-8, and will be found interesting & profitable to all.



The Meaning of a Kiss.

My little Mammie is shy and proud,
But oh! in her heart she loves me true;
And often I think, in the busy crowd,

One fell on my lips so cool and soft,
It seemed as if holy things to me;
Next day, in the city, I thought of it;

Many true kisses come into our life,
Many whose memories all men save—
The kiss of a helpful and loving wife;

The Wish of the Pope. The Pope, as
London Truth says, may be "anxious to send a Nuncio

to the United States," but it is scarcely credible
that the American Bishops "can be pleased with the notion"

A Trance Medium Amongst the Wesleyans.
At the conclusion of the usual evening service at the Methodist Free Church, Ironbrack

A Rev. Sportsman. The Rev. Mr. Houghton
was at the dinner given in Down's City-Hall
Restaurant, New Haven, by John T. Blakesley

New Uses for the Thermometer. Being
called to prescribe for a patient living in the
hill above Keyport, who had long been afflicted with

Youthful Trifles. Various are the methods
of initiating Harvard students into the secret societies.
All aspiring young men are put through, for

Coughs, Hoarseness, Sore Throat, etc.
quickly relieved by BROWN'S BRONCHIAL TROCHES.

Family Faithful very sensibly tells the American
people that they must open their museums and libraries

In removing the foundation of an old bridge built
by Charlemagne, German engineers have found the piles

"Dr. Benson's Celery Pills cured my neuralgia of 9
years standing." Joseph Snyder, Paxton, Pa.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC.
Table with columns for Train, Depart, and Arrive times.



CHICAGO, ROCK ISLAND & PACIFIC RY.
By the central position of its line, connects the
East and the West by the shortest route.

"ALBERT LEA ROUTE."
A New and Direct Line, via Seneca and Kan-
kakee, has recently been opened between Richmond,

FREE GIFT! A copy of my Medi-
cine Book will be sent to any person afflicted with

NO CURE! NO PAY! Dr. KEAN,
173 South Clark St., Chicago, personally or by
mail, free of charge, on all chronic or nervous diseases.

NEWSPAPERS AND MAGAZINES.
For Sale at the Office of this Paper.
Banner of Light, Boston, weekly, 8 CENTS

Send a Postal Card to the
COLUMBUS BUGGY CO.,
COLUMBUS, OHIO.
When Catalogue and name of nearest dealer, where our

BUCCIES, PHAETONS, LIGHT CARRIAGES,
SURREY WAGONS.
Our vehicles are strictly first class, and are sold by dealers

AMERICAN VILLAGE CARTS.
The latter the most perfect and free from horse motion.
We have the largest factory in the world for manufac-

INGERSOLL'S INTERVIEWS
ON
TALMAGE.
By ROBERT G. INGERSOLL.
This is the well known Author's latest work—being six

LIGHT.
A weekly Journal for Spiritualists and others students of
occult Philosophy. Published at 28 Great Russell St., Lon-
don, W. C., England. Price, postpaid, 4s per annum, in

Light for Thinkers.
Published Weekly at Atlanta, GA.
G. W. KAYES, Editor. A. C. LAIRD, Publisher.
Price \$1.50 per annum.

LONDON AGENCIES
OF THE
Religio-Philosophical Journal,
103 Great Portland St., London, W. C. Mr. J. J. Moore

THE INDEX.
A
RADICAL WEEKLY JOURNAL.
PUBLISHED AT 2 TREMONT PLACE, BOSTON, MASS.

CONTRIBUTORS:
Messrs D. Conway and George Jacob Holmwood of London,
will write for The Index every month during 1882.

LIST OF BOOKS
FOR SALE BY THE
RELIGIO-PHILOSOPHICAL PUBLISHING
HOUSE, CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS
books, and orders will be sent by express, by mail, or

Table listing various books for sale, including titles like 'The Great Church Light', 'The Index', 'List of Books', and 'Games'.

Genes and Ethics of Conjugal Love. A. J.
Davis. 75 00
Good Sense. Baron D'Holbach. 1.00 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

Games.
A Game of Chess. 50 00
A Game of Backgammon. 50 00

PAMPHLETS.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Pamphlets.
Also on Reason, Thos. Paine. 25 00
Astronomy and Worship of the Ancients. 25 00

Another Fraud Comes to Grief.

