

# RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

VOTED TO  
RATIONAL PHILOSOPHY

ROMANCE AND GEN

LO Draper  
RAL REFORM

Cruth Meets no Ashk, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Paul Felden.

BY HUDSON TUTTLE.

Could Paul Felden remember his mother? Yes, he remembered her—as a glimpse of a beautiful image afar off; mistily as in a dream. In the midst of that dream was a cottage; a vine clambering up its front, around its corner and along its roof. There was a grape vine with an amber berry over the rustic porch, which from the time it first filled the air with the rich but oppressive fragrance of its bloom, till the sun distilled its sweet wine to bursting, he eagerly watched. There was in his dream his mother; her girlish face surrounded with wavy ringlets, drawn back over her ears by the strings of her little white cap. She sat on the porch under the amber vine, reading a paper. Oh! how beautiful she appeared with the golden red of the setting autumn sun! In the background are the Alps, rising peak on peak, warmed by the rosy sunshine, and fading into the neutral sky.

Who was Paul Felden? He was—well he is a bundle of rags that last night slept in a hayloft, to-night is allowed to occupy a portion of the bar-room floor, and to-morrow night will be—anywhere. To-night he is allowed the floor of a public house, a log cabin in the remote West. He has traveled far; his feet ache. He is hungry and fevered. He dreams. He gazes in sleep through the year. His mother sits on the porch. The cottage is sold. The scene changes to the ocean. The ship swings grandly from port and spreads her white wings for the new world. A wonderful creation opens; the illimitable expanse of water, the gorgeous clouds, the calm, the storm, are equally novel. A gay world for a time, soon changed to one of appalling woe. The pestilence spreads its dark wings over the ship and death comes apace. Like a frightened bird she beats her pinions, and the pitying winds of heaven waft her onward, but there is no escape. The passengers sicken and die. High hopes sink in that night of despair, and loving hearts drink to the dregs the cup of hopeless sorrow. There is a storm at night, but the sun rises bright over a crystalline sea, rolling heavily, but smooth and glittering. A fresh breeze bears the ship directly on with its steady push. He goes to his mother's birth, and thinking her asleep, softly comes on deck. He meets the captain, a rough man with a kind heart, who takes his hand and says, "Paul, poor boy, it is hard for you; your parents are both dead." He does not understand until some of the seamen bring up a sack in which they tell him his father and mother are both enclosed. They place the sack on a plank. The captain reads a prayer. The end of the plank falls, and into the sea plunges all of poor Paul's world. Frantically he rushes to the side of the ship and gazes astern. There is a white wake like a sparkling serpent, nothing more. The water seems to exult and laugh in demoniac glee at his childish anguish. Not a friend in the world. All gone! All swallowed by a monster in a moment!

Terrible hour for Paul, but far more utterly lonely when he lands on the wharf of New York. For four years he struggled to live. It is a terrible effort. What he suffers no words can tell. He shivers with cold, is pinched with hunger; the buffet of fortune, the target of wealth to shoot at, at pleasure. He works, to see his blood crystallized into gems on the hands of beauty that scorns his presence; works that others may waste; works to live, feeling every day his feet sinking deeper down into the slough of brutality. The dream has been a reality. The actual is Paul dreaming on the bar-room floor. Look at his face; only fourteen years, and how old! Care and want have sharp chisels. They strike hard blows, make deep cuts and rugged lines.

He has come to the western prairies, hoping for more humanity and greater opportunities. The strong and willing hand, guided by sound principles and practical common sense, generally finds both these wherever they go, but not always. He rises in the morning feverish and fatigued, and at once starts on his journey. He would not ask for breakfast for fear of refusal, and his sensitive nature, still sensitive after all its rough usage, shrank from rebuff.

It was a December day, unusually cold, and a south-west snow storm swept the prairie as if it were the sea. Had any one known his intentions they would have prevented his going. But it was so early that no one had entered the room. He drew his tattered clothes around him and met the storm, firmly resolved to reach the next settlement which was his destination. Oh! it is pitiful to see him bend to the knee blades surging over the waste, driving the cutting sleet against his fair cheek! He went bravely on. The storm increased; the snow deepened. There was no road, no trees, no guide of any kind; no sky, no earth; nothing but a cloud of blinding snow, driving, rushing, flying past; alighting now here, alighting every where, and the wind was like a devil, laughing at the writhing of the victim it pierced through and through with icy spears.

Paul's strength failed. He was not strong, and the strongest were no match for such a contest with the elements. When nature's giants are aroused man is as helpless as the smallest insect. He keenly suffered for a time, but he managed to keep walking. He knew that to sit down was death. To walk

was death also. His nerves became benumbed; he ceased to suffer, but grew strangely sleepy, and thought he would sit down. He sank in the snow. It filled his yellow hair; it saturated his thin clothing; it soon covered him over; and the wind, losing sight of its victim, rushed howling with disappointment over the smooth expanse.

Under the snow Paul Felden was happy. He was so warm! He fell asleep and dreamed. The rose-hued Alps arose in the sky, and the cottage with its amber vine stood clearly defined, and his mother, reading on the porch. She folded the paper and came to him. She was exceedingly beautiful. She took his hand and said: "Paul, my dear boy, we meet where it will forevermore be well with you."

A strange thrill ran through his nerves. Then was a momentary pain, and then glided upwards. After a time a new warmth diffused itself. He opened his eyes on a landscape so beautiful no words can describe it. Resplendent beings came around him with words of welcome. His garments, like theirs, were as silver, and his heart throbbed with joy. It seemed like reality, but he feared it was fancy.

"O mother!" he exclaimed, "do I dream?" "No," she replied, "no, Paul, you have crossed the river of death. This is the Eternal Land. We shall never part again, and there is no more suffering or pain in the blessed future."

Spring came, and with soft hand drew aside the white shroud from the dead earth. Wrapped in its folds was the body of Paul. His tattered rags hung wet and chill about him, his old cap was drawn tightly over his head, but even then a smile of peace lit his livid face, as though the spirit in its immortal triumph, reflected on its deserted shrine the glory of its morning. The rough but kind pioneers gathered around the body. No one recognized it. They said it must have been a vagrant. They buried it, and over the mound, for many a summer the long grass has waved and bright flowers bloomed, and for many a winter the winds have swept their unheeded snows.

No one knew Paul Felden on earth. He was a vagrant. The angels knew him well and received him with welcome.

## Fabulous Tendency of Ancient Authors.

BY M. B. CRAVEN.

Ancient writers have blended fiction with their history in a manner that baffles modern critics to discriminate between fact and fable. Aristotle alludes to a time when romance was more catholic than truth. Plutarch, when referring to the period in which history finds some firm footing on facts, says: "All beyond is full of prodigy and fiction; the reign of poets and fabulists, wrapped in clouds of ambiguity, and unworthy of belief." Mahomet, when divulging his assumed revelations, refers to this delusive period by saying: "The unbeliever will say, this is nothing but silly fables of the ancient times."

Bishop Warburton commences the introduction to his ninth book on the Divine Legation of Moses, by saying: "Truth, the great object of all honest as well as rational inquirers, has long been sought for in vain; when the search now becomes desperate, after the fruitless toll of the best qualified sages, she suddenly appeared in person, to put the benighted wanderers on the way." This former fictitious period was first announced by the evangelist John, who says, "The law was given by Moses, but grace and truth came by Jesus Christ." This denies Mosaic grace, and virtually rejects the authenticity of all antecedent biblical history. It is also casually confirmed by the geologist, Hugh Miller, in refuting the Lamarckian theory of progressive development to defend Mosaic cosmogony and the Bible, by saying: "When Mallet first promulgated his hypothesis, many of the departments of natural history existed as mere regions of fable and romance." Antiquarian research shows that his language in regard to "natural history" is equally applicable to all historic literature of antique date.

Henry Bristow Wilson, M. D. of the Church of England, says: "Previous to the divided kingdom of Israel, the Jewish history presents little that is thoroughly reliable. The taking of Jerusalem by Shishak is for Hebrew history that which the sack of Rome by the Gauls is for the Romans." Little reliance can be placed on early Roman history, for the reason that they had no authentic historian before Fabius Pictor, who flourished during the second Punic war. Livy states that their early historic records were destroyed when Rome was burned by the Gauls. The Jewish tradition, that those of the Israelites shared a like fate when Jerusalem was sacked by the Babylonians, was received as trustworthy by Irenaeus, Chrysostom, Theodoret, and other Fathers in the early Christian church, who supposed it to have been republished by Ezra, their first authentic historian.

It is scarcely admissible that the Romans were ruled by only seven kings during the 244 years of their primitive regal government, when they so frequently fell victims to regicide; while the reputed "God chosen" Israelites had no less than eighteen during the 254 years of their monarchy, from the "divided kingdom" to the Assyrian captivity.

Much of the writing ascribed to the famous historian Herodotus is undoubtedly fabulous. No one disputes that the history of the Trojan war is extravagantly embellished with fiction and romance. The battles gained by the Israelites during the same period—under the assumed Theocracy—are equally incredible, and rendered ridiculous by their chosen men lapping water with their tongues in the imitation of dogs, breaking pitchers with lamps in their hands, (Judge 7: 5, 20,) and other grotesque ways which Ulysses or Hector would have denounced as disreputable to military valor. The martial exploits of Samson, including his whole historic career, is little else than a plausible modification of Pagan mythology, incorporated with Jewish history in adaptation to the fabulous tendency of the age. Hence Dr. Strickland, on Ethnography, in his Manual of Biblical Literature, presents a similitude between the Greek heroes of the Homeric age and those of Israel, by comparing Samson with Hercules; Samson to Achilles; Jephthah to Agamemnon, etc.

The writings of the Israelites or Jews, and Christians, as given in the Bible, claim especial attention in the premises, on account of their reputed infallibility and alleged divine inspiration. In examining their history at the time of the Exodus, when they first attract attention as a nation, we find that an estimated host of between two and three millions of people, scattered through the land of Goshen, marched out of Egypt with their "very much cattle," at the apparent short notice of one day; and after crossing the Red Sea dry shod, with the water piled up on both sides, encamped in Arafah at Elim, because there was seventy palm trees there, and twelve wells of water, to supply them and their vast herd with drink. What their stock subsisted on for food, during their tramp over those barren plains, the historian does not say; but after the Lord came down from heaven in fire, and raised a terrible smoke like that of a furnace, on Mount Sinai, to give them a law—the moral principles of which were borrowed from the Egyptian ritual—the people became dissatisfied with manna, and were favored with a shower of quails from the sea, that covered the ground three feet deep, over an area of thirty miles square! Num. 11: 31. They claim to have been led by the Lord in a miraculous cloud and fire, but could not proceed without an Arabian guide. Num. 10: 31.

