# RELIGIO UnGM JOURNAL <br> PHILOSOPHICALI 


VOL．XXXVIII．
CHICAGO，JUNE 27， 1885.

| ena in stems of newf．Don＇t say＂I can＇t write for the resg．＂Send the facts，make plain what gou want to ay，aza＂cot it shott＂All such communtcations will Notices of Meetings，information concernting the organ ation of new Soclettes or the condittion of old ones movements of lecturers and medlums，interesting incl－ ents of splitit communion，and well authenticated ac |
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A Lecture
Belivered Through the Medimasinip of Mrs．
E．R．Dyar，at Berkeley Hat L．R．Dyar，at Berkeley Hail，Moston，
April ztith， on The Migsing



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PRRSONAL EXPREIRNCES. Prominent Nem Tork Lady on a Tour uvestigation.
She Gives an Account of the "Materialisa tion "of a Celebr
Diferent Mediume.



 tomplate manifestations impersonally, with


 the erruth, and a sororowing haart may rejoice
by bing madd amar of the that that the
loved, those supposed to be lost, are still be-

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 Iy to thus anie





 What a wrong is perpotrated by the gipirts







 and tight dresses. But why lo my accuafin-
tances in the next world wear long white Delisp
Doteaterilizing in view of the audience is
potesily explainined, but have seen many








 narrow path of the home eirele. I Do not
know what Mrs. Waton will doabout it when

 be told. Howerer, for those who conteapplat
starting a home iricle, a few rules that har



 toxicating beveragesis neeessary for the high best siriti-inf nence. A A Plim quiescence
whatere
 herereee to daty, tend to open the a avenues to
the prand spheres of the blesseal.


 ged by impostors and investigators will ber onrs, which willinot be hoodwinked by gham
The ruth is anough, Theere is ifife atter thi
oxiste Iive. Those who knourn this, shonlid neve
weary of protesting apainstignorant, yulgan




 ing test conditions, for the glory and ho
of the cause they claim to serve. Through the Mtediumship of Mrs. H. A. Whit-
tier, of Boston-Prepared for the Religio Philosophical Jourral from a,
the Seances, by Herman Snoui.
anotyer siarrilige noverity.


 gireken tha growth of a life exiting harete




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pead
ta
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 death-like stupor.
Now I seem t.

 Here the virion ond mensations of the seer
Here veiled and paralyzed. and for a while













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 And How Mrs Wh beemet to be again buek
to
tor ord "Why, they have brought the poor tellow










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 We wer told that this was wholls,
action of quite recent oceurrance.


4 bemarkable incident. 1 Narration, the Facts of Which Bord
Closely on the Supernatural.

## Contribu the N. $\bar{y}$.

In 1861 I enllated in the Twentr-third reg







 The ereiterent was in the air. old men
















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myselt
One day in February I was detailed with











 Tha aight was intensely dark and cold










 Ho had died during the evening; In awe






THE HOME CIRCLE.
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 Sons, and if the answer is in the amfirmutve

 Tienther ino mediums and but few Spirito

The Reetry in in Spiritualisule The deep siguifeanee, sublimity and poetic



 To me the, eimple word " Voina" suggests


















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 | "Udinat", Mieh. |
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| Btargis, |

Tonstord? heila



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book reviews．

Sphitrairs rid Aghyt and Monis





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DYSPEPSIA




## Sick Headache


 Hood＇s Sarsaparilla 100 Doses One Dollar．

## AYER＇S

 Ague Cure
 wi waramp afzes aget furb


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 ${ }_{\text {THF }}^{\text {Tums }}$ Medicine ${ }_{\text {the }}^{\text {IN }}$ World


## 




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DOMTMOTAS
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THE HISTORY OF THE COMFLIOT

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 TERMS OF SUBSCRIPTION IN ADVAMCE.






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spectal notices.

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## Pallie Vehicle.

Readers whether continugus or becasional will please remember that the Joveval, 1ike
other nowspapers, is a velicele for conveying a miscellaneooss collection of facts and opin ons to the pablif.
 ions; inded, Bpace is often given cuntriba
thons which are partially or wholly at varianece with its eonvilitions. Wititorial silenee
as to any narticular articl is tot to bo taken as an evilinence either of appraval or disar.
proval. Rediers who ave familiar with the
 er those views afo in aceord with
ticalar mater Sudiag place in its Does Demonstrated Truth Minder ReligTons Life?

