

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

CHICAGO, MAY 24, 1884.

## VOL. XXXVI.

Readers of the Journal are especially requested to ena 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.

Finst PAGE .- Dr. Taimage Again. American Theosophilsts in India.

- SECOND PAGE .- From Puritanism to Spiritualism, 1817-1884. Touching Incidents in the Life of a Cripple. Was He An Idiot? Orchestral Music.
- THIRD PAGE .-- Woman and the Household. Book Reviews. **Miscellaneous** Advertisements.
- FOURTH PAGE .-- Special Notices. Notice to Subscribers. That "Call." Taimage as a Recruiting Officer for Spiritnalism. Loneliness. Why? "Can it be Done?" General
- FIFTH PAGE .-- Juliet, the Free-love Jumbo and V. P. of the N. L. L., Spins a Yarn with the Help of Wakeman, the Disgrantled. American Spiritualist Association. Miscel-Isneous Advertisements
- SIXTH PAGE .--- Marion Moore. Old Men Shall Dream Dreams and Young Men Shall See Visions. "Will Come Like a Baim." Letter from James G. Clark. Brooklyn (N. Y.) Spiritual Fraternity. A Last Word of Explanation. Anniversary Exercises at Shreveport, La. The Sociologic Society. Saved by a Dream. Spiritualism in Newark, N. J. Jude's Light. The Free Religious Association. Plain Words to Spiritualists. Notes and Extracts on Miscelianeous Subjects
- SEVENTH PAGE .-- Echoes. City of Mexico. Miscellaneous Advertisements,
- EIGHTH PAGE -- On Certain Theological Dogmas Respecting Human Redemption and Salvation-The Trinky. "Paritanism to Spiritualism."-" 1817 to 1884." Miscellane ous Advertisements.

#### Dr. Talmage Again.

The Rev. Dr. Watson, of Memphis, Tenn., sends an extended review of Dr. Talmage's late diatribe against Spiritualism. Before ing in prayer, even the man Gabriel whom I the article was received, the JOURNAL had already published a criticism of the sermon embracing many points treated by Dr. Watson. We condense from our friend's article. comments on points not previously discussed: The great leading idea of this sermon is that the Bible forbids spirit intercourse. For a long time the opposers of Spiritualism cried out—"Humbug!" "Delusion!!" "Fanati-cism!!!" "Its advocates are crazy!!!!" Having been driven from these positions by indisputable facts meeting the requirement of scientific demonstration, they have changed their tactics, and soon the battle cry is." It is forbidden in the Bible! Let it alone!" Let us look at this subject fairly, and see

piece of the Mosaic work, and saying that you and I are forbidden to consult the de-parted loved ones on pain of death, and yet without stint, eat pork, which is equally for-bidden. That the permission to confer with Jewish spirits on religious and business ques-tions was in accord with the divine will, I shall now prove remembering that these shall now prove, remembering that these words are written not for atheists nor for deists, but for Christians who take the. Bible as their guide. Now we go to the law and the testimony and ask you to read, and ponder over the declaration made about 2,974 der over the declaration made about 2,974 years ago (I Samuel ix. 9): "Beforetime in Israel when a man went to inquire of God, thus he spake: Come let us go to the seer, for he that is now called a prophet was before-time called a seer;" and in our day "a medi-um," and in Christian families the inquiry is principally through prayer to God for his blassing upon a singere desire to investiblessing, upon a sincere desire to investiblessing, upon a sincere desire to investi-gate that which pertains to our spiritual and eternal interests. Every unprejudiced mind must admit that all of these statutes were only civil laws, and had only a civil punish-ment for their violation. That there were obvious reasons for prohibiting the Israelites from consulting spirits, is plain to every Bible student. They had been for four hun-dred years in bondage to an idolatrous na-tion, with a natural tendency to idolatry tion, with a natural tendency to idolatry

I need not show the absurdity of taking a

tion, with a natural tendency to monatry themselves, and, perhaps, less mental or moral culture than the emancipated slaves of the South. Moses never could have con-trolled them if they had been permitted to have intercourse with that class of spirits who alone would have been attracted to them by the laws of affinity; hence the necessity of prohibiting intercourse. Yet, notwithof prohibiting intercourse. Yet, notwith-standing the death-penalty attached to the practice, as it was to hundreds of other things under that law, there were many who did have communication with the departed. (See Judges xiii. 3, wherein is an account of the wife of Manoah having several interviews with a "man of God." "And behold six men came," etc. (Ezekiel ix. 2). "And I heard a man's voice which called and said, Gabriel, make this mone to understand the usion?" make this man to understand the vision" (Dan. viii. 16). "Yea, while I was yet speak-

the most important events recorded in the Old and New Testament were by dreams in the night, yet the old Israelitish law said the dreamer shall surely be put to death. I will dreamer shall surely be put to death. I will give one from each of these. Jacob's dream: "And behold a ladder set up on the earth and the top of it reached to heaven; and be-hold the angels of God ascending and de-scending on it." (Gen. xxiii. 12.) Observe, they ascended first, and then descended to earth, a significant type of the communion between a significant type of the communion between the two worlds. The other is the dream of Joseph when the divinity of Jesus is first mentioned (Matt i. 20.) Jacob wrestled with a mentioned (matt 1. 20.) Jacob Wrestied with a man all night and yet he says, "I have seen God face to face." The fingers of a man's hand which the king saw on the plaster of the wall was at night. The resurrection of Jesus was while it was "yet dark" (see John xx. 1). I never heard objections made to the facts recorded in the Bible that so many of them occurred at night. Nor is the women

them occurred at night. Nor is the woman of Endor ever called a "witch" in the his-tory of Samuel's communicating with Saul. SPIRITUALISM AND MATERIALISM.

Dr. Talmage and every well-informed per-son knows that materialism has well-nigh taken possession of the intellect of Europe. It has spread from Bangor to San Francisco, and, to a very great extent, captured the best intellects of this land. If Spiritualism does not save the people from materialistic infidelity, we are hopelessly gone, for the church has not and cannot furnish the demonstra-tion of immortality that this age demands. I heard one of the most talented ministers in this city recently, who formerly belonged to the same church as the Reverend Doctor, say in a sermon that immortality had never been demonstrated unless Spiritualism had done it: that the Bible was full of Spiritualism from beginning to the end; that everything was governed by universal, invariable law, and if it had ever been, it can be now. The parable of Lazarus and the rich man is quoted to show the "ringing words of the son of God," teaching the impossibility of spirit return. Let us analyze it and see what Jesus designed to teach by this parable.

This text is referred to with a triumphant air, as though perfectly conclusive against spiritual manifestations. I think the passage,

world, of which he spoke on another occasion have done something-something positive, in when "ye shall see the angels ascending and changing very radically the convictions and when "ye shall see the angels ascending and descending." This was the kingdom of God which was to come with power and demonstrate immortality by the appearance of our friends, who have passed over the River of Life, and return to show by their identified presence, that there is no death, but a birth to a higher life, a transition from a natural to a spiritual. Two men called angels by two of the evangelists, bear witness of the resurrection of Jesus; one, "a young man clothed in a long white garment." A most remarkable scance occurred on the day of Pentecost, when the mediumistic disciples, controlled by persons of the various nations represented at Jerusalem, and moved by the represented at perusatem, and moved by the spirit, preached to all in their native tongues the gospel, so that three thousand were con-verted and added to the church in one day. The middle wall of partition was brok-en down between Jew and Gentile by spirit

manifestation. A man (angel) came to Cor-nelius about three o'clock in the afternoon, and told him to send for Peter, who would show him the way of life. Peter was entrancshow him the way of life. Peter was entranc-ed, and thus prepared to preach the first ser-mon to the Gentiles, who gladly received the truth. The Gospel was first preached on the continent of Europe, through the agency of a man (spirit) from Macedonia, who came to Paul by night, and said: "Come over into Macedonia and help us." He went in obedi-ence to the heavenly visitor, and success at-tended his labors, and his letters written to the Phillipians and Thesealonians make a the Phillipians and Thessalonians, make a part of the New Testament. The revelation made to John when he was on the Isle of Pat-mos, was by one of the old prophets. Time and space would fail me in the attempt to no-tice all the spirit manifestations recorded in that best spiritual book extant, which clearly tendest in the attempt of the spiritual book extant. teaches intercourse between the natural and the spiritual worlds existed under every dispensation, Patriarchal, Mosaie, Prophetic and Christian. The primitive church believand Unristian. The primitive church believ-ed in spirit communion, and taught it from the days of the Apostles, as all know who have read ecclesiastical history during the centuries of her purity; but when Christiani-ferment, and the church became corrupt, then the control with an air of serious joy, as if they were of any importance to the country in which they have found so nice a nest. And what a farce is that which Mr. Conway

No. 13

spiritual career of a very large number of the people of India, insomuch that Mazoomdar not long ago declared that India is rapidly hot long ago uccaret that muta is rapary becoming Christian, and is even virtually Christian already; though its Christianity is of a broader type, generally, than that which prevails among the missionaries. On the other hand, these lauded pin-feather Theosophists have done nothing whatever, except conformed themselves to the Orientals, and been well received with gifts and ovations. They have moved them in a certain way, but they have not attracted a particle. They have only been attracted and absorbed. Confessedly, they have no new truth to impart and no specially elevating views of the supposed old truths. They have converted no one, but simply been converted; and they went there not to carry something the Orient-als never had, but only to formally adopt what had been held there, as Conway suggestively says, many centuries before Christ; and so the Orientals have only to rejoice over their easy conversion, and thus only are they "moved." It is indeed a great thing for the East to convert the West, for Buddhism to convert from Christianity, especially when one of the converts figures as a "colonel" and the other as a "countess," and still one more who is a "doctor."

From this same article it is also to be in-ferred that the intellectual and moral quali-ties exhibited by this coterie of new-fledged Theosophists from the western world are not of a kind calculated to move and attract with any beneficent potency, since superstition and dishonesty in a form of priest-craft are described by implication as conspicuous ele-ments in their religion. Our justification for this statement is found in Mr. Conway's para-graph on "Devout believers," and his exposi-tion of Khothume, where he insinuates that they have created a new god and consecrated it under a name made out of the names of

endeavors to describe with gravity as a de vout and dignified transaction of a religious character, when said Olcott, by permission of the high priest of Ceylon, gives with whatever pomp and ceremony he can put on, " the five precepts" to another addled European! Four of the five precepts are to abstain from lying, from theft, from intoxicants and from adultery-all very good; but, shades of Buddha, Confucius, Socrates! not to mention any, nobler names, is no man to utter these precepts without the solemn and formal permission of the high priest of Ceylon; and is the utterance (much more the practice) to be confined to a special and consecrated class? What fatuity! Is that the kind of religion a white man can croon over in contrast with. and contempt for, Christianity? The other precept, which we have reserved for special mention, is to abstain from taking life, which is impossible, because the destruction of life is inevitable at almost every step and every breath; and if man had nover voluntarily and resolutely taken life he would never have attained to civilization; he would have been eaten up at the outset by the lower animals without consulting Ceylon's high priest; and if from this time all men were to carry out that precept, they would soon be destroyed from the face of the earth. Finally, those who claim to know Madam Blavatsky, tell me that she denies the conscious personal existence after death. This accords with her avowal of Buddhism as interpreted by many. Surely, no truly noble and liberal mind, not terribly warped by prejudice (and least of all any good and thorough Spiritualist), can rejoice in the alleged success of this kind of thing as a substitute for the essential spirit and teaching of Jesus Christ, who exhibits the universal Fatherhood of God, the certainty and immortality of moral issues, and a constant sympathy and intercourse between the human and the superhuman world. What if some Christians have trampled down some good heathen grass or grain because it could not be made into bread for themselves, as is alleged; that is no disproof or disparagement of genuine Christianity, but only of the men who belittle and distort and pervert it. What if some doctors of divinity are unconscious charlatans and mountebanks, and caricature and belie every thing they handle, including Christianity itself, shall we refute them and prove our superiority by answering them with equal folly? Let us not confound things that differ, nor fail to identify things of essential unity; least of all will a wise Spiritualist throw himself into the arms of atheistic and materialistic mortalism in revulsion from errors which are accidentally associated with the noblest forms of Spiritualism. A garbled statement of a singular experience which happened to the Duke of Albany shortly before his transition, has found its way into print. We are able, upon the most reliable authority, to give the true version of the matter. Previous to the fatal accident the Duke told many of his intimate friends at Cannes that he had had a vision of his sister, the Princess Alice, who had said to him. "Your troubles will soon be over. You are shortly coming to us." The prediction was fully and quickly verified, for in three days the Dake had joined her in "the land of the greater number." It has long been an open secret that the Dake of Albany was deeply interested in occult phenomena .---Light, April 12th.

what are the facts in regard to the matter. Does the text taken by Dr. Talmage prohibit all intercourse with the departed? This is an important question. To whom was this Mosaic law given, and under what circumstances and surroundings? If we turn to Deuteronomy (xii.), we will find it written: "These are the statutes and judgments, which ye shall observe to do in the land which the Lord God of thy Fathers giveth thee." Thus we see it has none of the characteristics of the moral law given to Moses on Mt. Sinai. One was for a particular na-tion in "the land," the other of universal application to all people, in all ages of the world. If this Israelitish statute was of the nature that the Rev. Doctor tries to make of it by impressing his audience, it seems to me that it should have been put in the Decalogue, and not among hundreds of things which we know pertain only to that age and people, and which are violated daily by thousands of ministers and church people. There was a tendency upon the part of the Israel-ites to return to Egypt. This was, perhaps, why they were forbidden "to multiply their horses." Their tendency to superstition may have been the reason why this statute was given. "The dreamer of dreams shall be put to death; thou shalt surely kill him." "If there arise among you a prophet or a dreamer of dreams, that prophet or dreamer of dreams shall be put to death" (Deut. xiii. 1, 5). Now read in the Prophet Joel what he says, having, doubtlessly, reference to the Chris tian dispensation, as St. Peter testifies on the day of Pentecost (Acts iv. 16, 17): "But this is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." God is said to be the author of both of these. How can they be reconciled, only by admitting the ceremonial law had reference only to the Israelites?

I feel fully prepared to prove from the Bible that the statements made by this reverend D. D. are untrue, and arise from completely ignoring the fact that the commands were given to the Israelites to prevent intercourse with the Pagan witches and wizards, who, controlled by the "gods" of the Moab-ites, the Ammonites, the Hittites, the Canaanites, etc., would give the Israelites false information, and thwart, as far as in them lay, the divine plans continually unfolding to erect them into a distinct nation. But, be it remembered, that in no one instance did Mores or the Lord forbid conversing with or consulting Jewish seers, or through them with angels of the Lord, and thereby obtain knowledge on spiritual and business matters.

had seen in a vision " (Dan. ix. 21). lifted up mine eyes, and beheld a certain man," etc. "I heard the man clothed in linen," etc. (Dan. x. 5). "I saw by night, and beheld a man. And the man that stood among the myrtle trees answered and said: These are they whom the Lord hath sent to walk to and fro through the earth." (Zach. i. 8). lifted up mine eyes again and looked, and behold a man with a measuring line in his hand, that talked with me and said, run and speak to the young man" (Zach. ii.).

I might notice many other places in the Old Testament where intercourse was held between the Israelites and the denizens of the Spirit world, but these, 1 think, are sufficient for my present purpose of showing there were communications between the two worlds, after the enactment of the statutes prohibiting such intercourse, and that, too, with the approval of God, as the history very clearly demonstrates.

Who supposes that the Mosaic law relative to slavery was designed to be perpe'ual? No one, I presume. The master could kill his slave and not be punished for it. "Thou shalt not plant a grove of any trees near unto the altar of the Lord, thy God, neither shall he multiply wives to himself; neither shall he greatly multiply to himself silver and gold." I would just ask how these statutes were kept by David and other kings of Israel? These old, obsolete laws, which were never kept, even by those for whom they were made, were never intended for this dispensation. These statutes were made for a people surrounded with idolatrous nations, with a natural tendency themselves to idolatry. What was forbidden them for wise purposes in that age, may not have the least application to the present age and dispensation. Are we to dwell in the wilderness? or are we come, as the Apostle says to the Hebrews (Heb. xi.22,): "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." These statutes had become obsolete long before the Christian dispensation. There has been no observance of them by the Christian church in any age or nation. Why, then, do we hear so much about these regulations made for this people in that dark age of the the world. If this statute had not been abrogated, should we not have heard something of it in the New Testament? So far from it, from its commencement to the close of this revelation, we have the recorded evidence of spiritual communication with mortals. They constitute the vitality of the Scriptures which were written by spirit instruction. As Ezekiel says, "A spirit got into me," and then he was controlled just as our trance speakers are at the present time.

#### "SPIRITUALISM DOES ITS WORK IN THE NIGHT."

Here is another error into which this reverend divine has run. I have been investigating Spiritualism for over thirty years, and from Massachusetts to California. The best and most satisfactory manifestations have been in the sunlight. It is true that some of the phenomena occur best at night, but most of them are witnessed in the day time.

taken with its connection, clearly shows the possibility of such communication. The rich man addresses two petitions to Abraham. The first, that he would send Lazarus to him. This was denied, and reasons given. The second petition was that he would send Lazarus to his five brethren. This is denied, and but one reason given for it. "They have Moses and the Prophets; let them hear them." He does not say, as in the former case, "he cannot," which clearly shows that it was possible for Lazarus to return to earth. The question before us is,to whom does the pronoun "they" refer? it relates to, and stands for, "five breth-ren," and is limited by its antecedent to the same extension, and in their case it was true. But does it follow that it was equally true of all others in all ages of the world? I know not by what rule of grammar. logic or common sense, this can be made to appear. Le us try the logic a little. Five brethren would not repent. though warned to do so from the grave, therefore nobody would. Now, if this be good, I think the following better: Very few of the Jews could be persuaded to repentance by the united exertions of Christ and his Apostles, therefore, not many could ever be persuaded to repentance, and their labors would be silly and vain. If the passage proves anything against spir-

itual manifestations, it proves too much for those who avail themselves of it; for, if no other means than those mentioned in this passage as adequate to effect the salvation of these five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous. "If they hear not Moses and the Prophets." By Moses and the Prophets the Old Testament, and that only, is meant. The crucifixion, the resurrection, the ascension, and the subsequent advocacy of Jesus had not taken place. Were these unnecessary? The astounding revelations of Paul, Peter and Jude, and the sublime visions of John on Patmos, were yet undisclosed. Were these unnecessary? It is surprising to see how thoughtlessly some men (and even divines) will quote and apply Scripture to sustain their views. Let us look at the writings of Moses. and of that dispensation. What was it? Any thing of a spiritual character? Were there any of these statutes that had any reference to a future state of existence? Is there any proof that he taught in the five books at tributed to him the immortality of the soul, or the resurrection of the body? Do any of the penalties which are annexed to a violation of any of these statutes, have the slightest reference to a future state of being?

Spiritualism not only constitutes the base of the Christian, but of every religion in every age of the world. Every phase of moddern Spiritualism, except spirit photogra-phy, is contained in the Bible. This is what has caused it to wield the influence it has up on mankind. Take that out of it, and it would be a very dull book. The Patriarchs and the Prophets in every generation hold intercourse with the departed from earth. The "man Gabriel" appeared to Elizabeth and to Mary, and informed them of the birth of John and Jesus. Near the close of his ministry he said: "There be some standing here who shall not see death until they see the kingdom of God come with power." One week after this he takes "Peter, John and James, and went up into a mountain to pray," and behold there talked with him two men which were Moses and under test conditions. Suppose I ask our clerical friend if by far the larger por-tion of spirit manifestations mentioned in the Bible did not occur at night; and some of new era, which was then dawning on the

these spiritual gifts were withdrawn.

Is there not a necessity for a return on the part of the churches to the belief of the earllest Christians in direct and undisputed communion between the two worlds, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience, and a sure evidence of religious faith? This comes, too, at the time it is most needed. Its office is to redeem mankind who are blinded by materialism. I believe God designs this to be the means by which the last vestige of materialistic infidelity is to be banished from the world.

In conclusion, let me say that I see nothing in the Gospels or the epistles to indicate the expiration of these spirit manifestations; so far as there are expressions on the subject, they sustain the belief in their indefinite continuance. The Acts of the Apostles are filled with passages in proof of their continuance throughout the apostolic age. St. Paul declares that there are diversities of gifts, naming the discerning of spirits and healing, and he says. "They are all ministering spirits, sent forth." etc. If the phenomena attending the modern movement be accounted for on physiological laws, without the intervention of spirits, ancient phenomena of the same kind, recorded in the Bible, will have to pass the same ordeal and receive the same sentence. Little as some may think of it who ridicule these things, there is more at stake than they have ever imagined. Whatever psychological law will account for polyglot speaking and writing modernly, will account for speaking and writing in unknown tongues anciently. We cannot, we dare not, ignore the facts of these manifestations. The phenomena are too well attested to admit of doubt or cavil. They are, as I verily believe, in perfect accordance with the universal law of God. as it has existed from the beginning. I cannot believe that law has ever been revoked or changed; neither can I believe that the ancients were more favored in these manifestations than those of the present age. We have nothing leading us to any such conclusion in the Bible, nor is it to be found in any of the laws or principles of nature with which we are acquainted. We know nothing of any retrograde movement anywhere. but onward and upward development everywhere, in the kingdom of grace as well as of nature. Memphis, Tenn. SAMUEL WATSON.

For the Religio-Philosophical Journal.

## American Theosophists in India.

#### BY WM. ICRIN GILL.

In a long and interesting article in the RELIGIO-PHILOSOPHICAL JOURNAL of May 10th, by Moncure D. Conway, describing a visit to Colonel Olcott and Madame Blavatsky in India, he affirms that " in two or three years they have moved and attracted these Oriental people more than the missionaries have done in so many centuries." This is a very extraor-dinary statement, and I cannot let it pass without a challenge. I consider it one of the evidences, far too numerous, that a brightminded liberal may be blinded by a bigotry as real as that of the orthodox Christian, and far less justifiable. In the statement we have quoted. Mr. Conway utters a monstrous contradiction to facts most exhibitable and un-

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### For the Religio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS

## CHAPTER ONE.

ANCESTRY-CHILDHOOD-YOUTH. "The home of my childhood; the haunts of my prime; All the passions and scenes of that rapturous time, When the feelings were young and the world was new, Like the fresh bowers of Eden unfolding to view." —Thomas Fringle.

Ancestry is like the roots of a tree. Some thing of the fibre and grain of the root crops out in branch and twig, in flower and fruitage My maternal grandfather's farm-house still stands in the old town of Hatfield, Massachusetts, on the western verge of the fertile meadows on the Connecticut river. - Its great central chimney (fifteen feet square at the base) its small windows, low-ceiled rooms, solid frame and steep roof, were unchanged a few years ago, but clad in new vesture of clapboards and shingles. Just inside the yard, in front, stood an elm-its trunk five feet through, and its branches reaching over the roof of the house. A century ago, grandfather brought it from the meadow on his shoulder, set it in the ground, and lived to take his noon-day nap on the grass beneath its shade, when almost ninety years old. Fifty years ago the well behind the house was dug out anew. It stood just outside the barnyard fence, with the log watering-trough inside, and a spout between. I can see the cattle standing around that trough, sucking up the water as the bucket was emptied into it, wait-ing for the swift up and down swing of the old well-sweep to bring them a fresh supply. and clattering their horns and poking their heads over the fence if the "hired man" failed to ply his task at the well-pole vigorously. When the diggers had reached down twenty feet, they came to the roots of the great tree, filling the earth with a network of tough fibres, which reached under the deep house-cellar, and met in the massive trunk of that tree sixty feet away. I wondered with the rest, to see how far and how deep those roots reached.

So our ancestral roots reach back to "ye olden time" of simple and God-fearing New England, and even under the ocean to sturdy Saxons and hardy Normans in England. On my mother's side I can only go back to her father, Ebenezer Fitch. His consin, John Fitch, built the first steamboat, ran it on the Delaware in 1788 and 1790, had no means to repair its broken machinery, and went to the wild west to die on the Ohio river. He sent a sealed packet to the Franklin library in Philadelphia, to be opened in thirty years, in which he said: "I die unknown and poor, but when this package is opened the whistle of the steamboat will be heard on every navigable stream in this country"-a prophecy born of faith, and fully verified; for the genius of Fulton, helped by the money of the Livingstones, took up his work and carried it on. My grandfather had some of this inventive genius.

have often heard him tell the story of his mill-stone in the linseed oil mill, falling into the pit, and how he alone, three miles from any help, lifted the great stone, weighing over a ton, twelve feet upward to its place. I remember him as a white-haired old man, toward the close of a life of careful thrift, patient industry, and remarkable temperance in all things. "Leave off eating just a little hungry," was his word and practice. His wife, my grandmother, was a daughter of Deacon Taylor of Suffield Ct., a busy man, with a farm, a blacksmith's shop and many affairs of church and town in his trusty hands. He had the old New England habit of vigilant care and early work. Mother used to tell of making long visits at their house, and how the Deacon was up before the dawn in cold winter mornings, built the fire in the great kitchen fire-place, put on the tea kettle, swept up the hearth and then would open the chamber door which led up to a hall with sleeping rooms on either side, and call out in quick and clear tones: "Boys! Gals!" and no boy or "gal" waited for a second summons. A quaint story, and true withal, is told of an old-time courtship at his house. My grandfather, in the old revolutionary war, paid a substitute to do his fighting against the "red coat Britishers," and followed the useful vo cation of teaming up and down the Connecti cut from Hartford to his home. Among his many errands, he had one to Deacon Taylor. and left his team under the tavern shed one raw November day, and found his way to the house. He went to the kitchen door (in those days front doors were reserved for state occasions), and a blooming maiden opened it, and asked him in. The old folks were away, and she was at the big spinning wheel, erect, radiant and busy with her graceful and useful task. Of course she stopped to hear his mes-sage, and saw that he looked cold and a little worn. "On hospitable thoughts intent," she asked him to wait and take a lunch; set up the little square stand by his side, put on a plate, knife and fork, rye bread, a dish of scraps," fresh and crispy, just from the trying of the lard, with a pumpkin pie, and a mug of cider to help out. He ate and they talked; he felt refreshed in body and soul. Other errands followed, and in due time a wedding. Sons and daughters blessed the golden hour that led the father to that kitchen, and prompted the maiden, their dear mother, to set her best-pumpkin pie and scraps-before him. I never saw her, but heard much of her tender kindness and thrifty ways, and always' thought my mother must be like her. Grandfather never felt quite sure of his "calling and election," and so never joined the church, but was a constant attendant, and kept up family prayers to the last. Often did I, when a child, kneel by my chair on that kitchen floor, and listen to his familiar petitions-always the same words earnestly repeated. It was no idle ceremony, but his best way to look up for light and strength. Whostrength. The English blood kept clear of any foreign mixture in a remarkable way. Healthy in body and soul, genuine in life and character, no mean members, few dull ones, some of marked power and insight; on the whole,good blood because genuine and honest, the roots tough and hearty. BIRTHPLACE-SPRINGFIELD, MASS.