Instead of numbering over six hundred thousand soldiers, according to their account, the estimate of only five thousand, as given by the candid investigator, Bishop Colenso, is a nearer approximation to the truth. It would be utterly impossible for Dan (son of Jacob) who had but one son, to have descendants numbering 62,700 warriors in four generations of their sojourn in Egypt. Moses inadvertently refutes the numerical register of his people by saying that the Lord could not drive out all the Canaanites at once, least the land should become desolate, and the beasts of the field multiply; but that he would drive them out "little by little," until they (the Israelites) had increased sufficiently to occupy the whole land; (Ex. 23: 29, 30) which in extent and shape, has been geographically compared by Prof. Coleman, to the State of New Hampshire.

If they had the host their statistics show on leaving Egypt—making the estimate by the number of fighting men—there would have been enough to settle the whole land, with as many inhabitants to occupy the square mile as the most densely populated kingdom of Europe at the present day. But the great trouble was, they could not expel, or fully conquer the people who inhabited it. Their failure to accomplish this is acknowledged by the writer, who says that Judah with the Lord could not drive them out of the valley. Judg. 1: 19. Hence the Danites, who were assigned a tract in the southwest part, occupied by the warlike Philistines, could not obtain a possession, and started for the northwest frontier in search of a place where the people were not prepared for fighting.

In continuation of this subject, the writer designs publishing a pamphlet, giving an analogy between sacred and profane history. Richboro, Pa.

## The Dead Christ and the Living Christ.

They who worship the former are seen arrayed in costly apparel, and one day in seven regularly attend upon the melancholy ceremony of burying Christ in creeds. Their preachers receive the adulation and the dimes of the masses, and the unbounded veneration, perhaps we ought to say adoration, of the female portion of the mourners. Yet all the money and time which are expended on the worship of this dead Christ, are considered good investments by the worshippers, as they are taught to believe thereby, will be abundantly recompensed much as the buyer of pork thinks when investing in anticipation of a rise in the market. Last winter we heard a Methodist minister impressively tell his flock the profound (I) information that the undoubted reason why God sent grasshoppers and chintz-bugs is founded in the fact that men are not liberal enough with their money in the spread of the gospel. And he added, "I believe that the angel on the American coin is the eagle which St. John saw flying in the midst of the heaven, to preach the

gospel to every kindred and tongue and people." Brilliant ideal! He was preaching a missionary sermon. His admiring flock sent a number of these angels (dollars) to the benighted heathen, no doubt considering that it would be a good investment if they succeeded in buying off their God on the grasshopper and chintz-bug business in this way.

Coarse and irreverent as this comparison may seem to some, the incident related is a fact, the deduction legitimate, and it serves to illustrate in a material way the intensely condensed selfishness which this blood-washing scheme of worshipping a dead Christ, cultivates in the nature of its adherents. But financially "it pays" the clergy. They are well fed, richly attired, comfortably housed, given the highest seat in the synagogues, and feted and lionized on all public occasions. That it also financially pays some, at least, perhaps the influential part of the laity, is evinced in the following. The writer hereof, once asked a merchant, who is a Rationalist, to unite with other Liberalists in establishing a school where our children could be gathered together on Sunday and given useful instruction, instead of being given to the ordinary Sunday school, or the miscellaneous haphazard influence of the street on that day. "We should very much like to have such a place of resort as you mention for our children on Sunday," replied he, "but if we should do it, we'd get no custom, or very little; so 'twon't do," said he with an emphatic shake of the head.

Now if "it pays" one who is outside of, and utterly opposed to the popular theology, to not aid in establishing a useful school for the instructive entertainment of youth, and thus toady to theology for the sake of custom, how will "it pay" a downright hanger-on to the creeds, and a downright worshiper of the dead Christ buried therein, to be an active worker in enlarging, decorating, and increasing the influence of this most magnificent tomb of our day?

But yonder is one who has breathed of the life-giving air, drunk of the soul-inspiring fountain, and caught a glimpse of the golden light of that continuous stream of divine inspiration, which is ever more and more perfectly voicing itself through man as he higher and higher climbs the sublime heights of progression's topeless mount. He is seeking neither the world's applause, nor its "custom" which will bring a few more dollars into his own private treasury; nor yet is he animated by that more intensely sublimated selfishness which seeks to shun hell and gain heaven; but he is seeking the welfare of his fellows. He is seeking to aid in the progressive development of humanity on earth by telling his fellows the truths which have come to him by a reverent study of the great Book of Nature. Like Socrates in the mart; like Jesus on the mount; like Bruno at the stake, he teaches wherever occasion offers. He has new truths to tell the world. While with thankful heart he realizes that

"All of good the Past has had  
Remains to make our own time glad;"

with sublime joy and patient hope for the future, he labors to give man somewhat of that living Christ whose glad sun is now gliding with glory the rising morn of this age. As Jesus stood with blistered feet, with matted hair and tangled beard; with worn and wan countenance; with coarse and ragged raiment; with sympathetic heart and pitying eye; and taught the poor, despised multitudes of hungry humanity, who notwithstanding the sneers and taunts of the popular creeds of that day; gathered to hear the voice of the living Christ as it flowed through his nature; so stands he, with toil-worn hand and coarse garments; with earnest voice, noble motive, and unselfish love; neglected, despised, anathematized, to teach humanity the great truths which the living Christ of pure Spiritualism has revealed to this generation.

Lo! one approaches him. Attired in fine raiment, perfumed and gloved, his ruddy face wreathed in smiles, his body active with artistic genuflections, and decorated with a bandage bearing the mystic characters Y. M. C. A., with winning voice and patronizing tone, he extols the ability and eloquence of the hungry, coarse clad, toil-worn disciple of the living Christ, and urges him to use his great abilities in the "Church of the Redeemer;" to step from the rude restrum and coarse multitude of poverty and toil, into the velvet lined pulpit and refined society of wealth and influence. "Only cease preaching the living Christ of to-day, and preach the dead Christ of near nineteen hundred years ago, and your particular river of life shall run with fatness, and your land overflow with milk and honey."

With that clear look which purity of life, honesty of purpose, nobleness of soul, and consciousness of truth ever inspires, this humble preacher of the living Christ might reply in the words of historic personage to Peter on a certain occasion, "Get thee, etc. But, having drunk deep at the spiritual fountain of our time, he beholds lying deep down in the nature of this inhabitant of the tombs of the dead Christ, a spark of divinity, which will ultimately lead him to search for and follow truth, though now, to all outward appearance, he is a mere fawning follower of the fashion of the time. So he exhorts him to leave his sensuous charming Mausoleum of the dead, and seek the spirit developing fountain of the living; and endeavor to drop through the crevices of his outer crust a few beams of that di-

vine light which the sun of Spiritualism is now giving to this age. But the tailor-bedecked young man will doubtless, for a time at least, go back to the tombs, while the toiling teacher of the living Christ, will surely continue his work for humanity. Angels from the bending skies are with him; good and true hearts of earth appreciate his labors, he is upborne through life with a deep-felt consciousness of the continual unfolding of his own immortal nature, by loving and wise labor for others; and he has an unwavering faith coupled with assurances from the Spirit-world, that the living Christ of true Spiritualism, shall become the guiding star of humanity; bringing the unwritten and the unspeakable music of defile harmony to each soul, and ever enlarging conceptions of God and its own nature, as in endless development it walks the star-paved firmament of Infinity. C. W. Cook.

Warsaw, Ill.

## The Necessity of United Action.

The following extract from a private letter, which is a sample of numberless others which reach us, shows more emphatically the absolute necessity of the scattered individuality of free thought, uniting in concerted action. It is from a gentleman standing in the front of the legal profession, and of more than usual independence. That such as he are coerced into silence shows how terribly strong the force of public sentiment manufactured by the church must be, and his own words express how gallant is the hateful influence:—

"Religiously, everything here is in the 'gall of bitterness and the bonds of iniquity,' so far as dominant public opinion is concerned. There is no toleration for any of different faith. I came near getting myself into trouble the other evening at a Murphy Temperance Meeting, when called on to make some remarks (the only time I ever have ventured to appear, except professionally, before an audience since I have been here) because I refused to sign the pledge, assigning as my reason for so refusing, that I felt no more necessity to sign a pledge to abstain from drinking, than I did to sign a pledge that I would not join a gang of horse-thieves or a band of robbers; that I inherited temperance, what Theodore Parker calls piety of the body; that I never have, and never expect, to drink intoxicating liquors as a beverage; that I never even use tobacco—and that when they began to do a practical work I would assist. The orthodox portion of the audience became terribly excited, and signified an unwillingness to hear further. One bigot said he 'considered a man who had such sentiments a dangerous man in community.' Yet I had not said a word against religion, and had not the remotest idea of exciting any one. I was talking my very mildest. However, it has not hurt me any. On sober, second thought they are compelled to acknowledge that one who has always been temperate is at least as good as one just out of the gutter. And so the subject has dropped. But the sensitiveness of public opinion was made manifest. And there are many quiet liberals here—some Materialists, one or two Spiritualists, and others who do not know just how to classify themselves. But they have no meetings and no concert of action. If I ever get independent enough financially to afford it, the people here will hear a different doctrine preached."

REMARKS:—To make Spiritualism respected, its influence must be felt, and there is no other way by which this can be done but by united effort. We receive scores of letters every week, all telling the same story as the above. To them all we make this one answer: Organize the liberal forces. The foregoing letter is written from one of the most bigoted towns in Ohio, yet the writer says even there, quite a number of Liberalists and Spiritualists openly avow themselves. Were these to unite and make a determined stand, certainly as many more would join them, and a central power would be created which would call attention and command respect. If Liberalists and Spiritualists have no influence, they must blame themselves. If they prefer isolation, and individualism to associated action, they should not complain where their weakness calls out the sneers and scorn of united, and hence dominant bigotry.

## Narrative of Sejourner Truth.

This story of the veritable facts of a remarkable life we have sold at \$1.25, but the price is now to be reduced to one dollar. Whoever buys it will be instructed and interested, and will help a good woman in her old age.

She is out yet, occasionally, speaking. At Lansing, Mich., in April, she spoke in the State House, with Governor, Senate and House for auditors, and showed all her old power and wit and wisdom, at the age of nearly a century.