##   

 motrility than to demonstrate inmortaitit to the uni-mortro
Our Unitarian neightor is not unfriendy. Our Unitarian neighthor iin not unfriendly,
far from titideed, bit the above quotation
trom it eoplumns shows a singular want of from its eolumns shows a singlar want of
comprehension of our metiod and spirit and aims.
Our exposure of Madamo Blavatsky is an
unwelegme yet neeessary task. Conangiting merely our selfish ease snch work wound be merely our sellah ease succh work woula be
left nudone but when yood people, , nitari-
ans as well as others, are misled by these Theosophic prretences, it is well for them to know that it is not all gold that glistens in
that oriental distance. It it high time fore. Unity yo know that the
ethics of Spiritanilism is based on the truths ethics of spiritaluism is based on the truths
of the soul, and not on any ontward anthorof the son, and not on any ontward anthorabidid forever within us, and are in and of the
Infinite Being as well, as did the Quakers and Channing and Parker, while we bolieve that later pyychological study has ohed new ingiration.
In such ways as wo conld reach-often
wishing them better-we havesteadily
ouight to lead readers "to do divine thingg," "to feel" the Divine Beauty and thus to litt the daliy life to a higher evel of prrity and harmony,
of moract courge and power for practicil good; but argament and proot have their due
place aleo, and it has nerer oceurrad to
 proportions these all help and balance oach
other; and even our good neighbor Unity sometimes argues and proves vital fruthis.
 sumption of Unity to the effect that "it is
relligion's misesion to show how much better reiligions misict
it to live worthy of immortallity than to
demonstrate immortality to the unworthy." Truth is for sill, none are unworthy of ita Melp, none tall totally to gain beneafit from tit.
Jepacs preached ot to
poor and



 Wise, and so opon the way for thooght and
spirtual growith? The san shinee for all, spue are anworthy its blosed light. Are any now are si "the light that nerer was on
unworthy of "
land or seat "-light from the Spirt-worla? We have always held !mmortailty as a truth of the son, an indestructible part of the
warr and woot of his spirtual beting. Doos warp and woot of his spiritual being. Does
the proof throughthe senges, of this trath of
the soll wesken ty firmation strong as Holy Writ"?
Buckle says that Nexton's discovery of the
Iaw of gravitation was an intutition fashing law of gravitation was an intultion faashing
through his mind when he saw the apple tail through his mind when he saw the apple fail
in this orchard. For twenty yeara hede demonstrated and veriited it by experie it, and thus
made it etrong and clear. Was it not wise in him thus to temonstrate his intnitive wisecovery? That is indeed a poor and fragment-
ary philosophy or religion which ignores or underrates either the value and need of the
truthg of the sont, or of their demonstration truths of the sonl, or of their demonstration
and condrmation through the senses. Alrred R. Whallace in a lata articte on Spir-