Dr. J. Mathew Shea, Better Known as "Dr. Mathew," Caught While Personating a Materialized Spirit. The Exposure Engineered by a Well Known Spiritualist With the Knowledge and Approval of other Spiritualists.

For years J. Mathew Shea—formerly traveling under the name of "Dr. Mathew"—has held a show regularly each week in this city, at which he has in a most audacious manner tried to imitate genuine spirit manifestations. Having for many years been the assistant of the notorious Madam Maynard, who gained a precarious livelihood in different parts of the country as a fortune teller, using a pack of cards with which to bamboozle the unsuspecting servant girls and credulous men who might happen to come within the sphere of her pestiferous influence, it is not strange that he should become a skillful manipulator of "ways that are dark," and succeed in swindling a confiding and unsuspecting public out of thousands of dollars under the pretence that he is a genuine medium for the materialization of spirits. Possessing a smooth exterior, exceedingly affable in manners, insinuating in appearance and conversation, and having some slight mediumistic powers, he has succeeded in carrying on his systematic swindling operations, notwithstanding his repeated exposure by the JOURNAL and the daily press of this city and San Francisco, until it is said that he has accumulated a large sum. In 1877 a San Francisco (Cal.) paper contained a full account of his nefarious methods whereby he regularly swindled those who attended his materializing shows. On one occasion when detected, he was crouching in a corner of his cabinet vainly endeavoring to tuck away a sheet in his pantaloons, which he had used in personating spirits. If heretofore any person has had any confidence in his honor as a man or in the genuineness of his mediumship, after reading his startling exposure on the evening of the 29th ult., they certainly can not fall in coming to the conclusion that a more despicable impostor does not live at the present time. A representative of the RELIGIO-PHILOSOPHICAL JOURNAL was in attendance to witness the unveiling of his fraudulent practices on the above evening at No. 87 West Madison St. In order that our readers can have a clearer view of the materializing claims of this pretended medium, we reproduce his advertisement, which has for several years (dis) graced the columns of our daily papers:

SPRITUALISM—Extraordinary materialization scenes; full forms in the light; Sunday, Tuesday, Thursday evenings. BUSINESS, MEDICAL and state-writing sittings daily. J. M. SHEA, M. D., No. 87 W. Madison street.

Several months ago the JOURNAL detailed for the work an ever vigilant representative, whose honor and integrity as a man, is well established; he is also a devoted Spiritualist prominent in the work in this city. He has been a frequent attendant at Shea's materializing show and it was through his patience, skill and sagacity, aided by the police, that the final exposure was made. He attended Shea's séance on Tuesday evening, the 20th ult., at which there were only a few present. He had a seat in front of the cabinet. Capt. Bonfield of the Police, was also present. The Prince, purporting to be a prominent spirit, did not appear then, but was announced for the next Thursday's séance. Many spirits then "materialized," or rather Shea presented himself many times. A white man came, representing himself to be the father of a colored woman; but always when a lady appeared the top of the head and lower part of the face, from the nose down, were covered with a white cloth—Snowdrop alone wearing a painted mask, rather small. Often he would fail to get the cloth quite high enough to cover his moustache.

Garfield, as is usually his custom, appeared on this evening, opened the cabinet door, stood on the threshold and made a speech, only a few words of which could be heard. At the same time the reporter distinctly saw the chair in the cabinet, which Shea had occupied. His coat was placed nicely over the front of the chair, with white cuffs pinned to the sleeves, and white pieces of cloth fastened to it in front to represent white stockings. Shea has a large cushion or tidy hanging over the back of the chair, which he stuffs into the coat, the neck of the coat being ornamented with a white collar, all of which was found on the chair when he was caught on the 29th ult.; this figure was made to represent Dr. Shea as sitting in the cabinet while the purported spirit was out of it.

Mr. Garfield (or rather Shea who personated him), stopped in front of this figure and made passes downward over it with his hands, seemingly to gather strength; then he stepped outside the door again for a moment, and then passed into the cabinet; if a short time Shea reappeared at the window in the door, with a piece of white cloth wound around his face, and then was recognized as a lady by some one in the room, but the spirit always had the same pair of eyes, and for each man the same beard. The colored woman's father had the same style of beard as that worn by Garfield. This description will answer for all Shea's séances, with slight variations.