J. M. Peebles' Review of Hudson Tuttle's "Reply."

"It is the error of the assistant that makes the vigor of the defender."—Emerson.

Just two days before going aboard the steamer Zealandia in San Francisco for Australia, and thence to India, Ceylon, and South Africa, I received with extra copies of the RELIGIO-PHILOSOPHICAL JOURNAL, a criticism of my review. The subject-matter in dispute is Darwinism and its relation to Spiritualism.

Mr. Tuttle, though tauntingly, yet rightly awards me the honor of being a "peacemaker." And so I am in regard to foreign wars, and all kinds of muscular pugilism, but not so much inclined that way when truth and moral principles are at stake. All have their weak points, and it is just possible that I may be as proud of "being like the loving John" as he is of being or wishing to be the "Aristotle of the Spiritual dispensation." Friend Tuttle should remember that as the Grecian shield had two sides, so the apostle John, while aflame with love, was called Boanerges—an earnest teacher—a "son of thunder." Accordingly, if his vigorous blows made the Pharisees wince, his love administered a balm that healed their wounds.

Mr. Tuttle sagely inquires wherein a friendly controversy upon the subject of Darwinism would "differ in principle from a pugilistic combat?" It would differ just as much as muscle differs from mind; or just as much as Mace, the clownish pugilist, differs from Emmerson, the refined and cultivated philosopher.

It is Mr. Tuttle, we think, who "does not quite understand the province of a reviewer," inasmuch as he fails to discriminate between a review and a criticism. A review, unassailed by prejudice, is the equivalent of analysis—candid discrimination and correct judgment. Criticism from the Greek Krino, signifies to judge, to separate, to condemn. Mr. Tuttle, whose abilities I admire, condemned my pamphlet written against the Darwinian theory in the most wholesome manner. Naturally, and justly, too, I defend it. Though generally criticizing, Mr. Tuttle is capable in his more inspirational moments of reviewing books.

"I opposed Mr. Peebles," says Mr. Tuttle, "because he arrayed Spiritualism against science as expressed by Darwinism." And pray, what is "science as expressed by Darwinism?" It is this—just this—the descent of men and women from anthropoid apes. But where are the teachers of this "science?" Has it colleges and universities? But more seriously—the Darwinian theory, which Huxley very sensibly denominates a "hypothesis"—this theory with its "missing links," and admitted "chasms," as "science" is it? To Mr. Tuttle be the honor of thus dubbing it. Will future lexicographers take notice and define Darwinism—the "science" of evolving men from monkeys!

My critic, after telling the readers of Mr. Bundy's Journal that he "does not care to discuss the objections I make to Darwinism," proposes to "point to a few of my misstatements." It is well, Brother Tuttle, and equally well that I follow you.

It will amuse, if not astonish, American scientists to be informed by Hudson Tuttle that Asa Gray "ranks first among the savans of America." The truth is he is just a well-informed botanist, nothing more. In reading his "Darwiniana" I failed to notice this passage—the naturalists of England, Germany, and the United States, are to-day almost a unit for Darwinism. Will Mr. Tuttle do me the pleasure, and himself the justice of specifying chapter and page where this passage he quotes may be found?

Respecting my previous position that Darwinism is on the decline, I reiterate the fact that its noisiest advocates are surface-thinkers, dealing with phenomena rather than causes—with the shell rather than the soul of things—with fossils rather than psychic-forces, and with appearances rather than the principles of life, as manifest in the multiform gradations of existence.

"This question can only be disposed of," says Mr. Tuttle, by facts. And "every fact is not only serviceable," writes Mr. Sedgewick, "but is to be used." A stale egg is a fact, but most people would beg to be excused from using it. These shilly-shally statements, and the slipshod logic of most Darwinians excite sorrow and tender pity. But about my reviewer's reference to facts? As a butcher's shop and a country store are not the equivalents of a dinner, so facts, per se, prove nothing, "dispose" of nothing. They are but hints and helps. It is reason that "disposes" and demonstrates, not facts. But what is singularly unfortunate for Darwinians, they have not by self-admission, got at the bottom facts; while their generalizations are lame, their organic "links" are wanting, and many of their "chasms" remain unbridged.

Clutching and hurling at me a handful of great names, such as Lamarck (born 1774, rather a long-ago authority), Tylor, Buchner, Haeckel, Tyndall, Gray and others, my reviewer continues: "Mr. Peebles, after reading some of their writings, sits down to attack single-handed the banded scientific world." I am not frightened. Galileo stood alone in his time.

As to how extensive my Darwinian "reading" has been the readers of the JOURNAL will be able to decide before the controversy is concluded. They constitute the Jury. And at this point I may say that it was a close critical reading of Darwin, Haeckel and others, that made me an Anti-Darwinian, just as a critical reading of the Bible made Emerson and Parker free-thinkers.

In this "banded" list of scientists how did Brother Tuttle come to forget Prof. E. Ray Lankester, who while the persecutor of Dr. Henry Huxley, is the most brazen-faced Darwinian in London. There is certainly a "conflict" in the London Courts just now between Lankesterian Darwinism and the phenomena of Spiritualism. Again, in hurling at me that list of "banded scientific men," Mr. Tuttle quite innocently failed to mention such Anti-Darwinian scientists as Prof. Owen, Sir Wm. Thompson, the Duke of Argyll, Baugh, Waker, and their school, Milne-Edwards, Duvcrny, Janet, Gratiaet, Alex. Bert, M. de Quatrefages (Professor of Anthropology and Natural History in Paris), Professor Dawson of the Montreal University, Prof. Dana of Yale College, Prof. Winchell of the Michigan University, and others equally distinguished, but not a Darwinian. Strange as it may seem, Mr. Tuttle as yet fails to "understand" the distinction between them. It has often fallen to my lot to have dull people, "Soul-guards" as they are called, inquire my critic, how can the spermatozoon

of monkeys, Mr. Tuttle, as you, a disciple of Darwin, believe; but from physical and spirit-substance, which might be denominated albuminous bioplasm, the Divine Ovesoul being of course the acting and moulding power. In protoplasm we find the physical basis of physical man. And the "God-atom," that is, the divine germinal principle, pre-existing and eternal, was incarnated in man only. This may not be "scientific" language to Mr. Tuttle, to Mr. Lankester, of London, or to Mr. Hull of the crucible who gave me an adverse review of some thirteen columns. Nevertheless, it is the language of the Spiritual science, and all cultured Spiritualists will readily comprehend its significance.

"Twitting me of having been a clergyman," Mr. Tuttle says—"The virus of his theological training still festers in his blood." This may be; and still I think by Rev. Theodore Parker that a clerical education, where the curriculum includes the natural sciences, mathematics, and the classics is better than little or no education at all. Did the early theological training of Bacon and Sir Isaac Newton seriously injure them? Was it greatly to the disadvantage of Copernicus, of Bruno, and Dr. Priestley, the discoverer of oxygen, that they had a theological training? This persistent snarling—this pent-up spleen so often manifested towards theologians, quite as cultured and scholarly as many professed scientists, seems to me not only petty, but really wanting in true manliness. "It is the true life rather than the true theory that tells upon character here, and condition thereafter."

"For modes of faith let avowed sects fight, His can't be wrong whose life is in the right."

Oh, my friend, if you would rise to the towering "high-lands" of spiritual science, and drink at the fountain of moral philosophy, do not longer talk and write in the language of the pseudo-scientists a la Lankester. No, no, your gifts can be applied to nobler and more exalted purposes.

Alfred R. Wallace, whom Mr. Tuttle quoted as a Darwinian, is proving troublesome authority. Relative to my reference to, and quotations from Mr. Wallace, Mr. Tuttle, as I expected, is dumb, and yet, raising just enough dust to hide under, he quotes something that Prof. Schmidt is alleged to have said of Mr. Wallace. Well, what of it? Does Mr. Schmidt's opinion invalidate these strong Anti-Darwinian words of Mr. Wallace? Listen—"In that case it will be a fair argument that just as he (man) is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development." (Glasgow Address, p. 3, of "Difficulties of Development as applied to Man.")

My reviewer thinks if I had "carefully read" I would not have written this paragraph. "Darwinism derives entirely from non-entities—the unconditional from the conditioned—motion from inertia—consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long-tailed apes." Will my friend permit me to assure him that I read, and pondered well the above passage; and though still meeting my approval, it can be bettered by adding—that inasmuch as apes and gorillas are less than men, Darwin derives the greater from the lesser—the complex from the simple—humanity from brutality, and the human soul from the animal.

Mr. Tuttle pronounces "every one of the above statements erroneous." On the other hand I pronounce every one of them a legitimate deduction from the Darwinian theory. Let us take the most important one and see: "Darwinism derives Caucasian men and women from long-tailed apes." This statement of mine Mr. Tuttle pronounces "erroneous." He further says, in reply to me, that "Darwinism does not teach that men proceeded from monkeys." If this statement of Mr. Tuttle be correct, he not only stultifies himself, but impeaches several of the greatest authorities upon the subject—Darwin, Haeckel, Lamarck, and Lankester.

Here follow my proofs, showing Darwin's theory of the monkey-origin of man: "To man I give a pedigree of prodigious length, of not of noble quality. The most ancient progenitors in the kingdom of the vertebrata, at which we are able to obtain an obscure glimpse, apparently consisted of marine animals, resembling the larva or grubs of existing Ascidians. Now, Ascidians are invertebrate, hermaphroditic marine creatures, permanently attached to a support." Now, from these Ascidians or hermaphroditic creatures, Mr. Darwin professedly traces the chain through tadpoles, fishes, ganoidea, reptiles, birds, mammals, manapit, lemurs, up to the simiada, a generic name for apes and monkeys. Then, says Mr. Darwin—"The Simiada branch of into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe proceeded. Unless we wilfully close our eyes we may, with our present knowledge, spontaneously recognize our parentage, nor need we feel ashamed of it."

"Man is certainly descended from some ape-like creature, a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world." "The early progenitors of man," he again says, "were no doubt well covered with hair, both sexes having beards, eyebrows were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles."

Lamarck says, as quoted by Haeckel, that "as giraffes got their long necks by stretching them at high trees to pick the leaves of their branches." "Hummingbirds and caterpillars their long tongues by stretching their food out of narrow and deep crevices." "Frogs and aquatic animals their webbed feet from striking them against the water in their endeavors to swim—so men originated out of men-like apes, by the latter accustoming themselves to walk upright."