 We may add that Liberal Christianity, with no Bible or creed as authority, and no mira-
 of donbt and materialism.
Sirely it neads to get ver the absurd no-
tion that the demonstration Hon thany ther temonth, hinders religious life
or and is nune stangard of ethics or conduct. worthy human beings.
Sweet and saiced
the demonstrations of immortality, which the facts of Spiritualism give us. The ethies
of Spirituatism grow higher in the estimaof Spirituatism grow higher in the estima-
tion of right thinking people as better understora, and for that understanding we ean
work and wait, "withont haste ane with-
out rest", It comes slowly, as the kest fruits ont rest", It comes slowly as the
ripen latest, but it is sure to come.
Spiritualism in the Scales of Swedenhorglanism.
Sermons are not always, perhaps not tusual 1y, the fairest dizcessions of their sabjeects.
The temptation to make biiliant or effetive
points, to kinde mere feetings, todelight the point, to kindle mere feelingz, todelight the
vimagination, or even to fall in with thay
narent eurrent of popular sentiment is too narent current of pepular sentiment is too
girong for many preachers. And with others their arient sympathies with their sect are
all commandig. Yet, in these days only
the preacher who cen rise above these infu. the preacher wha can rise alose these infu-
enees and manifest a paramount love for
truth can hope for tha most profoumi respect truth can hope for tha most profound respect
and the widest intuence amoug his fellow eitizens,
C. Evy of the New church Chapel (Sweden-
morgian) of S. Lowis, hag in
 in the St.Loais Globe-Democrat, he has not so
mueh disensed Spiritualism (which he is pleased to call Spiritism) as vehenently as-
sailed it. We have heard his effort spoken of as "an abie arraignment of Sinitualism."
Perhaps it is as compared with the average pulpit assault. But it eertainly is not dis-
criminating; and mueh of it we are compelled to regard as either unintelligent on the sabject or grossly yuftair.
With many of the introdnctory thoughts
of the discourse setting forth some of the of trond daiscourse, seling swedenborgianisme we have no quarrel. That system, amid much that to
most minds seems unintellibibe holds im. portant religions truths; and among them
the reality of man as a spirit and the ofe spring of the Infinite Spirit, his unbroken death, and the fact of spirit retorn and communication with mortals. These the preacher presents, and if, like swedentorg himsell, he had frankly admitted that these return-
ing spirits were some of them exalted in charactor as well as some of them depraved he would have ahown himself more intel-
ligent and candid. But thronghout the sermon we find no acknowledgment that good spirits do communicate with man; that pure, benerolent, sympathetic ones reveal themselveg to him in any way that can be recog-
nized hy him. That we are unconscioualy associated with both angels and devils by virtue of our gipiritual nature he must, as a
good Swedenborgian, admit. Bat that we
can haveconseciouis intercocourse with the good, or the good sonsclogs intercourse with us is
by implication, if not in plain terms, denied. $t$ would have been more to the preacher's credit distinctly to assert his position than adrollyl to insinuate an opinion that he can-
not maintain. If he thinks this critile injust we desire him to answer distinectly the question, Do good spirits ever reciprocate conselons communion with mortals? It is
an important question, and one not to be eraded by insinnations that all conselons or recognized personal communieations of mor
 plaialy porcelve. Why not then roundiy assert thand above all prove itt Why resort to such poor oquivocations as these? "The
higher that men and women rise in the regenerate ilfe the further are they remoped in
theor conselioungese after doent from the


Hles." And agaia: "Regenorate or traly 1 toal world ind other bosineess than haunt tag the back alleys of animalism." If thi means simply that they conld have no sym-
pathy in low pursutte, itis only a selferidident pathy in low parsulte, it is only a aelferpident
proposition. Bat it it means, as the conneetion implies, that they will not come into benevsilent purposees, it is not merely a groundeless asserfitan, but one largely con-
tradicted by facts and even by Swedenborg tradicted by facts and even by Swedenborg.
tan facte. Does not the preacher know this? And is not this knowlei
tor his equivocations?
We are willing to tstake all the truth and Do gond spirits commaniicate with qus? Will
the Rev. Mit Does he, or does h hane, apeny this?
We cannot extend any
We cannot extend our notice of this sermon to all its remarkable positions. Some
of them will strike every reader at once as very singular. For instance, ,when the preach. er rasy he has. " unot the elilightest intererst in
the truth or falitity of the claimy of spirit. ists," we cannot but ask, For what end than
this sermon? Boes he mean to say that the this sermon? Does he mean to say that the
great question respecting the fact of spirit great question respecting the fact of spirit
communication which he admits "is comour count ${ }^{\prime}$, and he might have added throtghour the worli, is to him unimpor-
tant? That if only the commanications to Swedenborg be reveived, it matters not what
is thooght of all others? This would seem to be precisely his view; for he adds: " Wheththe position and philosophy of the New hures, Indeed! Then that position and
philosophy are flana. Swellenborgianism is a completed revelation, to which no word of which no tinge of error can bo taken. What
and a happy infallibility is herel The Roman
Pontifif'e cannot surpass it. "For the sake or argument," he says, "I may be allowed to
believe every medium to be honest, every seance fair and square, and every message to
come from the world of spirits, in other words, that the phenomena of spiritigm are Yet, with all this, "the position and philosi phy of the New Church would not be in the least affectad." So complete and authorita.
tive were the revelations through Sweden. hors; so antrustworthy all others since. Or,
as before, no good, enlightened, helptul spirit can commonicate anything valuable to ve!
it is not of the easat cossequence what other seers than Swedenborg may gee, or other
philospheres than Sxeemborg may teach.
In him we have the truth, tra whate truth and nothing but the trath, or, in the strong
and self:satisfed werdeot the preacher, which none of ours cond in exposition of tham sur-
pass, and indeed no bigoted setary of any
name exeel: "In sweleuborg's volumes we name excel: "In Swedenborg's volumes we
have a plitosonhy an theology which in

theiri lucidity, (i) strength, dignity and com| prehensiveness dwart every other philosophi- |
| :--- |
| cal and theological system into | nsignifcauce