Opposite the north-west corner of Armory Square in Springfield, stood, sixty years ago, a long, one story house, formerly a soldier's barrack, but neatly fitted up as a cottage for my father, who was Paymaster's clerk in the government armory or gun factory. In the centre of that grassy square of twenty acres, a tail flag-staff rose above the trees, and from its top, on all gala days, floated the stars and stripes. Facing the square on its eastern side, and filling a part of its southern space. were the long shops in which hundreds of men worked at making muskets. The level plain dotted with houses, stretched back to low hills eastward with the Wilbraham mountains, but a few miles distant. Northward fifteen miles the Holyoke mountain range lifted up its billowy summits against the sky. Just in the rear of the house the ground sloped down a hundred feet to the level of the broad meadows on which the town was mostly built, and its homes, half hid by great elms, the blue Connecticut winding through twenty miles to intercent winning through twenty inness of lovely valley, and the towering hills west, were all in sight,—one of the loveliest land-scapes in the world, with its soft beauty lift-ed into grandeur as the eye rested on the mountains along its border.

Around that home was the beauty of nature, and within it the diviner beauty of human life, well ordered in its daily doings. Very seldom did I hear a fretful or impatient word seldom and I hear a frettul or impatient word from father or mother—fortunate tempera-ment and the repression and self-control in the very atmosphere of Puritanism wrought this fine result, which lasted through years of invalid life of my father, and watching night and day of my mother, and kept their last years serene and cheerful. An older and on-bus sitter near frotted of me or them but hold ly sister never fretted at me or them, but held to her sweet saintliness and useful cares as maiden, wife and mother.

I look up to these lives; without them could not see through the mists to their golden heights. The memory of such a home is a saving grace.

Near us was the Arsenal, filled with thou-sands of muskets stacked upright in burnished order. When I read Longfellow's poem-

"This is the Arsenal, from floor to celling, Like a huge organ, rise the burnished arms, But from their silent throats no anthems pealing, Startle the villagers with rude alarms--"

I could see it all, as if it were but yesterday that I played as a child among these long corridors of silent weapons. This youth of the spirit tells of immortality,—it pertains to our innermost, where there is no death nor de-

In rainy days the long low garret was a chosen resort. There were piles of the Spring field Republican-of which my father was one of the early friends and founders-in which were charming stories by Rev. W. B. O. Pea-body, the Unitarian clergyman of the town. What hours were those! Lost to all care or thought of other things and living in the scenes of his creation. When I heard that minister read the hymns and preach on Sundays, his tender monotone and the spiritual beauty of his presence, set him apart from earth, and to me he seemed a celestial visit ant.

Homer's Iliad divided my garret hours with his stories, and I used to feel the wild struggle of the battle, see the descending gods, and hear the words of heroes and the pleas of women, until New England was in some dim distance, and old Greece was new and near. Years after in Hatfield, just at an age when a devours the books he happens to hind. had access to the town library of some five hundred well-selected volumes, and so fortu-nately read history and Scott's novels, and was saved from literary trash. In those days we had fewer books, and less unwholesome cramming and mental dyspepsia. Many books bring many dangers to those who have no wit or wisdom to keep clear of mental bogs, quick-sands and moral whirlpools. For fair days there was "the dingle," a deep ravine with steep banks just north of the house, where I shared the sport of pushing, tumbling and rolling in the soft sand with other boys, until the master's ferule rapping on the window called us all to the school-house near at hand. Nothing is absolutely forgotten; every event comes up again if but rightly evoked. The very bricks in our houses can, perhaps, whis per of what has passed within their walls before our day, were our poor ears fine enough to hear the story. Some things stand out in wonderful clearness the moment the mind turns to them. When I was about six years old the West Point cadets pitched their tents on the green before our house, camped for a week, went through their drills and marched to the sound of their famous band's music. ] had seen soldiers and heard bands before, but these I see now, and hear the strains of their music stir and swell in the air. A young woman, a friend of my sister, went to Philadelphia as teacher in a ladies' private school, and came home on a visit about the time of this cadet encampment. She took me to church with her and seated me by her side. The gracious kindness and sweet refinement of her manners, a certain delicate and noble purity in her very presence, seemed but the signs and proofs of an interior perfectness. The simple elegance of her dress, its soft gray hue tinged with blue, seemed the fit expression of those qualities. I sat in quiet content -a fine aura, luminous to my spirit, but invisible otherwise, radiating from the inner being of that true woman. Such is the influence of personal presence. Children especially live "not by bread alone." Let all thought-less people, who would put the little ones among ignorant and uncouth nurses to save themselves trouble, think of this. That Unitarian Church, with its chaste beauty of architecture, its air of quiet refinement, the exalted spirit and tenderness of its ministers the peculiar mellowness of the tone of its Sabbath bell, is a living memory. A few years ago I went to its site, and only frag-ments of the red stone steps of its porch were left. Up the street stood a costly modern temple, less beautiful to my eyes than the old meeting house. Our "slip," or common narrow pew, in that church was opposite the stately square pew of Jonathan Dwight, father to Mrs. George Bancroft. The scholar and future historian used to come there with the family, and it was a quiet amusement to me to watch him standing before the window in prayer time, and catching flies on its panes in his total absence of mind. In occasional visits to my cousins in Wil-braham, I would go across the road on Sundays to Methodist meetings in the old school house. The shouts, groans and uncouth ways of preachers and hearers made all seem unlike a Sabbath service; but one day Rev. Wil bur Fisk-then Principal of the North Wil-braham Academy, a Methodist Bishop sincecame to preach, and his quiet manner made

for me. After our active sports over the farm, and along the swift Scantic, foaming and rushing out of the mountain gorge, I used to be filled with strange feelings at night in listening to the moan of the wind in the pine forest on the mountain side, always prophetic

of a coming storm. That minor key in Na-ture's harmony, that wailing and foreboding sound, brought apprehension to my soul. One of my earliest inward questionings came up as I used to look into the still water in brooks, where no bottom could be seen, or up into the unfathomable blue over all. An awe, which subdued but did not oppress, would come over me. With a little stick I could touch the bed of the pool, but that wondrous sky, I felt that none could measure. What was this, which I could think of, yet could not compass? I felt that beyond sky and cloud stretched an expanse without end.

My first knowledge of death brought a dread but then came the thought that somehow when I died, I should go out into that illimit able region beyond the clouds. This came from no teaching that I can remember, but from some inward sense-a child's intuition of immortality.

#### [To be Continued.]

#### For the Religio-Philosophical Journal. Touching Incidents in the Life of a Cripple.

I was born of infidel parents and never taught to pray. I knew nothing of a God or a Jesus, nor did I ever hear these names profanely used even, for profanity had no place in our household. My mother was the being of our worship, for the most part, and all our appeals were to her. While yet a little child I was stricken down with an affliction which lasted for several years, and during the first year of my sickness my life was despaired of by every one-physicians and surgeons in-cluded. During the autumn of that year l would often see my mother weeping, and although I knew the reason of it, I was too fee ble to care about, or rather to dread, death, and I often became unconscious of pain, and would after a while open my eyes to see my friends bending over me to discover if I breathed, which they said was frequently difficult to tell.

One beautiful day, while alone in my room. became oblivious to my surroundings, and soon-all at once-a new consciousness took possession of me. I was moving away from my body, floated slowly away from the house, and on looking back I saw my mother kneeling by my little bed and weeping bitterly. Then H was for the first time that I realized the loneliness of being separated from her, and my soul seemed to cry out: "Oh! mother, take me back to you! I don't know any one here except aunt Mary, and I want you to take me back." Her voice replied: "Ohl my child. I cannot save you, you are going from me-I cannot keep you." Again, I called more eagerly: "Yes you can, mother; just reach out your hands and take me before I go too far from you." I was looking upon her while kneeling beside my body, and I wondered why she did not come to the door and reach out for me; wondered why she did not seem to see me-the part that was calling to her and en-treating. Then I saw her take the hands of my body lying upon the bed, and caress them; saw her falling tears, but remembered no more for a time, until I opened my earthly eyes again, and looked up into that dear moth-er's face. There she sat by my bedside, still weeping, still clasping my hands. She arose softly and retired from the room, fearing to excite me, and told my father that I was dying, and that they could not hope to keep me. There were physicians present, but they went

away, saying there was no help for me. But contrary to the expectations of all I bezan slowly to mend, and when I became strong enough I related to my mother what I called my "dream," and asked her if she did not hear me calling to her to take me back, and if she did not reply to me? But she said she had not heard me speak, nor had she returned:n e an answer. How ame I to live again in that body Reason tells me that it was in answer to the mutual prayer of our two souls. My prayer was: "Oh! mother, take me back to you"; the prayer of her agonized soul was to keep me with her. It was not a prayer of faith or even of hope, and yet it was effectual. I never heard the sound of vocal prayer in the home of my parents in my life, and yet I truly know that prayer was in their hearts, spirits, souls. This was an experience of my life when about ten years of age. Soon after this event my mother died, and as I knew of no God, she was still the object of my worship. On the day of her burial a Christian came and tried to console me. saying: "Do not cry. God has taken her away. He doeth all things well." Then it was that my heart rose in rebellion, and I said. "Then I hate God, and if he is a man. I hate him for taking our mother from us." There were five motherless little children in our home that day. Many years have passed away since then, and I can better understand the laws of nature and the consequences of disobedience to the laws of our being than I could then. After the death of our mother, our father became a wanderer in the western wilds, as we then called the States and Territories of the occident. We children were, therefore, placed about in different homes. I, an almost helpless little cripple, turned for something or for some one to cling to. The only staff upon which I could lean for sympathy was my twin sister—two brothers and a sister were all younger still than I. This twin sister and I were not separated until some relatives thought it proper to send her to school, forty miles away. She had become so endeared to me, and her presence was so necessary to my happiness, that our separation seemed like death to me. I had got so that I could walk about and care for myself, for the most part,-still I needed her so much, and the separation was so hard and cruel! She went away in a private conveyance which had to be taken across the river in a boat. The ice was breaking up in the river, and had become gorged above where the boat had crossed. The river was a mile from our home, but when my sister was gone my heart ached so badly I slipped away unbeknown to any one, and walked that mile to the water's edge. The great blocks of ice were piling and grinding, making such a dreadful noise that no other sound could be heard. But my sister was upon the other shore, and in my simplicity I was determined to overtake her. I was about to spring upon the ice-gorge and cross over, but as I cast a glance to the opposite shore I saw the wagon headed toward me, and my sister jumped out and waved me back. I did not hear her calling to me—I only heard the mighty crushing and grinding of the ice. Again I made an attempt to get upon the icy bridge, and again by frantic signs and gestures she warned me back. I obeyed her, and with my handkerchief, waved her a sad goodby-oh! how sad indeed!

not to let her die, but they said: "We can do nothing more for her." She bade me good-by said she was glad to go, and entreated me not to weep, and her life went out. I saw her laid away in the ground, and returned home. The weariness and dreariness of the weeks and months that followed my return, I would never be able to express. I felt truly alone and desolate in the world. Up to that time my home had been with my grandparents, but they were getting old and feeble, and it seemed best that they should be provided for in another home, and theirs was broken up. Whither they went there appeared to be no room for me-there were children enough there without the additional burden of a poor little cripple. Never having known anything of the world, and always so helpless.I became despondent, and in my disconsolate condition I prayed for my dead twin-sister to come and cheer me. She had always comforted me when living, and she was, therefore, the di-vinity to whom I addressed my supplications. I called upon her for assistance and guidance -not by one prayer alone, but daily, and particularly at night after retiring to the room where we had been together so much, and to the bed wherein we had slept. There I prayed 'Oh! sister, come to me and tell me what to

do and where to go, and L will obey you." One night I dreamed, and in that dream came a vision; vision of an angel from heav-en, saying unto me: "Sister, I have come to tell you what to do and to show you where to go." We seemed to be in a little valley near our home. I was surprised to hear my sister's voice. I examined her well, wondering to see her clothed in white, as it was winter, and snow lay upon the ground. Soon she took me to the top of a hill that rose to the east of our home, and pointing to a farm-house far in the distance, she said: "There is your home; go there."

"But they are strangers to me," said I. "I cannot go there—they would refuse to take a stranger into their family."

But with her finger still pointing in the di rection of the large farm house, she repeated; "There is your home; go there," and I promised her that I would go. I then began to question her as to how she came to me. "Have you not risen from your grave," said I, for by this time Christian people were teaching me

the bible and a bodily resurrection. "No," she replied. "I have not come from the grave; I am your spirit sister, come to mide and tack row." guide and teach you.'

I was still in doubt until I seemed to be transported in a twinkling to the graves of our family, and I looked upon the faces of our ouried dead as though the earth were transparent. I viewed them all, and then turned to my spirit sister, satisfied and ready to do her bidding. A few more words were spoken, and then I opened my eyes to find myself in my own body at home and in bed.

The next day I wended my way to the farmhouse pointed out by my sister in my dream. It was the home of a wealthy couple. I asked them something, but what it was or how I said it I never knew; but I do know that the kind lady of the house embraced me, and I remember that tears stood in the good man's eyes. They bade me come to them immediately, and I did so. I was received with a hearty welcome to their home and hearts, and remained with them through the rest of my minority, and until I became a married wom-an,-they were truly father and mother to me, and still survive, though well stricken in years

And thus it was that my prayer was an-swered. In my distressed, lonely and almost forsaken condition I prayed to my sister to tell me what to do and where to go. If it was God who answered the prayer, my spirit sis-ter was his messenger. H. Y. S.

Denver, Colorado.

MAY 24, 1884.

no limit to his power in this one line. He apno limit to his power in this one line. He ap-peared to go through no process of calcula-tion, but at once saw or grasped the result as by some more inward or subtle power of ap-prehension. His brother again and again proved the correctness of his answers, al-though the mathematical result that the brother obtained by a half-hour's "figuring." brother obtained by a half-hour's "figuring" this seeming idiot attained in a moment. Strangers coming to the house would ofttimes tell him their age, the day and month of their birth. He would immediately tell them the day of the week they were born, also the day of the week their birthday would fall upon in any year to come. The day of the week that Christmas or fourth of July would come in any year they would mention, he would tell without a moment's apparent calculation, and yet he could not count, or reckon in the ordinary way, more than a child of three years old! His particular literary preference seem-ed to be for almanacs, often having three or four about him, which he apparently studied and compared. When it came near the end of the year, he was anxious and urgent to get the new year's almanac.

There was one peculiar performance that betokened a certain degree of musical taste and apprehension. He would sit for hours, with a board two or three feet long resting on his knees, and rub ribbon-blocks over it in various ways, producing different sounds, not altogether without method and with a kind of crude harmony. In this he found great en-joyment, often leaning back in his chair and laughing heartily at some unexpected combi-ration of sounds. • In the warm weather he employed a musical instrument of grand proportions, for he used the whole side of a long, old-fashioned barn, rubbing the blocks up and down as high as he could reach, the different boards giving forth somewhat different sounds as he rubbed his blocks over them. In a crude way he seemed to play upon the dif-ferent boards, as an organist touches the dif-ferent keys of his instrument. After years of this kind of musical performance the of this kind of musical performance, the boards on the side of the barn were worn quite thin.

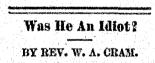
He would never use or touch, if he could help it, any sharp edged tool, being afraid of them as of some animal that might sting or bite. He was a hearty eater, and while eat-ing would frequently stop and make the pe-culiar grunt characteristic of the hog while eating, then turning his head a little would seem to listen, and then go on eating. Was this man a case of arrested develop-

ment? Looked at in one way, he appeared so. The great length of the body, the short lower limbs, the forward stoop, the arms hanging far forward, the voracious eating, the fre-quent grunt, the animal-like turning of the head and listening while eating—all these things point to prove the development. things point to arrested development. On the other hand, the excessive development of certain other senses or faculties seems to show how, when certain unfolding powers and organs of the human being are suppressed, the life forces shoot out and up enormously in other organs and senses; as in a young growing tree, if the top be broken off and most of the main branches lopped away, the sap flows more vigorously into the remaining branches, and they become enormously developed. Thus the common mathematical powers of counting and calculation appeared to be nearly aborted or suppressed, as he was unable to count or solve the simplest arithmetical problem in the common way; yet he solved in an instant mathematical problems that, by what we call our normal mental faculties, required several minutes of careful figuring to find a solution. Blinded and imprisoned where we commonly see and understand, had some of his faculties and powers surpassed the ordinary bounds in a higher and finer development? It appeared so. Was he an idiot? What meant his power of seeing in the dark, of selecting from among a file of hundreds a pa-per containing a particular article, published a year or more before, though he had never learned to read a sentence as we understand reading? May it not be that the printed page gives impressions of one kind to our common sight and understanding, and of another, finer kind to subtler senses, and a different, may be a clearer understanding? Thus we trace a man's way by the tracks he makes in the snow or soft ground, while his dog follows him more surely, not by these so palpable signs, but by some finer track or impression, over or within what we see. May it not be that while we trace and apprehend the thoughts of the printed page, through the impression of the black lettering, this man received some finer impression from the printed page than any we know? In closing this short account of a remarkable individual, we would only record one or two events, prior to his birth, which afford some little explanation of what appears in this man as arrested development. His mother. not long before his birth, passed through a se-vere attack of measles. This at the time was not reckoned in the account of causes that might have unfavorably influenced the un-born child. One thing, however, was recognized as the probable cause of a pre-natal or-ganic disturbance, viz., the fright of the mother by some hogs kept on the farm. Herein we have a possible explanation of those strange actions while eating, the peculiar grunt, the turning of the head, and the lis-tening attitude, which are frequently observed when swine are feeding.—Popular Science Monthly for May.

ever has a better way, let him take it, and waste no time in slighting contempt of "the soul's sincere desire," even if expressed in strange and daily repeated phrases. My paternal grandparents I never saw, but the Stebbins family-or Stebbing by English spelling-goes dimly back to one Nicholas de

Stubbynge, in 1235, with some armorial crest of lion heads and the like, in Essex, and is clearly traced eight generations to one Row-land Stebbins, from England, the ancestor of all the race here. For over two centuries they were mostly farmers in decent condition. In 1774-80 the Wilbraham town records (in Massachusetts, father's birth-place) show a score of them as stout soldiers in the war. as refusing to use British goods, and as pay-ing their share of war costs, heavy for those days. The plain names—Noah, Moses, Calvin, Ence, Aaron, Zadock and Eldad—tell their English lineage and their middling station in life. A sturdy upright and downright com-pany they were, little given to official honors or to large wealth, branching out sometimes from farm to pulpit, but everywhere inclined to do their own thinking. The women were strong, sensible and earnest, with a tinge of finer grace in the later generations as I knew them, a rare sweetness tempering their

When next we met the following summer, it was to bid her a last farewell from earth. me feel that I was again "going to meeting." She was do not not a mathematical international interna



In the quiet little town of Hampton Falls, New Hampshire, there has lately died a man whose life appears to the writer to present a psychological study of marked interest. Nature, in what are called her freaks, or abnormal products, oft-times gives us hints of powers altogether beyond the ordinary but destined, it may be, through the development of the race, to become common possessions of mankind. This man furnishes a case in point.

The subject of our paper was about five feet six inches in height, when standing upright but he stooped very much as he walked, his hands hanging far forward. His body was long, his legs very short; so that in walking he made the lifting, jerking movement in his step characteristic of quadrupeds trained to walk upright. His forehead, to the eye of a phrenologist, was very fully and finely developed. His occiput rose in a high point, but on each side there was a very deep depression. Phrenologically speaking, his head would have been considered well formed, save for these two depressions at the back.

His education, if so we may call it, was limited to learning the letters of the alphabet, so as to know them singly at sight, but he was unable to combine them into syllables or words. He could count as far as five or six, but beyond that became confused. He had a decided literary taste, judging from his interest in books and papers, in perusing which he spent much of his time. and apparently found much enjoyment. He did not hold the paper with column perpendicular, but horizontal, reading always from right to left. If any one gave him a book or paper, with page or column perpendicular, he at once shook his head, and placed it with the column horizontal. While perusing the paper, he would stop occasionally, lean back in his chair, and laugh as if much amused at the matter. That he gathered some peculiar impression of what was in the paper is plain from the fact that he would be greatly interested in some part, and carefully lay the paper away till his sis-ter came to visit them at the old home, when he would eagerly go and get it, and, pointing to the part that had interested him, would say, "Read-read!" There was another peculiarity about his reading. He would begin to read when it was growing dark, and con-tinue till hardly anything was distinguisha-ble to others in the room. At first thought, one would naturally suppose that he could not see, or really read, but was simply indulg-ing in some kind of idiotic amusement. One simple fact seems to negative such a conclusion. He kept old papers filed away in the garret, hundreds of them in different piles. If, by chance, an article happened to be spo-ken of by the family in conversation as having been in some paper six months or a year before, and the desire expressed to see it again, this man would go to the garret, and from a pile of a hundred, in total darkness, select the one containing the article mentioned, and bring it down to the family to read This he did again and again, yet he could not read a single word as others commonly read.

The mathematical powers of this man were really wonderful in certain directions. With-

#### **Orchestral Music.**

The Pall Mall Gazette remarks: "The introduction of orchestral music into the service of the Church of England, whether it be a popular movement or not. may at any rate be looked upon as a progressive one. For a long time the Roman Catholics were the only body of Christians who used instruments other than the organ or the harmonium at their festivals. Some few years ago 'Father Igna-tius' tried the experiment of bands of music in his devotional programme. The innovation quickly took with the public, who willingly paid their shillings and half crowns to hear a good solo on the cornet or violin. The element in the Salvation Army that chiefly attracts is undoubtedly the musical one, and were their instruments only a little more harmonious their congress halls would probably be filled with more appropriate audiences than is usually the case. Easter Sunday the band of the Fourth Dragoon Guards took a prominent part in the ordinary evening ser-vice at St. Martin's Church, Brighton. The regiment is quartered at the barracks on the Lewes road, and the vicar of St. Martin's acts as their Chaplain. The attraction of a military band and the rendering of the Hallelujah Chorus with an orchestral accompaniment are somewhat unusual features in the Church of England service, and the novelty was fully taken advantage of by the inhabitants of Brighton."

#### Horsford's Acid Phosphate, A RELIABLE ARTICLE.

Dr. E. CUTTER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article.'

## Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

#### THE VOICE OF SPRING.

I come, I come, ye have called me long, I come o'er the mountains with light and song! Ye may trace my step by the wakening earth, By the winds that tell of the violet's birth, By the primrose stars in the shadowy grass, By the green leaves opening as I pass.

I have looked on the hills of the stormy north, And the larch has hung all his tassels forth, The fisher is out on the sunny sea, And the reindeer bounds over the pastures free, And the pine has a fringe of softer green, And the moss looks bright where my foot has been

heen.

But for ye-ye are changed! and I see not here All whom I saw in the vanished year ! There were graceful heads with their ringlets

Which tossed in the breeze with the play of light There were eyes in whose happy laughter, lay No faint remembrance of dull decay !

They are gone from amongst you, the young, the fair,

Ye have lost the gleam of their shining hair ; But I know of a land where falls no blight, I shall find them there with their eyes of light; Where death 'midst the blooms of morn may dwell! I tarry no longer-farewell, farewell !

The summer is coming, on soft wings borne, Ye may press the grape, ye may bind the corn ! For me, I depart for a brighter shore, Ye are marked by care, ye are mine no more ; I go where the loved who have left you, dwell, And the flowers are not Death's, fare ye well– farewell ! —Mrs.Hemans.

INFLUENCE OF BODILY HABITS OVER MIND. Mothers of young children should make it a matter of conscience to study diet, not on-ly to secure good health, but to regulate the nervous, mental and moral development of the little ones who are to be among the parents of the coming generation. As the finest elements of food are employed in nourishing the soul forces, the manifestations of the soul are vitally affected by bodily conditions. In nine cases out of ten, an irritable, unbal-anced, passionate person is the result of bad physical habits on the part of his parents or himself. Then his mind reacts upon his

health, increasing the tendency to disease. For we are wonderfully and delicately constituted; the body being eliminated out of the soul holds such a vital relation to it as death alone can sever. Nutritious food well cooked and adapted to the needs of the individual is necessary to attain our best development. There is no doubt that a stimulating diet begets a desire for strong drink following in the wake, as it often does, of excesses and dissipation. An inordinate flesh diet paves the way for intemperance, by over-stimulating the nervous system. A veteran temperance lecturer declares that according to his long-continued observation, "the ex-citability of the children of drunkards, con-duces to liquer declares according the conduces to liquor-drinking as much as the ac-tual taste which they inherit." So do the children of those who drink strong tea and coffee, or who are martyrs to dyspepsia. Their nervous systems are feeble and yield easily to the craving for something to make them feel better-which something is generally liquor, or tobacco, or both.