Haeckel the translation of whose works was revised by E. Ray Lankester, the persecutor of Dr. Henry Huxley, says: "The most ancient ancestor of man, as of all other organisms, were living creatures of the simplest kind imaginable, organisms without organs, living Moresa." "The first of these Moresa originated in the beginning of the Laurentian period by spontaneous generation, or archegony, out of so-called 'inorganic combinations,' namely, out of simple combinations of carbon, oxygen, hydrogen, and nitrogen." "That the ancestors of man really existed during the primordial period in the form of these Himateza (sack worms), is distinctly proved by the exceedingly remarkable and important agreement presented by the ontogeny of the Amphioxus and the Ascidia, or larva of the 'simple sea-squirts.' Tracing these stages of development through 'gliding worms,' 'skull-less animals,' 'single-nostriated animals,' 'mud-fish,' 'murepials,' and 'semi-apes,' Haeckel finally says—"The Tailed Apes, with narrow noses (Cathartini Menoseri), originated out of semi-apes by the transformation of the jaw, and by the change on their loins becoming charged as the older Tertiary probably took place as early as the older Tertiary period. The certain part of our derivation from Tailed Catarrhini (apes) is to be found therefore in the comparative anatomy, and the ontogeny of Apes and Man."

No intelligent person can mistake the meaning of the above quotations; and yet, in the face of these testimonies from Lamarck, Haeckel and Darwin, Mr. Tuttle has the unpreceded hardihood to say that "Darwin does not teach that men proceeded from monkeys." That he may be more clearly see himself and his environments, we thus logically mirror him:—

I. Either Lamarck, Haeckel, and Darwin are incapable of writing English in a manner to be understood; or

II. My reviewer is intellectually incapable of comprehending the letter and spirit of their writings; or

III. Darwin, and others of his school, teach that man proceeded or descended from monkeys and long-tailed apes.

Mr. Tuttle may repose upon just which horn of trilemma he finds most comfortable.

Most conscientiously do I believe in evolutions—creation by evolution—but not in the Darwinian method of development. In fact, the dust-of-the-earth theory of Moses, and the monkey theory of Darwin both fail to rationally account for the origin of Man. The majority of Darwinians are Atheists or Materialists, believing that men—noble, aspirational men, came through monkeys, marsupials, ascidians, ameba, and protoplasmic sea-slime from matter, to again return to cold thoughtless matter! There is no conflict between Spiritualism and true religion; no conflict between Spiritualism and true science, and no conflict between Spiritualism and evolution; but there is an irrepressible conflict between Spiritualism and Darwinism, and this will deepen as the years multiply.

In our previous review appearing in the RELIGIO-PHILOSOPHICAL JOURNAL, we casually mentioned Thomas Carlyle's estimate of Charles Darwin, to which Mr. Tuttle replies—"What weight has Carlyle's spleen in science wherein he knows next to nothing?" Thus recklessly writes my friend of England's great man! Opening that magnificent volume of English literature, entitled "Thomas Carlyle," by the distinguished author and reviewer E. Paxton Hood, the first passage of the first chapter read thus—"Thomas Carlyle, Thinker, Poet, Historian and Prophet, in every sense the most remarkable man of letters of the England of our time, is yet a writer of whom many readers desire some compact and distinct information." Is not Mr. Tuttle one that truly needs this "compact and distinct information?" Prof. De Morgan, when at Cambridge in 1825, praised Thomas Carlyle in his "Budget of Paradoxes" for his attainments in mathematics and the sciences. "In 1825, Mr. Carlyle was elected to the Lord Rectorship of the Edinburgh University, and yet this critic of mine tells us that Carlyle "knows next to nothing" of science! I have only to say that more reading and deeper research will help Mr. Tuttle to be more exact in statement, and correct in judgment.

Mr. Tuttle thinks the "tone" of my reply to him "incomprehensible." Possibly a reference to his review of my pamphlet may, while refreshing his memory, give the key to the "tone." In said review he tells the readers of the JOURNAL that I did "not understand the Darwin theory," that my "authorities were of the past," that I "betook myself out of Darwin's way into the fog-developed redoubt of metaphysics," that "my fort was quotations," that "I resorted to old hackneyed objections," that "my ideas were confused," that I "insulted the theologians of a thousand years ago," etc. Now, all this may be not only dignified in a book-reviewer, but it may be Eminent Tuttle's ideal of style in the treatment of those who, however conscientious, presume to differ from him! Still, it is just possible that reflective minds will see in his chosen style of criticism more of burlesque than brilliancy, more of flippancy than profundity, and more of dogmatism than philosophy. Mr. Tuttle being the aggressive party, and having furnished me the key that "toned" my reply to him, he must not whimper at the handling he has received. Set for the defence of the truth I shall sustain it at all hazards.

Darwinism, with its "chasms" and "missing links," with its unwarrantable assertions and erroneous generalizations, is to me illogical, irrational, atheistic, and decidedly anti-spiritual, while the unity of the universe aflame with the Divine Mind is, to my conception, a sublime truth, and evolution, rightly understood, the necessary deduction of physical and moral science. But such evolution does not consist in evolving something from nothing, consciousness from unconsciousness, intelligence from non-intelligence; nor does it consist in the transformation of lower into higher species; nor in the derivation of men from apes and monkeys!

Upon receiving the next reply of my friend Tuttle, I promise him, as before, a prompt rejoinder, in which I hope to find room to embody, partially at least, my ideas of evolution, and the origin of the human species. And to further elucidate this subject, and get Mr. Tuttle to more fully express his Darwinian conceptions of development in relation to man's origin, will he do me the favor of answering the following inquiries:—

I. While Prof. Webber pronounces Darwinism an "attempt to account for the origin of species," while Huxley denominates it a "hypothesis," which, says he, "I accept in the same way, provisionally, that I do any other hypothesis; and while Darwin himself admits that "the great chasm between man and his nearest allies can not be bridged over by any extinct or living species,"—why, I ask, when the masters make such damaging admissions, do you (Mr. Tuttle) pronounce Darwinism a "science?"

II. Do you believe that man's mind—man's immortal soul—has descended, or been derived from the monkey-mind, just as man's body, according to Darwin, has been derived from the monkey-body?

III. When, or during what geological period did the monkeys and "long-tailed apes of Asia" cease to be such—becoming, or their offspring becoming, rational men endowed with immortal spirits, and destined for eternal progression?

IV. You say that "Darwin does not teach that men proceeded from monkeys." Then what does Charles Darwin teach that man proceeded from?

V. If man did not descend directly from monkeys, but from intermediate series between them and men, will Mr. Tuttle tell us what kind of creatures they were—where their fossil remains may be found—and why they became extinct, since both monkeys and men survive?

VI. From what, or through what creatures do you, Mr. Tuttle, say that man descended—or otherwise worded—how do you account for the origin of immortal man?

VIII. To be practical; how, or in what way can the Darwinian theory of the descent of humanity from brutality, or the ape-origin of man, benefit the human race intellectually and morally?

Professor Dawson well remarked a while since that—"the Darwinian theory will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple theory suggests, our successors in the arena of science will point to it as a warning against the prevailing error of specialists and enthusiasts, who ever tend, like quacks in medicine; to refer all effects to the same cause, and to cure all evils by one specific."

Closing, it is hardly necessary for me to say that, appreciating the ability of Mr. Tuttle, and the noble service he has rendered to a rational Spiritualism through his lectures and literary volumes, I can entertain for him only the highest respect. And yet, while prompted by most fraternal feelings of good will, as well as high considerations of a true personal friendship cherished towards both him and his excellent family, I sorrow—God and angels only know how deeply I sorrow—that my friend of so many sunny years ago, has "fallen into that cold Darwinian pit—the pit of cimmerian darkness—the pit of spiritual death! Gladly do I put forth a strong hand, a little rough perhaps on the outside, yet warm and pulsing with tenderest love, to lift him up into the golden sunlight; yea, even up on the mountain-tops of the Spiritual Philosophy, where he can truly exclaim 'God is my father, angels my ministrants, the humanities are my brothers, and eternal progress the glorious destiny of all souls!'

J. M. PEEBLES.

Melbourne, Australia.

Watchman, What of the Night?

BY DR. A. JOHNSON.

(Conclusion.)

MODERN SPIRITUALISM.

In the present state of Modern Spiritualism, the writer finds much to approve, and much to deplore. When it first appeared there were multitudes attracted to it from the churches and from the infidel ranks, with all their angularities and false conceptions, who treated it as a toy, with which to beguile an idle hour. It was their misfortune as well as fault, to thus falsely construe one of the most important events which has transpired for eighteen hundred years. Most of them being ignorant of the spiritual philosophy, only served to disgrace the cause, and their explanations disgusted sensible people. But on the other hand, multitudes were lifted out of spiritual darkness into a glorious light, which made them enlightened Christian Spiritualists. Ancient and Modern Spiritualism are one and the same thing, with this exception, that in older times its disciples were more under its divine influence, because they were less artificial than men are of this generation, while on the other hand, this generation with their increased light, comprehend more of its law and science than the primitive Christians did. But Spiritualism at this moment, remains with the intellectual ones, more a philosophy than a religion.

When this subject first appeared, scores of well-meaning people had great anticipations of its final results; but the Spiritualists have utterly failed to establish it as a religion. Instead of eclipsing all other religions with their increased knowledge and wisdom, they commenced an aggressive warfare against all religions by exposing the errors which had been adopted by the churches, and they were supported in this attempt by numerous intelligent clergymen from all denominations, as well as learned infidels, who were well acquainted with history and every department of learning. By such a course, they have cultivated the intellect of the people instead of purifying their affections and developing their spiritual natures. But there is a large proportion who are exceptions to this rule, and among them are a host who are under the cover of the churches, including clergymen, their wives, and daughters. An eminent clergyman was a violent opposer of these manifestations when they first appeared, but the angels have entranced him and made him a prominent public servant of this cause. Said that thirty-six clergymen, whose ranks he had left, were intensely interested in this movement, but did not dare to mention it to their congregations.

WHAT GOOD HAS SPIRITUALISM DONE?

The question has often been asked, What good has Spiritualism done? If that class of questioners could comprehend the purified affections of the multitudes who have had sweet communion with their departed friends, and the host of infidels who are now rejoicing in the spirit of primitive Christianity, to say nothing of those who have been healed of diseases when all earthly skill has failed, they would not ask such questions. The agonies it has allayed in distracted minds, and the work it has done in relieving fears of death, and the grave, is in its self a matter of transcendent importance. The consolations which thousands receive daily, are not to be estimated. It makes of a selfish fiend a humane brother, and changes all selfishness into angelic purity. Under its influence vice is replaced by virtue. But want of space prevents me from going on. If the skeptic desires to know all the good it has done, he must question each individual of the ten millions who have rejoiced under its influence in the United States; for it administers its heavenly influence to meet the peculiar wants of each individual.