Cannot
deetors of a theology outside of Swedeuboryanism, much older and quite as incompre-
lensibe, take a lesson in conceited ligotry from this?
Of our preacher's real knowlenge of the faets sound judgment of inference from them we may get rome idea from the following: " conneetion with Spiritism I conld not believe in, and I kow of none that might not
besbeer sleight-ot-hand frauds." thisis is to say credible as the work of spirits, but yet could all be explained work mere trickery! He co can-
not stand with the materialist and deny their possibility no matter what the evidence. They are to him things which coniad be proved
on adequate evidence. The question is only of the adeanace of of the evidences- - Which po any such evidence ho is or profegsas to naware, which at thit day is ititle less
than uncommon ignorance, Many persos than uncommon ignorance, Many persons
otherwise very intelligent are no doubt ignorant of its amount and vine becange thei its examination. But such persons do $t$ to wisely assume the xole of teachers on the subject. One who does this is inexcuasable
for not knowing that the world is fall of evit denne of the highest anthority, leaving nothIng to be desired in respeet to quality o quanutity that these phenomena cannot Ho who has not got so tor as this in the stady of the subject is not worthy to open his moath Many othe
Many other errors fall from the preacher's
pen for which if they are those of Ignorance fe is hardy less blamable than if they were milfal, ,o abuauan is the light that the at tempting teacher may now enjoy. That Spir of life" or different grades of spiritual attainment in the next stage of our existonce that they are " uttezly materialistic;" "have
not the first inslght into the reai lawo of spir
 ness spiritual phenomena with their physi cal eyeg;" that " nothing spiritual is proved
by any material resalts" (where then the evi. dence of the reality of God or indeed of man? that "spiritualistic manifestations are utter. IV worthless to a pertoon of any ratlopal or


Of haman troedom." " measas spirtual alave
"y"-anch random and beseloen stat amento as thacen random and basoleoss statementor in ignoranoe or not, are in excensble callumnies. Bat he doess not shrink from multipying them ad naxeeam. Spirit-
calism "confounds good and evtli", "Ipnore ualism "contounds good and evlli" ""Ignores mon Smedenborgian conception of God as in hae form of man it eertainly does ignore, o
rather reject) and "hence its derotese migh lock hands with materialistic seientiste, and they might parsue an untroabled coarse together, for the only difference is that spirit.
sts affrm the existence of natural phenom Ists affirm the existence or natural phenom-

ana under conditions to which as yet the sel | ent under eonditions to whith as yet the sel |
| :--- |
| ontige could not glve credence." Dows the | tempted to ask. That Spiritualists and "materialistic scientista" stand on a common ground, the former as materialistic as

the latter, "the only difference" being that She latter, "the only difference" being that the former beilieve in cortain natural phe-
nomena which the latter do not? What ritters on Spiritualism has he read? Whom diet him-whethor Spiritualilist or Material-
ist? nd of matter! Beth thitosophy of sinit hether of God or no God, annuihilation o mmortality! "The only difference"

$$
\begin{aligned}
& \text { nut "Spiritism" is not the only thing the } \\
& \text { talls beneath the preacher's battle-axe. At At }
\end{aligned}
$$ or the world when to the unspiritual, Anbe lieving and uncomforting seientiats and Spir itualists, birds of a feather and all on one

common, low plane of ignorance of Goil and immortality, must be added Christian people f all sects except the Swedenborgian. "Spirsad justificat finds a justificeation, though it be a sad one)
in the state of Christendom. It It a tremenous critieism on our"'traditional religions. How many religions are thas inelided he he
does not say, but swedenborgianism evidentIy is not one. Tradition has had no hand in
hat! Bot in tha reat of "Clitend olerably extensive domain, "the spiritual
iffe as man's true life on earth is regarded with ineredulity, if not contempt." Hear copal, Mettodist, Baptist, and several other nore or less hard to settie and more or less unimportant, but all holling, as you believe in common the "truths essential to salva, Spititism finds a sad justification" in yonr
tate. "The spiritinalifit is regardeal mong