The audience on the 29th ult., were invited to examine the cabinet, and many of them did so. In the door leading from the cabinet to the room where the audience sat, a hole about eighteen inches square was cut at about the height of a man's shoulders. A black cloth curtain hung over this hole, draping it from the inside. About eight o'clock a speech was made by the medium, who requested that there should be no levity on the part of any of the audience, as it interfered with the conditions necessary to a complete materialization. The audience was composed largely of women, the majority of whom looked like "cranks," though there were two or three bright, intelligent faces among them. Of the majority of the male portion of the audience it would be charity to say nothing, as they were clearly infatuated dupes. Scattered among the crowd, however, was a quartet of police officers, Lieut. Geo. Hubbard, of the day-squad police, Officer John Wheeler, Detective Early, and Officer Gus Keller. All were soberly attired in citizen's clothes and were very attentive throughout the performance. All of the officers are indeed worthy of great praise for the part they so ably performed. Dr. Shea called from an adjoining apartment an elderly lady whom he familiarly addressed as "Mrs. Van," but whose full appellation was said to be Mrs. Jane Vanderberg. This lady, he said, was his assistant. She led in the singing, standing in the rear of the audience, close to the solitary oil lamp with which the room was lighted, and her "business" consisted in recognizing the spirits as they appeared, answering questions, and prompting those of the audience whose acquaintance with spirits was not recognizable. All being in readiness, the medium retired to the closet-cabinet, the lamp was placed behind a green muslin shade, and turned very low, so that features could not be recognized by the dim light. In a few moments the "manifestations" began. At the conclusion of a verse of "From Greenland's Icy Mountains," in which "Mrs. Van" led, a gruff voice was heard from the depths of the cabinet. "Good evening Mrs. Van; good evening all," said the voice in an alleged Irish brogue, but which sounded suspiciously like the medium's. "Good evening, Mr. Fitzgerald," answered Mrs. Van, and two or three sisters on the front row chimed in with "Good evening, Mr. Fitzgerald." "We are a golu" to have a lovely toime this evening, I think," continued "Mr. Fitzgerald." The spirit of the Irishman, it was whispered, was one of the most familiar controls of the medium. Another was "Little Snowdrop," an Indian maiden who was lost in a snow-storm. An oil portrait, painted, as alleged, by spirit hands, of "Little Snowdrop" hung on the wall of the audience room. It was a very mediocre work, and represented the dusky daughter of the red man cowering in a storm, the snowflakes falling thickly upon and about her. "Snowdrop" and Fitzgerald were free talkers, but neither one was shown at the aperture in the door. It was noticeable that all the spirits who showed themselves were either unable to speak or did so in an almost unintelligible whisper. When a "spirit" was shown, "Mrs. Van" would ask if it was some one in the first row. "Yes" was signified by a number of raps on the door, while "no" was represented by a single knock. When the row in which the person with whom the spirit desired to communicate was indicated, the person at the head of the row asked: "Is it me?" "Yes" and "no" were signified as explained until the proper person was reached. Numerous faces appeared at the door, and a tiresome sameness was observed in all they did or said. A spirit appeared and signified a desire to speak with a simple German woman, who was so much overcome that she jumped up and ran toward the door, whereupon the spirit disappeared and refused to appear for her again. "Little Snowdrop" was frequently heard to speak, and the voice, instead of sounding like that of a child, was as nearly like the falsetto tones of a Punch and Judy exhibition as could be described. She seemed to recognize several of the audience.