THE REDEEMPTIVE MEANS.

All are aware that dissatisfaction and unrest is everywhere apparent; that the poor have a smothered feeling of envy towards the rich; that politics are corrupt, and that it requires all the appliances of Church and State to coerce the people. But coercion is not reformation. That designing and reckless men will, some day, fan this flame into a religious war, there can be no doubt; and the only means to prevent a bloody conflict is to enlighten the masses. The people everywhere are deficient in knowledge and wisdom in regard to life and the laws of nature. Without such knowledge, we are like a ship at sea without a rudder or compass, and in a state in which all manner of imposition may be practiced on our credulity. Is there any one so blind as to suppose that the present state could exist under a rational system of education? Under the present condition the people are controlled more by their impulses than they are by reason.

Unless the native American people change their habits of life, they as a race, will become extinct. The majority of females in large cities are deficient in bodily and mental vigor, which renders them unfit to per-

form properly the office of procreation and its kindred duties. How can a mother convey to her offspring that knowledge of which she herself is deficient? The vices and immoralities of the times can only be remedied by a scientific education. There are three modes to redeem humanity from crime and discord. The first is to teach them the laws of being and the science of life in every department of their nature; then they will be prepared for the next stage of education, which concerns the true mission of woman. It is folly to suppose that the church can be in harmony with heaven while ignorance pervades the earth. The only means to establish right relations between heaven and earth, is to remove ignorance. Harmony can not exist where discord dwells; and discord will not cease while ignorance reigns. When the period arrives when a woman shall intelligently comprehend the innate faculties of her nature, and her mission to her offspring, she will not only be an object to love, but a being to venerate. These are the scientific means to redeem the human race from crime and all diseases. The heavens are co-operating with the inhabitants of this earth, to arrest our attention and to reclaim us from sensuality and sin. This is the most potent means to reform humanity. Convince the people that they can commune with their nearest and dearest friends, and they at once become a law unto themselves. The knowledge that God's invisible politics are about us by night and by day, will do more to arrest vice than all the coercive means in existence. This is God's last effort to save the world from destruction; God is no respecter of persons; he has no selfish policy; his laws are unrevocable, and if we follow them we shall become a brotherhood, and shall need but one religion. Error is combative, and truth is harmonizing. Religion is the highest need of our nature, and a strict conformity to the laws of being would introduce us into an atmosphere of God and the angels. Christianity, without spiritual manifestations, reminds the writer of a body without a soul.

CONCLUSION.

As the writer is now, and has been for many years, a member of an Evangelical church, it is nothing but the immense importance of the subject to mankind which urges him to appear as an advocate of a subject which for the lack of a right comprehension, the church has frowned upon. In this matter the writer has nothing to gain but the disapprobation of those who have not had the experience which he has had. Nevertheless, he would rather have the approval of God and the angels by testifying to the truth, than to conceal that which is capable of making mankind companions with the angels. Personal considerations are of no moment when we take into contemplation the vast importance of the subject. The time has arrived for us to lay aside pride and party distinction, and listen to the voice of God and the instrumentalities through whom he reveals himself in the latter days. Primitive Christianity is my religion, and I rely on the promises given in the Bible in regard to the spiritual gifts with which Christ and his followers were endowed. For the lack of this heavenly influx, the church has lost its power in healing the sick. The modern revival of those ancient manifestations should engage the attention of every human being, for it is the most important event which has transpired since that period when Christ was upon this earth. Condemn modern Spiritualism, and ancient Spiritualism, as recorded in the Bible, must share the same fate, for they are identical.

When this subject is comprehended and rightly heeded, it will change this selfish world into an Eden of Bliss, because it has the co-operation of God, Christ and the angels to sustain it.

A CREED FOR THE WORLD.

The only creed which can be adopted to meet the demand of the world, consists in the first two commandments, which in spirit, was Christ's creed; and there is no other which will meet with universal acceptance. Let our acts be controlled by such a religion, and the heart of humanity will respond to it. All methods which deviate from first principles will end in spurious growth. The Christ principle is the heart of humanity; it is the spirit of truth—which can only be kept alive by a continuous inspiration of the Holy Ghost. In living out such principles, we drink in love and feed on wisdom.

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POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York) Contents: On the Evolution of the Family; Our American Owls, (Illust.); Initiatory Forces; Mesmerism, Odylism, Table-turning, and Spiritualism, by W. B. Carpenter, L. L. D., F. R. S.; On the Distribution of Standard Time in the United States; Matter and Mind; Gar-Pikes, old and young, (Illust.); Relation of the Air to the House we live in (Illust.); Spinoza; 1677 and 1877; Transmission of Excitations in Sensory Nerves (Illust.); Sketch of Alfred Russell Wallace; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE GALAXY. (Sheldon & Co. New York) Contents: Spring, Longing; A Progressive Baby; Miss Misanthrope, chapters XVI, XVII, XVIII, XIX, XX; The "Uniformed Militia" Service; The Yosemite Hermit; The Punished; Alfred De Musset; Reflected Light; Life Insurance; Fallen Among Thieves; The Battalion; The Fascinations of Angling; Executive Patronage and Civil Service Reform; Three Periods of Modern Music; Spring; Drift-wood; Scientific Miscellany; Current Literature; Nebula.

ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston. Hurd & Houghton, New York) Contents: Crude and Curious Inventions at the Centennial Exhibitions; The First Fan; Wa-ha-toy-a, or before the Graders; Peach Blossom; South Carolina Society; Rose Daniels; The May Pole of Merrymount, II, The Arcet; The Ward of the Three Guardians; Companions; Fitz-Groene Halleck; Mr. Edward Fitzgerald's Translations; The Contributors' Club; A Dream; Recent Literature; Art; Education.

THE ECLECTIC. (E. R. Pelton, New York) Contents: On the habits of Ants; Lieutenant Cameron's Journey Across Africa; The French Army in 1877; Charles Young, the Actor; Loved and Lost; The Radiometer and its Lessons, By W. B. Carpenter, F. R. S.; Life of a Scotch Naturalist; Young Musgrave, chapters X to XII; Mussulman Homes; Carnival Song of Lorenzo De' Medici; Harriet Martineau; The Coming Conclave; Deronda's Mother; Mr. Ruskin's Will; Some Uncommon Pets; The Beggar; Adelaide Proctor, the Poetess; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

SCRIBNER'S MONTHLY. (Scribner & Co., New York) Contents: France to America; To Damascus by Diligence; "The Sunrise Never Failed us Yet"; A State Ball at Constantinople; Pond Life; Crotan Water; Village Sanitary Work; The Soul's Immortality; Benjamin Disraeli; Something about Horses; Ivan Tourgueneff; Storm Music; Nicholas Minturn, VII; Le Monsieur de la Petite Dame; With Thee; Traditional Music of the Pyrenees; How it was Done in Great Britain; Child's Faith; Calvin; A Study of Character; While the Robin Sings; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Most of the leading articles are illustrated.

ST. NICHOLAS. (Scribner & Co., New York) Contents: Frontispiece—"A June Morning"; Frank; "Tell me, Daisy"; Pattikin's House; The Mother in the Desert; The Green House with Gold Nails; The Caterpillar; Tommy's Cousins; Cecile and Lulu; St. Nicholas Day and the Child-Bishops of Salisbury; Wild Mice and their Ways; Roses; Mrs. Peterkin's Tea-Party; His Own Master; Spray; The Three Fishers; Birds in the Spring; Annetta Plummer's Diary; The Naughty Little Egyptian; The Stars in June; For Very Little Folks; Jack-in-the-Pulpit; Young Contributor's Department; The Letter-Box; The Riddle Box. The articles are all interesting and handsomely illustrated.

NEW CHURCH INDEPENDENT. (Weller & Metcalf, Chicago) Contents: "This Thy Day"; Brought Together; A Glimpse into the Better Land; Thoughts on Sex and Marriage; Spiritual Evolution, Proven from History; Friendly Words for Mr. Chadwick; Discrimination of Differences; Bro. Gallup's Note to T. Robinson; Sunday Record; Summary; Notices.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York) Contents: Wm. M. Taylor, D. D.; Yellow Haired People; Orchids—Characteristics and Culture; Personal Glimpses and Griefs; Peace-maker Grange; "Out on the Ocean Sailing"; Mme. Clara M. Brinkerhoff; Six Weeks with the Unfortunate; How Charles was Cured of Running Away; Reality of Chivalry; Charles Collins, late Engineer of the Lake Shore Railroad; Book Knowledge; National Character in the Face; How to Teach; Esthetics of Hygienic Life; The Organs of Excretion; Scarlet Fever; Nature and Treatment; The Onion Tribe; Philosophy of Food; Editorial and Current Items; Poetry; Records of Scientific Discovery; Agricultural Hints; Memorial Department; Library Notices.

AMERICAN METEOROLOGICAL, for March. (J. H. Fice, St. Louis, Mo.) Contents: Practical Meteorology; Do Rains form in the Mountains; An Irrepressible Conflict; Weather Forecasts for April.

MASONIC JEWELL for May. (A. J. Wheeler, Memphis, Tenn.) Besides being filled with the usual amount of reading matter, this number contains a portrait of George Frank Gouley, late Grand Secretary of the Masonic bodies of Missouri.

LE GRILLON. A monthly magazine published at No. 102 Rue Christine, Ostende, Belgium, and filled with interesting articles.

LA ILUSTRACION ESPIRITA. (R. I. Gonzales, editor, Mexico.) Devoted to the Philosophy of Spiritualism.

AN EPITAPH.

Here lies the body of Mary Hatch, Who ended life. Strange story, She slipped one day on a parlor match, And was carried off to glory.

The phenomenon of the ancient tripod, and the modern table, has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add, that to abandon these phenomena to credulity is to commit treason against human reason.—Victor Hugo

Good Luck's a maiden light and airy, And long in one place will not stay; That ever restless little fairy Just steals a kiss and slips away.

But Bad Luck's neyer in a hurry; She keepeth close the heart she wins; She "says there's not the slightest hurry," And sits down by your bed and spins.

Fill one little niche in life all day yourself. Keep it dusted and in order! Adorn it with the fruits of industry, and never move to larger quarters until you have filled the smaller and need more room.

The poorest of all human beings is the man who is rich in gold, but intellectually and spiritually bankrupt.