 his ardent prophtt of the New Cubureth in ang his long harangne has sai-the the trust and
he most important. For ifit be true it is a
videly thought true is a most humiliating and embarrassing position for you. Pray
consider it well. Is the charge true? Do not multitudes even of your own hearers believe numbers of its life-long hearers of even th
ranid fact of their immortality-what be done for it? Where shall it go for th
deent anthoritative word " which the dis ciple of Swedenborg claims to have and at
irme that you have not? The preacher who this accuses yon may himself be incapable of further enightenhim a eentury ago the fract and last word o Has heas. Bun trther wame, of too, with yout you than that contained in your "sacreal at sundry times aud in divers manners" teen hundred have ceased to spaak? Shat. ting your eyes bo long as you can to every
now sincessive disclosure of divine truth in the onward march of seience, physical and orne off, of the world's knowledge, have you come at
last to this, that "neither will you be purast to this, that "nitther will you be pur
suaded though one rose from the dead"? Alas, then, 年w dark the prospect for th word, bequeathed to it more than a handrea count yet but a fow thousand diseciples in oth hemispheres. That of "Christendom," eighteen times as old, and armed with all the
strength of akilltally established organiza. strength of skilltully established organiza s, colleges, sehools of every grade and sort how many-not nominal-but sincere prac.
tical bellivers, can it muster out of the thontical bellievers, can it muster out of the thon
sand millions of the human family to-day Found millions of the human the an extravagance to say one in hundred?
Plainly the world needs still and needs a tion of "the power of an endess life." Where is it to come from?
Louls make one eonvert to this alli-mportant ruth where Spiritivalism makes an huandred
Mrs. E. L. Watson leetared in Erie, Penn. last Sunday; the three following Sundays Pemm, and Troy, Now York, in the order ameder ot correspondente trom Rocheestor



Western socetety for Pyyouleal Eesearsh.
The Inereasing ioterest in paychical phe nomena is very marred; and a most oncour gling feature is hie las, of the seyral learned protesions and edi cated people generally. During the past winted peoplie generalil. During the pass
wody of learned and well knowi professional men, represeuting a dozen dit rerent phases of religious bellief, have me nee a month in Chicago to consider in an in
formal and friendly way the lawa of mental aetion, the phenomena of Spiritialism and cognato sabjects. While not much real inrease of knowledge has come to those par ticipating in these meetings, yet a spirit of
candor, confdeace and fellowship has result$d$, and this of itsell is no small gain. In differeañ t quarters of this city and in va een employed in the same way, while her nd there practical experiments have been anartaken; and the ectivity in these directions daily increasing. Indeed the correspondaree relatug to psychical matters which has SOUNAL during the past year serere barden, yet one he will cheertuly carry so long as practicable.
The work of the English Society as given
the pablic in eight most interesting and aluable reports, has been a steady stimulus Ithis side of the Atlantic, attracting at jeretofore been held in light esteem or is ored. Last winter the American Society for Paychical Research was organized in Boston.
Docal societies have been formed in Phil delphia, Atrian, and several other places. Last mesel Weal eo organization is now perfected and the Society is preparing for practical work. In ganizing, the Constitution, and Rales of Lowed, as they were regarded models hard
obe improved पpon. Below is given a list of he officers and council of
 Vice-Pregidents-REv,
Rof. Rodisy WELCH
Comecil-bgaze betruan, m. d., Joan 0




This list of the Management shows the ion-including Juige MeMlister of the Ap-
pellate Court,--four doctors of medicine, three clergymen, three editors, one echemist, one
theatrical manager, and that of the saperinndeut of the Chicago Atheneum.
The list of members and associate members shows that the society wil have sap.
port from every leading reitions sect, and

rom Spiritalist, Materialists and Agoost| from |
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| ies. |
| ent |

Though at present made up mostly of Chicaltivate the good will and co-operation of en and women in all sections of the counaims. Membership is not restricted to this any readers of the JoursaL have during the past year expressed their hearty
approval of our efforts in the direction of systematic, scientife research and they with
many others will no doubt be glad to be asVeiated or aniliated in some way with the bbjects, etc., will be sent on application to the Secretary. Letters of inquiry from subcribers to the Journai may bo addressed to the editor, or to J.E. Woodhead, Secretary of
he Society, 171 West Washington Street, Chicago.
Light of London says: "During Mr. Eglinmong artist, M. Tissot, whose attention was first attacted to Spiritualigm by reading Florence Tissot seized the opportunity of Mr. Egllin