#### GOOD NOURISHMENT NECESSARY.

A well nourished system is necessary to him or her who would do good, faithful work, either of mind or body. Dr. Holbrook says: "In a large acquaintance with vegetarians, we have never known one to be a lover of alcoholic drink, or tobacco, and they suffer less from diseases than flesh-eaters." It may not be possible for many of us to dispense with meat, but we should be all better off for tasting it but once a day. Other articles of food produce more carbon or heat material, more nerve or muscle-building pabulum-they lack only the stimulus which flesh affords, and the present state of the planet it may be wise for most of us, in order to fix our feet firmly enough upon the earth, to do as our neighbors do, and eat meat in very moderate quantities. It is food gone up to a higher state of development than in vegetables. But who can pass a butcher's shop without mentally vowing never again to taste of animal food? The gentle lamb, the unwholesome calf, the raging ox. killed for our delectation, sometimes wild with fright or madness. Who can doubt that the time will come when such a way of living will be regarded as barbaric? As for pork, it is unfit to touch by any except those of rude health who work in the open air, and then it should be only good, corn-fed meat. In eggs and in flour from whole grains, now so well prepared both east and west in first class mills : in such nutritious vegetables as beans and peas; in maccaroni, cocoa and chocolate; in the sugar and acid and flavor of the various fruits, we have a large dietary to please the palate and feed body and brain. Miss Harriet P. Fowler, who has written a valuable monograph on "Vegetarianism as the Radical Cure for Intemperance," well says: "If every body should eat bread made from unbolted wheat, oats and Indian corn, to the utter exclusion of bolted flour, it would be a sad day for the two D's in our community, the doctors and the dentists."

taken a notion that women are no more pollu-ted than the old monks themselves. The old Lincoln Institution in Philadel-

phia, formerly a home for boys, has been converted into a school for Indian girls under the same direction. Ten girls are there now and forty more are expected soon. They are to remain five years and receive thorough instruction in the elementary branches of an English education, including simple industries and housework.

Miss Florence Finch of the Boston Globe, gave the master's oration at the hoston cribbe, ment of Kansas University. This honor is only given to those who hold the degree of M. A., and Miss Finch is the second woman who has had this appointment.

George Bancroft, the historian, is now eightythree years of age, and would not be surprised to see at least a score more. His wife, perhaps the most cultured woman in Washington, was eighty years old the latter part of last month, and she looks much the healthier of the two. . Her eyes are bright and her cheeks full and rosy. She is a very pretty woman, and one would not think of taking her for

more than sixty years of age. The wife of representative Bingham of Philadelphia, is regaining her health, and bids fair to recover entirely from the cancer that has been threatening her life, under a course of medical treatment prescribed by Madame de Struve, wife of the Russian min-ister, who was educated to be a physician. This lady is a graduate of a homeopathic school of medicine, and a very able woman. as well as enthusiastic physician. She has made a special study of cancer.

Mrs. M. J. Carmen has managed the West-Mrs. M. J. Carmen has managed the west-ern Union Telegraph at Lincoln, Neb., for ten years. Mrs. Carmen has also traded in real estate and is one of the wealthy women of the place. She is educated, refined and honored by all who know her.

Mrs. Marilla M. Ricker, who has been a member of the bar in Washington, D. C., for several years, has just been appointed by the Supreme Court of the district, a United States commissioner and examiner in chancery. In this capacity, Mrs. Ricker can issue warrants for violations of the statutes, hear cases, and commit to the United States jail for the ac-tion of the grand jury. She can also take testimony, and dispose of cases of divorce. She is the first woman who has been appointed to such an office in the history of the government.

politics.

Mrs. Josephine Redding is the editor of the Art Interchange of New York, a journal which is doing a large work in elevating the artistic taste of the United States. Under Mrs. Redding's direction it is taking a higher stand than ever. A late number of the Interchange shows that the editor has observed widely and felt deeply regarding the condition of

and should not be used in articles for our daily food. Many of the Baking Powders in the market contain one or the other of these drugs, and that Powder so extensively advertised as absolutely pure contains Ammonia, while Dr. Price's Cream Baking Powder is free from both, being perfectly pure. woman. She says: "In about a century the idea of fairness to woman may impress itself upon the masculine mind, and long before that time women who have to support themselves will meet with less oppression. This journal is only one among ten thousand in the United States ; •There are 177 applications for divorce to come be-fore the May term of the Massachusetts Supreme Judicial Court. but to the notice of its editor come with increasing frequency-sometimes oftener than once a week-pitiful instances of women of all ages and conditions, who are destitute and who can not earn enough to keep them alive. They are not all hardy women who can captain a vessel or do field labor whose right to work honestly and legally is denied, right to work honestly and legally is defined, but young girls, young women who are bright and accomplished, who are tender and refined, and whom it is utterly impossible to help. Their life, too, is galled by the most offensive kind of patronage from women of position; they are gossiped about if they begin to work; in fine they are distressed beyond measure in fine, they are distressed by condescension, penury, inquisitiveness, and legal disabilities to do one simple thing -earn their living according to their talents, which are not always for embroidery, plain sewing, and teaching children. Women might at least have an even chance with men to be honest."

turned into a common hostelry. People have taken a notion that women are no more pollu-ted than the old monks themselves. the attorney of the claimant, --not of course prepos-is an angel"

That her husband and herself were ready "to face a frowning world," and to sacrifice property and social position at the call of duty their lives plainly show.

They opposed chattel slavery, and the slavery of the soul which sectarianism demands. She once said: "Call me a radical of radicals." To break the power of dogmatic theology that true and natural religion might increase, was one of her leading aims. But enough; for the rest, read this book, which is again earnestly commended. G. B. S.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an import-ant link in a great railroad line, and is itself reckon-ed an engineering wonder. It is situated a few hun-dred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a com-plete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous through between the ends of Vanderbit's failous four tracks and the Garden city. The new route will prove specially attractive to passengers because of the opportunity it gives for seeing the great catar-act. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Can-adian side and stop at a station called Falls View, where is a platform from which all can take an ob-correction --Northarded (Mass) Resultions Antil servation.—Springfield (Mass.) Republican, April 11, 1884.

An Important Discovery. The Athenaum publishes the following extract from Dr. Schlie-mann, dated Tiryns, the 11th of April: "Three cheers

mann, dated Tryps, the 11th of April: "Three cheers to Pallas Athenal In fact, I have succeeded here in a wonderful way, having brought to light an im-mense palace with innumerable columns, which oc-cupies the entire upper Acropolis of Tiryns, and of which the floor and the walls are well preserved. ....Of paramount interest are the wall palutings, which my architect and collaborator, Dr. Dorpfelp, is pay aconing with the same colors of the yapp

now copying with the same colors. Of the very highest interest are also the vase-paintings with the

most primitive representations of men and animals. The plan of this wonderful prehistoric palace can be

and with great accuracy, and it will excite univers-al amazement, for nothing like this has ever turned up.....The capital found is one of the most ancient Doric order ever discovered."

Neither Alum nor Ammonia are natural products

CNTCHand-Book FREE.

ENGINES, THRESHERS SAW-MILLS, Horse Powers

R. S. & A. P. LACEY, Patent Ait'ys, Washington, D. G.

## Home Beyond or Views of Heaven, by Moody other eminent thinkers; 6 Hinstrations. Outft, 75c. Ag ts wanted. COBURN & NEWMAN PUB. Co., Chicago, III AGENTS FITHER SEX, we have the newcet, best and Goods paid for after solding articles out. No capital required, Goods paid for after sold. LIMPINE Co., 321 Canal St., N. Y. Good Pay for Agents. \$100 to \$200 per mo., made setting our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois. FREE A lady's fancy box with 26 articles and 60 page book illustrating games, tricks &c. Send 10c to help pay postage. E NASON & CO., 120 Fulton St., New York BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and in-dorsed by thousan's of bousekcopers. Your Grocer ought to have it on sale. Ur'Ask HIM FOR IT. D, S. WILTBERGER, Prop'r, 237 N. Second St., Philseciphis. A PRIZE Send six cents for postage, and receive free a certip box of goods which will help you to more money right away than any thing else in this world. All, of either sex, succeedirom first hour. The road to fortune opens before the workers, absolutely sure At once address TRUK & Co., Augusta Maine. PAYSONS WEL / S INK INK NEL / S INK NEL / The Pope. When the present Pope succeeded to the chief authority in the Catholic Church he was SYNOPSIS to the chief authority in the Catholic Church he was credited with peculiarly liberal opinions for a Roman Pontiff. But his career has been a constant denial of that estimate of his character. His sympathy with the British Government in the repressive policy it has taken toward the Irish, his compacts with Bis-marck, who rules the German people with a rod of iron, his cultivation of friendly relations with the tyrannical Czar of Russia, the most despotic poten-tate of our time, and now his official denunciation of all the vital principles of political and religious liberty, all indicate that he embodies the most in-tolerant sentiments of the Catholic Church which have come down from the Dark Ages. It may be feasible for him to interfere with the Governments of Europe, but if he has the interests of his Ameri-can followers at heart, he will keep out of American politics. THE BOOK OF LIFE. BY SIDARTINA. The substance of the articles recently published in the Journal, with eight engravings. Sent, post paid, for 10 cents. Address M. A. SIDARTHA, Room 18, Tribune Building, [Chicago, Yil.

SOLD by watchingkers. By mailafe. Circulars SOLD free. J. S. BIRCH & Co., 36 Dey St., N. Y



ta. Priceslow, long time, interest only6 for full information, FREE, to

Willis Drummond, Jr. 94 Washington Street Chicago. Government Land Scrip of all kinds for sale

LIQUID COTTAGE **COLORS** A genuine Ready Mixed Paint in 63 beautiful shades. They are made of the Parest Materials adapted for the purpose, viz: Pure Carbonate White Lead, (we use no Joplin or Sublimed Lead) Fure Ox-ide Zinc, and old-fashioned Kette-Boltz Lawsed fit, Combined with such other materials as secure Body, Elasticity, Adhesiveness, and Smoothness of Finish.

MADE ONLY BY THE CHICAGO WHITE LEAD & OIL COMP'Y. Manufacturers and Jobbers of

PAINTS AND PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., cor. Fultou, CHICAGO, ILL.

THE BIOGRAPHY OF SATAN;

Or, A Historical Exposition of the Devil and His Fiery

Dominions.

Disclosing the Oriental origin of the belief in

A DEVIL.

And Future Endless Punishment.

ALSO.

The Pagan Origin of the Scripture, terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chain of Darkness," "Casting out Devils," "Everlasting Puntament," "The Worm that never Dieth," etc., etc., all explained.

TENTH EDITION.

By X. GRAVES.

"Fear hath Torment."-John iv: 18.

One hundred and twenty-five pages, printed from new plates, in large, clear type, paper covers.

PRICE, 35 CENTS.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chleago.

.



FAMILY PORTRAITS, All kinds CRATON, INDEA INE, WATER COLORS OF ORL for price-list. J. A. SHERPARD, Lakeside Hidg

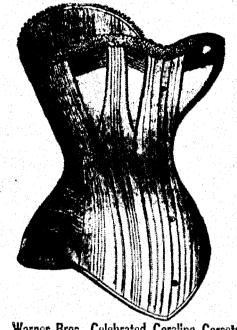
CHICAGO.

GRATEFUL-COMFORTING. EPPS'S

#### BREAKFAST.

BREAM AFAST. <sup>6</sup> By a thorough knowledge of the natural is we which gov-orn the operations of digestion and mutrilion, and by a care-ful application of the fine properties of well-selected Cocoa. Mr. Epps has provided our breakfast tables with a deltately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of su ch articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle mal-adies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keep-ing outselves well fortilied with pure blood and a properly nourished frame."-Civil Service Gazette. Made simply with boling water or milk. Sold in tins only (1/2) Ib. add Ib. 1by Grocers, labeled thus: JAMES EPPS & CO., Homcepathic Chemists, London, England.

London, England.



Warner Bros, Celebrated Coraline Corsets are the acknowledged standard of Europe and

America. The Flexible IIIp (see cut) is especially adapted to those whose corsets break over the hip. The Health, Nursing, Corailne, Abdominal and Misses' Coracts, are all popular styles, adapted to ladies of different forms. The Health State of the sale by Leaping Price, from \$1 up. For SALE BY LEADING MERCHANTS EVERYWHERE. Avoid all imitations. Bo sure our name is on the box.

WARNER BROS.,

141 Wabash Ave., Chicago.

## VIEWS OF OUR HEAVENLY HOME. ASEQUELTO A STELLAR KEY TO THE SUMMER-LAND.

By ANDREW JACKCON 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 PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

Reduced in Price.

THE IDENTITY OF

#### MISCELLANEOUS,

Miss Ellen Mason of Boston, has won laurels by her admirable translation of Plato. "A day with Socrates," is her last work, con-taining an explanatory preface from her pen. Miss Stone, daughter of Stone Pasha, an American general recently in the service of the khedive, is said to be the best Arabic scholar of her sex, and one of the most accomplished linguists in the world.

Miss Mary M. Cary is employed by the St. Paul, Minneapolis and Manitoba Railroad, as depot and express agent, and has charge of yard labor and signals around the station. She is at her post most of the time from six A. M. to ten P. M. She understands her duties thoroughly, and is the eldest of four orphan girls who keep house together.

Alfred Chadwick yoked his wife to a plough with a steer, for which Judge Jennison of Detroit gave her a divorce. He insisted that he only followed the general usage among the market gardeners of western Canada. It is to be hoped that Chadwick grossly slandered the gardeners. Such things do not belong on this continent.

In the old days no woman was allowed to desecrate the monastery of San Augustin, Mexico, by so much as putting her foot within its walls. A noble lady of Spain, wife of the reigning viceroy, was bent on visiting it. Nothing could stop her, and in she came. But she found only empty cloisters, for each vir-tuous monk locked himself securely in his cell, and afterward every stone in the floor which her sacrilegious feet had touched was carefully replaced by new ones fresh from the mountain top before the pollution of her presence was considered removed. But times are sadly changed, and the house has been

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

JAMES AND LUCBETIA MOTT.-LIFE AND LET-TERS. Edited by their granddaughter, Anna Davis Hallowell; with portraits. Boston: Houghton, Mifflin & Co., publishers. 560 pages; price \$2.00.

Two golden lives were these,-two lives in one, through their wedded companionship, which lasted beyond the golden wedding. James Mott was a superior man, kind, true, clear

of mind and eminent in ripe judgment, worthy hus-band of a worthy wife, greatly beloved by many friends, but less known publicly than Lucretia. In her brief but admirable preface Mrs. Hallowell says they were so associated that she could not give the life of either without the other, and has left them "to speak for themselves through diaries and letters." Her own sketches and comments are given with fact and judgment, tinged with the warm hues of rever-ent affection, yet truthful and just. She says: "I have purposely laid much stress on the domestic side of the character of my grandmother, in order to offset the purposely fallace that a woman capuel offset the prevailing fallacy that a woman cannot attend to public service except at the sacrifice of household duties."

household duties." This adds greatly to the interest of the book, giving us more of the home-life of a large and well-ordered family, and glimpses of the beautiful housekeeping of Lucretia Mott,—the economy that brought abun-dance and the generosity that made all under the home-roof happy. The editor acknowledges the valued assistance of other members of the family, and of outside friends. The result of their joint la-bors of love is a book of surmasing interest and bors of love is a book of surpassing interest and value, which old and young alike can enjoy and be helped by, and which should be in every home.

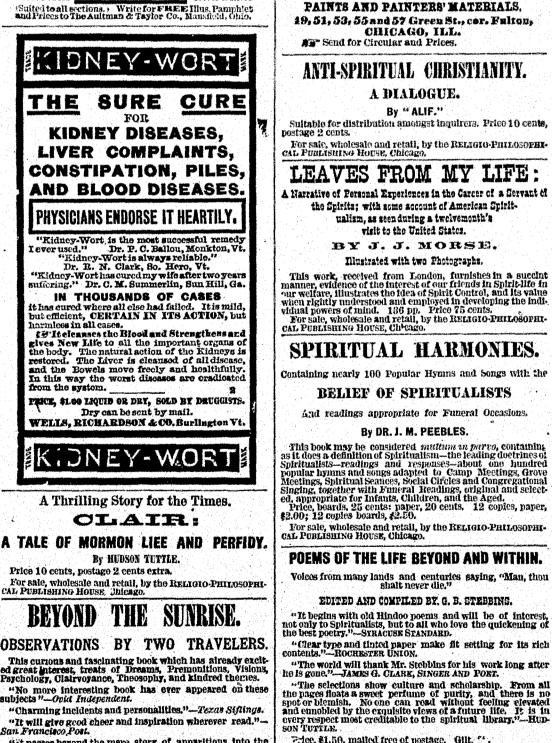
helped by, and which should be in every home. The portraits, engravings of the ancestral homes of the families—Quaker-like in their simplicity—and of "Road Side" in the lovely suburbs of Philadel-phia, where their old age grew golden until the change came, add to the attractiveness of the work. Delightful glimpses of private life and personal friendships; correspondence far and near, with all ranks and conditions, from titled noblemen and em-inent writers and reformers in foreign lands to fugitive slaves and other poor Pariahs of our Chris-tian civilization; admirable sketches of notable men and women among the anti-slavery advocates and the friends of woman-suffrage, peace, temperance and religious freedom; records of asyings and doings among the Hicksite Friends, and narrations of events among the Hickelte Friends, and narrations of events in the long public career of Lucretia Mott give varied

In the long public career of Lucretta Molt give varied zest to these chapters. An Appendix of seventy-five pages gives Addresses at an Anti-Sabbath Convention, on Woman, and be-fore the Free Religious Association in Boston, and discourses at Friends' Meetings. To be true to the light within, and fearless and faithful in practical reforms; to think for one's self; to take " truth for authority, not authority for truth;" to recognize human brotherhood and justice and freedom; to koen a clear sense of the Infinite Love freedom; to keep a clear sense of the Infinite Love and light; to trust peacefully that all would be well in the great beyond, if we tried to live well here, were her leading thoughts,-spoken with a serene sweetness and commanding power that drew multi-

tudes of the best men and women to hear her. She inherited health of body, as well as of mind, had remarkable executive faculty for housework as well as for public service, and personal attractiveness which riponed to a wonderful spiritual beauty in her last years.

Thus the inspiring power of her leading thoughts could make her daily life like "a pure and perfect chrysolite."

At the trial of a fugitive slave case in Philadelphia



"it passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and beauty."—The Continent. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

Cloth, \$1.00. Paper, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI. CAL PUBLISHING HOUSE, Chicago.

## PSYCHOGRAPHY,

Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date,

#### **ILLUSTRATED WITH DIAGRAMS.**

SYNOPSIS OF CONTENTS: List of Works bearing on the Subject—Preface—Introduction—Psychography in the Past; Guidenstubbe, Crookes—Personal Experiences in Private and with Public Psychics.

GENERAL CORROBORATIVE EVIDENCE. I.—That attosted by the Senses:— IL—From the Writing of Languages unknown to the Psy-

Price, paper cover, 50 cents, postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-GAL PUBLISHING HOUSE, Chicago,

1

## PRIMITIVE CHRISTIANITY MODERN SPIRITUALISM. EUGENE CROWELL, M: D.

This, one of the most important works on Spiritualism ever published, has received, as it filly deserves, the econiums of the secular and religious press everywhere. It is a valuable work and should be in the hands of all Spiritualists and In-vestigators. We have procured a Huntled number and selling them at \$1.00 per vol. the former prices being \$2.50 per vol. The volumes are independent of each other and will be sold separately. Cloth bound, 2 vols. Price \$1.00 each; postage, 20 cents extra on each volume.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

## WORLDS WITHIN WORLDS.

#### WONDERFUL DISCOVERIES IN ASTRONOMY.

THE SUN AND STARS INHABITED.

BY WM: BAKER FAHNESTOCK, M. D.

Br WM. BAKER FAHNESTOUK, M. D. The reader is at once forelbly convinced that there are more things in heaven and earth than are dreamt of in his philoso-phy. All wonderful discoveries have from their inception been met with flerce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known be-fore. In this masterly work the attention is so enchained, the imagination so much enlarged, that one could not read and be not enchanted. Sober after thought on this great subject holds the mind as well, and food for meditating on the won-ders unfolded is incrhaustible. The whole explained in an explicit manner, and handsomely illustrafed with a great number of wautiful engravings, artistically drawn and print-ed in many colors, finely blended.

Price, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

SYNOPSIS

OF THE

#### COMPLETE WORKS

#### OF

ANDREW JACKSON DAVIS.

Comprising Twenty-nine Uniform Volumes, all Neatly Bound in Cloth.

Postage 7-per cent. extra--If sent by express, the Charges Fayable on Delivery.

Nature's Divine Revelations		\$8	50
The Physician Vol T Great Harmonia	And the second second	. 1	5ŏ
The Teacher, II, The Seer, III, The Seer, III, The Seer, III, The Reformer, IV, The Thinker, Y,		- Ť.	5ŏ.
The Seen to III. to H	*** ******	1	5ŏ
The Reformer. " IV."	********	1	50
The Thinker. " V. "	*********		ŠŎ.
Magic Staff-An Autobiography of A. J. Davi	**********	÷ î	75
Morning Lectures. Being 24 Discourses	##++******		60
A Stellar Key to the Summer-land	*********		75
Arabula, or Divine Guest,			50
Approaching Crisis, or Truth vs. Theology	*******		ŏŏ
Answers to Ever-recurring Questions		1	50
Children's Decembering Testing Machines	***** ****		60
Children's Progressive Lyceum Manual Death and the After-Life		1. S	75
Trachi and the the and the total	*******	- 1. es	45
History and Philosophy of Evil			50
Harbinger of Health	**** *** **		75
Harmonial mail, or thoughts for the Age	**** ****		
Events in the Life of a Seer. (Memoranda.).	********	, <b>k</b>	50
Philosophy of Special Providences	*******	[문문]	60
Free Thoughts Concerning Religion	*** *** * * * * *	6 L.	75
Penetralia, Containing Harmonial Answers		1	75
Philosophy of Spiritual Intercourse		1	25
The Inner Life, or Spirit Mysteries Explained			50
The Temple-on Diseases of the Brain and N			50
The Fountain, with Jois of New Meanings			
Tale of a Physician, or Seeds and Fruits of Ci			00
Diskka, and their Earthly Victims		• 12	60
Genesis and Ethics of Conjugal Love		<b>.</b> 1919	75
Views of Our Heavenly Home		22	75

\$37 The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. For sale, wholesale and retail, by the RELIGIO-PHILOSOFER-CAL PUBLISHING HOUSE, Chicago.



## AND ANOLAND STREET, SOUTH OF A DOUBLE STREET, SOUTH STREET

## Letigio-Fhilosophical Journal

#### PUBLISHED WERELY AT 26 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, .... \$2.50 6 months,..... \$1.25

SINGLE COPIES & CRUTS. MERCINES COPT TERE. REMITTANCES should be made by United States Fostal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send

shecks on local banks. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

#### Advertising Rates, 20 cents per Agate line. Beading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., a second class matter.

#### SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to dis tinguish between editorial articles and the communica tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are re quired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 24, 1884.

#### NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.



The readers of the JOURNAL will recollect that in the issue of the 26th ult. appeared a Call for the Annual Meeting of the American Spiritualist Association, signed by its President, after obtaining the approval of the trustees. This Call was forwarded to all the Spiritualist newspapers for simultaneous publication. The Banner of Light refused to publish, but referred to the matter in terms as follows:

We have received a "CALL," purporting to be an offi-cial ulterance of "The American Spiritualist Associa-tion, organized at Sturgis, Mich., in June, 1883." We do not recognize any such organization as the above-named, and therefore decline to print the slip which is sent us by Juo. G. Jackson, who signs his name as "President." We do not believe that a few men, meet-nation of the down report of assume that they reping in Sturgis, had any right to assume that they rep ing in Sturges, had any right to assume that they rep-resented the great body of Spiritualists of this country; and when this their bantling attempts "to hich on " to the New England Spiritualist ("amp-Meeting Association at Lake Pleasant, Montague, Mass., as Mr. Jackson's "Call" gives us to understand it contemplates, we enter our solemn protest. We hope that the great body of Spiritualists in America will refuse to sanction the schemes of a few persons who at present represent only themselves, and whose methods, to say the least, are of a very dictatorial character. In another column Giles B. Stebbins and Mr. Jackson, the President of the Association, express their views of the Banner's remarks. But as the subject of organization in general, and of this particular attempt, is a matter of vital importance to Spiritualists, it is essential that the facts in this case be fully understood and borne in mind by the public; hence we deem it due our readers to give somewhat more fully than have our esteemed correspondents, the record of the Association. A convention of Spiritualists, respectable in numbers, representative in character, and above reproach in its personnel, assembled at Sturgis, Michigan, last year, in response to a widely published call. and there formed an Association to be known as the American Spiritualist Association, and formulated its purpose as fellows:

by subsci therizing into the to the De ireneury the sum of one dollar; but the live of of its members shall be such as to main-od name and promote the best interests of stop. tain the good name and pi

From the Association's Address to the Publie the following extracts are made:

In short, our desires and efforts are to make Spiritu-alism, as it was designed by the angel World to be, truthful as the regions of light from whence it has de-seended, and pure as the blessed air that envelopes the Summer Land:-these efforts to be made by methods as just and ebartable as those prevailing in that sphere where charity and justice are abounding, and as kindly and hopeful as coming from the very regions of hope and hope. and love

Again we say, brothers and sisters! if these, our ideas, are good and true, will you not join with us, heart, hand and soul for an organized, honest, persistent and prac-tical effort for the world's deliverance?