Every Sunday school has for its object the crushing out of every germ of individuality. The poor children are taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and that to believe God did an impossible act is far better than to do a good one yourself.—Ingersoll.

NEW MUCILAGE.—The Journal de Pharmacie states that if, to a strong solution of gum arabic, measuring 84 fluid ounces, a solution of 30 grains sulphate of aluminum dissolved in two-thirds oz. water be added, a very strong mucilage is formed, capable of fastening wood together, or of mending porcelain or glass.

He is a rash man who, outside of pure mathematics, pronounces the word "impossible."—Arago.

There is nothing more difficult than to tell what can not be done; and many wise men have made themselves foolish prophets in attempting it.—Wm. Denton

Spiritualism is a science, and not merely a religion; it is emphatically a science, based upon a great and ever increasing variety of stubborn facts.—Mary Dana Shindler.

The ways of Providence are dark and hidden. In the burning of the Southern Hotel it is a noticeable fact that two preachers were burned to death, when Kate Claxton, the actress, and several gamblers escaped unhurt. "God moves in a mysterious way his wonders to perform."

True Spiritualism should make men purer and better. The honest Spiritualist believes that by a pure life only can he attract pure spirits as his companions.—Mary Dana Shindler.

A large proportion of those who profess to be Spiritualists, are no more Spiritualists than many who profess to be orthodox believers are Christians. They are mentally, and often morally, incompetent to be anything but noisy professors of what is far above their comprehension; but for those who can understand, no belief ever presented for the acceptance of man, so completely supplies his religious wants, none so enlarges his aspirations for the good and beautiful, and at the same time furnishes the spiritual aliment which satisfies his spiritual cravings.—Eugene Crowell.

Religious ideas are outgrowths of fancied relations between man and God. They rest on the assumption, expressed or understood, that God is a personal being, and interferes with the actions of men and the course of Nature, in whole or in part, by miracle. Religious rites and observances can have but two motives—to appease the displeasure or gain the esteem of the gods, or God.

God must be personal to render any such intercessions of any avail. The impersonality of the Infinite Cause disposes of all the ceremonies and forms which pass for religion. The moral faculties, which have from immemorial ages been persecuted by superstition, are consigned to the intellect, and man, instead of acting to please God; does right because such is the legitimate requirement of his perfected organization. He walks out of the blighting shadow of ritual and creed—the blind reliance on revelation and its interpreters; casts aside his fear of offended gods and demons, recognizing the divine within himself.—Tuttle.

During the review of the Sunday school last Sunday, the question was asked, "What became of Elijah?" and the entire congregation was electrified by a small shrill voice that piped out with extreme unction, "He went to heaven like a house afire, you bet."

Springfield Illinois has a female dentist. She is said to be a lady of gentle extraction. N. Y. Cogs. Advertiser. Such a woman is bound to pull through life—peaceably if she can, forcibly if she must.—Norristown Herald. Such discouraging talk is calculated to make the young woman feel down in the mouth.—Burlington Hawkeye.

An Iowa minister has been dismissed on account of writing puffs of his own pulpit oratory.—Ex.

If that is the worst thing a minister can do, they are saints indeed.

Exquisite in feeling is the following tribute to MY MOTHER'S HANDS. Such beautiful, beautiful hands, They are neither white nor small, And you, I know would scarcely think, That they were fair at all. I've looked on hands whose form and hue, A sculptor's dream might be, Yet are these aged and wrinkled hands More beautiful to me.

Such beautiful, beautiful hands, Though heart was weary, and sad,

BIRTH-DAY PARTY.

An enjoyable evening, full of music, poetry, sentiment and fine feeling, was spent Tuesday by a large number of friends at the residence of Dr. S. J. Avery, on Walnut street, on the occasion of the Doctor's forty-ninth birthday. Among those present were Mr. and Mrs. Geo. W. Sanford, Mr. and Mrs. D. J. Avery, Col. and Mrs. A. Hunton, Mrs. Olive Richmond, Mr. and Mrs. Wm. Richmond, Mr. and Mrs. E. F. Slocum, Mr. and Mrs. C. G. Foster, Mr. and Mrs. Wm. Jones, Mr. and Mrs. Standfast, Mr. and Mrs. Henry Love, and Mrs. H. C. W. Cowdery, Dr. L. L. Farnsworth, Mrs. Mary Hunt, Mrs. Stillwell, the Misses Bell and Lizzie Cowdery, and others. Several presents, in the shape of additions to the Doctor's valuable library, were presented during the evening. The party was enlivened with vocal and instrumental music, recitations, etc., and an excellent repast was served in the dining-room, in which all the guests participated with zest. In the course of the evening Dr. Avery and his estimable lady were formally addressed by Mrs. Cora L. V. Richmond, with one of her sparkling improvisations, as follows:—

There are no hours within the spirit life, When birth or death has meaning to the soul, The birth unto the outward world of strife, Sways, moves and leaves its own control; And death is but another birth that brings Sometimes release, sometimes but conscience stings.

But, oh! whatever natal day shall dawn Upon the spirit, when both bright and fair, The earth appears, and each world doth become More beautiful as each world nears. The other, then it is the spirit birth, And is reveal'd in heaven and on the earth.

Out of the links formed by thy life below, Kind angel fingers weave a golden chain; If any links have missed a perfect glow Of harmony and peace, they break them not again, But will replace them with their sweetest love, And make the chain complete in heaven above.

And if out of thy thought and life below, Sorrow or sadness,—incompleteness here, Have made the years less beautifully flow, Then far above in that blest atmosphere, A snowy cloud of whitest charity And peace extendeth down to thee.

Whate'er thy life is, be it joy or pain, It is thy life; no one can take again From thee the thought, the lesson which it brings; And even as the stream that stilly springs, Hidden within the rock, glides down the vale, Thy life itself must weave its simplest tale, And tell it to the hill and vale below,— All that the angel hearts in heaven may know.

If for the sympathy with other's woe, If for the kindness that your thought would bring, A brighter glory round thy soul doth glow; That glory from the earth-life, doth up spring And form a starry path along the sky, And not one thought or blessed deed can die.

Only the shadows die. How blest to know, That in the perfect day beyond this world, The perfect things alone can live and grow! And where life's banners are fitly unfurled, The pennons float along the upper sky, Proclaiming,—no good thought can ever die.

Around thy brow, the "Balm of Gilead" tree, Whose leaves bring healing, I have twined for thee; And for thy life's succour, strength and need, "Heart's-ease," that gives thy spirit strength indeed; Ye twain, blest for the blessing which ye bring To others, from your soul's brightness may spring.

Bless'd by thy tears and thoughts of sympathy For others' woe, which I find veiled in ye, And far above with Iris arch of truth, And fond affection, and delight of youth, The angels form a pathway here to-night, To guide you to the birth-day of pure light.

And when the final day of life shall come, The dawn of the full soul, even as the gloom Upon the earth, is waken'd by spring flowers, So shall the spirit carol in those bowers, Where shadows come not and no gloom can stay; Till then, adieu—a Perpetual Birth-day!

THE BIOGRAPHY OF SATAN;

OR A HISTORICAL EXPOSITION OF THE DEVIAND HIS FIERY DOMINIONS, Disclosing the Oriental Origin of the Belief in A DEVIL And Future Endless Punishment; ALSO, The Pagan Origin of the Scriptures, terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Cutting out Devils," "Everlasting Punishment," "The Worm that never Dieth," etc., etc., all explained.

By E. GRAVES.

"Fear hath torment."—John 14:18

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CHICAGO, March 10th, 1877. TO READERS AND SUBSCRIBERS.

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CHICAGO, ILL., JUNE 9, 1877.

Dr. Henry Slade.

It is a well-known fact that Dr. Slade, the slate-writing medium, went to London, England, several months ago, ostensibly on his way to have his mediumship tested by Russian savants. While in London he was charged with trickery and fraud, was arrested, had his trial, and was finally acquitted on account of "Palmistry or otherwise," not appearing in the indictment against him.

We have no objection to mediums making money enough to insure a comfortable support; indeed, as a class their homes should be pleasant, surroundings harmonious, and associates of a refined and dignified character, for it is only when situated under such circumstances, that the higher order of spirits can place themselves in rapport with them.

The most astounding declaration, however, of Mr. Burns, was that the spiritual gifts of Dr. Slade were almost entirely ignored by his lawyer. He says, "As soon as a medium hires a non-spiritual equivocator to misrepresent his mission before a magistrate, he at once lets himself down to the level of the trickster."

said as to the audacity of the prosecution in introducing such irrelevant evidence as conjurers and their tricks, and apologists, but they were driven to it by the nature of the defence set up. Had Dr. Slade defended himself in person, claiming truthfully and manfully that he was a servant of God—a prophet through whom Providence was teaching men the most glorious of truths; that as it had been in times past with others of his calling, so it was with him—he was misunderstood and belied; that he was content to bear the consequences of his mission, and counted it an honor to go to prison on behalf of a truth so sublime; if he had thus spoken he would have influenced the magistrate in his favor, and England would have rung with the name and fame of a veritable martyr.

There is, indeed, a vein of consistency in Mr. Burns' remarks; but he should remember that most mediums shrink from becoming martyrs. Such men as Jesus, Confucius, Socrates, and hundreds of others, would have presented, the unvarnished "truth" to the court, and on that angelic shrine they would have sacrificed their lives, if necessary—prison bolts and bars, horrid dungeons, the guillotine or scaffold not swerving them from the path of duty.

Mr. Burns finds great fault with the extravagant compensation paid for an attorney, the price being about \$1 per minute. Mr. Burns again says: "The mediums under their consideration voluntarily opened shop in spiritual phenomena for their own personal benefit. It is a most mischievous precedent to allow, that other persons or a movement are to suffer for the acts of any one, instituted at their own instance and for their individual benefit. Personal responsibility is a spiritual law, and it may not be ignored with impunity."

Here again Mr. Burns tells a great truth and lays down a rule which is in theory correct, but he fails to give due consideration to the fact that under existing laws, any one entering a court-room as a litigant—as plaintiff or defendant—must resort to legal quibbles and technicalities in order to play an even hand with his opponent, or else he will be overwhelmed and defeated at once.

Alfred Russell Wallace.

The Popular Science Monthly, for June, contains a portrait of this distinguished naturalist, with a brief sketch of his life. His achievements as an explorer and the acknowledged priority of his Theory of Evolution to that of Darwin, place him beyond the reach of petty censure, and his advocacy of Spiritualism has been too pronounced and forcible to be ignored.