## Orthodoxy still Vigorons.

widely provalent notion exista that $n$ genuine, old-fashioned orthotory is to b cal seminaries and some few back towns. I is therefore truly refreshing, aetually exhil arating, to find a specimen bearing the trad mark of "Etrictly pure" and manufactured
right here in Chicago. Our esteemed Presbyterian cotemporary, The Interió, is orthodox, and glories in it. No hal-and-hal
tuff, no new fangled revisions, no substitutes for hell and eternal damnation will find buy-
ers at the Interior oflice. The editorial pen ers at the Interior oflice. The editorial pen
in that office is a good stont stab and twist, and is wielded by stalwart neen to whom the making mince meat of a Beecher is a mer Beecher can fill columns in the daily pa-
pers from Brooklyu to San Franciseo with pers from Brooklyn to San Franciseo with
his evolution sermons, but he can't throw and in Brother Gray's eyes with impunity Here is the way the invineible Gray goes for
Beecher in the leading editorial of last week's $A$ new


 After quoting a long extract from Beeeh er's vi

## 


 ccording to Mr. Beecher, that erolution is inspira
Toone Mosaic account of creation was not given,








## GENERAL ITEMS.

Walter Howell
Mo., next Sunday
Mrs. Isa Wilson-Porter has rooms at uresent at No. 424 West Madison St. She will be Mrs. A. B. Severanee of White Water, Wis. will attend the State convention in Milwarkee, Wis., June 26th, 27th and 28th.
Mrs. H. N. Read, trance medium, has re-
moved to No. 16 North Ada street, between moved to No. 16 North Ada street, between
Randolph and Lake, where sle will be pleased to meet her friends.
The seventh anuaal meeting of the Busibe held at Jacksonville, Illinois, July 9th to 15th, inclasive, 1885.
Dr. A. B. Spinney is to leave Detroit to take charge of a Sanitarium at Alma, Micho, to be completed abont September first. His perma-
nent address is Alma, Michigan. Went address is Alma, Michigan
We have received asmall and neatly printed
pamphlet containing an account of the death pamphet containing an account of the death
and funeral of Charles Conger Roff, of Watand funeral of Charles Conger Roti, of Wat-
seka, ill, whose obituary was lately published in the Journait.
Mr. Edgar W. Emerson, the estimable young
gentleman and popular test medium, is tako ing a rest in order to be better fitted for his camp meeting engagements; wisely ho takes An receation in Chicago.
An immense stone briage, constructed by
Chinese engineers over an arm of the Chinese Chinese engineers over an arm of the Chinese
Sea at Lagang, is finished. The bridge is Sea at Lagang, is mished. The bridge is
five miles long, entirely of stone, and has 300 arches, each seventy feet high. The roadway
is serenty feet wide.
Daring a recent speech in favor of crema-
tion, Sir Spencer Wells mentioned that an tion, Sir Spencer Wells mentioned that an
epidemic of scarlet fever broke ont in a conntry town on the opening of some graves of persons who had
years previously.
Gov. Hubbard of Minnesota, has made a Hale to the position of Manicipal Jadge Duluth. Juäge Hale is a young man of tal-
ent and the son of our genial friend, Major Hale of Towanda, Pa.
We have had the pleasure daring the past
week of reading some letters to Mrs. Sarah A. Danskin of Baltimore, and Dr. Kayner of ed by them, and should be glad to publish
but snace will not permit. Mlagnetic healer bat snace will wot permit. yagnotic heders
seem to be meeting with good suecess all
over the conntry judging from the testimonials.
We
ing Ma ing Machinery for Water Works," by Frank H. Pond, Mechanical ant Hydraulic Engi-
neer, St. Lonis, Mo, a maper read before
the Engineers' Club, St. Louis, May 18th. It contains in a small space, eight pages, a large
amonnt of information on the subjeet, and must prove highly interesting to enquirers.
Mr. and Mrs. W. H. MeDonald of sonth Mr. and Mrse W. H. MrDonald of Sont, at Saratoga Springs, N. Y., enjoying the health-giving and invigorating waters, Mr.
McDonald in writing says: "I heard Mrs. Brigham leeture Tuesday evening, Jun
16th; it seemed as though she outdid hersel It was her closing lecture for the season. Capt. H. H. Browt spoke during May iat
Bartonsville, Reading, Sheddsville and Bel lows Falls, Vt.; Jnne Tth, addressed the First T. Brigham's place. The 9th, he was at Briugeport, Conn.; the 11th, at Poquonvock; the
13th, he spoke at Leominster, Mass.; the 14th, he attended a grove meeting at the same
place; June 21st, he spoke at Saratoga Spring. Between now and october he has
only a few Sundays unengaged; for these ad dress him at $22_{3}$ Caroline street, Saratog
Springs, N. Y., his permanent address.
The Golden Gate is the name of a propose weekly paper to be started in San Franeisco able, by Mr. J. J. Owen, late editor of the Sa Jose Mercary. Mr. Owen aivertises that will devote his paper in part to the exposi-
tion of Spiritualism-though he does not use the word-and to free-thought. science, his itualists, Frr ethinkers and Liberalists gen erally. The price is to he $\$ 2.50$ per annum His address is 2726 Howard Street, San Fran cisco. The Journal wis.
cese in his new venture
The Government Entomologist at Washington ealls attention to the fact that the
periodical cicades, or locusts, are due this year in not less than twenty of the States of the Union. Among the loealities indicated for their reappearance are Jackson, Union, and Boone Counties in Missouri; Phillips County in Kansas; Green, Franklin, Colambus, Pike and Miami Counties in Ohio; Iip
pecanoe, Delaware, Vigo, Switzerland, Henpecanoe, Delaware, Vigo, Swizzeriand, HJa, ferson and Richmond Counties in Indiana the vicinity of Toledo. The visitation in the wwo first-named States will be of the thirteenyear locasta, and in the rest those of the
seventeen-year period are expected to appear. Light of London, Eng, says: "It is with oxtreine regret that we have to record the her residence, 21 Green street, W., on Sunday last. She died a sudden and painlese death from breaking a blood veesel. She had been
nil, bat was apparently as nearly recovered ill, bat was apparently as nearly recovered
as a indy of her adzaneod age could oxpect. She woeld have been oighty next august.
Thare are few spirituallits who to not owe
wis Mrs. Gregory a debt of gratitude for the fa-
cilities for the investigation of Spiritualism which she unwearyingly, from the early days her friends and acquaintances."
Walter Howell has been lecturing for the People's Society of Spiritualists in Martine' Hall, Ada St, this city, during the last five weeks. Te imisheni his engagement last
Sunday evening. His lectures were well received and appreciated. Hereecived heart-fel
thanks at the close of the meeting through Mrs.DeWolf and Dr. Kayner, and more mate rial-aid as he left the hall; also a well-flled parse at a reception given him last Frilay
evening. Br.D. D. Kayner will spoak before the society Sunday evening, July zth, and and medium's meeting in the morning. Several years ago during the speculativ
insurance mania, Joseph Reber an was found drowneil in Indiantown Creek, in an isolated portion of Lebanon county, Pa. I killed, by hiss ceveloped that he had been for the money on his life--several handrei thousand dollars. Five of his neighbors wer afterwards arrested, convicted and hange has forgotten the crime and its terrible se qua, but the usually quiet people between
Swatara and Indiantown Gaps are now night ly aroused by unearthly sereams along the ereek, and trustworthy citizens declare that a strange agure is continually pacing ap and mitted. It flies at their approach, and bofor it disappears shakes its head, points to the
quiet waters of the creek, and utters a strange sound like a death-rattle. After nightfant th road is very little traveled. Several hundred bersons have seen the supposer ghost. Som
think it is the spirit of old man Reber, while wany others think that it is one of the fiv comes back to earth to trouble his persech
tore.