Soon she retired, and a moment later the cabinet door opened and the spirit of the late President Garfield stood in view of the audience. Beyond having a straggling black beard there was nothing about the spirit to entitle it to any sort of recognition, but the old women "oh'd" and "my'd" and pronounced it grand. The late president was shown robed in white, and uttered a few patriotic platitudes in a disguised voice. The door then slowly opened, and the White Prince cautiously appeared but quickly withdrew. "All in the first row will please join hands," said a notorious dead-beat, known as Geo. Mostow, and whom the Times reporter investigated with the cognomen of "bouncer." Our readers probably will remember that in the issue of the JOURNAL, June 24th, 1882, we exhibited Mostow's true character. According to J. H. Mott, he is not only a dead-beat, but worse. While in his society in this city, Mr. Mott's pocketbook mysteriously disappeared. Again the door noiselessly opened and the figure glided into the room, quickly returning into the cabinet. The third time he stood in the doorway and the light was taken from behind the screen. The Prince was represented as an aged man with flowing hair and beard of spotted white. His robes were of the same color, and white plumes nodded from a golden crown. The light was turned to its place behind the shade and returned lower than before. Then the "Prince" sallied forth from the cabinet—and it was his last salutation. He stepped about five feet from the cabinet, when suddenly a rustle was heard in the second row. The "spirit" heard it, and darted toward the cabinet door, but all too late. Lieut. Hubbard, it seems, had still another confederate, a lady, who occupied a seat immediately in front of him. The rustle the spirit heard was made by this lady getting quickly up from her seat, pulling her chair away and leaving an open passage. Through this passage Hubbard and his men darted, quick as thought, and in an instant a desperate struggle was taking place between the stalwart Lieutenant—and the indisputably muscular ghost. The "bouncer" had risen at the first sound of a disturbance, and he represented of The Times noticed that he had jumped upon Hubbard's back and had his fingers sunk into the flesh of the Lieutenant's face. Acting on the theory that one good turn deserves another, the reporter hopped upon the "bouncer's" back and bore him heavily to the floor. At the time of the interruption prepared lights were flashed on the scene and, by the illumination, lying prostrate and gasping on the floor, writing under the vice-like grip of the Lieutenant, was seen the face and form of Dr. J. Mathew Shea. The scene which followed was one of confusion, and the remaining confederates were easily overpowered. Capt. Bonfield, Lieut. Ward, and Sergt. Bowler appeared, but their assistance was not needed. Many of the audience fled down the stairs pell-mell, and cries were made for the police. The cries ceased, however, when the information was given that the party was in the hands of the police.

The methods Shea used to carry on his fraudulent materialization of spirits were vividly illustrated by the paraphernalia found on his person and the devices used to imitate certain sounds. The small mask representing Snowdrop was found in the cabinet; also a black veil, a wig of white hair, Canary-bird whistles of lead, two wooden Canary whistles. Shea's coat and his shoes. The long white robe, pink sash, long white beard, gold crown studded with precious stones and diamonds, four white feathers, each about 15 or 18 inches in length were taken from Shea's person in the audience room in the presence of the people and carried to the police station. While personating spirits Shea had no clothing on but his shirt and pants under his robe. He was caught before he reached the cabinet. Now we will emphatically say, let this exposure be a warning to frauds of this class, for there are more who are liable to be detected soon. Our reporter has heard Mr. Shea declare emphatically that he is in physical strength any man's equal; he did not prove so on this occasion. Lieutenant Hubbard was superior to him in that respect; though promptly aided by his disreputable "bouncer" Mostow, he was easily suppressed. The only parties who were arrested, were Dr. Shea and his "bouncer," who gave the name of George Mostow. They were taken to the Desplaines Street Station, where they were booked for obtaining money under false pretenses. The occupation of Shea was en-

terred as "ghost," and that of Mostow, "bouncer." The Doctor was afterward released on bail in the sum of \$700, but Mostow still languishes in durance yile. All the Doctor's paraphernalia was captured and locked up in Capt. Bonfield's private office. That Mr. and Mrs. Vanderberg are also efficient accomplices of Shea there is apparently no room for doubt. They are, in the opinion of a number of Spiritualists, paid accomplices, if nothing more, and fully understand that Shea's purported spirit form manifestations are fraudulent. Mrs. V. put out the light the moment that Shea was seized. What for? Of course, so that he could not be seen by the audience. It was exceedingly fortunate that the officers present had three lamps in the possession of different parties, one of which was lighted a moment before Mrs. V's was extinguished; no doubt she thought it was simply a match, and would go out in a moment. The "bouncer" always rises from his chair, ready for a spring at any moment the ghost (Shea) steps outside the cabinet. Our reporter has watched these manifestations for three months and did not propose to make any demonstration until he had become positively certain that he should not by attempting an expose, break up a spiritual séance, but a simple and barefaced fraud, that was leading many to doubt the truthfulness of spiritual manifestations in general, besides swindling unfortunate widows and poor people who have lost friends that they depended on for support and comfort, who went to this hypocritical priestly humbug to get some glad tidings of their dear departed ones, often paying to him their last dollar. We say priestly, because when he appears at Union Park Hall on Sunday, he puts on a priestly appearance, raising his voice in supplication to the Father of all to assist him.