"Mr. Wallace has of late been prominently associated with the believers in the so-called spiritual phenomena, to the examination of which he has devoted special attention. His observations were published in the Fortnightly Review, in 1874, re-printed as Miracles and Modern Spiritualism, 1875."

In 1868 he received the royal medal from the Royal Society; in 1870 the great medal from the Geographical Society of Paris; in 1870 he published his "Constitutions to the Theory of Natural Selection"; in 1875 his work on "Spiritualism"; in 1876 his elaborate work on the "Geographical Distribution of Animals." If Wallace is trustworthy in his investigations into the phenomena of life on the Amazon or in the Malay Group,

why not in his investigation of the phenomena of Spiritualism?

His portrait shows a grand physiognomy, in which candor, humanity and independence are dominantly expressed. Mr. Peabody says that when in England he sat in a circle with Mr. Wallace. The latter would read until the manifestations began, then he would lay aside his book, and turn with eagerness to the circle. He is now in his 56th year, and although his hair is venerably white, he has endurance for many years to come, and science both physical and spiritual may expect much from his labors.

Grove Meetings.

"The groves are God's first temples," said a poet. "Neglect not the assembling of yourselves together," said a Jew in Bible days. Good groves both, and true. The groves were never set apart, dedicated by the solemn mumbling of priests, to "holy"—that is sectarian—objects. They need no dedication to be holy, for they are sacred with all the sweet and noble sanctities of Nature; the beauty of wild flowers, the tender grace of green grass and delicate mosses, the tall and stately shafts of great trees, uplifting massive and symmetrical pillars to the leafy ornaments aloft, finer than sculptor ever chiseled, and over all the grand arch of the blue sky, which cathedral domes but feebly imitate.

Neither have Pilate and Herod combined to exempt the groves from taxation, that pious men, well endowed with this world's wealth, may sit at ease there, while the poor man's tithes are all the heavier, and no gospel is preached to him. Blessed be the groves, and the sweet air softly breathing its music and peace and health through the whispering leaves! That gospel about the assembling of ourselves together is good. We help and inspire; we vitalize and uplift each other in that way. How good it is, even for the strongest thinker and the clearest soul, to hear his own thought and inspiration as it pulses out from eloquent lips and sways waiting souls. We are social beings too; we must know each other, keep the golden link bright, reach out our souls to each other, even in the distance. We must work and watch together, and keep the devils chained—not the old Satan of theology, that is only a hideous shade, an old ghost, but the demons of bigotry and sectarianism; subtle and crafty as the old Satan.

The need and use of Grove Meetings is plain enough. Summer is at hand; the golden season for spiritual as well as material work in the open air. Friends of Spiritualism and wise progress, and freedom of thought and speech, "be ye also ready." Get good speakers, honest and gifted mediums; groves near a hall for shelter in case of storm (and let that be named in your notices); advertise well; rally in from far and near, that the world may see "we still live;" ask your good friends and neighbors to come and "prove all things, holding fast only that which is good."

Have good committees of wise and true men and women, that order may guarantee freedom. Be ready, each and all, to pay your just and fair part of the cost incurred. Have a stand for books and pamphlets, and for subscriptions to spiritual newspapers, for you need reading, especially the weekly journals, to keep the fire burning in your hearts, all the year round. At each meeting choose a committee to serve for the year; to plan for meetings, Winter and Summer, as often as may be best; to do business by a square way; to form the nucleus of organization for spiritual education and united action. Having planned all well, come together, inspired in spirit and understanding, and a pentecostal season will be yours; and the angels of heaven and earth will hold blessed communion in "God's first temple!"

Publishing a Newspaper.

The publishing of a newspaper costs large sums of money weekly, a fact apparently of no moment to a large number of our subscribers, as they fail either to pay up or to tell us when they will be able to do so. We have exercised due patience and shall continue so to do, but justice to the cause of Spiritualism, to the memory of the late proprietor, and to his bereaved and self-sacrificing family, demands that more energetic action be exhibited in arranging and settling these old accounts. In a short time we shall publish a formal notice from the administrators, and proceed as the law directs in all cases not settled, or payment at some future time agreed upon. Those to whom this warning applies, will do well to take due notice thereof and govern themselves accordingly.

"Leaf by Leaf the Roses Fall."

The Hempstead (Texas) Messenger says, in commenting upon a lecture recently delivered there, "Spiritualism conscientiously and closely practiced would create a perfect millennium. We only ask our readers to investigate the subject for themselves, assuring them it is not too trivial to engage the attention of the deepest thinkers among us." If persons will investigate thoroughly and fairly, becoming informed as to what Spiritualism teaches, they can not fail to become better men and women for it.

Mrs. RICHMOND'S next Sunday evening discourse will be on this subject: "Spiritual State of Celestial Life," from the Sphere of Immanuel Swedenborg.

Dr. J. V. Mansfield.

Bro. Mansfield, the writing medium, proposes to take another Western trip soon, stopping at Chicago, Quincy, Burlington, Kansas City, Omaha, Denver, and on, perhaps, to San Francisco, Cal. Dr. Mansfield has given us the most convincing evidence that he is a good medium, the late editor of this paper, having communicated to us through his mediumship, establishing his identity perfectly. It is true that there may be a similarity of tone connected with the different communications given through his hand, this arises from the fact that his guardian spirit possessing the most power, gives the messages for the spirit desiring to communicate, which must partake, more or less, of the characteristics of the familiar spirit. The same may be said, at times, of all mediums. Dr. Mansfield knows nothing of the questions asked; indeed, he always objects most positively to have the sitter give him any hint as to the nature of the information he is seeking. We regard Dr. Mansfield as one of the most wonderful mediums of the age.

Dr. R. W. Flint.

This well-known medium for answering sealed letters seems to have entirely recuperated his powers since his release from the long and harassing imprisonment he was subjected to. He is now pleasantly located at 58 Clinton Place, N. Y. Some of the very best tests of spirit communion we have ever witnessed, occurred in Dr. Flint's cheerless cell in Ludlow Street Jail, where we called on him many times. Since then we have repeatedly had satisfactory messages through his mediumship—messages that proved beyond doubt the identity of the spirit purporting to send them. That many sealed letters may be, and probably are, answered by the control without the presence of the spirit addressed, is no evidence of dishonesty or wrong intent on the part of the medium. That thousands of afflicted and mourning friends have been made happy through the mediumship of Dr. Flint and other mediums by receiving through their agency indisputable evidences of a life beyond, is a matter of history.

Laborers in the Spiritualistic Vineyard—Where they Are—Where They Will Be—and What They are Doing.

We have on file for publication, a very interesting description of a series of seances, in the presence of Mrs. Annie Stewart, at Terra Haute, Ind., during the past two weeks, by Mr. Henry LaCroix of Montreal, Canada, a highly developed medium, though not exercising his gifts in a public manner. If the account be found somewhat lengthy, it will, nevertheless, be interesting, and when complete, furnishes numerous proofs within itself. The writer, under the circumstances, may be excused for not concealing many things that one of English descent would do, and a test of genuineness is this stamp of individuality given it.

Miss LESSIE N. GOODRILL, Amherst, Mass., is spoken of as a "lady of rare abilities, of education, culture and refinement;" and in mention of a lecture given by her, a correspondent says, "Appropriate music opened the meeting, followed by an invocation so tender in spirit and so elegant in expression, that while it lifted all hearts to heaven, it left lingering on our ears an exquisite sense of harmony, as if a spirit lute had been playing in all our souls."

PROF. C. C. BENNETT, Providence, R. I., will, when possible, answer calls to lecture.

G. C. CASTLEMAN, Knob Noster, Mo., has the usual postal facilities, and offers his services as a speaker.

AT West Hampstead, N. H., dwells a pleasant lady, who is used by our friends of the shadowy land in an entranced state, to teach lessons of love and charity. Address, Mrs. M. F. Cross.

THE veteran Spiritualist, Robert Cooper, 943 Washington St., Boston, may be consulted with reference to lectures in any portion of this country.

NORWOOD DAMON, remains at 8 Tyler Street, Boston, and has no connection with Moody and Sankey, socially, financially or spiritually, though his lectures may be had on making proper application.

AT Ancora, N. J., resides Dr. J. W. Van Namee, a trance speaker. One of the Eddy Brothers, medium for physical manifestations, was holding seances there at last accounts.

Mrs. S. F. G. WAGNER, inspirational speaker, can be communicated with at Fort Seneca, Ohio.

CENTRAL ILLINOIS now possesses a normal speaker in the person of M. K. Wilson, at Danville.

PHILOSOPHY is being taught at and in the vicinity of Whitesboro, Texas, by J. R. Brown, M. D., when called upon as a lecturer.

J. H. HARTER (formerly Rev.) may be addressed by committees desiring lecturers at Auburn, N. Y.

JOHN G. PRIBOEL, lecturer, may be consulted by mail at Plattburg, Mo.

A PORTION of the time of Dr. Wm. Rose, Cleveland, Ohio, may be secured as an inspirational speaker. Flowery addresses should be expected.

THE First Society of Spiritualists, in Cleveland, Ohio, have recently held their annual election, and reports show the condition of the society flourishing.

DR. T. ORMSBEE, "The True Healer," as he is styled by his spirit-control, has again been driven to exercise his gifts for the good of humanity. The power of the Spirit-world is wonderfully exemplified in this case, but whether it will secure conditions to enable it to conquer so formidable a will-force, remains to be seen. Dr. O. has made almost miraculous cures of persons at a distance by the use of magnetized substances, an account of which has been published in the JOURNAL.

We have not yet learned his P. O. address in the city, but communications sent to the care of the JOURNAL will reach him.

WE learn from a valued correspondent in Hempstead, Texas, that Mr. and Mrs. Eldridge of Memphis, Tenn., have recently visited that place, the former lecturing, and the latter giving tests by independent slate-writing. Both are well spoken of; they go to Houston, where they will remain during the State Fair to be held there.

GILES B. STEBBINS will be at Waterloo, Seneca Co., N. Y., May 30th to June 3d prox.

WM. CLEVELAND will heal the sick at 83 E. 8th St., St. Paul.

THE St. Louis Dispatch contains nearly two columns regarding cures said to be made by Dr. McAliff of that city by the laying on of hands.

DR. S. B. BRITTON is successfully treating the sick at 232 W. 11th St., New York; while at 121 of same street, Dr. J. E. Briggs may be found.

SPIRITUALISTS in the North-west can address Mr. C. W. Stewart at Geneva Lake, Wis.