## nquirers and lnquicies.



alopts so reasonable a belief; but it remain
that the aftection, when deply stirre, mis
trongly urge a man to seek an enry to the


Nevada prohibits boys under 20 years of
age from carrying dancerous weapone.


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Spiritanl Meotings in Brooklyn and New
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| Saratoga Springe, N. Y. <br>  <br>  Rilile <br>  <br> H. . . homatran <br> Kansas City, Mo. |
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JOHN R. WILSON,
Chicago Evening Journal,



DMORTLLTY DIERETT IS MMTRE. Bivemary suma misur

MAN--WHENCE AND WHITHER

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## The orion Moounk.


























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inant May
the

 may nerer meet agidin until we attend that beth
metting in our native home atoveve Tros. Hanong.
Sturgis, Mich.









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## Extinotsitrom Hov. Hiomry Ward Boooln or's Foreth Sornom on Evolumion.









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## orthodoxy and Magnotism,

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nEWSPAPERE AND MAGAVINES.





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 - DIALOGUE.
$\qquad$ By "ALIF,",

WIIT SEILL WR DO TO BE SIVIDI By in. a, ing ambeoric. drat


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## NILHOLS' BABK \& IRON <br> MNLLL OF PROTICLL HLLES

DESCRIPTIVE PLATES,


## DIECUSSIOIV.

E. v. Wilson, spiritualist Fild. T. M.Harris, obristian.

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## Tro thio uxte



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| maintaining wat thay belioved to be litar- |} | tor |
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 as they udierstand it, but as asome others un
derstand it. Mr. Beecher cantit be far trom
the trith



















## you!

## Clergymen at the crossing of Boads.









 coint sethle hie matitar.