For the Religio-Philosophical Journal.

KOOT VS. KIDDLE.

A Voice from the East.

The "Himalayan Brothers," who are the servants of the occultists, and run to the beck of Olcott and Blavatsky, like whipped curs, have a "Koot Hoomi," who has come to grief. These "Brothers" know all that is worth knowing, and dwell in a palace in the heart of the Himalayas; which is gorgeous beyond imagination. Yet they are ascetics; that is why they are such willing slaves to Blavatsky and Olcott. After the Madame had published in "Isis Unveiled," a glowing account of the "Brotherhood" and of the magnificent temples of the "Todas," some heartless wretch investigated the subject and found them a dirty indolent set of vagabonds, whose places of worship were such kennels, they "crawled into them on their hands and knees." It was too disgracefully bad to disenchant one of so fair a picture! Before the departure of this ascetic pair from New York, it was published that a member had already raised the vapor from his preparations, and soon the elemental spirits would stand boldly to view, like the goblins evoked by Allidind. They have not yet come, because we suppose the Koots of Todas have been so busy in India. No one knows anything about this "Brotherhood," or has ever heard of it before, but that is not strange, for no one ever heard of a Blavatsky before! Mr. Sinnett, of England, like a materialized "John King," toots the big tin horn in echo to the toots from India. It is certainly lamentable that the most lofty "Brother" "Koot Hoomi," should victimize this all-believing devotee. This "Koot" is rightly named, and it seems as if the whole matter is a burlesque, for "whom-am-I?" Koot, is a true Koot, inasmuch as he stole portions of a lecture by Mr. Kiddle and after a year gave them as his own to Mr. Sinnett! Seeing that he was a "Toda," a big, if not the biggest "Toda," and knew all that was known by the "Himalayan Brotherhood," it was mean to rob a poor mortal of a little hard earned fame!

Mr. Kiddle said in a discourse, entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880: "My friends, ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide."

The "Koot Who-am-I," in a letter to Mr. Sinnett, in the "Occult World," 3rd edition, p. 102. The 1st edition was published in June, 1881:

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide."

Mr. Sinnett thinks the Himalayan Brothers move in mysterious ways; and that this plagiarist was written to test his followers. Well, certainly their ways are mysterious, and not like ordinary mortals, who believe in honesty and uprightness, and discard deceit and a lying tongue. Mr. Sinnett has learned wisdom. He now transposes the "enunciations" from the "Brothers" into his own words, and there is thus no chance of another Koot-Kiddle plagiarism, or if so the Koot will escape censure.

Now Mr. Sinnett is not to blame, nor is Koot. He undoubtedly attended the Lake Pleasant Meeting in 1880. He was not up in the reportorial business, but he caught the idea of Kiddle who was then speaking. It was a good idea, but Koot was muddled by his associations and the idea chanced in his mind. He made it strikingly "Koothish," so much so he thought it would pass as original! He made a mistake, that was all. Had he exercised his "occult" powers, he would have blotted the memory of the matter out of Mr. Kiddle's mind, and thus escaped detection.

Perhaps the Koot is not a Koot at all, nor a "Toda," whatever that may be. Maybe he is only a projection of Kiddle, and Sinnett wrote under the influence of Kiddle, mistaking the sound of the name. Maybe, Olcott "projected" himself, and as an "elemental" assumed the name of Koot. Who can tell? It is a pity the "Brotherhood" had not been located further off! I always thought it a mistake to put their gold-roofed, diamond-windowed temple where some one possibly had been or might go. Synmes Hole would be the best place for it. Nobody then could go prying around and contradict the honest statements of Koots when they took the trouble to return and tell us about their "occult" powers.

The writer once had this same Koot communicate, but he represented himself then to be "The Man-in-the-Moon." I did not credit a word he said because he reflected on the editor of the Banner of Light, by saying that he once told the said editor that the dark side of the moon was green cheese and at once was believed. I know Koot was wrong in this, and he did wrong in telling such a story.