IT is due Dr. Wm. B. Fahnestock, Lancaster, Pa., that correction be made of an item which appeared in a recent number of the JOURNAL, saying the Doctor was to accompany his wife to the South; the fact is, he will not go until Fall.

MRS. L. F. Hyde, late of this city, is now in San Francisco, where she contemplates remaining some months. We commend her to our friends in that city as a pleasant lady and a good medium, though we are not authorized to state that she will use her gifts to the public.

Our friends, on the Pacific slope, have with them at Bishop Creek, California, the normal speaker, Mrs. Luna Hutchinson, and at Santa Cruz, in the same State, Mrs. J. A. Joscelyn.

We have reports of great success of a recently developed healer at 176 Broadway, N. Y., office American Bullder.

Mrs. Hollis, the medium, of whom so much is said in the book by Dr. Wolfe, "Startling Facts in Modern Spiritualism," has consented to remain in this city a few days, and when suitable seance rooms are prepared, the location will be duly announced in the JOURNAL. Persons desiring to secure a seance by Mrs. Hollis at their residence, may address her care of this office.

For somebody's benefit we desire to say that Dr. Ormsbee is in no wise entitled to the prefix of "Rev.," as we noticed on a letter recently received for him in care of the JOURNAL. One may be a "Christian Spiritualist" without incurring such a penalty.

E. V. WILSON gave us a call one day last week, looking hale and hearty. He held a seance on Sunday-afternoon at Grow's Opera Hall, which was well attended. He is just home from a tour in the South, where he has been lecturing, holding seances, etc. He lectures in Brooklyn, N. Y., during June. He will answer calls to lecture in the country week day evenings.

DR. E. H. DENBLOW writes:—"Mrs. H. Morse, is now permanently located at South Bend, Ind., and all calls for lectures will hereafter be addressed to her there. Her engagements for the present are as follows: May 30th, Webster Station; East Windsor, June 1st, 2d and 3rd; Elkhart, Ind., 8th, 9th and 10th; Buchanan, Mich., 12th to 18th."

A VISIT was paid to this office a few days since, by one whom the JOURNAL has been obliged to denounce; his assurance, as may be supposed, is represented by the superlative degree, while his modesty could only be expressed by a minus quantity. Well, poor fellow, perhaps he can not help it now, though once he might have been respectable. Let us be charitable, for he undoubtedly exists for a purpose. Such examples carry a lesson to the observing.

There will be an entertainment at Grow's Hall, Thursday evening, May 31. Admission ten cents. Strawberries and other delicacies will be served to those who wish. Mrs. Richmond and E. V. Wilson will be present, and will deliver brief addresses on the occasion. A good time is anticipated.

A CORRESPONDENT says, "Do all you can for mediums, whether they pay you for it or not; that is right; we trust, however, we shall ever have the active assistance of all mediums in extending our circulation and otherwise, that the limit to what we can do in return, may not be circumscribed."

A SUBSCRIBER asks, "Why do so many mediums become tramps and spongers?" We presume if the statement implied by your question be true, it is because such are imperfectly developed, or have fallen among selfish people. Mediums should certainly seek to avoid such appearances.







THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Important Questions, at Grow's Hall, May 18th.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.)

Question. What are the best means for obtaining and maintaining harmony in the family circle.

Answer. It would depend very much on the known relation of the family circle, and in what it consists. In former times, when the family circle represented on the one side force, and on the other side submission, there was no doubt as to the method to be employed.

Love is a sure harmonizer; where that most pervasive, slight difference are overcome. Where it does not abide, civility takes its place. The family represents the shrine of human life.

The objects of the parents' counsel should be treated with secrecy. A consideration for the feelings of others is the secret of this harmony. There should at all times be a mutual respect for individual feelings.

Question. Does it occur instantaneously? Answer. Sometimes it does. The scales falling from the eyes, men have wonderful power; the inebriate reforms sometimes suddenly.

Question. Is this regeneration a complete victory over all error? Answer. This is what is implied—a full victory over all imperfection incident to the physical nature of man.

Question. Does it occur instantaneously? Answer. Sometimes it does. The scales falling from the eyes, men have wonderful power; the inebriate reforms sometimes suddenly.

Question. The seeking of the kingdom of God and his righteousness, etc. Answer. It is not difficult to know what that means. The kingdom of God is the kingdom of pure love, of the unselfish pursuit of truth.

Question. Christ said we entered the kingdom of heaven through great tribulation. Answer. The tribulation referred to in the Bible, is because of the conflict between that which the spirit knows to be right, and that which the outward desires.

Question. With reference to opportunities for advancement. Answer. The opportunity for advancement is in accordance as the spirit is unfolded, which of course, is greater in spirit-life than here.

Question. The spiritual birth spoken of by Jesus to Nicodemus, does it take place while we are in the physical form, or is it a passing out of the physical into the spiritual? Answer. That must be left to the individual to determine. In former days musical instruments were attuned with reference to throwing the whole harmony in certain familiar keys, as C, G, and A.

roundings of matter giving to each human existence the power to triumph; when the victory is really accomplished, the physical man vanquished, the Christ man appears; this is not always accomplished by death.

The man who has vanquished pride, ambition, and selfishness, and who lives exclusively for truth, can only succeed in this second birth. Each one can steadily arrive at that state by overcoming selfishness, individual faults, any outward pride that forces itself upon the spiritual nature of man.

"I am the way," says Christ; "the Truth Teller." With this regeneration fully established, man becomes a conqueror over all external things; he literally overcomes the world.

Question. This spiritual regeneration—does it occur after we pass out of the physical body? Answer. The theological idea is, that this birth must take place here or not at all.

Question. Is this regeneration a complete victory over all error? Answer. This is what is implied—a full victory over all imperfection incident to the physical nature of man.

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conclusion: that there was a recognized Messianic period in the ancient calendar, the period of about two thousand years intervening, in which a Christ appeared to each nation; Buddha appearing at one time, Krishna at another, while Jesus represented the Hebrew period or Mosaic dispensation. He was the expression of the Spirit of Truth to those people, as other Christs had been to the people of Eastern nations, and that period signified by the calendar, as understood, related to the two thousand years Christ's spirit should teach, and then he should return, gathering up the fruits of the seed he had sown.

Question. It has been recorded by the historian, that when Constantine was going to battle, he saw in the heavens a cross on which was written, "By this we Conquer." Will the controlling spirits give their views as to its truth? Answer. It is not impossible nor improbable that in the form Constantine should have seen the signs of his new religion in the heavens; but in our opinion, it was the harbinger of the death of the Christian dispensation, so far as its internal office was concerned, when he saw that vision.

Question. The rule of the Russian service are not only strict, but are relentlessly executed, the more noticeable in this country by reason of the strong contrast with the way of doing things in our own army. The telegraph brings the news that a commissary at Odessa who was detected in adulterating flour to be used by the Russian troops had been "summarily shot."

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VEGETINE

Strikes at the root of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the system.

Vegetine is not a vile, nauseous compound, which simply purges the bowels, but a safe, pleasant remedy which is sure to purify the blood, and thereby restore the health.

Vegetine is now prescribed in cases of scrofula, and other diseases of the blood, by many of the best physicians, owing to its great success in curing all diseases of this nature.

Does not deceive in its claims, but restores health by purging and creating a healthy appetite, but causes nature to purify the blood and purifying the whole system, leading the patient gradually to perfect health.

Was looked upon as an experiment for some time by some of our best physicians, but those most incredulous in regard to its merits are now its most ardent friends and supporters.

Says a Boston physician, "has no equal as a blood purifier. Hearing of its many wonderful cures, after all other remedies had failed, I visited the laboratory and convinced myself of its genuine merit. It is prepared from bark, roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

Is acknowledged and recommended by physicians and apothecaries to be the best purifier and cleanser of the blood yet discovered, and thousands speak its praise, who have been restored to health.

PROOF. WHAT IS NEEDED.

Mr. H. R. STEVENS: Dear Sir—About one year since I found myself in a feeble condition from general debility. VEGETINE was strongly recommended to me by friends who had been much benefited by its use.

Mr. H. R. STEVENS: Dear Sir—The two bottles of VEGETINE furnished me by your agent my wife has used with great benefit. For a long time she has been troubled with dizziness and nervousness; these troubles are now entirely removed by the use of VEGETINE.

Mr. H. R. STEVENS: Dear Sir—Through the advice and earnest persuasion of Rev. E. S. Best, of this place, I have been taking VEGETINE for dyspepsia, of which I have suffered for years. I have used only two bottles, and already feel myself a new man.

FEEL MYSELF A NEW MAN. Mr. H. R. STEVENS: Dear Sir—This is to certify that I have sold at retail 1547 dozens (1500 bottles) of your VEGETINE since April 12, 1874, and can truly say that it has given the best satisfaction of any remedy for the complaint for which it is recommended that I ever sold.

Report from a Practical Chemist and Apothecary. Dear Sir—This is to certify that I have sold at retail 1547 dozens (1500 bottles) of your VEGETINE since April 12, 1874, and can truly say that it has given the best satisfaction of any remedy for the complaint for which it is recommended that I ever sold.

NO CURE! NO PAY! Dr. KEAN, 175 South Clark St., cor. of Monroe, Chicago, Ill.

FOR 10 CENTS and a 2 cent stamp for postage, we will send for one year, our handsome new 8-page paper, THE Model Printer's Guide.

Model Printer's Guide advertisement with image of a printing press and descriptive text.

WESTERN GUN WORKS PREMIUM CERTIFICATE advertisement featuring a \$3 coupon and details about gun works.

HOLMAN'S AGUE AND LIVER PAD advertisement with image of a man and descriptive text about the medicine.

DUMONT C. DAKE, M.D., PRACTICAL PHYSICIAN advertisement with address and services.

DOCTORS advertisement listing various medical professionals and their locations.

NEW GOSPEL OF HEALTH advertisement describing a medical system and its benefits.

BARLOW'S THE FAMILY WASH BLUE advertisement for a laundry product.

INDIGO BLUE advertisement for a dye product.

WAR MAN'S advertisement for a variety of goods.

WE GOODS \$85 advertisement for a specific product.

AGENTS WANTED FOR THE WORK DAYS OF GOD advertisement.

J. W. FREE, REAL ESTATE & LOAN AGENT advertisement.

Dr. WARNER'S HEALTH CORSET advertisement with image of a corset.

INMAN LINE, Royal Mail Steamers advertisement.

Dr. KEAN advertisement for a medical treatment.