 We gald last weet that hell was the master of fre and brimatone, something must exise
to be burned in so realistic a ire. The in parts, oould not warve as fael, hence the re-
surrection of the body titsolf became a pybscolorod the transiations of the seriptares now
admits of no donbt. For illastration we sopart of the foneral ritual, and repeated on
such occasions by all creodic. Here in is from
the King James Bible -Job $\mathbf{x i x}: 25-26$.
 It will be seen that this text serves a double parpose--the Redeamer" as applied to
the Curist of the Now Teetament and the re-
surreetion of the body. We shail not stop to notice the former as it can be rendered "vin-
dicator, and is so in the margin of the new
ranslation, and preferted by the American revisers. The important part is, the latter,
which we italicise, in $m$ flesh ${ }^{\text {in }}$
The revised Bible gives the above passage
 We need not stop to notice the prominence
iven the sinin in this toxt on Bble readders, fec The frst readering is now shown to be future ncorrect, and as this practical age looks at
thagstnot honest. And when we come to
oxamine the margin of the new translation, we find that that even this revision lacks the
element of nerfect candor. While the text is
nade to read "from my flesh," the margin made to read rom my hesh,
and the Amerian revisers
my ferefred "wargin
mat ith sism and the established church was too much
or seholarship, and the thing stands mystiIt will be seen at a glance how much more
harmony with "sheol", a place, or world
the dead this randering cholars even, with common sense, can easily hat is rarely seen by charch people, but a
ost important witnes. It is the Englight ews. It is a frangation "according to the the

 things, among them plenary ims implit to
but tor the pesent we. leave them
scholarghip and logle. The difference is wide aough even there to destroy the text : as an
authority for abolily resurrection and as
enteol is a Hebrew word signitying the pace, or world of the dead, the rendering of
the word thy this Hebree transiation, is oy far
he most harmonious of the three with that hea. So, not only is hene rabolilshed by the the
datest scholarship, but the fuel for it, manufreed from," read "in," has diaappeared
fron with it. And so tar as any timid souls might
have doubted the ogical absence of a hell
with the old doctrine of the resurrection still with the ond doctrine of the resurrection still
intact, they may dismisis their fearg-for both
flames to burn and bodies to be burned, are But, really, this is not the substantive
thing, after all, though it has been a terrible obstacte to thinkining ot poor homananity for the
dreary conturies since learning hai to give way to the neessitities of statiecraft. The
value of these recent tranglations are not
alone in dissipating this nightmare of theology, but it emphasizes the necessity of rethe exigency of thingingmentan premiges, and
subject all over again. Ans soon as ming then once subject anl orealiza that the literal resurrec.
thoreughy real the body, and the eirisence of hell
tion of ther
never had any authority in "the word of God," never had any authority in "the word of God,"
but that they have grown up from deggn,
the part of translators, or from defective geholarship, the minors natters of faith built
upon these will fllow and the demand come
up for a And the girst thing that prosents itself is record we find in the Bible of commanication
between this world and this shool," or world
of the of the dead? Is it all a fable, or ig if trath?
Ifthe inde is to he our gulde give it to us
simply as it is. If for conturies it has taught us of a "world of the dead," what means the
story of the dead, who, through its pages, in-
stry struct the living, And ir those who assume
and have ben recognized as teachers do not
respond to this demand men and women will
ret respond to it for themselves. The palpit can-
not face an intelligent, honest pablic with
the thunders of heil from a book prepared in
 damental premiless Those who think the
"reviged Biblowill be h long time coming
Into zue, will find that at leatt this part of
the Lato vee, will ind that at least this part of
the old has ben dippensed with already, zad
by the time thay propose to aceept the new,
they will fint the thought of the age gone
far beyond them There are influences and forces at work that
 is not a surpriqe, but an oxpectation, and
theose thinkers have gone over moost of the
croand the mases of men are now preparing
 to aid them. There will be po ecolesiastical
conncils calid to relay the fondiation stoneg
for n new form of dogmatic beliet. As these have led humanity into this terrible mistake
of a hell, the new thooght appeals to emach in-
dind
 honest and
for ittelf.
And now



#### Abstract

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## 4 Gurious V ision.
















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ringer in the hip pocket.
"Imporin Romone ararmo Mit moratramp















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