I believe that all these explanations are incorrect, and that Mr. Kiddle was influenced by Koot to write his discourse. Then Koot was free to write the same for Mr. Sinnett. Now why does the former claim a patent on Koot's ideas. The burden of proof falls on him. Let him rise and explain! BUNJAH ZEB WHOOMSLAMBIG, Zulu Consulate, Trenton, Oct., 1883.

Organization.

You appear to have published by request, in your last issue of the JOURNAL (Nov. 3), some extracts from Dr. Wolfe's book of "Startling Facts" that seem to bear upon the proposed organization of Spiritualists, and those interested in the movement, rather roughly. It is all right to give every class a chance for expression, but those who deal in rough knocks must, of course, expect a few of the same sort in return. We who believe in organization must, according to Dr. Wolfe, be numbered, either amongst those "Greeks," who would be high priests in the new synagogue, or otherwise amongst the "pitiful incompetents." Of the only two classes, so politely named, we would personally prefer being counted one of the "Greeks," without admitting, however, any particular hankering after the "high priesthood."

We have before this upon reading the Doctor's book discovered that he was disposed to be very oracular, and that what he did not know was hardly worth acquiring; but yet there might be some other ways of saying offensive things, and, you know, "Men must be taught as if you taught them not, And things unknown proposed as things forgot."

But to a brief review of the extracts: The first main paragraph is very fine; yet, good Doctor, if you can find in the ranks of Spiritualists, a clever mixture of "Emersons," whose "thoughts are organized forces compelling homage," would it not pay to get them together from amongst your "pitiful incompetents," and let the world have a fuller benefit from their united strength? So "Organization means but the surrender of your manhood in every form of government—National, State or municipal—in every school—in every college—in every university—in every railroad company—in every case where men combine their strength for co-operative use. So again, "truthful, honorable, noble men and women are not clannish." Is that true? If it be, and you can show that the reverse is also true, that the false, dishonorable and ignoble are clannish, then you have hit the secret of the world's too slow progress, and have gone far to show that it is the bounden duty of the former to adopt the practical methods of the latter, and to organize at once. Large parts of the remaining paragraphs extracted are excellently and forcibly written, and point to much that is necessary to be well weighed and considered, has been well weighed and treated of by the advocates of organization. Practical men and women are not to be put down by calling them "imbeciles or zealots," neither are they to be scared by the ghosts of fancied evils as "chimeras dire," pictured in the fertile brain of Dr. Wolfe. If Spiritualism, as he says, is a science, we want schools and universities for teaching it in its purity as a practical science, freed from its frauds and "tom-fooleries," just, for example, as astronomy is taught, freed from the old absurdities of astrology. The "spiritual priests" he seems so much in dread of, those who assume infallibility and presume dictation, are found most among the opposers of organization and amongst the tricky and fraudulent. Little need honest, intelligent men and women fear the bug-bears raised to oppose a practical, expansive, anti-creedal organization, gotten up in rational co-operative effort to promote and promulgate the truth. Philadelphia, Pa. ONE OF THE "GREEKS."

Haverhill and Vicinity.

Cephas B. Lynn closed his engagement with the Brittan Hall Spiritualists, of this city, Sunday, October 28th. His lectures were well received. They were replete with good practical thought, and his audience increased in numbers during his engagement. Sunday, November 11th, Joseph D. Stiles, well and favorably known as a platform-test medium, occupied the afternoon and evening in his usual style and to the satisfaction of the very large audience that greeted him on both occasions. Good phenomena-workers take the lead in calling out the people; so eager are they for the phenomena of Spiritualism that mere credulity too often takes the chair of reason and good sense, to the detriment of the cause we all love so well. On the Sundays of November, 18th and 25th, Capt. H. H. Brown has been here at Brittan Hall, doing the best he could to call the people up onto a plane of thought and action where they can be as brotherly and sisters, good friends and good neighbors.

At 2 P. M., Sunday, November 25th, Capt. Brown took for the basis of his remarks, the words said to have been spoken by the man Jesus: "If ye love me, keep my commandments." His remarks turned to a very free discussion of the social question, which probably was all right for the audience before him. He made some very good points and couched his thoughts in language that need not offend the most fastidious.