If you are truly spiritually minded, or have the gifts of seership, come give us your aid; for spirituality will be the corner-stone of our structure of united action.

of seership, come. give us your aid; for spirituality will be the corner-stone of our structure of united action. Do you love and admire the benevolence and self-sac-rificing spirit of the Nazarene 7 then come with us, for a fraction of the same spirit now imbued into the heart of humanity will go far towards the banishing of evil. Are you earnest, rational inquirers into the eauses of spiritual phenomena 7 then we extend you the hand of fellowship; tor rationality is our leading star. Are you emotional and religiously minded? still come to us and help to formulate a religion of humanity, based upon the nature of man and the attributes of Delix. We pledge you it need not take long ages, with such a relig-ion, to save the race from ain and suffering. Are you of the votaries of Science? then for you also there is room and welcome. All truth is divine and equally amenable to law. Hence there exist no links in Nature's chain, beyond the legitimate thought and plere-ing vision of your star-eyed mistress. With us she need never cramp her powers. Even the agnostic can join with us and sometimes are you to know when the means of knowledge are at hand---if he will as often help us to cry the fitting motto of this age. "Seek and ye shall find." "Knock and it shall be opened unto you!"

Surely the positive, practical knowledge of the contin-uous, organized and individualized life of man in an advanced sphere of being, is not beyond scientific demstration: it is already demonstrated.

onstration; it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth toward a still higher and more harmonious estate in this our present condition. Again we repeat: brothers and sisters! Our platform is broad and liberal-catholic and honest in spirit and intention, with no selish objects or individual interests to be served by it other than the individual benefits that ever flow from the general good. ever flow from the general good.

We ask the reader to carefully study the purposes of the Association as above fairly and clearly set forth; and we challenge any moral, order-loving, decent person, whatever may be his special religious or philosophical views, to find aught objectionable or "dictatorial" in the Banner's meaning of the

word, therein! We were at Sturgis when the Association was formed, and we know the earnest, unselfish spirit which pervaded every discussion. Special care was taken, and at our suggestion, that the officers of the Association should be made up of those who in no way depended upon Spiritualism for their livelihood, and who could not be suspected of having any personal advantages to subserve. Of such grand old laborers as Stebbins, Watson and Spinney, it would be superfluous to speak; their noble records are before the people and speak for them. For shame, for shame, Luther Colby, to slur the motives of such men! If the Banner editor can spare time between his cups and his colic to inquire in Delaware as to who John G. Jackson is, he will learn that he is an honest, modest, unassuming gentleman of Quaker descent whose stalwart integrity and strength of intellect has made him a marked man. Mr. Jackson sought no honors at the hands of

the Sturgis convention, but they were thrust upon him, because all felt he was the man for the place, and time has proven the wisdom of the selection. It appears that so great is the confidence of the members of the American Spiritual Association in their work, so sure that it will meet with active co-operation from all who shall come to understand its aim and its platform, that they have called the annual conclave to meet at the largest representative gathering of Spiritualists in the world. The Association does not fear to do its work right under the nose, as it were, of the Banner editor, despite his known antagonism as developed last year by the action of the heir-aspirant for his position-the man with the suggestive name of Bacon, diplomatic agent for Colby and J. A. Bliss at the camp.

an to bear with NO WELL SE chan to the spirits of ts of their both soon and spoken

This is all well; it is good to find Spiritualism has so many who, knowing the truth. dare proclaim it, finding it attacked are eager to defend it; but the greatest good is, the people are hearing both sides of this matter; they take notice that Spiritualism appeals to facts, Talmage to fancies, perversions of Scripture and downright falsehoods. Unintentionally he has done good. His diatribe has aroused Spiritualists to a new counting of the evidences of the truth of Spiritualism, and built them up in "the most holy faith," as scarce anything else could have done. Besides this, it has aroused investigation in those hitherto content to look and

listen, with no special interest in the matter; and investigation always ends in conviction of the truth of Spiritualism. So the attack has done good already and will do more. If the interest should slacken again, perhaps Dr. Talmage will give it fresh impetus once more by another malicious, sensational onslaught, and thus help to swell the Spiritualist ranks.

#### Loneliness. There are many who fully accept the doc-

trine of spirit return and communion, yet bitterly lament that they seem debarred from us telling of the agony of desire, ever unsatisfied. "If my mother would come to any one, she would come to me; when she does, I will believe, and not till then," said a lady, a medium through whom many spirits had come. She did positively know that spirits return. "You will never have that test; your mother will not come, you could not see her, if she did come, while you so positively demand her presence," was the answer. Not sorrowful loneliness, which the heart feels and tongue rarely expresses, are thousands everywhere. What is it to them if all the world have the joy of knowing their dear ones live and the precious knowledge is denied to them? Men live in groups; there is a life of common purpose which all share, but each one has also a life which is separate and apart from all others. "The heart knoweth its own bitterness, and the stranger intermeddleth not with its joy," said a wise man. There may be thousands dying daily of pestilence, but the mother never feels it as she of a battle, but if there be the name of a loved husband there, her heart stands still, and she knows a loss that none else can know as she does. She cares not for glory, only knows the loss. So the mother who cherishes some her darling, does so because it cheers her the past, of the dreams and visions that have | immoral and untruthful persons on the other, gladdened her life-these things so worthless. so devoid of all significance to others, how precious, how full of eloquent pleading, of sweet memories to her. With them before she is alone with her grief and her wounded heart cries in vain for sympathy. How often at a circle does one look on incuriously, see- not! ing one and another's face light up with joy as some familiar sight or sound recalls the memory, proves the presence of, the departed friend, till some little thing, unnoticed by all others, startles her, and the wailing cry of human parting rings out again, "O my child, my child," and then a flood of glad tears tells of the sweetness of a knowledge that is hers at last; the knowledge that she is no longer alone, that the loved one has come. What can be said to comfort those lonely ones to whom such a joy is as yet unknown, how help them to escape from their loneliness? We may tell of some things to avoid. as hindrances, some things to do as helps. It may be that they themselves are the chief hindrance to the clear manifestation of the spirit. Violent emotions may do something to prevent approach of the spirit, often; they certainly hinder and generally prevent, altogether, the clear perception of spirit presence. Intense desire is almost certain to be ungrat ified. Only where there is profound peace calm receptivity, can the presence of the loved ones be surely known. Frequently, the spirit whose presence is longed for really i present, but cannot make his presence known But if not seen, not heard from, the spirit friends present are often felt, and exercise power which is grateful and soothing, without giving evidence of the source of the power felt. A feeling of peace and rest, an assuagement of sorrow, without either sight or sound causing it, is often a result of spiritpresence and thus have mourners been comforted by a presence they did not see, by ministrations whose effect only they perceived. But this is not enough-the hungry heart yearns for closer, more unmistakable evidence of the presence of the dear one. It can be had through mediums and even without them, if only there be patience. Let such form a circle in their own homes, sit patiently, waiting for the message from the Spiritworld which is sure, sooner or later, to come There, though not themselves mediums now, they may become so: there, surely, they will get evidence that their friends still live and love them. Do this, friends, do it persistently and patiently, and you will be no longer lonely.

### Whyl

Why does the Basher oppose the American Spiritualist Association, an organization which does not seek to control other than its own members, which proclaims objects and aims so commendable, and stands upon a platform seemingly so unobjectionable? Casual observers and those not familiar with the record and traditional policy of that sheet are the only ones who will ask such a question. The JOURNAL will give an answer which it is prepared to substantiate before the country or in a Spiritualist tribunal.

Organization in this instance means: Uniting in a strong, well-organized body a host of intelligent, order loving, truth-seeking men and women, for mutual improvement, greator effectiveness in advancing the best interests of Spiritualism and increased facilities and power for co-operative work in every di rection calculated to elevate the intellectual moral and spiritual condition of the world And this broad scope covers a multitude of activities of which only a few can be named for lack of space. Among the most import ant are: (a) Encouraging honest mediums by upholding them in their efforts to lead correct lives and be fit instruments for the use of pure and wise spirits who may thereby be enabled to communicate with mortals. Differentiating such mediums from the low, immoral and vicious who use their powers to trade upon the credulity of their victims, and the joy others have-the spirits of the loved | supplement their mediumship, when they and lost do not visit them. Letters come to have any, with fraud and deception; intent only on the accomplishment of their own selfish purposes and the gratification of their base natures. (b) Careful, painstaking in vestigation and verification of the phenomena. under such conditions as shall make the record of such investigations command the respect and profound attention of all; in a word, completing a Scientific Basis for Spiritualism; for which Basis we now have either in hand or at command, sufficient materi in such a mental state as the above, but in al. (c) Beginning at the root and demonstrating more completely than has ever been done before that, in the language of the Declaration of Principles of the Association "Happiness is the result of the harmonious exercise of wisdom, virtue, love and purity, and that "CHARACTER is the supreme consid-

Now these purposes are radically opposed to those of the Boston paper and the class of which it is the organ. Hence that paper is perfectly consistent in opposing to the bitter end everything tending to bring order out of chaos, to elevate honesty above dishonesty. does when the pestilence strikes one of her | virtue above vice, and to retain chastity as family. The wife, in her peaceful home, the priceless jewel it has ever been held by reads with a sigh of pity the long death roll the better portion of the world since the race passed beyond its rudimentary stages. For proof of this charge the reader is referred to the files of the Banner and to the lives of those who have molded its policy. We cannot at this writing recall a single instance worthless plaything, some half-worn shoe of | in the history of Spiritualism where an issue has arisen between honest, virtuous, truthful | Cole. loneliness, telling of the joy and sorrow of men and women on one side, and dishonest,

eration."

#### GENERAL NOTES.

Wm. Nicoll will lecture next Sunday evening at Lester's Academy, 619 W. Lake St.

Lyman C. Howe has a two months' engagement at Indianapolis, Ind.

Dr. J. K. Bailey spoke at North Collins, N. L., Sunday, May 11th. His permanent address is Milan, Ohio.

Rev. Herman Snow, of San Francisco, whose valuable contributions have made his name familiar to our readers, spent several days in Chicago last week.

G. H. Brooks was in Chicago last week, having just returned from a lecture tour in the West. He is now residing at 123 Charter street, Madison, Wis., where he can be addressed.

Just published, "Man, Whence and Whither?" by the well known author, R. B. Westbrook, D. D., LL. B. Cloth, price \$1. For sale at this office.

We have received a fine photograph of Dr. I. M. Comings of Brooklyn, N. Y., which will be added to our collection, and for which the Doctor will please accept our thanks.

We have received a fine cabinet photograph of Mrs. Eddy, the well known medium, which we place with our collection, and return thanks.

Mrs. E. S. Silverston has removed to 178 W. Madison street, and is prepared to give sittings and receive communications. Business hours from nine to five daily, except Sunday ; evening sittings by appointment.

Mr. A. J. and Mrs. Maria M. King reached Chicago last Saturday, and after a few hours' visit at the JOURNAL office, proceeded on their journey to Colorado where they are to spend the summer.

Mrs. Maud Lord has been holding scances in Washington, D. C., with excellent success A correspondent writes that she will spend. two weeks in Brooklyn, and will be in Chicago during the Republican Convention, en route to Leadville.

Mrs. H. Sparrow continues to take an active part in promoting the cause of Spiritualism in South Chicago. Two circles are held there each week, one at the residence of W. J. Kenney on Wednesday evening, and the other at the residence of Mrs. Lees, on Sunday evening.

Rev. Mr. Forbush of Detroit, and Rev. Mr. Copeland of Omaha, spent a couple of hours in the JOURNAL office after the close of the Unitarian Conference last week. Both of these gentlemen have the most friendly interest in Spiritualism-that is, such Spiritualism 23 the JOURNAL stands for.

On Tuesday evening of last week Mr. and Mrs. J. C. Bundy gave a quiet littledinner in honor of Mr. Gerald Massey. The guests who met around the board with Mr. Massey were Mrs. O. T. Shepard, Dr. Arthur Merton, known to the JOURNAL'S readers as Sidartha; Mr. Alfred Bull, Mr. Geo. W. Kates and Mr. D. M.

W. C. Bowen, whose postoffice address is 72 Schermerhorn Street, Brooklyn, N. Y., will that the Banner has not either openly or | answer calls to lecture on Sundays to Spiritualist societies located within 100 miles of that city. The JOURNAL takes pleasure in commending Mr. Bowen to all who are ready to hear the truth, or to meet opposing views with sound arguments and facts. Mrs. M. B. G. Eddy, of the " College of Mental Science." in Boston and foundress of that special phase of metaphysics which deals with the treatment of disease by mental effects, or what is more popularly known as ' the Mind Cure," has arrived in the city, and it is said that she will deliver one or more lectures here in advocacy of her "truth." The Spiritualists of Saratoga, N. Y., heard a lecture from Mr. A. S. Pease, on Sunday, May 3rd. He was followed by Dr. D. B. Mills. who gave a long list of spirits present, telling where they lived while on earth, their employments, etc., forming conclusive tests of the reality of the spirit presence, to the great delight of a large audience. Spiritualists should not fail to read Mr. Gill's article on the first page: and Dr. Watson's comments on Talmage are respectfully commended to church people. Dr. Watson's thirty-three years as a preacher of Methodism and his high standing both in and out of the church, entitle his words to respectful consideration at the hands of orthodox Christians. Mr. Francis Murphy, the great temperance worker, is speaking in the city, and is meeting with excellent success. W. W. O'Brien, the celebrated criminal lawyer, has succombed to Mr. Murphy's eloquence, and signed the pledge. We hope he may be enabled to keep it. Mr. O'Brien has ability as a lawyer, but is a most beastly drunkard, and if he can be reformed it will be a great blessing to his family and the community at large. Charles D. Lakey, of New York, has been in town this week. Mr. Lakey is a most welcome guest wherever he goes. His fund of original poetry, story and song, his inimitable conversational powers, his genial humor and withal his earnest whole-hearted interest not only in Spiritualism but in all that interests a healthy mental constitution makehim a choice acquaintance and a valuable ally. Of course he stands by the JOURNAL; all such healthy natures do. The Twelfth Annual Report of the Franklin Reformatory Home for Inebriates, shows: a carefully planned and effective mode of dealing with habitual and excessive drinkers. Taking the question of total abstinence on its religious side, the Home is at once a hospital and boarding house, a school, a nonsectarian church. Judging by this report of its operations it finds ample work to de, and, is doing it well.

## OBJECTS AND AIMS. "The objects and aims of this Association are to study Spiritualism in its scientific, philosophical and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character. This was followed by the adoption of the

#### following:

DECLARATION OF PRINCIPLES, While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sacredly cherished by most of our members.

Man is an indestructible, conscious entity. The change called death is but the separation of the spirit from the earthly body and its passage into a higher life, retain-ing an indestructible body of spiritual substance.

ing an indestructible body of spiritual substance. BPIRIT INTERCOURSE. It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man, to aid him, to give hum consolation, heal his mal-adles, correct his errors, and lead him to higher truth and happiness, manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be controlled by a spirit to sneak oned, some persons can be controlled by a spirit to speal oped, some persons can be controlled by a spint to speak and act for that spirit, more or less perfectly; in ancient times such persons were called seers or prophets, and are now usually called mediums. Seers, prophets, me-diums and spirits cannot be infinite and infailible; there-fore, all revelations thus given should be judged as they

LAW, Everything in the mundane and spiritual world is gov-erned by immutable law,

erned by immutable law, DEITY. A Supreme Intelligence, a central and all-pervading soul, rules all by universal law. RIGHTROOMNESS THE SAVIOR. Happiness is the result of the harmonious exercise of wiedom, virtue, love and purity. While right belief is of consequence as an inspiration to right conduct, yet character is the supreme consideration—not the belief as much as what we are so much as what we are.

PROGRAMS. PROGRAMS. The condition of eternal progress is normal to the hu-man spirit—evolution of mit d and soul, as well as of rock and plant, to finer uses and larger powers. RIGHT AND DUTY OF AMENDICENT.

As man is progressive, we hold to the right and duty of every organization to revise its deciated principles as deemed best-therefore these statements may be amend-

A Constitution was then adopted, of which the following is the first section:

Any person may become a member of this Association

#### Talmage as a Recruiting Officer for Spiritualism.

Dr. Talmage's attack on Spiritualism has been a blessing in disguise. The notoriety of the preacher gave prominence to the attack, and his cunningly organized plan of advertising himself, insured publication of it in all the principal cities. Of course Spiritualists were eager to unmask the ignorance and impudence of the clerical mountebank, and his attack is everywhere being answered. Correspondents of papers in almost every city attack the sermon boldly but with dignity, and Hon. A. H. Dailey, of Brooklyn, N. Y. has delivered a telling speech before the Church of the New Spiritual Dispensation in that city. An abstract of the speech is published in the Brooklyn Eagle, and is well worth reading. Analyzing the reverend blunderer's theory of Spiritualism, he says:

"Spiritualism is before the people for investigation of its claims and demanding that its assailants either in-vestigate or cease their false witness against it. Spirit-ualism alone stands up against all superstition on the one hand and athelism on the other, and claims to show 

women and enharms who know that what he says is ut-terly untrue. When he said there never was one thing done through the instrumentality of mediums but it had been duplicated by jugglers and necromancers, and in every instance had been proven to be fraud, he utter-ed a willful slander against thousands of the best and purset people that ever lived, and a vile insult to that innumerable host which he admits are so near to us. He insults every spirit which attempts to beer a mes-sage of truth and love to mortals. [Applause.] I chal-

Mr. Geo. W. Kates, editor of Light for Thinkers, spent last week very pleasantly in Chicago among old and new friends.

covertly sided with, and worked in the interests of, the latter. How can a paper controlled by the associate of frauds and free-lovers her she is not lonely, but away from them, do otherwise than oppose every attempt at a general organization on a platform which extols honesty, virtue, temperance? It can-

> We stand prepared to furnish the specifi cations for the foregoing indictment, and to support the charges and specification's with the proofs of their truth.

> It is a most unpleasant task to bring such matters to the public; but no false sectarian pride, no pity for an individual, should be al lowed to obstruct or deflect the onward movement of a great cause, having for its aim all that affects the eternal welfare of the race Strict justice covers a charity which extends beyond the individual and embraces the interests of all.

With the knowledge which comes to Spirit ualists from the Spirit-world, there also come duties and grave responsibilities which must be met. If modern Spiritualism cannot make the world better, then it had best be relegated to the place from whence it came. But it can and does work for righteousness in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used. Let Spiritualists throughout the country unite in local and general organic work upon the platform of the American Spiritualist Association-improving that platform if it can be done-and a year will not elapse before the grand and beneficent results of such action will be apparent.

We want no new religious sect, but we do want such co-operative effort as shall conserve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilize the science and philosophy of Spiritualism as solvents with which to separate truth from error and point the way to one universal brotherhood, whose motto shall be: " Do all for others!"

## "Can it be Done?"

the investigation of the phenomena and encouraging the development of mediumship in the home, the Alliance of New York has published a carefully condensed tract, entitled, "Can it be Done?" and intended for wide circulation among non-Spiritualists, The object is most commendable, and the JOURNAL wishes the effort complete success. Mr. Henry J. Newton informs us that \$12 will purchase 10.000 copies of the tract. Those desirous of aiding in its circulation, can address Hon. Nelson Cross, 206 Broadway, New York City.

For the purpose of stimulating interest in

#### Juliet the Pree-love Jumbo and V. P. of the N. L. L. Spins a Yarn with the Help of Wakeman the Disgruntled.

Juliet, she of the brazen face and rasping voice, the successor of Victoria Woodhull as Queen of the Free-lovers, she who played Juliet to Col. Blood's Romeo several years ago, is at her old trade again. An odoriferous cadaver known as the N. L. L. has been traveling about the country for several years, seeking a cometery wherein to rest its remains. Among the chief pall-bearers are T. B. Wakeman and T. C. Leland of New York, and Juliet above spoken of, known also as the Severance. A woman whose trade name is Mrs. H.S. Lake but who claims to be the wife of W. F. Peck, and a few others, make up the motley procession which follows this putrid reminiscence. To render the corpse more presentable, as it were, a winding sheet was prepared and with covert, possibly unconscious, irony named man, which it is claimed is renewed weekly-The mourners in the procession take turns in saturating this rag with lie, the better to conceal what it covers, as well as to encourage the squad to remain faithful to the "demnition moist unpleasant body." Wakeman and Leland, having tired of their load and being determined to drop it, the Severance spread on an extra strong decoction of lie, in the sheet manufactured on the 3rd inst. The obscurity of this man-sheet would have proteeted it from notice by the JOURNAL had its distribution been confined to the N. L. L., procession, but as some of the gaug find time to distribute bits of the rag among outsiders. whose addresses can be gleaned from the papers, it may be as well to air it.

The Severance refers to Lake Pleasant Camp and the JOURNAL editor's connection therewith, but her falsification is so apparent, when it is remembered that all the measures which the JOURNAL stood for were overwhelmingly carried-not merely because the editor advocated them, but on their intrinsic merit-that it is hardly worth while to mention it. Indeed, so great was the chagrin of Severance and her small, but noisy pack of followers, at the disastrous defeat of their well laid plans, that most of them made haste to quit the camp; and if Severance has not already done so we predict that she will withdraw from all connection with Lake Pleasant. -Having finished the camp meeting canard, Severance proceeds as follows:

His paper is being ignored more and more by Spiritu-alists. Unly last week a gentleman from Chicago, who claimed to know from good authority, told me that his chained to know from good authority, told the that his publishing business, paper, etc., which were valued at sixty thousand dollars when he inherited it from his murdered father-in law, he had offered certain parties in Brookiyn for seven thousand dollars, said parties of-fering him thirty-five hundred, which he informed them he could not accept because a certain man had a mort-gage against it for four thousand--thus proving that the Spiritualists generally do not sustain him in his fillberal course.

The JOURNAL's editor-in-chief and proprietor has no use for liars, but if such there must be, then let them be of the robust kind. like Severance or her friend Jonathan M Roberts; true, such stalwart lying is sometimes expensive, even disastrous, as Juliet's Jonathan has learned, but then it is so much braver than the whining-puerile-lying-by-"gentleman from Chicago" is good! his apocryphal story is so much more respectable and weighty than it would be had she given his name. If he was not the husband of Sara Gamp's friend, Mrs. Harris, then quite likely it was one George Mostow, ex-manager Spiritualists are doing. Its charges of as-and steerer for Dr. J. Matthew Shea, for sumption, of "very dictatorial character," whom the JOURNAL made Chicago too warm. There is not a shade of a shadow of truth in what Severance tells concerning the JOUR-NAL. The present proprietor did not " inherit" the paper, but bought it of the heirs and paid for it; and it never had the widespread influence in the past that it has to-day. The JOURNAL was never offered for sale to Brooklyn parties: neither was there ever a mortgage on it, nor bills past due and unpaid. By inquiring at the First National Bank of Chicago where the proprietor does all his banking, it can be learned that he never asked for a loan nor offered the notes of others for discount. The subscription list is in a far more healthy state than when it came into his hands, and the paper circulates in desirable channels never before entered by a Spiritualist paper. That Severance and the whole free-love combination should hate and fear the JOUR-NAL and long for its overthrow, is most natural; for it has ever pursued them unrelentlessly and unceasingly; it has put its foot upon the free-love Hydra wherever a head came above the surface. That Wakeman and other heirs to the Bennett-boom manufactory and obscenity conserver, misnamed National Liberal League, should not love the Jour-NAL, cannot be thought strange in the light of history. But Free-lovers, Frauds, Fanatics, Wakeman-Severance Leaguers and their "organs," are hereby notified that the JOUR-NAL fattens on their discomfiture, and waxes strong as they grow weak; and that never in its history did the JOURNAL occupy so impregnable a position as to-day in the hearts of liberal, progressive, rational people: people who rise above all sectarian and party lines. looking only to the best good of the whole.

## American Spiritualist Association.

Giles B. Stebbins takes the Boston Organ of Frauds, Free-lovers and Fanatics to Task for Falsification and Misrepresentation. John G. Jackson also Pays His Respects to the Victim of Neurophobia who Molds the Editorial Policy of the o-s-p-o-e.

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

In a late Banner of Light I read a strange article, which needs a word of comment. My experience has taught me that the Banner editor labors under the delusion that frank criticism implies enmity, and therefore I must send you my comments to insure their publication.

The Banner refuses to publish the Call of J. G. Jackson, President of the National Association of Spiritualists, for the Yearly Meeting of that Association at Lake Pleasant, Aug. 22nd to 25th, and says:

We do not recognize any such Association. ... A few men at Sturgis have no right to assume that they represent the great body of Spiritualists of the country.... This bant-ling attempts to 'hitch on' at Lake Pleasant.

... We protest..... The great body of Spiritualists will refuse to sanction the schemes of a few persons whose methods, to say the least, are of a very dictatorial character.

In October, 1882, a National Convention of Spiritualists was called at Detroit, in response to letters from twenty States, endersing the plan of such a convention, as preliminary to forming a National Association. These letters came in reply to a circular sent out by Dr. A. B. Spinney, of Detroit, who had consulted others on the matter. A few persons, of course, must start any such movement. The Detroit Convention formed a provisional Association and Declaration of Principles, all subject to the further thought of the Spiritualist public, and open to more perfect planning at a future yearly meeting, to be called by a committee. I was a member of that committee and did most of its work, and was also secretary of the Detroit Convention. I sent out hundreds of reports of its action by mail, all over the land, and sent it to all the Spiritualist journals with an aim for its widest possible circulation.

Scores of commendatory replies came back to me from all quarters, and with such wide endorsement the Call was sent to all the Spiritualist journals for the Yearly Meeting last June at Sturgis. I was at that meeting and acted as Chairman until its permanent officers were chosen, and was one of the committee to revise its Declaration of Principles: Samuel Watson, I well remember, was on the same committee. Since then I have had no official or active part in the movements of the Association, and have only told of my early connection with its work in order that it might be understood that I know whereof Laffirm. My affirmation is this, and I challenge any evidence against it: There was no dictatorial or factious spirit or action; no effort to build up or pull down any person or persons, in all these public and committee meetings or private consultations which I had part in. The Banner of Light was laid on the table at Detroit for free distribution, and spoken of just as other like journals were. At Sturgis, Mr. Lynn, its agent, was present, and he will not testify of any bars

put in his way or any plots against anybody. The leading members of the Association never "assumed" to represent any body but themselves. They felt that a National Assoclation for united action for true Spiritualism and a general statement of principles were desirable, and said: ." Let us try it, and ask whoever will to join us." If the Banner did not approve of such an Association, it could publish the doings, and then frankly and fairbraver than the whining-puerile-lying-by- in give its reasons why the move was not implication style of the o-s-p-o-e, that the wise, and none need complain of such a course. contrast is actually refreshing. Severance's The Banner professes to give the world a weekly history of what is passing among Spiritualists. When a good number of well known persons in the movement take a step like this and the Banner or any other like journal, fails to make a fair statement of their doings, its profession is not carried out in practice, and it ceases to be a reliable chronicle of what etc., are false, one and all. Not a fact or proof can it bring to sustain them.

## scarce provoke a smile of amusement or a

shrug of disgust. No one knows better than you, Mr. Editor, how sincerely and disinterestedly I love the cause of a true and pure spiritual philosophy, and how sincerely and disinterestedly anxious I am to help forward united action in its behaif. No one better than you knows how little of self-seeking or spirit of dictation was put into the work that has fallen to my lot. Why need I, therefore, personally care what petty insinuations an editor, whose position and connection might enable him to do great good, chooses to cast upon my efforts? I can assure you they scarcely agitate the surface of the deep undercurrent of hope and faith in continued growth, and that growth must come largely through organization and industrious co-operation. You, Mr. Bundy, if you deem the slurs and the "solemn protest " of the editor of the Banner of Light worthy of formal notice, can, better than I, contradict its assertion of "dictatorial "methods, and bear more ample testimony to the high and representative character of the Spiritualists who are uniting with us. The many letters received from persons who have noticed the publications we have already issued. satisfies me that whatever our future measure of success may be, nothing has yet been lost; but that some good in the right direction has been accomplished. As a high official of the New England Camp Meeting Association recently remarked, "We shall see what we shall see"; and all that is needed is for Spiritualists of discrimination to seek their duty and do it with their might.

#### Hockessin, Del. J. G. JACKSON.

Capt. H. H. Brown filled a very successful engagement at Worcester, Mass., the four Sundays of April. He spoke in Putney, Vt., April 30th, and in E. Putney, May 1st; in E. Princeton and Leominster, Mass., May 4th; at Ludlow, Vt., May 8th ; Lincoln, the 9th, and at Bristol, the 10th and 11th. He was at Stowe, the 15th, and will speak at Warrenville. Vt., society the 18th and 25th : at Lake Dunmore, the 30th and 31st. He is open to but few engagements between these dates and camp meetings. He can be engaged for August 3rd and 31st. Address him at Cady's Falls, Vt.

A copy of the Declaration of Principles, Constitution, etc., of the American Spiritualist Association, in pamphlet form, will be sent to any address by the president on receipt of a postage stamp; they will also be sent from the JOURNAL office.

Mr. A. B. French's smiling face, illuminated the JOURNAL office on Monday last. He intends to visit Mexico and possibly Australia during the year.

There is nothing created without substantial form, neither in heaven nor on earth, in things visible or invisible; everything is formed of elements, and souls, whether while dwelling in the body or after they have left it, always have a bodily substance.-St. Hilary.

TAKIGRAFY, the best shorthand for any and all purposes, is taught in a new time and labor saving way by D. Kimball, 79 Madison St., Chicago. "The NUTSHELL," giving alphabet and principles, and two one dollar lessons, sent for 25 cents. Illustrated Circular free.

One thousand dollars in money is awaiting the reader of The Continent who has sufficient literary acumen to discern the style and name the names of the writers of a series of short stories published an-onymously, so far as each story is concerned, but with the names of e authors iched to each. now appearing in this Magazine. If there should be a number who succeed in this attempt to justify their claims to the critical faculty, the thousand dol-lars will be divided among them. But if the possessor of such skill should be a rara avis, and his name should be not legion, but one, the entire thousand dollars is his reward-although all will be sure to find much profit in the undertaking, since it involves the reading of a lot of good stories by the very best American authors, under the general title of "Too True for Fiction."

### Spiritualist Conference at Omro. Wis.

The Wisconsin State Association of Spiritualists, will hold a three days, meeting in Onro, Wis, on the 6th, 7th and 8th of June, 1884. Speakers aiready engaged: Judge Holbrook, of Chicago, Ill., and Mrs. L. M. Spencer, of Milwaukee, Wis. of Unicago, in., and ons, is an optimized of Constant Other speakers expected to participate. WM. M. LACKWOOD, President. DR. J. C. PHILLIPS, Secretary.

Spiritualist Meeting in Connecticut.

The Annual Meeting and Plenic of the Association of Spir-itualists of Western Connecticut, will be held at Compounce Lake, Conn., on Wednesday, June 25th, 1884. The well-known and stifted Mrs. R. Shepard Lillie will address the meeting. Mr. Lillie will also be present and sing some of his spiritual songs. A business meeting will be called at 10 A. M.; lecture at 2 P. M. ecture at 2 P. M.

JOHN WINSLOW, President.

#### Annual Meeting at Sturgis, Mich.

The Harmonial Society of Sturgls will hold its Annual Meeting in the Free Church at the Vidage of Spirgas on Sat-urday and sunday, the 14th and 15th days of June, com-mencing on Saturday at 10 o'clock A. M. Able speakers will be in attendance to address the Meeting. By Order of Committee,

#### A Three Days, Meeting at Orion, Mich.

The First District Association of Spiritualists, composed of the Counties of Oakland, Macomb, St. Clair and Lapeer, will hold their second Annual Meeting, commencing. Friday, June 6th, and ending Sunday, Jone 8th, at Orion, on Park Island, Oakland Co., Mich. The annual election of officers will take place on Saturday, the 7th. The intervening sessions will be occupied by good and various speakers upon subjects pertaining to the progressive religious interests of the cause, and the dissemination of the truths of Spiritualism. The services of an independent state-writing medium will be secured if possible; an able and efficient Board of Man-agers will be present to conduct the affairs of the meeting, and attend to the comfort and well being of all present. Hotel and boarding-house fare reduced to \$1.00° per day. Railroad rates reduced where parties travel in companies of five or more.

J. P. WHITING, President, MRS. F. E. ODELL, Secretary, Farmers' Creek, Mich.

Mass Convention at Lake Dunmore, Vt.

The Spiritualists of Central Vermont will hold a Mass Con-vention at Lake Dummore, May Both and 31st, and June 1st. The State speakers and mediums have been specially invited, and will probably be present. Geo. A. Fuller and Capt. H. H. Brown will also address the Convention. Mrs. Gertrade B. Howard, Lacus Colbun and Mrs. France M. Brown will ex-creise their gifts of mediumship at the meeting. Friday being Memorial Day, the exercises of that P. M. will be adapted the day, and a memorial address will be given by Capt. Brown. Lake Dummore is one of the finest pleasure resorts in Con-tral Verment and this is an excellent opportunity for each one to become familiar with its becautics. The nearest railroad station is Brandon, which is nine miles from the lake. Parties taken to and from the lake for \$1.00 the round trip. Ask at the station for Caleb Smith's omnibus. Good si-ging is engaged for Sunday especially. Free return checks over the railroad furnished by the Sez-retary of the Convention. An invitation is extended to all who wish a good social time to attend. H. H. BROWN, for the Committee.

Bristol, Vt., May 12, 1884.

\$65 A MONTH & board for 3 live Young Mer or Ladies in each county. Address P. W. Zieg LEE & Co., Chicago.

## RUPTURE CURED By Dr. M. M. MOORE'S method without the aid of useless trusses. Send stamp for circular, Office, 242 Wabash Av., Chicago, Ill. MOORE & Co.



**\$250** A MONTH. Ag'ls wanted. 90 best sell-ing articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

PATENTS of BRUCE WEBB soliciton fore the Government. Send stamp for Washington, D. C. PENSIONS

AGENTIS WANTED to sell DE. CHASE'C 2000 BECIFE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Frinting House, Ann Arbor, Mich.

Special Notice 

SPIRITUALIST SOCIETIES. Mrs. Emma Hardinge-Britten begs to announce that she is prepared to give her celebrated, highly interesting and in-structive lectures on

Egypt, The Great Pyramid, and New Scaland.

In connection with, or independent of, her regular Sunday

From Philadelphia Enquirer, Jan. 30, 1884. Astronomy, The Eun, The Wonders of the Starry Heavens, etc.

## Hunting, Fishing and Pleasure Boats.

Cedar or Fine. A good Clin ker-built boat. 13 feet long. 36 inch beam, weisht 30 to 75 be, with cars, 328. Roats bailt to order. Send stamp for catalorue. POWELL & DOUCLAS, Waukegan, Ill. Manufacturers of Windmills, Pumps etc.

> EXAMINATIONS ABY S

MRS. C. M. MORRISON'S Medical Band as formerly.

FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519. Boston, Mass. H B. WILLCOX, Sec.

## DR. JOS. RODES BUCHANAN,

#### 29 Fort Avenue, Boston,

IS now giving attention to the treatment of chronic diseases, aided by psychometric diagnosts and the use of new rem-edies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. His work on Therapeutic Sarcognomy will be issued next May-price two dollars. MRS. BUCHANAN continues the practice of Psychometry.

# New Tacoma, WASHINGTON TERRITORY.

Western forminus on the Pacific Coast of the great transcon-tinental Northern Facific Railroad, and

### The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned readily at A judicious place of investment. Money loaned readily at 1 per cent and 1/2 per cent. per month. Section 2369 of Code of Washington Territory says. "Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and legal," Information cheerinally given to those who will enclose 4 cents for reply. Address ALLEN C. MASON, Real Estate Broker, New Tacoma, W. T.

## UNIVERSAL

## FIRE EXTINGUISHER.

The cheapest and best made. Agents wanted in every county. Good profits guaranteed. Send for circular, UNX-VERSAL FIRE EXTINGUISHER COMPANY, Gragin, III,

#### WORD CRAZE. Any person sending as ish dictionary words contained in

Bayberry Glycerine Soap, will receive a lady's GOLD HUNTING CASE WATCH. Each applicant is required to send with their list, one outside wrapper of our BAYBERIKY GLYCERINE SOAP, also a 2-cent stamo, for which they will receive one of our Hand-omo Lithographed Razors. The competition closes July 4th, 1884. Address THE CLINTON M'FG CO., 20 Vesey St., N. Y. N. B., If you cannot find the soar in your city, send us 20 cents in stamps, for sample cake postage paid.

## SARAH A. DANSKIN.

PHYSICIAN OF THE "NEW SCHOOL,"

#### Pupil of Dr. Benjamin Rush,

Office: 481 N. Gilmore St, Baltimore, Md.

During fifteen years past MRS. DANSKIN has been the pupil of and incline for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently curved through her instrumentality. She is claimedient and clairvoyant. Reads the interior

and by characterist and characteristic results the interfor-condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

### THE AMERICAN LUNG HEALER.

#### Frepared and Magnetized by Mrs. Danskin,

is an unfalling remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remitiances by express payable to the order of Sarah A. Dauskin.

## MANHATTAN LIFE INSURANCE COMP'Y. 156 & 158 BROADWAY, NEW YORK.

N. P. Endowments, 116 insurance.

The Herald of Progress, of England, says: "Mr. William Eglinton, than whom a better medium for 'slate writing' we do not possess, has determined to abandon-except to experienced Spiritualists-the holding of ·cabinet' scances. Considering the various scandals that have occurred in this country and America through promiscuous 'cabinet' scances, it is a commendable action upon the part of Mr. Eglinton and his controls to take the step recorded above."

Mrs. Morse-Baker, the inspirational lecturer, lectured at the Town Hall in Saratoga, N. Y., on Sunday, May 11th.

If, at any time, anything has been done unfair or dishonest, give us the facts. We want no assertions without proofs on so grave a matter.

If the Banner has been misled by false information, who were its informers? What good the Banner has done, or may do, I have and shall give it credit for, but truth and justice demand this repudiation of such false and injurious statements as these touching this National Association. The poor fling about our effort to "hitch on " to Lake Pleasant is too weak to call for comment.

If Spiritualism is better off without a national organic effort, I have no wish to see the Association last a day, but when, from all over the land came such earnest wishes for this Association and such cordial endorsements of its opening;work, the experiment deserves decent respect and not shameful abuse, such as few sectarian religious journals would heap on men so well known and justly esteemed as are these present officers of this Association. Yours for justice, GILES B. Detroit, Mich., May 14th, 1884. GILES B. STEBBINS.

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

Please accept thanks for having forwarded me the Banner of the 16th, containing the slurs of the editor at our Call for the Annual Meeting of the A. S. A., at Lake Pleasant in August next, a copy of which I had forwarded to him for publication. You will remem-ber that shortly after our effort for organization at Sturgis in June last, I wrote Mr. Colby a respectful letter, soliciting his co-operation, and alluding to the necessity there existed for all true Spiritualists to cultivate a fraternity of feeling, if any great good was to be accomplished by co-operative action, or words of that import. My advances were not met by the editor of the *Banner* in a gentlemanly-much less, in a fraternal spirit, and, though our "Declaration of Principles, Constitution and Address to the Public," were, upon special request, published by him, it was done as obscurely as possible, and accompanied by editorial remarks that were not only disrespectful but false in statement. and there was not fair play enough-not to say conrtesy, at the head to publish a correction of the misrepresentations when one was

forwarded. After the exhibition of such a spirit by the editor of the Banner, it seemed to the President of the A. S. A. almost like improperly demeaning himself to send a copy of the Call for publication, but it was thought best to try it, and the result is so much in character that he does not incline to let it rufile the even current of his feelings.

The several slurs of the Banner cast upon your humble friend, " who signs his name as President," both those uttered last summer and those in his late " solemn protest," are and those in his late "solemn protest," are west Lake Street every Sundar. Conference at 3 P. M.; to that friend, personally, as nothing. They Meet Lake Street every Sundar. Conference at 3 P. M.;

President Eliot, of Harvard, will discuss in the June Century the question, "What is a Liberal Ed-ucation?" Among other things he makes a strong plea for the study of English, and in a historical re-view of the changes in university curricula shows what a hard fight was necessary to procure the introduction of Greek three centuries ago.

"Life and death," a poem by C. P. Cranch, is to be the subject of a full-page original engraving, by Eldridge Kingsley, in the June Century.

Mrs. Sophie B. Herrick has prepared for the June St. Nicholas a paper on bee-hunting, which will open a field for sport and profit that will be new to many readers. It is entitled "Queer Game."

## Insurance. Insurance is a good thing whether applied to life or property. No less a blessing is anything that in-sure's good health. Kidney-Wort does this. It is na-

tures great remedy. It is a mild but efficient cathar-

tic, and acting at the same time on the Liver, Kidneys and Bowels, it relieves all these organs and enables them to perform their duties perfectly. It has won-

Notice to Subscribers.

derful power. See advt.



THE SOCIAL IDEAL.

#### WHY UNITARIANISM DOES NOT SATISFY US.

Lectures by W. M. Salter before the Society for Ethical Culure of Chicago. Price 10 Cents Each For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

D

HISTORY OF

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and it they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

#### Business Notices.

DR. J. V. MANSFIELD, 100 West 58 St., New York. World renowned Letter writing Medium. Terms, \$3. and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Addrees J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

#### Saratoga Springe, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday alternoon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate. E. HENLING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kanasas City, Mo., meet every Sunday evening at 7:80 in Pythian Hall, corner 11th an Main Street, Dr. Z. G.Granville. President; A. J Colby.

Mediums' Meetings, Chicago.

From the Earliest Times to 1848. Eight volumes, small octavo, large type, over 400 fine illustrations. Price reduced from nearly \$50 to only 86.00 per set, 75 cents per volume. Volume I. now ready; others at intervals of ten days. Sample volume sent postpaid, with privilege to return, 65 cents.

This is the only complete American edition of this magnifi-cent work, which is known as the bret popular history of France. The cost of importation is \$36 00, and the only other American edition (which is incomplete, covering only five of the eight volumes here given, and not including even the French Revolution), is at this time, \$35.00. The present edition is unabridged, and includes the more than four hun-dited really superbilliustrations of the English edition, and its convenience of form, for reading and the library shelves, is superior to any other edition published.

Guigot is one of the most brilliant writers whose pen has ever pictured the events of history. His pages fairly glow with eloquent fire. One thrills, as he reads, and follows on, page after page, as he would an entrancing romance of Scott or Bickens. And what more inviting subject could be chosen for such a writer than the history of France?--France, the home of Chevaller Bayard, and the great Napoleon; of Joan of Arc and Lafayette; of the Huguenots, and the execuable monsters of St Bartholomew's Day; of Voltaire, and Bossuet; of Frenelon, Racine, and St. Pierre.

And probably, never was historical work more graphically and sumptuously, *Attingly* illustrated. My first announce-ment was planned to include only 100 illustrations, but I found it so difficult to select, or rather, to omit, that I was compelled to yl id to the temptation to include the more than FOUR HUNDRED original pictures.

Accordingly, in keeping with the brillant text and magnificent illustrations, I have undertaken to give, in this edition, the handsomest and best work which has ever issued from my presess,—avel I present if with real pride and unquestioned confidence that my patrons will approve.

500.000 VOLUMES Choice Books-84 page catalogue free. Books for examination before pay-ment on evidence of good faith. NOT sold by dealers-prices too low. By mail 20 per cent. extra.

JOHN B. ALDEN. Publisher.

P.O. Box 1987. 398 Pearl St., New York.

From Pritudiciphul Enquirer, Jan. 30, 1884. The new plan of the Manhattan Life Insurance Company continues to meet the popular favor. It combines the protec-live feature of life insurance with the investment feature of the endowment policy, while it avoids the expense attending the latter by the ordinary method. An improvement has also been added to this new form of policy within the year, which gives the assured the option at the end of the period of taking the endowment in cash or of continuing the insurance for a much larger amount without any further payment of premi-um, independent of the condition of health at the time.

ESTABLISHED IN 1850. HENRY STOKES, President. H. B. STOKES. J. L. HALSEY, 2d Vice Pres. 1st Vice Pres. S. N. STEBBINS, Actuary. H. Y. WEMPLE, Secretary. **MAN---WHENCE AND WHITHER?** 

BY R. B. WESTBROOK, D. D., LL. B.

Author of The Bible-Whence and What?

This work is a robust answer to the assumptions of Materi-alism and the myths of theology, and pungently puts about all that can be said for the existence of God and the future life of man. 1 Vol. cloth. Price \$1,00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago,



Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent. We have the largest factory in the world for manufacturing first class and superior,

Buggles, Phaetons, Light Carriages,

Surrey Wagons,

13" Our vehicles are first-class, and are for sale by dealers a almost every town and city in the U. S



AND OUR POPULAR

PLATFORM & PHAETON CARTS.

the latter the most perfect and free from

ger We make our own wheels from the best tim by our own mile) that can be obtained from it Southern Ohio-Fameus as the second growth h trict.

1. 19 16 A.

# RELIGIO-PHILOSOPHICAL JOURNAL.

## MAY 24, 1884.

#### Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

Marion Moore.

BY JAMES G. CLARK.

Gone art thou, Marion, Marion Moore, Gone like the bird in the autumn that singeth, Gone like the flower by the wayside that springeth, Gone like the leaf of the ivy that clingeth Round the lone rock on a storm-beaten shore.

Dear wert thou, Marion, Marion Moore, Dear as the tide in my broken heart throbbing, Dear as the soul o'er thy memory sobbing--Sorrow my life of its roses is robbing, Wasting is all the glad beauty of yore.

I will remember thee, Marion Moore; I shall remember, alas, to regret thee; I will regret when all others forget thee; Deep in my breast will the hour that I met thee Linger and burn till life's fever is o'er.

Gone art thou, Marion, Marion Moore, Gone like the breeze o'er the billow that bloweth, Gone like the rill to the ocean that floweth, Gone as the day from the gray mountain goeth, Darkness behind thee, but glory before.

Peace to thee, Marion, Marion Moore, Peace which the queens of the earth cannot borrow, Peace from a kingdom that crowned thee with sorrow.

Oh! to be happy with thee on the morrow, Who would not fly from this desolate shore?

For the Religio-Philosophical Journal. Old Men Shall Dream Dreams and

### Young Men Shall See Visions.

#### BY DR. S. J. DICKSON.

As I commenced to see, and while wrapt in mystic thought, moving leisurely up an inclined plane, upon the summit of which rested a lake walled in by huge moss-covered boulders, causing it to present an anti-quated appearance, a voice from out the stillness thus addressed me: "How dare you molest this water? This is an orthodox lake!" Regardless of what I had heard, I continued my course until I stood peering into its boson, which had the appear-ance of imposing denth, caused either from reality ance of imposing depth, caused either from reality or stagnancy. To test the water's bathing proper-ties, I stepped over the wall, but, to my surprise, instead of finding the water deep, it proved to be very shallow, its apparent depth being the result of its stagnancy. As I tried to bathe, wave after wave of the most direful influence passed through my whole the most diretul innuence passed inrough my whole being, causing the innermost depths of both my spiritual and physical beings to revolt in disgust, at which period I ceased to see, and all was as oblivion. When I commenced to see again, I found myself outside of said moss-covered walls and stagnant water, down in a lovely valley, standing by the side of a beautiful flowing river, which was, apparently, very shallow, caused either from reality or transpar-ency. As I cazed in admiration, the voice again adency. As I gazed in admiration, the voice again ad-dressed me, saying: "Behold the River of Life." Then I stepped into its apparently shallow bosom, which, however, proved to be very deep, its apparent shallowness being caused by its transparency; and as I sank deeper and deeper into its depths, thrill after the satisfies a state of the satisfies and the satisfies and the satisfies a state of the satisfies and the satisfies a state of the satisfies and the satisfies a state of the satisfies after thrill of ecstatic joy and health passed through and around my whole being, so that as I arose to its banks again, I exclaimed, as my eye followed its happy flow down its ever deepening and widening current: "True enough, it is the River of Life, or in other words the Straw of Pergression passing on other words, the Stream of Progression, passing on to join the great source of the Waters of Life." At this point I was quickened to my normal state by a benediction of gratitude, leaving its hallowed influence upon me, which cannot be erased by the con-flicting influences of time, but will continue to grow

flicting influences of time, but will continue to grow brighter and brighter until the perfect day. Years have passed since the hallowed experience, as given above, but the grandeur of its lesson has not passed away, but has continued to grow more transcendently beautiful, as its spirit has unfolded before me. Old orthodoxy, which then so exalted itself within said mose-covered walls, thus depriving the spirit of its legitimate tendencies, has been brought down to the valley of humiliation. Its walls have crumbled, allowing its waters to flow in obe-dience to the law of spiritual attraction, to mingle with the ever-flowing River of Life, therein to be cleansed and delivered from all that has a tendency nnenc to make men sorrowful or afraid, while at the same time, too, the liberal element has grown still more liberal and enlightened through the ever-expanding and deepening influences of spiritual growth, which is daily bringing each and all to the realization, that the goal of perfection has not been reached, and hence the maximum growth in spiritual attainments is still beyond thus leaving no chance for beasing is still beyond, thus leaving no chance for boasting, but only opening up a still richer field of research to inspire a renewed effort upon the part of each one in behalf of these grand principles which alone are effected to the subject and states which alone are adapted to the spiritual and righteous development of the race. Finally, it is through this light we notice, that the wave of yesterday is but the ripple of to-day. The meridian of to-day is but the twilight of to-morrow. From the hills of the present, we can witness the heights of the past give way to the mountains of the future.