The evening lecture was one of his very best efforts on this subject: "The Moral Standard of the Future." The hall was well filled, and those present gave him undivided attention for an hour and a quarter. After showing that there is no standard that operates upon all alike, either in theology, in politics, or socially, he said that for the true standard we must go to nature; nature had been for many millions of years perfecting life, of which mankind was the epitome, and for the moral standard he would say to one and all, do at all times and under all circumstances just that and that only that will tend to make life more happy, longer and better, and you will do morally right. Anything that you do that tends to degrade life, or to shorten it, or that in any way tends to make you more miserable, you will always find to be doing morally wrong.

Capt. Brown made a strong appeal to the young people in the audience, to make the above rule the test of their lives, if they valued health and happiness and their earthly existence. W. W. CURRIER, Haverhill, Mass.

\$5 to \$20 per day at home. Samples worth 40 cents. Address BUNJAH ZEB WHOOMSLAMBIG, Zulu Consulate, Trenton, N. J.

**PATENTS** BOUGHT SOLD OR PROCURED. Books free. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

**McSHANE BELL BOND** MEDICAL HAND AS FINGER RING. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**PENSIONS** For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**OPTURES CURED** Medical Compound and Rubber Elastic Appliance, in 30 days. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**FLORIDA ILLUSTRATED** Contains 100 colored views of Florida Scapes and growing and different sections of the State. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**AGENTS** make over ONE hundred per cent. profit selling the Reflecting Safety Lamp. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**BACKLOG SKETCHES**, our large 10 page paper book with charming series. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**KNABE** PIANOFORTES. UNRIVALED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 114 Fifth Avenue, N. Y.

**DR. C. W. BENSON'S SKIN CURE** Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CURST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA, ULCERS, STYED EYEBROWS, AND PIMPLES on all parts of the body. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**CATARRH ELY'S CREAM BALM** when applied by the finger into the nostrils, will soothe and relieve the head of catarrhal virus, causing healthy secretions. For any disability; also for Hereditary Stamps for New York, Cot. L. BUNJAH ZEB WHOOMSLAMBIG, Trenton, N. J.

**HAY-FEVER** A thorough treatment will cure. Agreeable to use. Send for circular. Price 10 cents, by mail or at druggists. ELY BROTHERS, 110 Broadway, New York.

**VIEWS OF OUR HEAVENLY HOME.** A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND. By ANDREW JACKSON DAVIS. In cloth binding, 75 cents, postage 6 cents; in paper cover, 50 cents, postage 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**THREE PLANS OF SALVATION.** Proved by Selections from the New Testament without Comment; also, selections from the same work on several important subjects. A better knowledge of some of the teachings of the New Testament can be obtained from this little work, in one hour than in years by the ordinary method of reading the Scriptures. Price, 10 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**CONTRASTS IN SPIRIT-LIFE;** and recent experiences of SAMUEL BOWLES. Late Editor of the Springfield (Mass.) Republican, in the First Five Systems. Also, a Thrilling Account of the Late President Garfield's Reception in the Spirit World. Written through the hand of Carrie E. B. Twiss. Price, 10 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**BEYOND THE SUNRISE.** OBSERVATIONS—BY TWO TRAVELERS. This curious and fascinating book which has already excited great interest, treats of Dreams, Trances, Vision, Psychology, Clairvoyance, Theosophy, and kindred topics. "No more interesting book has ever appeared on these subjects"—Ovid Independent. "Charming incidents and personalities."—Times of London. "It will give you cheer and inspiration wherever read."—San Francisco Post. It passes beyond the mere story of apparitions into the realm of causes and effects. There are chapters of real power and beauty.—The Continent. Cloth, \$1.00. Paper, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**CHRISTIANITY AND MATERIALISM.** By R. F. UNDERWOOD. This pamphlet of forty-three pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianly 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, Christianly in some respects, nevertheless, 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-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**THE REMINGTON HORSE POWER FIRE ENGINE.** Nearly as effective as a steamer; about one-third first cost, and less than one-fourth annual expense for repairs. For descriptive literature, with testimonials, address REMINGTON AGENTS, CHICAGO, ILL., N. Y.