#### For the Meligie-Philosophical Journal. Brooklyn (N. Y.) Spiritual Fraternity.

Prof. Henry Kiddle gave the address before our

Prof. Henry Kiddle gave the address before our conference on Thursday evening, May 1st, taking for his subject, "Rational Spiritualism." He spoke for an hour and a quarter without notes, and it was one of his ablest efforts before our Fraternity, and was listened to with marked attention by an intelligent audience. The lecturer said that there is a wide dif-ference among Spiritualism much of which is based upon the theories of individuals. On these mooted points we could all agree to disagree. He argued that if Spiritualists would compare notes with each other in regard to the phenomena, and give their experiences with mediums, he thought that we all would come to a better understanding with each other, and have more charity for our sensitives, who other, and have more charity for our sensitives, who stand in such peculiar relations to spirits in and out of the form. He spoke of the manifestations that come to all in the inward life, which to him is the highest and best evidence of the power of the human soul; that in this higher form of spirit communion, we can realize more completely the unfolding of our we can reauze more completely the uniolding of our spiritual nature, bringing us closer to spiritual truths, and to the highest inspiration. In conclusion he urged upon all Spiritualists to forget minor dif-ferences, and to theorize less and work more to pro-tect mediums, so far as it is possible, from evil influ-ences in the form and out of the form, and to work united for the prometion of a batter knowledge unitedly for the propagation of a better knowledge among men of our faith, and a more complete realiza-tion by ourselves of its sublime and glorious teachings. Mr. W. C. Bowen and Mr. Philbrook made short Mr. W. C. Bowen and Mr. Philbrook made short addresses, commendatory of the lecture. Mr. Bowen paid a high tribute to Prof. Kiddle's previous lecture on "Christian Superstition," and he said that he con-sidered it the best lecture that had ever been given by Prof. K. before the Fraternity. Mr. Bowen said the only criticism that he would make to the lecture of the evening, was with reference to what had been said in regard to charity for mediums. He be-lieved in charity for all true and honest mediums, but he demanded that justice be meted out by Spiritu-alists to all tricksters who simulate mediumship with fraud. sourious materializations and prepared para-

alists to all tricksters who simulate mediumship with fraud, spurious materializations and prepared para-phernalia, and then lay the blame upon honest in-vestigators or upon lying and deceiving spirits. On Thursday evening, May 8th, our Fraternity was honored by the presence of Mr. and Mrs. William Britten, of Manchester, England. Mrs. Britten, who is speaking for the First Society of Spiritualists in New York City, cordially accepted our invitation to occupy our platform on this evening, and for an hour and a quarter she held the large audience, assembled in the midst of sloppy streets and a rainy evening, in breathless interest. Mrs. Britten looks well, and ap parently she is good for another generation of earnparently she is good for another generation of earn-est and faithful work. She has the same old-time matchless eloquence, superb elocution, convincing logic and powerful argument, by which she has con-verted so many thousands to our faith. The writer dates the commencement of his acquaintance with, and personal friendship for, Mrs. Emma Hardinge-Britten, over a quarter of a century ago. In the early days of our movement, he heard of her in his country home at Burlington, Vt., and the spirit in-duced him to write to her (she was then speaking to here outlonge in New York) institute her to come addea him to write to her (she was then speaking to large audiences in New York) inviting her to come there and give a series of lectures. The engagement was consummated, and we had the pleasure of lis-tening to her inspirations. My old friend and fellow townsman, John G. Saxe, the poet, said that Miss Hardinge spoke the purest Saxon English of any person he had heard on the restrum a high compliperson he had heard on the rostrum, a high compli-inent, and which has been duplicated many times inent, and which has been duplicated many times by those who have heard the matchless eloquence and lofty inspirations of this faithful worker. Mre. Britten said that her guides had selected for her sub-ject, "Who are spirits?" and in an elaborate ar-gument, she showed that all phases of phenom-ena were produced by human spirits, who had once lived on this planet, and by no other power or force; that it was done in a natural way, and in perfect harmopy with infinite law. She said that so long as this world sent liars, thieves and wicked men and women to the Spirit-world, we should be troubled with low and undeveloped spirits, and that theology which taught that a murderer could enter

theology which taught that a murderer could enter heaven at a moment's notice by casting his sins upon Jesus, was based upon human selfishness, was doing injustice to infinite love, and that Spiritualism taught that the devils which men had to fear, were the devils in their own hearts; that every man and woman must work out for themselves their own

salvation from sin and ignorance. She said that she deprecated this attributing all the mischief and wrong done by professional trick-sters, to the Spirit-world. She urged the necessity for a school of mediumship where latent forces could be utilized, and she claimed that mediumship is the result of physical organization. Mediums should study carefully their own requirements for the highest and best unfoldment. She said that during her years of mediumship, consisting of a quarter of a century, she had been guided and pro-fected by the band of spirits who had made her their instrument, and she had always listened to their ad-vice and counsel. She gave a thrilling and graphic account of her experience in the Sierra Nevada Mountains during the late war of the rebellion, when she was directed by the spirit of Gen. Edward D. Baker to accept an invitation to deliver a 4th of July oration. It was in the darkest hours of the Nation's history, when secession was rampant, and when she was advised not to make the long and perilous journey, the spirit of Gen. Baker brought an Indian spirit to her as a guide and protector. She gave a very graphic account of his presence, not only then but ever since, and paid a very glowing tribute to his protecting power. When she arrived at the little hamlet amid those towering mountains, she found the house of the only Union man there sur-rounded by twenty Indians, who were guarding this man's wife and the baby in her arms from de-struction. In the littling words she related how here struction. In thrilling words she related how her host u-ged her not to attempt to speak on the morrow, as the hordes of disloyal men who would be there in the morning, would surely riddle her with bullets. The spirit of Gen. Baker and the stalwart Indian spirit said the address must be made, and not a hair of her head should be injured. Her host was crippled, and the brave little wife said that she crippied, and the brave inthe wire said that she would go with the medium onto the platform, which she did. Mrs. B. said she passed a sleepless night, relieved only by the measured tread of the dusky indian sentinels who guarded that home. Clouds overhung the mountains on the morning of that 4th of July, and the rough crowd came down from the gulches and mountain fastnesses, with scowling faces, a compact army of rough men. After the reading of the Declaration of Independence, she was controlled, and when she came to consciousness, she found herself surrounded with a smiling crowd, who were anxious to clasp her by the hand, and too much could not be said in praise of the address, which gave a graphic picture of the rise and progress of the Nation, of the heroic qualities of President Lincoln, and urged the necessity of a perpetuity of the Nation as the hope and the need of the down-trodden and the oppressed of all nations. These rough miners invited the speaker to dine with them. She felt the necessity of declining, but said she would attend the fair in aid of the Sauitary Commission in the evening. Soon after this a body of thirty horsemen came to the door of the house, and wanted her to decide a wager for them-whether she spoke under her own normal influence, or was controlled by a spirit? She said she would call her host, who would tell them what had been given to them in the morning before the lecture. He told them that the spirit of Gen. E. D. Baker said that he would control the medium. Some of these rough miners had served under Gen. Baker, and they said that the speech was characteristic of him, whose matchless eloquence had placed him in the Senate Chamber of the United States, from California. In the evening Mrs. Britten said she officiated as an united states of the faile and an officiated states. auctioneer at the fair, and as a plece of valuable old-bearing quariz was sold over and over again the owner would have it resold, and the last purchaser presented it to her as a memento of that never-to-be-forgotten 4th of July. Mrs. Britten said that she could recall many more instances where she had been guarded and protected by her spirit friends, who could protect and sustain mediums who were willing to act for the Spirit-world as their chosen instruments. In the course of her lecture Mrs. Britten said that he believed the spirits of animals were immortal. which statement was criticised by Mr. Phillrook, his views being that animals ceased to exist after this life. Dr. I. M. Comings said he heard Mrs. B. in Macon, Ga., twenty-five years before, and that he had a conversation with her on the subject of the immortality of animals, and he cited cases where he inimortality of animals, and no choir cases where no thought dogs showed chairvoyant powers. The subject of Mr. Albert Smith's lecture, June 5th, has been changed to "Mother Shipton's Prophe-cy and the Fulfillment of the Prophecy." S. B. NICHOLS,

#### A Last Word of Explanation.

to the Editor of the Baligio-Philosophical Journal:

To the Miltor of the Ballsto-Failesephical Journal: Mr. Coleman is determined to make me out a liar, and to lament my failing is a Pecksuiffian manner. I do not deny that there is an error of statement in the paragraph quoted. What I denied, and still re-pudiate, is that intention to mislead and deceive with which Mr. Coleman is so anxious to accredit me. My emphasis was laid on the words, "the tradi-tions," amongst which I parenthetically included both "Toledoth Jeschu," where I ought to have re-ferred and distinguished more closely. So general, however, was the sense in which I there used the word "traditions," en passant, that I never dreamed of limiting these merely to the relationship of Je-hoshus to Queen Salome. I see the paragraph was loosely written, and that it contains an unintentional error, but I did not think that any one, with the error, but I did not think that any one, with the paragraph before him, could miss the point of my explanation.

explanation. Mr. Coleman has also charged me with deliberate-ly suppressing the truth, and now wants to make out that I have virtually admitted doing so. What I did was to take dut the one sole bit of historic fact from the mass of lying (because post-Christian) legend, viz., that Jehoshua ben Pandira was the pupil of Ben Perachia, and, therefore, could not have from in the warr. An therefore, and not have pupil of Hen Perachia, and, therefore, could not have been born in the year A. D.; that he was the son of Pandira and Stada, and, therefore, not the child of Joseph and the Virgin Mary, and that, as he was hung on the tree at Lud or Lydda, he was not cruci-fied at Jerusalem. My analysis of the matter was conducted out of sight, not in print, and what Mr. Coleman reproduces is the elough. He might just as well characterize the deodorization of sewage as a suppression of the truth!

An error, of course, is an error, but errors may

An error, of course, is an error, but errors may differ indefinitely in importance. Here it is merely trailing the red herring across the true scent. I am willing to fight out the whole matter with Mr, Coleman in California. As the columns of the JOURNAL are closed against further discussion, I will meet him in public, if satisfactory arrangements can be made, in San Francisco, to debate the his-toria or non historia nature of our Clonolical Contoric or non-historic nature of our Canonical Gos-Mythical, Kronian and Gnostic character of the alleged historical Jesus Christ. GERALD MASSEY.

#### Anniversary Exercises at Shreveport. La.

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

A meeting of the Spiritualists of this city was held on Sunday, March 30th, to celebrate the 36th anniversary of modern Spiritualism in this country, as inaugurated by the Fox family at Rochester, N. Y., in 1848. The meeting was opened by the read-ing of an essay by Judge Loony, giving a historical and biblical outline of spiritual manifestations from the earliest times. Many instances in the history of the human race were cited, proving that commun-ion with the Spirit-world began at an early period of man's existence. The lecture elicited the closest attention, and was able and instructive, and well worthy of publication.

Mrs. H. W. Kneeland spoke next, under spirit in-spiration, describing a floral offering which was presented to her spiritual vision from the spirits. It was a canopy of pink flowers, from the centre of was a canopy of pink flowers, from the centre of which hung a large, glittering silver wheel of time; it turned, and was clasped by the hands of many spirit friends of those present. From the centre of it hung a pure white, bell-shaped flower, and out of it came the figures, "36." The subject of the lec-ture was "Old Truths in the Light of Progression." With great beauty of expression the lecturer pro-ceeded for nearly three-quarters of an hour. Mr. James Heffner then gave an interesting account of James Heffner then gave an interesting account of the wide-spreading and far-reaching progress made by Spiritualism, after which the meeting adjourned to meet the first Sunday in each month. VERITAS. May 1et, 1884.

#### The Sociologic Society.

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

The above Society has this spring become an in-corporated body, under the statutes of the State of New York, which relate to such institutions. It is now prepared to hold property and become respons-ible therefor, and it is carnestly desired that men and women of means may be induced to take part with us, and become members, and assist in direct-ing the use of such functions as they may appropriate with us, and become memory, and assist in direct-ing the use of such funds as they may appropriate, to the best needs of the humanity they are interest-ed in elevating. It is too often the case that charit-ably disposed people are inclined to wait till Death puts his quietus upon them, before they engage funds ura data ming the them is the numera da funds pre-determined by them, in the purposes de-signed. As Spiritualists we are fully aware of the exceeding disappointment of many a spirit, at finding his last will and testament so entirely disregard ed when possible, by his survivors, and even often set aside as the act of a lunatic. This is not so strange either; for common sense dictates that what is the real desire of the person is commenced in this life, and not left, like death and repentance, to the last moment. We should learn a lesson from the result of these procrastinations and begin our life work while in the body, leaving thus an evidence upon earth, of our true intent. The Sociologic Society is incorporated in the names of Mrs. Imogene C. Fales, Mrs. Lita Barney Sayles, Joseph La Fumée, Wm. E. S. Fales, Henry A. Beck-meyer, Wm. Icrin Gill, Mrs. J. Beatty, Miss Mary T. Crowell and Miss Lizzie Wyer. LITA BARNEY SAYLES, Assist. General Secretary. Killingly, Conn.

#### Jude's Light. A Curlous Apparition Which Comes from an

#### Old Slave's Grave. The Atlanta Constitution publishes a curious story

told by Mr. Alonzo Lyon, and vouched for by hundreds of the best citizens of De Kalb County, concerning what is called "Jude's light." On a farm now owned by Mr. David McWilliams "Jude's light" makes its regular appearance.

About forty years ago a man named Reid owned the farm, and he also owned a negro woman by the name of Jude. Reid had Jude punished for some offense by placing her in close confinement and on very short rations. Mr. Lyon's mother, who now re-sides with him, was a young girl, and says she re-members slipping some food to poor Jude, and will never forget the eagerness with which the famished woman devoured it. Jude finally died, it was believ-ed, from the effects of cruel treatment and depriva-tion of food. She was builed in the woods on a billtion of food. She was buried in the woods on a hillside across a branch about three hundred yards from the house occupied by Reid's family. No one else was buried there, and the grave is to this day a soli-tary one. Soon after the burial "Jude's light" ap-peared emanating from the grave, and wandered about the houseand premises at all hours of the night. This "light" manifested so much intelligence, and

#### STRUCK SUCH TEBBOB

STRUCK SUCH TEEBOR into the hearts of the Reid family, that they sold all their possessions and hastily left the State of Georgia. The "light" has continued to appear frequently from that time to this, but never seemed to inspire terror and uncasiness in the breast of others nor visit the dwelling often. After Edmund Bunt, grandfather of Mr. Lyon, purchased the Reid farm, Mr. Lyon lived several years with him. He saw the "light" probab-ly a thousand times, at all seasons of the year and in all kinds of weather. So also did his mother, broth-ers and sisters. Many of the neighbors have been present occasionally and watched it. "Jude's light" always seemed to come straight up out of the grave about eight or ten feet high, and keeping about the same distance from the ground, it would float slowly off up or down the swamp, or to-

would float slowly off up or down the swamp, or to-ward the house, or up the hill through the woods. It would often glide about for an hour or so in sight, then suddenly go straight down out of yiew. At such time, said Mr. Lyon, he and others had some-times started for the grave with the intention of beating this "light" there, in order to see what it was, if possible, but none had ever succeeded in do-ing so. By the time they had taken 10 steps in the

DIRECTION OF THE GRAVE they would see the "light" reaching it before the would-be investigators were fairly started. It inevitably paused an instant just over the grave, then dropped straight down and disappeared. A visit there immediately after revealed no phosphorescent or oth-er lights. Mr. Lyon describes the "light" as about the size of a man's double fist, of a somewhat reddish tinge, sparkling somewhat, but not very brilliant, and only slightly illuminating the bushes and trees

in passing among them. "Jude's light" differs from the phosphorescent lights of the swamp in many respects. It is always about the same size, always keeps about the same distance from the ground and travels against or in an opposite direction to the strongest of winds. It also oppose direction to the strongest of white, it also appears in the dryest and hottest as well as the cool-est and stormlest of weather. It rarely appears, however, in stormy weather, which might be taken to be another indication of intelligence. Phosphor-escent lights, it is well known, can only iravel with the wind, and also vary greatly in size and appear-ance. Mr. Thomas Mize, of Atlanta, a brother-in-law of Mr. Thomas Mize, of Atlanta, a brother-in-law of Mr. Lyon, was present when the foregoing was related and confirmed it in every particular.

#### The Free Religious Association.

The Convention of the Free Religious Association held at New Bedford last week proved a successful and interesting occasion. It was held in the hand-some church of Mr. Poiter's society, which was cor-dially offered for the purpose. A very fine audience, almost filling the house, greeted the speakers at the opening evening seesion. Mr. Potter presided, and made an opening address on the historic significance and aims of the Association. Mr. Savage followed with his superb discourse on "The Change of Front of the Universe," and Mr. F. A. Hinckley closed the seesion with a brief address on "The Coming Church." On the following day, two seesions were held, with somewhat diminished, but still good at-tendance. Mrs. A. M. Diaz opened the afternoon see-sion with a thoughtful paper on "Spiritual Strength." sion with a thoughtful paper on" Spiritual Strength." Miss M. F. Eastman followed with bright remarks on the same topic, and Mr. H. W. Robinson spoke at some length of his recent observation on the religi-ous condition of Germany. In the evening Meesrs. W. H. Spencer and B. F. Underwood and Mrs. E. D. Cheney made the literary feast, speaking respective-ly on immortality, the ethical aspects of evolution, and the ability of Free Religion to satisfy the heart-side of life. Much public interest was manifested in the meetings, and a considerable number of new members joined the Association.--Index.

#### Notes and Extracts on Miscellaneous Subjects.

All the United States Senators but two wear spectacles

Au old Roman coin of no intrinsic value sold in New York recently for \$71.

The St. Louis Homeopathic Society has decided that women doctors shall be admitted and welcomed. San Diego, Cal, ostrich farmers shoot dogs on sight near the corrals. They make the birds frantic Mr. Jones, a New York street preacher, collects

large audiences by giving away coffee, sandwiches, and soap.

A Savannah lady, to cure dyspepsia, drank tepid water at an Atlanta water cure. She went into convulsions, and is not expected to live.

A Vermont editor, in publishing one of Byron's poems, changed the words "O gods!" to "O gosh!" because the former was too profane for his readers.

William Hyatt and John Bush, of Marion, Ohio, were eating supper alone when a thunderbolt struck their house. They still sat erect, though both were dead. Not a scar was found upon them.

There were thirty-two pupils in the colored school at Strongtown, Tex., when it was struck by lightning and demolished. None were killed, although several were injured by the falling timbers.

It is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of any criminal offense in an American court.

Melville testifies before the Jeannette Committee, that cannibalism was thought of when the explorers seemed on the verge of starvation, but it was deter-mined that under no emergency should it be permitted

Rev. Mr. Hicks, who undertook to put Guiteau in-to proper shape, spiritually, for his departure, was, a few months ago, a man of robust health. He is now in Florida a feeble invalid, who will never again, probably, be able to occupy a pulpit.

The fibre of silk is the longest continuous fibre known. An ordinary cocoon of a well-fed silkworm will often reel 1,000 yards, and reliable accounts are given by Count Dandolo of a cocoon yielding 1,205 yards, or a fibre nearly three-quarters of a mile in length.

Joseph Cook has a storeotyped motto which he invariably writes in addition to his signature when so-licited for an autograph, "Duty done is the soul's fireside" is the sentiment, and the same idea is the foundation of the reverend gentleman's favorite sermons

Henry Labouchere, who is not only editor of an influential London journal, but a member of Parliament as well, has been going into uncomfortable mathematics by showing that the cost of the royal family, about \$1,000,000 annually, would give a meal to 600,000 children on 400 days.

An Easter egg was made by a Parisian house for a present to a very wealthy Spanish lady, at a cost of \$4,000. It was formed of white enamel; on the in-side was engraved the gospel for Easter Day, and by some ingenious mechanism, a little bird lodged in this dainty cage sang twelve airs from as many pop-plar one east ular operas.

After driving a well to the depth of 176 feet at Trent, England, without getting water, a firm of ar-tesian well engineers was consulted. A spot only a short distance from the old hole was selected, and an immense vein of water found at a depth of 114 feet. These parties say they have a scientific method of finding water or minerals.

Julian Hawthorne says that his father, the novelist, wrote a number of tales having witches for their sub-ject matter, but they were burned by their author because "they embedied no moral truth; they were mere imaginative narratives, founded on history and tradition, and had not the spiritual balance and pro-portion of a work of art."

John B. Gough, now sixty-seven, came from Eng-land to New York in 1829, learned the bookbinder's trade, and for several years was chiefly distinguished for getting drank, singing songs and giving recitations. He became a temperance advocate in 1810, making his first speech in the old Broadway Tabernacle,

The Austrian Government has lately issued rigorous regulations respecting beautifiers, hair dyes, pat-ent medicines, etc. Those containing poison must be sold by apothecaries only by medical prescription and none are to be sold of which the authorities do not know the composition, or which they recognize as prejudicial to health. In Slam the women are agitating the question of their rights. They have gone so far as to petition the King that their husbands shall not pledge them for gambling debts. The spectacle of lovely women being swept away in the maelstrom of a jack-pot or exposed to the vicissitudes of a four flush is indeed a sad one.

#### "Will Come Like a Balm."

THE RELIGIO-PHILOSOPHICAL JOURNAL .-- Its contributors are the advance guard in art, science, philosophy and religion. To the non-sectarian and independent thinker it is indispensable, and deals heavy blows to all shams, tricksters, mountebanks and fraudulent mediums. It is considered orthodox by the advanced thinkers in religion, and champions all the true reforms on every subject. To those not satisfied with cast-iron, strait-jacket creeds, and dogmas of church, it will come like a balm and new revelation, to feed and nourish the mind; while it will enlighten and feed those who are doubting and wavering as to their future state.

Its leading object is to prove by strict scientific tests, that will admit of no doubt that man lives after the dissolution of the body. The scope of the JOURNAL is revolutionary to the skeptical materialist and the religious enthusiast; but is a lamp to guide and direct those who cannot accept dogmas of the church, and yet are not content and serene with their present spiritual status. In the language of St. Paul, "There are diversities of gitts: to one is given by the Spirit, the word of wisdom; to another, e word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, dis-cerning of spirits; to another, divers kinds of tongues; to another, interpretation of tongues."

In the JOURNAL the highest exponents of these varied gifts get hearings, as they do not, and can not, in any other journal in the land, and through these glited writers, speakers, healers and actors, we are led by a special gifted light not our own, to see and learn truths that we cannot from any other source. In this way, orthodoxy, heterodoxy, eclentists, phi-losophers, materialists, theists, atheists, and some-times even scoffers, get hearings, if reasonable, in-telligent and sincere. The JOURNAL is doing a wonderful work in educating and molding the thought of the age, with no other object except a higher, nobler, truer and better civilization.—Democrat Neues, Xenia, Ohio, April 26th.

#### Letter from James G. Clark.

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

In "going up and down the world," after the manner, but not in the spirit of a gentleman mentioned in Job, I frequently miss some of the numbers of the JOURNAL. It was in this way that I missed seethe JOURNAL. It was in this way that i missed see-ing your issue of Nov. 10th, containing my poem, "The Missing Captain's Signal," and a pleasant note from your correspondent "V. C. T.," asking for the publication of "Marion Moore." As I ponder over these initials, asking, "Who is this V. C. T., who has such a keen appreciation of my little apple blossoms of ange?" that came unumuring and inpuling back of song?" there came murmuring and rippling back from the past a host of sweet strains and harmonies composed by one whose initials were "V.C.T., composed by tone whose initials were " $v_{*}$  C, "1.," and whose musical compositions were full of the very soul of poetic inspiration. In fact, they were too perfect in suggestions and expression for the ap-preciation of a "rough hewn" public, that has since gone wild over such insch as the bulk of "Moody and Sankaw Hymns" are ankey Hymns" are. I think that V. C. T. and your correspondent are

one and the same person, and I gladly furnish " Ma-rion Moore," at his request, as a slight token of my gratitude for the real pleasure his melodies and hargratitude for the rost prostines past. monies have given me in times past. JAMES G. CLARK.

WE SHARE PARTY A

#### Saved by a Dream.

The Danbury (Conn.) News is responsible for the following "premonition" story: "F. S. Olmstead has for years had business dealings with the late President Seeley, and had a strong personal attach-ment for him. On Sunday night, the day before the funeral, he dreamed that he and Mr. Seeley were standing on a floor which gave way with them. In standing on a floor which gave way with them. In the struggle to save himself he was awakened. The dream made a strong impression upon him, and after eating an early breakfast he hurried to the house of his dead friend, and without disturbing the family, found his way into the cellar. He felt that the dream might possibly be a warning, and he was moved to examine the supports to the floor. He found that a very large beam which supported the floor timbers of the parlor and a partition wall was cracked. The crack appeared to be a fresh one, and cracked. The crack appeared to be a freen one, and a closer examination with a lamp showed that it was, and that it was so large that one's hand could be placed in it. Mr. Olmstead immediately got two heavy posts, and in a short time made the timber perfectly safe. This timber is thirty feet long and had no supporting posts. Its great size was supposed to be sufficient to sustain the weight upon it. In the perfect along a power rested Wr. Saelay's remains. A faw the parlor above rested Mr. Seeley's remains. A few hours later the building was filled with friends. Had it not been for the dream it is not likely the broken limber would have been discovered in time to pre vent a catastrophe. That this dream was a direct warning to Mr. Olmstead there can be no doubt, but as to the source there will be many differences of opinion."

#### Spiritualism in Newark, N. J.

To the Editor of the Beligio-Philosophical Journal I thought it might be interesting for you to know that the Newarkites in this little orthodox corner of creation, have actually set the ball of Spiritualism in motion. I have actually set the bar of Spiritalism in motion. I have often heard the remark that the so-called Liberalists are as bigoted as the church peo-ple, but I am happy to be able to say better things of our Newark Liberalists. Some of the leading members have not only let us have the use of their hall, which is a very pleasant one, but furnish us with music. Mr. Meaker, who stepped out from Presbyterianism into the light of Liberalism, volun-teered to pilot our movement. He shows no less in-terest in our cause shows he transformed his useful terest in our cause since he transferred his position as president to a Mr. Avery, who is also a Liberalist, and wishes it distinctly understood that he accepted thejoffice only as a student. Mr. A. is a man of clear discernment and firmness of character, and he shows a disposition to systematize the workings of our so-

Mr. Bartleit, of Brooklyn, N. Y., gave us two leetures, asking nothing but his expenses. I under-stand that Mrs. Nellie J. T. Brigham has offered to do the same missionary work, but we do not wish to be beggars always. We think now that we are able to do a little better; at least we intend to do the very best we can. MRS. E. W. CRANE.

An acropolis of immense extent has just been discovered at Ekhmeem, Upper Egypt. Five great tombs, or catacombs, already opened have yielded 120 mummies, and the sites of over 100 catacombs have, been verified.

#### Plain Words to Spiritualists.

#### To the Falitor of the Religio-Philosophical Journal;

I am vexed at Spiritualists, whom I know to have reaped much of comfort through our faith, that they are not more willing-more eager, I might say-to sacrifice a little for the support of the cause, express a willingness to take the JOURNAL, but when I ask them to give me the cash at once, they plead poverty or some other futile excuse. One party, for instance, who has ample means, and who has been, in a most marked manner, relieved and comforted in trying bereavements, whereby he was stripped of the earthly companionship of all his children, when asked why he could not do something for the cause that he had so much reason to love, replied: "Oh! I am so engaged now in improving my farm, I don't see how I can do it!" Ah! where will we all be found who thus "wrap our jewels in a napkin?" J. G. J.

W. Harral writes: I have just read in your paper of the 3rd inst., the Easter sermon of the Rev. Minot J. Savage, and I regard it as a masterly pro-duction on the four subjects: "Immortality, Ortho-doxy, Christianity, Science and Spiritualism." I only wish that it could be spread all over the world, and in every language. It ought to be published in pamphlet form, and sent everywhere. Your paper s growing more and more interesting. I think it is being read more by preachers and church-going peo-ple than formerly. It must finally force itself upon the attention of the intelligent seekers for knowledge everywhere. This sermon by Savage is itself. worth a year's subscription.

Words of encouragement from Mr. John Winslow, of Bristol, Conn., President of the Western Con-mecticut Association of Spiritualists: "Allow me, Mr. Bundy, to express to you my gratification and pleasure at the well merited tribute paid to your ef-ficiency by Rev. M. Savage in his Easter sermon. May you long be spared to administer such tellingly destructive blows against fraud and trickery, and to promote as ably as you do the cause of a genuine Spiritualism, a Spiritualism whose whole tendency is to elevate and ennoble human life and character.

Ella E. Gibson writes: Many thanks for last two JODENALS. Cannot Rev. M. J. Savage's Easter sermon be published in a tract? It contains so many historical facts, sound deductions and candid admissions, that it should not only be read by the clergy, but by every unbeliever, would-be-believer and believer in modern Spiritualism. Such a Sumner-land as he depicts and hopes for would not be a ad exchange from this. Our thanks to you for publishing it.

Keshub Chunder Sen. Obsequies of Ke-shub Chunder Sen: "It was just dusk as the earthly remains and the flowery cot upon which they re-The hand rested upon a pile of sandalwood there. The hand rested upon the heart, outside of the wind-ing sheet. As the body lay upon the pyre the vast assemblage should: 'As the true, the intelligent, assemblage shouted: 'As the true, the intelligent, the infinite and the blissful, he manifests himself. He is the peaceful and merciful God. He is one with-out a second. He is holy and sinless.' The chief mourner, Kharuna Chunder Sen, the eldest son of the deceased, then took a torch in his right hand and applied it to the pyre, saying: 'In the name of God I apply this holy fire to the last remains of the de-ceased. The mortal shall burn away and perish, but the immortal shall live. O Lord, the departed soul is rejoicing in thee in thy blissful abode.' As the body began to burn the multitude again chantthe body began to burn the multitude again chantthe body began to burn the multitude again chant-ed Keshub's favorite anthem, 'Glory be unto the Re-deemer, who is Truth, Wisdom and Joy.' The cre-mation lasted about five hours, and at a quarter past eleven o'clock the ashes were collected in an urn and brought back to the Idly Cottage by the chief mourners and apostics of the New Dispensation."

One of the pleasantest points of President McCosh's Western tour was his meeting with President Patter-son, of the State College of Kentucky, at Lexington, where the two eminent Scotchmen had a struggle of most puzzling questions in metaphysics for an hour or two, and then sat down harmoniously together over a heaping dish of oatmeal cakes.

The Rev. Mr. Delo, who presides over a Lutheran congregation, near Troy, recently informed his hear-ers, during the course of a farewell sermon, that he expected to continue to preach the gospel when a majority of them would be in hell. This remark was bitterly resented, although it occurred in the course of a scathing denunciation of various members of the congregation, and it is proposed to tar and feather the pastor.

A few days ago the ancient ceremony of washing the feet of the poor was performed in the Hofburg at Vienna. After High Mass with sermon in the Court Chapel the twelve old men, whose ages ranged from 87 to 90, were set down to dinner in the hall, from 87 to 90, were set down to dinner in the hall, dressed in old German costume. The Emperor him-self having set the dishes before them, the Curate of the Court Chapel read the Gospel, during which his Majesty washed their feet, assisted by the Abbot of the Scotch Chapel and the Vicar of the Court Chapel. He afterwards presented each with a bag containing thirty silver coins. Owing to the absence of the Empress the ceremony of washing the feet of the old women was omitted, but each of these selects the old women was omitted, but each of those selected had the dress, the dinner, and the thirty silver coins sent to her house.

The sublime but atrocious self-sacrifice of Hop-kinsianism, which encouraged men to be willing to be damned everlastingly for the glory of God, finds but a poor sympathizer in Renan. "Many times," he says," in the course of a year. I receive an anony-mous letter containing the following words, always in the same handwriting: 'If there should be such a place as hell, after all?' No doubt, the pious per-son who writes to me is anxious for the salvation of my soul, and I am deeply thankful for the same. But hell is an hypothesis way for from helping a conform hell is an hypothesis very far from being in conform-ity with what we know from other sources of divine mercy. Moreover, I can lay my hand on my heart, and say that, if there is such a place, I do not think that I have done anything which would consign me to it. A short stay in purgatory would perhaps be just." Such an utterance may seem to many Chrisjust." Such an utterance may seem to many Chris-tians to be the very sublimity of egoism, and we must confees that the attribute of sublimity in it seems to reach quite as lofty a height as the Hopkin-sian sublimity of everlasting suicide for the giory of God. "The essential truth about Renan's declaration is not" merely that he does not deserve everlasting punishment, but that nobody deserves it; and it is an unworthy view of God which attributes to him an unrighteous vengeance. "The infinite goodness," says Renan, " which I have experienced in this world inspire me with the conviction that eternity is per-vaded by a goodness not less infinite, in which I revaded by a goodness not less infinite, in which I re-pose unlimited trust."-Christian Register.

Sunday Schools. A Mr. J. F. Hartley has Sumday Schools. A Mr. J. F. Hartley has been giving some figures illustrative of Sunday-school progress in the Sunday-School Chronicle. Accord-ing to this well-informed writer there are in Great Britain and Ireland 674,704 Sunday-school teachers, and of scholars (not including Roman Catholic schools, regarding which, it is stated, information could not be easily obtained), there are over 6,-000,000. In the United States, which is held to represent 50,000,000 of people, it is estimated that there are about 1,000,000 of teachers and nearly 7,000,000 of scholars. The calculation is that in the United Kingdom the proportion of teachers United Kingdom the proportion of teachers to scholars is about one in seven. One of the infer-ences is that so long as Sunday-school teaching is what it is, and so long as the tendency is so strong in favor of the Sunday school, it is vain to talk of the danger of board or public school instruction. The schools need not be irreligious, but the churches are quite able to take care of religion.

## MAY 24, 1884.

## **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### Echoes.

Offitimes when Even's scarlet flag Floats from the crest of distant woods, And over moorland waste and crag A weary, voiceless sorrow broods; Around me hover to and fro The ghosts of songs heard log ago.

And often, midst the rush of wheels, Of passing and repassing feet, When half a headlong city reels Triumphant down the noontide street, Above the tumult of the throngs I hear again the same old songs.

Rest and Unrest-'tis strange that ye, Who lie apart as pole from pole, Should sway with one strong sovereignty The secret issues of the soul; Strange that ye both should hold the keys Of prisoned tender memories.

It may be when the landscape's rim Is red and and slumberous round the west, The spirit, too, grows still and dim, And turns in half-unconscious quest To those forgotten lullables That whilom closed the infant's eyes.

And maybe, when the city mart Roars with its fullest, loudest tide, The spirit loses helm and chart, And on an instant, terrified, Has fied across the space of years To notes that banished childhood's fears.

We know not-but 'tis sweet to know Dead hours still haunt the living day, And sweet to hope that, when the slow, And sweet to hope that, when the stowy Sure message beckons us away, The past may send some tuneful breath To echo round the bed of death. —*Chambers' Journal.* 

#### City of Mexico.

The MEXICAN CENTRAL trains are now running from El Paso to the City of Mexico on a schedule time of fifty-eight hours. This is a decided improve-ment over the old stage coach trip of two weeks. The fare, fifty-two dollars and fifty cents, is also an im-provement over the old time when it cost a fortune to visit the "Halls of the Montezumas." The opening of this road in the spring of the year is most opportune in more ways than one. It gives

the capitalist and prospector a chance to begin ope-rations during the best season of the year, though, for that matter, the season rarely conflicts with any occupation whatever in Mexico.

It is most opportune for the tourist who will wish to get away from the sultry days of our own summer to the magnificent summer of the Mexican plateau.

The country through which the road runs is situ-ated at an elevation of from five to seven thousand feet above the sea-level, and its climate is simply superb. In the oddity of the people, the quaintness of the cities and antiquity of its rulus, Mexico rivals Europe itself."

Until Mexico is Americanized, at least, a trip to that Spanish America will be as interesting as the "Grand Tour," while the great difference in expense will make it for most of us the favorite.

will make it for most of us the favorite. It is noticeable that the Atchison, Topeka and Santa Fe and Mexican Central are the only roads that meet in a Union Depot at El Paso, where the trains stand side by side, thus avoiding a trouble-some transfer across the city. Another conspicuous feature of the train service is the arrangement by which those coming to El Paso over the Santa Fe make almost immediate connection with the Mexi-can trains, while by other routes the traveler suffers can trains, while by other routes the traveler suffers a delay of some fifteen hours. Perhaps this was an accident, and perhaps it wasn't, at all events, the av-crage tourist will take the quickest and most con-

venient route. The Sante Fe trains run from Kansas City to El Paso

The Sante Fe trains run from Kansas City to El Paso without change of cars of any kind, so that the com-panies have practically a through route from the Missouri River to the City of Mexico. One of the pleasantest things about a trip along this route is the entire absence of danger from the diseases incident to a journey on the low lands, for the Mexican Central's entire course is on the great platean from free for to seven thousand fact above the plateau from five to seven thousand feet above the sea-level.

The summer climate, on account of the elevation, is simply magnificent, and will always hold for this route the favor of the public, while its American compadre, the Santa Fe, will open the eyes of the eastern tourist with their grand hotel at the Las Vegas Hot Springs, now being rebuilt on a grander scale then before with the granet city of Sorie Fe

# Facts and Reasons.

## Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers | It saves, by its thorough purification of from enervation, languor, weakness, and the blood, from Rheumatism, Rheumatie Gout, and Tuberenkar Consumption. It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, mental depression.

It has an almost magical encer in carry cruptive and cutaneous disorders. It cradicates from the blood the taint of that terribly destructive disease, Heredi-Carofula It has an almost magical effect in earing

tary Scrofula. It expels from the system the baneful poison of Mercury, which is as serious as by Scrofula. It clears and improves the complexion.

that of Scrofula. It purifies and regenerates the life cur-rent polluted by the corruption of con-tagious discase.

tacious disease. It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure. It restores health to sufferers from thin blood and impaired vitality.

## Advantages that AYER'S SARSAPARILLA **Possesses over all Others.**

It is composed of the most efficacious | It has been before the public for nearly alterative, diuretie, and tonie drugs known in pharmaey, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potas-civilized world where it has not a host of

Dock, Stillingia, and the Iodides of Potas-sium and Iron. It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.

211

1

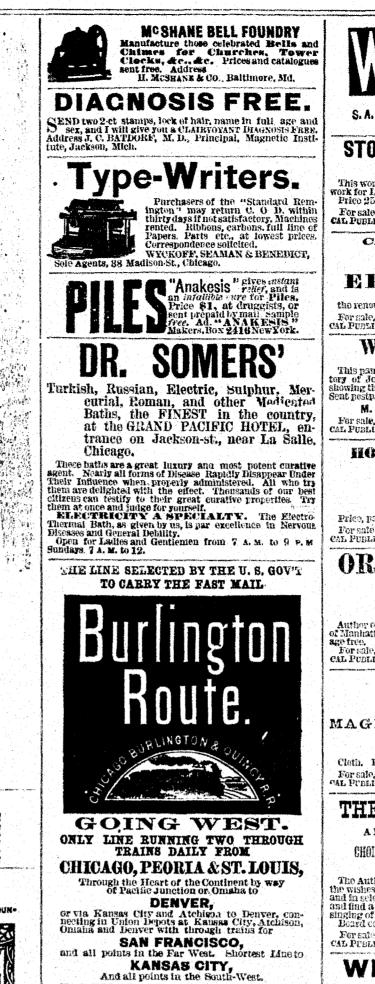
The instance of the bighest degree of activity and perfect uniformity.
It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmanetic of the leading men in the medical profession, who recognize it as a standard pharmanetic of the leading men in the medical profession, who recognize it as a standard pharmanetic of the leading men in the medical profession, who recognize it as a standard pharmanetic of the leading men in the medical profession, who recognize it as a standard pharmanetic.
It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to coure. It costs no more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price thare times greater, since it is the only medicine of its class that price that does "real, lasting good."

Ayer's Sarsaparilla

#### PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists: Price \$1.00, six bottles for \$5.

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurate when our questions are properly answered. Write for circulars, trotinenands, etc., REV. T. P. CHILDS, Troy, Ohio. CHILDS' CATARRH ia man F SAD IRON MRS POTT'S SHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS TRY WILL SEE BY EXAMINING THIS MAP THAT THE OF THIS COUN ADVANTAGES DO NOT BURN THE HAND DETACHABLE AND WALNUT HANDLE.



And all points in the South-West. TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tokets at reduced rates can be purchased via this Grent **Through Line**, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of **COLORADO**, the Valley of the Yosemite, the

## and all points in the Mexican Republic.

#### HOME-SEEKERS

Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washing-ton Territory. THROUGH CAR LINE



S. A. MAXWELL & CO., Booksellers & Stationers, 134 & 136 Wabash Ave., Chicago.

## STORIES FOR OUR CHILDREN.

By HUDSON and EMMA TUTTLE.

This work is designed especially for children. A popular work for Lyceums. Prico 25 cents, postago 2 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago,

CARD PHOTOGRAPHS

## EPES SARGENT.

the renowned Author and Poet. Price, postpaid, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PURMSHING HOUSE, Chicago.

## WAS JESUS DIVINE?

This pamphlet of 32 large passes, critically reviews the his-tery of Jesus parallel with antreedent sage; of antigality, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author,

M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELEGIC-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

HOPE AND CONSOLATION

FOR THE

BEREAVED. BY EUGENE CROWELL, M. D.

Price, pamphlet form, 10 conts. For sale wholesale and refail, by the RELIGIO-FUR-238FHI-CAL PUBLISHING HOUSE, Chicago.

## ORTHODOX HASH,

WITH CHANGE OF DIET. By WARREN SENAR BARLOW.

Author of "The Volces;" "If, Then, and When;" "Progress of Manhattan Isle," and other Poems. Paper, 10 cents; post-

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLICHING HOUSE, Chicago

## **NERVOUS DISEASES**

AND

MAGNETIC THERAPEUTICS.

by JAMES EDWIN DRIGGS, M. D.

Cleth. Price, 50 cents: nastage, 3 cents. For sale, wholesale and retail, by the RELIGIO-PHILOCOPHI-CAL PUBLISHING HOUSE, Chicago,

## THE MELODIES OF LIFE.

A New Collection of Words and Music for the

CHOIR, CONGREGATION AND SOCIAL CIPCLES

By D. W. TUCKED.

The Author says in preface: We have tried to comply with the wishes of others by writing raw, and pleading melodica and in schering such words as will be acceptable to merical and find a response with the angels who may join us in the character than. singing of them. Board cover. Price 50 conts; postage 5 cents extra.

For sale, wholesalo and retail, by the RELIGIO-PHEROSOPHI-CAL PUBLISHING HAUSE, Chicago,

## WHAT WAS HE?

612 JESUS IN THE LIGHT

OF THE NINEFEENTH CENTURY.

#### BT WILLIAM DENTON.

This work presents some of the conclusions arrived at by a study of the Gespel accounts of Jesus; and gives a faint out-line of what psychometery reveals regarding his parentage, life, and resurrection.

Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI. CAL PUBLISHING HOUSE, Unicago,



CITY OF MEXICO.

scale than before, with the ancient city of Santa Fe and the vine-clad valley of the Rio Grande.

Alcoholization of Pigs. Men of low in-tellectual endowment with a faste for strong drink will derive much comfort from the result of one of the latest experiments which, at the suggestion of the experiments which, at the suggestion of the experiments which the French temper-ance society has been making on the alcoholization of pigs. The experiments which were commenced in 1879 on a number of pigs of the so-called Anglo-Chinese breed have been continued ever since. Each pig was kept in a separate sty, but twice a day they were all fed together in an adjoining yard. Alcohol was mixed with their food, and after each meal they will foll into a dample of the second the second they all fell into a deep sleep, but showed no signs of ex-citement, except now and then a slight muscular trembling. The difference of the effect of alcohol on human beings and pigs is believed to arise from the smallness of a pig's brains, for the larger the brain the more dangerous the effect of intoxication. Hence, although the companions of St. Anthony may occasionally indulge in their taste for juniper, they are in no danger of being attacked by delirium tramens.

**Perscention.** In the current number of the North American Review Dr. Philip Schaff lays down the proposition that "persecution dates from the union of church and State, and is of essentially heathen origin." Church and State, according to him, are as separate "as sout and body, as eternity and time." The reformer, he says, was as ignorant of the true principle as the Romish leaders. They could not think of the church as evert from the could not think of the church as apart from the State, or of the State as apart from the church. The consequence was that, being intelerant toward those who differed from them an i calling the powers of the State to their aid, they persecuted and sinned like those who had been before them. The true principle, he says, is in the words of the Master: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

cerio di

Knowing Dr. Price's Special Flavoring Extracts to be of rare excellence, we have no hesitation in urg-ing and hoping that every housekeeper in the land will make use of them, feeling satisfied that by so doing they will endorse their claims for purity, strength, quality and quantity.

At Gotha, in Germany, on Easter Day, the corpse of an American lady was cremated, this being the one hundred and sixty-third case of the kind since the establishment of the crematorium there.

**Wou will be Happy.** Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable col-ors for 10c. at the druggists. Wells, Richardson & Co., Burlington, Vt.

April 21 was celebrated in Rome as the two thou-sand six hundred and thirty-seventh anniversary of the foundation of Rome by Romulus. The tri-color was holsted on the tower of the Capitol, and the Civic Guards wore their full-dress uniform.

Valuable and Convenient.—Brown's BRONCHIAL TROCHES are a safe and sure remedy for Bronchitis, Coughs, and other troubles of the Throat and Lungs Sold only in boxes. Price 25 cents.

A Spanish woman smoked her cigarette in a smoking car riding from New York to New Haven the other day. The men stared, but she appeared not to know any reason why she had not as much right as they to the place.

Cleause the scalp from scurf and daudruff, and keep the hair pliable, by the use of Hall's Vegetable Sicilian Hair Renewer.

A New York saloon keeps two big Muscovy ducks half drunk most of the time for the amusement of Datrons.

Am orthodox clergyman of St. Louis thanks God that he has not had to baptize any of Harrison's con-verts. He seems to be of the opinion that such conversions are not more than skin deep and will not



FREE CIFT I Acopy of my Med-Memse Book will be sent to any person afficient Commican Sense Book will be sent to any person afficied with Con-sumption, Bronchitis, Asthms, Sore Throat, or Nassi Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-age for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address . DR.N. B. WOLFE, Cincinnati, Onio. IF State the paper in which you saw this advertisement. 27-4tt.

## THE SPIRIT WORLD:

INHABITANTS, NATURE and PHILOSOPHY. BY

#### EUGENE CROWELL, M. D.

The Problems of the Ages have been, What are We? Whence Came We? and, Whither are We Bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem. Cloth bound, pp. 197. Former price \$1.25, now selling at 80 cents per copy, postpaid.

For sale, wholes ale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE SPIRITUAL HARP

A MUSIC BOOK.

FOR

Ohoir, Congregation or Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's most glited and popular musicians have written expressly for it. The SPIRITUAL HARP is a work of over three hundred pages, comprising songs, duets, and quarteties, with plane, organ, or melodeon accompaniment.

Plain Cloth, \$2. Full Gilt, \$3; postage 14c.

Abridged edition of the SPIRATUAL HARP, contains one hub-dred and four pages, price \$1.09; postage 8 cents. For sale, wholesale and rotail, by the RELAGIO PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

HENRY SLADE.

CABINET PHOTOGRAPHS

of the distinguished medium, finished in the highest style of the art, for sale at the office of this paper.

PRICE 25 CENTS.

Sent by mail, securely guarded against solling or cracking. For sale, wholesale and retail, by the BRLIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Banner of Light, Boston, weekly.....

Medium and Daybreak, London, Kng., weekly....

Olive Branch, Utics, N. Y., monthly.....

The Shaker Manifesto, Shakers, N. Y., monthly. 10

The Theosophist, Madras, India, monthly ..... 50 Light for Thinkers, Atlanta, Ga.... 05

THE IMAGE BREAKER.

A SERIES OF TRACTS BY JOHN E. REMSBURG.

A statutes of theory in the Autor of the Statutes of the Statutes of the Statutes of Statu

CENTS

8

8

10



# CAGO, ROCK ISLAND & PACIFIC R'Y Unit/AUU, AUUA ADIANUA TAUIF ID A 1 By the central position of its line, connects the East and the West by the shortest route, and car-res passengers, without change of cars, between Unicage and Kamas City, Council Bluffs, Leaven-worth, Atchison, Minneapolis and St. Faul. It connects in Union Depots with all the principal lines of road between the Atiantic and the Facilie Oceans. Its equipment is unrivaled and magnifi-cent, being composed of Most Comfortable and Beautiful Day Coaches, Magnificent Horton Re-climing Chair Cars, Fallman's Prettient Falace Bicsping Cars, and the Beat Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Foints. Two Trains between Chi-cago and Minnespolis and St. Faul, via the Famini

#### "ALBERT LEA ROUTE."

A Now and Direct Line, via Seneca and Kanka-kee, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Au-gusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayotte, and Omaha, Minneap-olis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains. Elickots for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare al, ways as low as competitors that offer less advan-tages.

tages. For detailed information, get the Maps and Fold-ers of the

**CREAT ROCK ISLAND ROUTE.** 

At your nearest Ticket Office, or address R. R. CABLE, E. ST. JOHN, Vice Pres: & Gen'l M'gr. Gen'l Tkt. & Pass

"I H'gr. Gen'l Tkt. & Pau, Agt. CHICACO.

## **POPULAR SONCS**

#### BY THE LILLIES.

" Uncle Benjies Song," AND

"A Hundred Years to Come."

Composed and Sung by John T. and Mrs. Shepard-Lillia Price 80 cents each. For sale, wholesale and ret il, by the RELIGIO-PHILOSOPHI-VAL PURLISHING HOUSE, Chicago.

### VITAL MAGNETISM THE LIFE-FOUNTAIN

#### By E. D. BABBITT.

Being an answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price, 25 cents. N. B.-Those buying the Health Manual will not need this little volume, as it is incorporated in the former. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

SONG.

### "WHEN I GO."

-BY----Mrs. S. A. Van Blarcom.

A Beautiful Song arranged for the Plano or Organ. Price 25 cents. Words without Music, 5 cents.

For sale, wholesale and retail, by the BELIGIO-PHILOSOFHI-CAL PUBLISHING HOUSE, Chicago.

THE HEALTH MANUAL.

#### By E. D. BABBITT.

By E. D. BARBETT. Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guide revised and im-proved, also a Chapter on the Fine Forces, a Brief Outline of Chromopathy together with Vital Magnetism the Life Foun-tain, being an answer to Dr. Brown Sequard, etc. Pinstrated with beautiful plates, 216 pages, 12mo. Cloth, \$1.00, or paper covers 56 cents, passial. "Dr. BARETT: DRAR SIE:--I have examined with some care your 'Health Guide,' jetc., ] and cannot refrain from express-ing to you my conviction of the inestimable value of these works. They must form the fext books of the new ached of Therapeulics which physical science is sure to evolve and should be studied in every family.--A. E. Newtow. For sale, wholesale and retail, by the BRLIGIO-PRILOSOPHICAL PUBLISHING HOUSE, Chicago,

of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel. Through Tickets via this line for sale at all Rail-road Coupon Ticket Offices in the United States and

Canada Canada T. J. POTTER, Vice-Pres. and Gen. Manager. PERCEVAL LOWELL, Gen. Pass. Ag't Chicago. JNO. Q. A. BEAN, Gen. Eastern Ag't, 317 Eroadway, New York, and 306 Washington St., Boston.

IF, THEN, AND WHEN,

## FROM THE DOCTRINES OF THE CHURCH.

#### By WARRES SUMNER DARLOW.

Author of "The Voices," and other Poems.

All who have read the outhor's "The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition, ' and "Tho Voice of Prayer," will find this Form just suited to the times, Price 10 Cents,

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-FAL PUBLISHING HOUSE, Chicago.

#### TOBACCO AND ITS EFFECTS. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moraand Social Evil.

By HENRY GIEPONS, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal.

This is a very thorough, scientific and comprehensive digest of the laws of life, and the therapeutic action of Tobacco upon the human system, and should be read by everybody.

Price, 20 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE GOSPEL OF NATURE.

By SHERMAN & LYON.

Authors of the "Hollow Globe,"

The authors think this book contains many startling ideas The authors think this book contains many startling ideals that are calculated to dispet the mystification and unravel the numerous difficulties by which thinking minds have been en-vironed concerning the great problems of human existenci. The contents are divided into ten different subjects, as follows: The Soul of. Things: Intelligence: Intellect; Discords; Pro-gression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography. Cloth, \$2.00.

For sale wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

## THE HISTORY OF THE CONFLICT

BETWEEN

**RELIGION AND SOLENCE.** 

#### By JOHN W. DRAPER. M. D.

1 Vol., 19mo. Cloth. Price, \$1.75,

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

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

**COMMON SENSE THEOLOGY:** 

-08-NAKED TRUTES. IN BOUGH SHOD BHYME.

ABOUT

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

#### BY D. HOWLAND HAMILTON.

Thirty years & Practical Phrenologist. Cloth bound, 160 pp.; containing Photograph and Autograph of the Author Price, \$1 50; postage, 8 cents. For sale, wholesale and retail, by the BELLEIO-PHILOSOPHI-GAL PURLISHING HOUSE, Obicad

## CHRISTIANITY AND MATERIALISM.

#### By D. F. UNDERWOOD.

This according to forty-three pages, printed in fine style on heavy finited paper-embedies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orth-odox sects, some severe and well-merited blows; while we differ greatly from our talented friend Underwood in some es-sential particulars, we believe his fectures and writings calcu-lated to do much good, his Christianity and Materialism is worther of and will remove accessful reading. worthy of and will repay a careful reading

#### PRICE 15 CENTS.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

## THE PROOF PALPABLE

OF

#### IMMORTALITY,

Being an Account of the Materialization Phenomena of Medern Spiritualism, with Remarkson the Relations of the Facts to Theology, Morals and Religion.

By EPES SAEGENT.

Author of "Planchette," "The Scientific Basis of Spiritualism,"

Price, paper covers, 75c., postage free; cloth, \$1.00, postage free. For sale, wholesale and retail, by the KELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, CLPago.

## DEATH,

IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By MARY F. DAVIS

A Whole Volume of Philosophical Truth is Condensed into this

Little Famphlet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolution in these pages, and the doubtful a P+m foun-

Price, postage paid, 15 cents. Eight copies for

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

AFTER DOGMATIC THEOLOGY.

WELAT?

Materialism, or a Spiritual Philosophy and

Natural Religion.

BY

SILES B. STEBBINS.

Editor and Compiler of "Chapters from the Bible of the Ages,"

and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

FIVE CHAPTERS. CHAP. 1.—The Decay of Dogmas; What Next? "2.—Materialism—Negation, Inductive Science, External and Dogmatic. "3.—A Supreme and Indwelling Mind the Central Idea of a Spiritual Philosophy. "4.—The Inner Life—Facts of Spirit Presence. "5.—Intuition.—The Soul Discovering Truth. Passing out from the sway of creeds and dogmas, two paths open-one to Materialism, the other to a Spiritual Philosophy with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient state of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and op-posite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spiritual philosophy, and a choice compendium of the facts of spiritual philosophy and a choice compendium of the facts of spiritual philosophy and a choice compendium of the facts of spiritual philosophy and a choice compendium of the facts of spiritual philosophy and a choice compendium of the facts of spiritual power of mana, and to help the coming of a material religious, without linguity or superstition, are the leading objects of the book. Full of careful and extended research, of shought and spiritual fac-sight, it meets a domand of the times, firawa a clear sud deep interesting. Toth, 50 cents; postage, 5 cents. Paper, 80 cents; pastage

Cloth, 50 cents; postage, 5 cents. Paper, 80 cents; postage,

المجارير : <u>معالم معامد ماريد</u>

S conte. For sale, wholesale and retail, by the Employ-Parilosc CAL PURLEMENTE HOUSE, Unicego.

81. Cloth bound, 30c.

dation and a clear sky

## RELIGIO-PHILOSOPHICAL JOURNAL.

For the Religio-Philos On Certain Theological Dogmas Respecting Human Redemption and Salvation-The Trinity.

#### BY HON. JOEL TIFFANY.

The conditions under which the divine effluence operates to bless the individual, are those of harmony or concord, tending to produce oneness of character and action. The conditions under which this effluence works to curse the individual are those of inharmony, tending to produce antagonism, disease and death. Blessings and curses, as they appear under the divine administration, have their source in the same Presence, and they become the one or the other, according to status in the recipient. If man would be blessed under the divine government, he has to ascertain what is essential to such recipiency in himself, and then to perform his part, and the blessings will be secured. Otherwise he will fail.

The theologian, perceiving that all men are not alike blessed under the divine government, and supposing that these differences are owing to different dealings with them on the part of the divine government, occasioned by a difference of motive and purpose in the Divine Being, have invented systems of doctrine in respect to the same, which are self-contradictory and absurd, and which can have no other foundation than that of ignorance or depravity: which systems have done, and are doing, more to keep the mind in bondage and in spiritual darkness, than all other causes combined. The theologians postulate that God is a Being of infinite perfection; possessing the attributes of love, wisdom and power, in absolute completeness; that in these. respects. He is infinite, eternal, immutable, absolute, omniscient, omnipotent and omnipresent. Yet by their systems of philosophy, and by their formulated creeds, they contradict their postulates in every particular, and attempt to maintain their positions by human authority, which they assume to be divine, and they demand that it shall be so accepted. The theologian assumes, that the conduct

of man has an influence upon the mental condition of the Divine Being, and thus pleases or displeases him; and that he blesses and makes happy those who please him, and that he punishes and makes miserable those who displease him; that in this respect he is like man, and acts from the same or from similar motives; that as the Infinite and Perfect, he is subject to changeable feelings, and consequently to changeable actions based upon his feelings. Thus, the theologian assumes that God is as really a recipient of influence from his creatures, as are his creatures recipients from him; and, in this respect, he is as subject to change of feeling, of motive, purpose and action as is man.

The theologian assumes the omnipresence of Deity, that is, the omnipresence of his every attribute; yet as things are continually happening, God finds it necessary to especial ly adapt himself to these happenings, to prevent every thing from going to ruin. His general providence is altogether inadequate to accomplish his purposes, and without special interposition, all humanity would have been consigned to eternal torment. As an evidence of this, I will present the orthodox view of the Trinity, and the philosophy by which they make it applicable to the redemption and salvation of man.

To one familiar with the life and teachings of Jesus, it becomes evident that he recognized an ultimate status to which man might attain, which would bring him into conscious communion with the Divine Spirit. And it becomes evident that he claimed to have attained this ultimate status. While engaged in his ministry, he claimed to be the sent of his Father; he claimed that God wrought in and through him, his many wonderful works. He also claimed that he had seen the Father. and that the doctrines he taught, he had re-ceived from the Father. Out of these and similar sayings of Jesus, and of the teachings of the apostles, theologians have constructed systems of dogmas, including among them the dogma of the triune personality of God, making the existence and action of this Trinity an essential feature in the Divine Method of human salvation, and the opponents of the Christian system of truth, as taught by Jesus, endeavor to burden the system with its deformities. I assume that no reasonable and honest individual will attempt to hold the Christ system responsible for dogmas which Jesus did not teach, and that we may judge between the doctrines taught by Jesus touch ing human salvation, and the dogmas of the ologic Christianity upon that subject, I will proceed to state in simple language, first, the teachings of theologic Christianity, and, second, the teachings of Jesus. First, the Christ of theologic Christianity is considered to be one of three persons constituting a Divine Trinity; that as a second member in the Trinity, he has a special function to perform in the work of human redemption: and without which, human salvation from eternal death would have been an impossibility. This leads to the inquiry, who or what is Christ, according to such theologic conception? What is the nature of that redemption and salvation said to have been provided by his death? What are the conditions under which it is said to become effectual? According to the teachings of these theologians, the essential facts pertaining to this system, and the philosophy incident to the same are substantially as follows: There is but one living and true God, who is the Creator of all things, and the providence by which all things are sustained; that this one living and true God consists of a triune personality, known as the Father, the Son and the Holy Spirit; that essentially they are one; that executively or operatively they are three; that the particular office or func-tions of each are distinct, the one from the other; that there is a Divine plan, according to which all things have been created, and in pursuance of which they are sustained and operated; that such plan was established by the triune personality in Divine Council, in which the office of each particular person was recognized. That by this Council, it was determined. that the second person in the Trinity, known as the Son, should become a sacrifice for sin, in order that the Triune God could be just, and yet justify the sinner upon certain conditions placed within his power to accept and perform; that this second person, in pursu-ance of such plan, appeared as Jesus of Naza-reth, begotten by the third person of the Trinity, and born of an immaculate virgin; that when he was about thirty years of age he entered upon his public ministry in the land of Judea and its adjoining countries; and that he continued in such ministry for about three years, when he was taken and put to death; that on the third day thereafter he arose from the dead; and after remaining on the earth for about forty days, he ascend-ed into heaven and resumed his place in the Trinity as the friend and advocate of the sinner before the Triune Tribunal; that the ig-nominious death of this second member had

a necessity which could not be obviated; be-cause man could not have been so created that he would not sin, and that having sinned there could have been no forgiveness except by the shedding of the blood of the sinless. Such, according to the system of theologic Christianity, are the essential facts pertain.

ing to the Trinity, and the divine method of human redemption, which facts must be accepted and believed by all who have any right to hope for salvation; and such faith, when believed and professed, and accompanied with proper religious observances, and a fair moral character, is to be considered a saving faith. This I believe to be a truthful representation of the Christ of theologic Christian-ity; and such is the method by which he became incarnated, being begotten through the instrumentality of the Holy Ghost and an immaculate virgin. Thus he had a miraculous genesis, he lived an abnormal and miraculous life, that he might make a miraculous atone ment between the righteous Trinity and the

unrighteous humanity. It is represented by this system, that the character of the Triune God is such that it became entirely satisfactory to the Trinity to punish the offender by proxy, provided the proxy has the capacity to endure infinite or unlimited suffering without deserving it. So much pain became due to God from the sinner, and some one must make the payment or God could not be satisfied; that is, divine justice could not be satisfied; that God will forgive, not by remitting the penalty, but by exacting it of an innocent party; that such is divine instice.

The philosophy of these doctors of divinity is represented by them as follows. They teach that Christ, by his sufferings and death for the sins of all men, has become the savior of the world; that is, the savior of all who will accept him as such upon the terms prescribed; that in the Council of eternity when the subject of creating humanity was under consideration, it was foreseen by the Trinity, that humanity would necessarily become involved in insuperable difficulties, through the exercise of the faculty of human volition, with which man must be endowed to make him a responsible being. It was foreseen that, do the best possible to the Divine Trinity, in creating and endowing humanity, the indi-vidual would inevitably disobey the divine requirements; he would set at defiance the divine authority, and would openly rebel against the divine government; in this way he would become an incorrigible sinner, and would incur the penalty of eternal damnation. If man was to be created, he must be made the subject of laws infinitely binding upon him; for these laws must be invested with the dignity and authority of the Divine Council. Therefore, the one disobeying such laws, would be guilty of an infinite offense, requiring an infinite punishment to vindicate the dignity and authority of the lawgiver. This necessarily involved the eternal damnation of the sinner.

This grave difficulty was solved in this manner: Christ, the second person of the Trinity, voluntarily offered to incur the awful the advent of modern Spiritualism is a leadpenalty due for such disobedience; he said he would subject himself to such suffering as infinite and eternal wrath could inflict, to make grace and mercy to the sinner possible; that he would do this as a member of the Godhead, to the end that the honor, authority and dignity of the Council might be fully vindicated; and that by so doing, the salvagrace merely. In this manner it would be-come possible for the Trinity to be just to it self, to its own dignity and character, and yet save the repentant sinner. It was then deter- lectures were well received. In his evening mined that God the Father should give the lecture he dwelt particularly on the Spiritulaw and exact obedience thereto; and that he should insist upon inflicting the penalty just-ly due the offender; that God the Son should gress it has made there among all classes. He be the sinner's friend, and that he should take it mon himself to satisfy divine justice by suffering the penalty due for sins he had not committed; that God, the Holy Ghost, should undertake to influence the sinner to accept of salvation upon the terms prescribed; and thus the Divine Trinity proceeded with the work of creation according to such plan, all of which was to be done for the honor and glory of the Holy Trinity, to be expressed in the eternal songs of the redeemed. Such substantially are the teachings of the theologic Christian known as orthodox in respect to the Trinity; and such is its philosophy respecting the creation and fall of man respecting the nature and consequences of sin; respecting the means of redemption and the essentials of salvation. And they allege that such programme, so determined upon, is now being carried out; and that considerable progress has been made in this divine drama. We are informed of this fact by theologians who claim that God has made a revelation of them, in such a manner that there is no possible chance of mistaking them; and they claim to be in possession of this infallible revelation, and that they are commissioned to teach the same; and man is under infinite obligations to receive these doctrines as true; the penalty for rejecting them, being eternal damnation. The foregoing represents substantially the fundamental ideas taught by that branch of professing Christians styling themselves orthodox. Such they teach to be the nature and character of Christ,-of his mission and of the means of human redemption. They teach that Christ, as a member of the Trinity, has already performed his part in the work of redemption, having suffered the full penalty for all sins committed, or hereafter to be committed. Therefore, the debt being paid, nothing further remains to be done by the sinner but to recognize these facts, and accept of the salvation provided for him, upon the terms prescribed; that Christ also has performed his part as redeemer; and that there remains for him nothing further to do, but to remain in the Trinity as the sinner's counsel and advocate with the Father, pleading that the Father become lenient and forgiving in considera tion of what he, as Christ, has done and suffered in the premises, keeping constantly in view his bleeding hands and feet and side; that Christ will continue to perform this of fice of counsel and advocate until the end of the world. Then he will cease his advocacy and will become the Judge, ascend the throne and pronounce the doom of all who have not repented of their sins and accepted of him as their redeemer and savior. In respect to all such. he will become the angry God, and will consign them to endless woe in an eternal hell, where the worm dieth not, and the fire is not quenched. Theologic Christianity thus teaches that the righteonsness by which the sinner is to be saved is a righteoneness to be imputed to, but not to be actual in him; that being saved by the righteousness of Christ only, it is not expected that the sinner will cease from sinning and become actually righteous; in fact, that he is so impregnated with original sin that he cannot do so; and that, fortunately, his salvation does not depend upon righteousness in himself, because through faith in, and acceptance of, the righteousness of Christ, that is to be accounted as his; that Christ has m pre-determined in Divine Council, to be righteousness enough for all, even the damn-

ed, if they would have faith in, and accept-ance of the same, and that so other rightcous-ness will be required or accepted; that faith and trust in the rightcousness of Christ in Jesus, instead of actualizing it in oneself, is the only qualification which God will recog-nize or permit the sinner to possess in the work of his own caluation work of his own salvation.

Theologic orthodoxy teaches that man, in his conception, constitution and birth, under the divine administration, is so impregnated with sin, that even his hollest and best efforts are worthy of eternal damnation; that while God, our most loving Father, has done his best to create man in his own image and according to his likeness, his work, having that end in view, if left to the operations of his general providence, would have ultimated in a failure; that to prevent such failure, he has been obliged to incarnate himself and take upon his own head the consequences of such failure, to protect man from the same. Thus it is assumed that the Presence and operation of infinite wisdom, love and power are not sufficient to secure the best results possible in the works of creation and providence: that if the Divine Father did nothing other than what is accomplished under his general prov-idence, an eternal hell of wretchedness and we would be the ultimate of all his operations.

Toa rational and thinking mind, such views and such teachings become a terrible im-peachment of the divine character. They lack but one essential element of blasphemy, which is true spiritual enlightenment. It cannot be a matter of astonishment that such a faith and such a philosophy does not save in this world, whatever may be its efficiency in the next.

#### " Puritanism to Spiritualism." "1817 to 1884."

We commence this week the publication of a series of articles under the above title, by Giles B. Stebbins of Detroit. The opening chapters will be autobiographical, and will give glimpses of phases of life in New England, in the writer's boyhood, which are now modified or passing away. Then will follow sketches of reforms and reformers, showing how one onward step led to another: brief biographies of men and women who have passed from this life, but who were personal acquaintances of the author; views of the progress of varied industry; incidents illustrative of the upward tendency in religious thought and life ; of broader views and finer charity, and of the great worth and need of steadfast courage and unswerving fidelity. From 1817 to 1884 covers the sixty-seven years of the life of the writer, and to show how the onward steps in thought and life during that period have cleared the way for ing aim of these chapters, which will be published weekly for three or four months in our columns.

G. W. Kates, editor of Light for Thinkers delivered two lectures in this city last Suntion of the sinner would become a matter of | day-one in the afternoon at Martine's Hall on Ada St., and the other in the evening at Lester's Academy, 619 West Lake St. Both



MAY 24, 1864.

In Baking Powders Advertised as Absolutely Pure

## HOUSEKEEPERS TEST.

Place a can top down on a hot stove until heated, then remove the cover, and smell. chemist will not be required to detect the presence of AMMONIA.

#### FOOD TEST.

Office of M. DELAFONTAINE, Chicago, May 8, 1884. Analytical and Consulting Chemist.

DR. PRICE-Joar Sir: I have analyzed Baking Powders advertised as absolutely pure, and find they contain Am-monim. I also find contrary to my expectation that cakes baked with such powders still retain Ammonis. Therefore, I cannot believe any longer that the use of so pewerful a drug in baking is indifferent to public health. Dr. Price's Cream Haking Powder contains no Ammonia. I have used it in my own family for years. It is pure and wholesome. M. DELLAFONTAINES.

#### CHEMICAL TEST.

"COLLEGE OF PHYSICIANS AND SURGEONS," Chicago, C. B. Gibson, Analytical and Consulting Chemist. Chicago, May 3, 1884.

Gentlemen:-In Baking Powders advertised as absolutely pure. I have found, on analysis, Awmonia. Considering the source of Ammonia, namely, that of effects and decomposing organic matters, and that it is not entirely dissipat-ed in the oven, as has been conclusively proven in practice as well as by accence, I should not think of using a powder con-taining Ammonia in my own family, nor of recommending it for general use, but would prefer a Baking Powder made of wholesome materials, such as I have found Dr. Frice's Uream Baking Fowder to be. Very respectfully, C. IB. GLIBSON, Analytical Chemist.

#### HEALTH TEST.

Office of G. A. MARLNER, Consulting Chemist. Chicago, May 3, 1884. Baking Powders in common use, advertised as Absolutely Pure, I have examined and found Ammuonia. Their use is prolibilited in my family: Ammonia is retained in the food. 't is not favorable to digestion; it is discharged from the system as useless matter. Dr. Frice's Gream Baking Powder has been used in my family exclusively for many years. G. A. MARINER.



## DOES NOT CONTAIN AMMONIA.

Prepared by a Physician and Chemist with special regard to its healthful-ness. Used in a Million Homes for a Quarter of a Century. Stood the Consumers Reliable Test.



PRICE BAKING POWDER CO. MAKERS OF

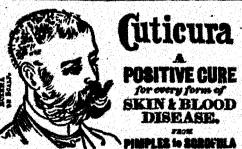
Dr. Price's Special Flavoring Extracts. The Strongest, Most Delicious and Natural Flavers known, and

DR. PRICE'S LUPULIN YEAST GEMS. For Light, Healthy Bread, the Best Dry Hop Yeast in the World. For sale by Grocers. CHICAGO.

alism of the South, showing the great pro referred to Gov. Alex. H. Stephens as having been a Spiritualist, and not afraid to publicly express his belief. The spirit of this distinguished man had communicated through different mediums, and had predicted a great outpouring of spirit power upon the South. The speaker regarded the celebrated " electric girl" who had created so much excitement there, as a powerful medium. In various parts of the South mediums are being developed and new interest is being manifested. While he was delivering a parlor lecture on one occasion lately, a lady was entranced for the first time and gave some excellent tests. In closing he referred to the forthcoming camp meeting at Lookout Mountain. and he believes that it will be a great success. The lecture was interesting throughout, and elicited frequent applause.

Mrs. Helen J. T. Brigham, who is lecturing this month at Grand Rapids, Michigan, paid Chicago a brief visit last week to spend a brief time with a sister. Her friends took advantage of the occasion and hastily arranged for a lecture on last Wednesday evening, at Martine's Hall. Despite the short notice, the hall was fairly well filled with friends always enthusiastic to hear this gift ed woman. On Thursday, Mrs. Brigham called on friends, spending several hours at the JOURNAL office, and on Friday returned to her engagements. Mrs. Brigham has a large constituency in Chicago who would be delighted to hear her every Sunday in the year.

Mrs. S. F. Pirnie, of 425 West Madison St., is not a medium for independent slate-writing, as some have supposed. She is, however, a most excellent magnetic healer, as we can personally testify; and also often gives fine tests of spirit presence we are told by trustworthy callers.



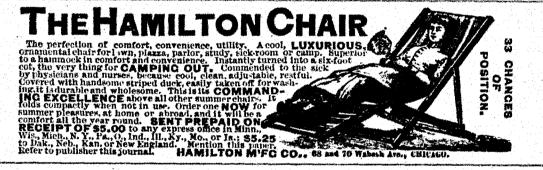
TCHING, Scaly, Pimply, Scrotulous, Inherited, Coutagious and Copper Colored Diseases of the Blood, Skin, and Scalp, with loss of Hair, are positively our d by the CUTIOURA REMEDIES.

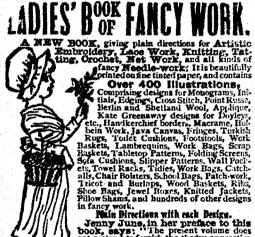
CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurifies and poissnous elements, and removes the cause, CUTICURA, the great Skin Cure, instantiy allays itching and Inflaumation, clears the Skin and Scalip, heals Ulcors and Sores, and rectores the Hair. CUTICURA SOAP, an exclusive Skin Beautifier and Toilet Requisite, propared from CUTICURA, is indispinable in treat-ing Skin Diseasce, Baby Humors, Skin Biomishes, Chapped and Oily Skin.

- CUTICUEA REMEDIES are absolutely pure and the only in fallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cutioura, 50 conte; Boap, 25 cents; Besolvent, \$1. Propared by FOTTER DEUS AND ORDER ICAL CO., BOSTON, MASS.

IF Soud for "How to Cure Skin Diseases."





The standard and additions of other designs The standard addition of t

offone manual." Every lady will find this book a useful compan-ion, and invaluable to all who love fancy work. It is sold for 50 conts a ropy. We make any person a present of it who will send so cents for the PROPAR'S FIRESIDE JOUR-of twho will send so cents for the PROPAR'S FIRESIDE JOUR-JOURNAL, 240 Broadway, New-York.

## FOREIGN-FAN-FIRM

Organized in Europe and centralized in Amer-Organized in Europe and contralized in Amer-ica at Louisville, Ky., for the distribution of Im-ported Kans throughout the United States and Uanada. Bridal, Opera, Party, Evening, Street, Dress, Church, Mourning and all other kinds of Fans in an endless collection to match any cos-tume. We study to please, and will readily ex-change any Fan not found satisfactory. There is an much fraud neruntrated thermal contrality so much fraud perpetrated through advertising mediums that we are compelled to have this paper endorse our reliability and refer you to them or the Fourth National Bank, Post and Express Office

## FANS SENT FREE

Our grand two-dollar Fan mailed free for one dollar. Mail to us one dollar in postage stamps or money and we will mail to you free ef all other charges the Finest Foreign Folding Fan the world has ever produced for the price. We guar-antee to do it or refund your money. This is an introductory offer only and will not hold good after July 28th, 1884-after that the price will be two dollars. Mention shade you want or send sample to match. If you do not want to avail yourself of this offer, or get too late for it, we have several million Imported Fane, ranging from 5 cents to \$123.00, which we mail FREE on re ceipt of the price sipt of the price 547-4th-AVE LOUISVILLE

## A SHORT

HISTORY OF THE BIBLE. Being a Popular Account of the Formation and Development

#### of the Canon. By BRONSON C. KEELER.

CONTENTS: Introductory; The Hebrew Omnon; The New Testament.-The Easty Controversion; The Book at first not Considered Inspired; Ware the Wathers Compotent 7 The Fathers Quoted as Scripting: Sould which are now called Aporryphil; The Howellow; The Christian Canon. The fact that no American writer has undertaken to give an account of the formation of the Canon of the Mible, has left an undocupied place in religions Researcher which this Book sinns in an ecomontary way to fill. Price: Chath Boand, Scripte cover, 75 cents; postage 4 cents extra.

Nor sale, wholesale and resail, by the Entreto-Pathosopa AL PORLEMENTE House, Chicago.



Who have not received our Pocket Map of the United States printed in Colors, showing the new

## STANDARD RAILROAD TIME,

And the difference between Standard and Sun Time in all the Cities on the Continent, will have one malled to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.

LORD & THOMAS.

Newspaper Advertising,

Chicago, Ill.

ST. LOUIS.



## ROME. NOT BETHLEHEM

THE BIRTH PLACE OF JESUS! Assounding Disclosures by the Pagan Prior ranscribed by the late M. Fanday. Paper cover, price 10 cents.

For said, wholesale and retail, by the Ristin AL PUBLISHING MOUSE, Chicago.